The Book of Enoch

Chapters 1-60

(also referred to as "Ethiopian Enoch" or "1 Enoch")

Chapter 1

[1]The word of the blessing of Enoch, how he blessed the elect and the righteous, who were to exist in the time of trouble; rejecting all the wicked and ungodly. Enoch, a righteous man, who *was* (1) with God, answered and spoke, while his eyes were open, and *while* he saw a holy vision in the heavens. This the angels showed me.

(1) N.B. The italicized words supply a gap in the text.

[2]From them I heard all things, and understood what I saw; that which will not take place in this generation, but in a generation which is to succeed at a distant period, on account of the elect.
[3]Upon their account I spoke and conversed with him, who will go forth from his habitation, the Holy and Mighty One, the God of the world:
[4]Who will hereafter tread upon Mount Sinai; appear with his hosts; and be manifested in the strength of his power from heaven.
[5]All shall be afraid, and the Watchers be terrified.
[6]Great fear and trembling shall seize them, even to the ends of the earth. The lofty mountains shall be troubled, and the exalted hills depressed, melting like a honeycomb in the flame. The earth shall be immerged, and all things which are in it perish; while judgment shall come upon all, even upon all the righteous:
[7]But to them shall he give peace: he shall preserve the elect, and towards them exercise clemency.
[8]Then shall all belong to God; be happy and blessed; and the splendour of the Godhead shall illuminate them.

Back | Back to top

Chapter 2

[1]Behold, he comes with ten thousands of his saints, to execute judgment upon them, and destroy the wicked, and reprove all the carnal for everything which the sinful and ungodly have done, and committed against him. (2)

(2) Quoted by Jude, vss. 14, 15.

Back | Back to top

Chapter 3

[1]All who are in the heavens know what is transacted *there.*
[2]*They know* that the heavenly luminaries change not their paths; that each rises and sets regularly, every one at its proper period, without transgressing the commands, *which they have received*. The behold the earth, and understand what is there transacted, from the beginning to the end of it.
[3]*They see* that every work of God is invariable in the period of its appearance. They behold summer and winter: *perceiving* that the whole earth is full of water; and that the cloud, the dew, and the rain refresh it.
Back | Back to top

Chapter 4

[1]They consider and behold every tree, how it appears to wither, and every leaf to fall off, except of fourteen trees, which are not deciduous; which wait from the old, to the appearance of the new *leaf*, for two or three winters.
Back | Back to top

Chapter 5

[1]Again they consider the days of summer, that the sun is upon it at its very beginning; while you seek for a covered and shady spot on account of the burning sun; while the earth is scorched up with fervid heat, and you become incapable of walking either upon the ground or upon the rocks in consequence of that heat.
Back | Back to top

Chapter 6

[1]They consider how the trees, when they put forth their green leaves, become covered, and produce fruit; understanding everything, and knowing that He who lives for ever does all these things for you:
[2]*That* the works at the beginning of every existing year, that all his works, are subservient to him, and invariable; yet as God has appointed, so are all things brought to pass.
[3]They see, too, how the seas and the rivers together complete their respective operations:
[4]*But* you endure not patiently, nor fulfill the commandments of the Lord; but you transgress and calumniate *his* greatness; and malignant are the words in your polluted mouths against his Majesty.
[5]You withered in heart, no peace shall be to you!
[6]Therefore your days shall you curse, and the years of your lives shall perish; perpetual execration shall be multiplied, and you shall not obtain mercy.
[7]In those days shall you resign your peace with the eternal maledictions of all the righteous, and sinners shall perpetually execrate you;

[8]*Shall execrate* you with the ungodly.
[9]The elect shall possess light, joy, and peace; and they shall inherit the earth.
[10]But you, you unholy, shall be accursed.
[11]Then shall wisdom be given to the elect, all of whom shall live, and not again transgress by impiety or pride; but shall humble themselves, possessing prudence, and shall not repeat transgression.
[12]They shall not be condemned the whole period of their lives, not die in torment and indignation; but the sum of their days shall be completed, and they shall grow old in peace; while the years of their happiness shall be multiplied with joy, and with peace, for ever, the whole duration of their existence.
Back | Back to top

Chapter 7

[1]It happened after the sons of men had multiplied in those days, that daughters were born to them, elegant and beautiful.
[2]And when the angels, (3) the sons of heaven, beheld them, they became enamoured of them, saying to each other, Come, let us select for ourselves wives from the progeny of men, and let us beget children.

(3) An Aramaic text reads "Watchers" here (J.T. Milik, *Aramaic Fragments of Qumran Cave 4* [Oxford: Clarendon Press, 1976], p. 167).

[3]Then their leader Samyaza said to them; I fear that you may perhaps be indisposed to the performance of this enterprise;
[4]And that I alone shall suffer for so grievous a crime.
[5]But they answered him and said; We all swear;
[6]And bind ourselves by mutual execrations, that we will not change our intention, but execute our projected undertaking.
[7]Then they swore all together, and all bound themselves by mutual execrations. Their whole number was two hundred, who descended upon Ardis, (4) which is the top of mount Armon.

(4) Upon Ardis. Or, "in the days of Jared" (R.H. Charles, ed. and trans., *The Book of Enoch* [Oxford: Clarendon Press, 1893], p. 63).

[8]That mountain therefore was called Armon, because they had sworn upon it, (5) and bound themselves by mutual execrations.

(5) Mt. Armon, or Mt. Hermon, derives its name from the Hebrew word *herem*, a curse (Charles, p. 63).

[9]These are the names of their chiefs: Samyaza, who was their leader, Urakabarameel, Akibeel, Tamiel, Ramuel, Danel, Azkeel, Saraknyal, Asael, Armers, Batraal, Anane, Zavebe, Samsaveel, Ertael, Turel, Yomyael, Arazyal. These were the prefects of the two hundred angels, and the remainder were all with them. (6)

(6) The Aramaic texts preserve an earlier list of names of these Watchers: Semihazah; Artqoph; Ramtel; Kokabel; Ramel; Danieal; Zeqiel; Baraqel; Asael; Hermoni; Matarel; Ananel; Stawel; Samsiel; Sahriel; Tummiel; Turiel; Yomiel; Yhaddiel (Milik, p. 151).

[10]Then they took wives, each choosing for himself; whom they began to

approach, and with whom they cohabited; teaching them sorcery, incantations, and the dividing of roots and trees.
[11]And the women conceiving brought forth giants, (7)

(7) The Greek texts vary considerably from the Ethiopic text here. One Greek manuscript adds to this section, "And they [the women] bore to them [the Watchers] three races–first, the great giants. The giants brought forth [some say "slew"] the Naphelim, and the Naphelim brought forth [or "slew"] the Elioud. And they existed, increasing in power according to their greatness." See the account in the Book of Jubilees.

[12]Whose stature was each three hundred cubits. These devoured all *which* the labor of men *produced;* until it became impossible to feed them;
[13]When they turned themselves against men, in order to devour them;
[14]And began to injure birds, beasts, reptiles, and fishes, to eat their flesh one after another, (8) and to drink their blood.

(8) Their flesh one after another. Or, "one another's flesh." R.H. Charles notes that this phrase may refer to the destruction of one class of giants by another (Charles, p. 65).

[15]Then the earth reproved the unrighteous.
Back | Back to top

Chapter 8

[1]Moreover Azazyel taught men to make swords, knives, shields, breastplates, the fabrication of mirrors, and the workmanship of bracelets and ornaments, the use of paint, the beautifying of the eyebrows, *the use of* stones of every valuable and select kind, and all sorts of dyes, so that the world became altered.
[2]Impiety increased; fornication multiplied; and they transgressed and corrupted all their ways.
[3]Amazarak taught all the sorcerers, and dividers of roots:
[4]Armers *taught* the solution of sorcery;
[5]Barkayal *taught* the observers of the stars, (9)

(9) Observers of the stars. Astrologers (Charles, p. 67).

[6]Akibeel *taught* signs;
[7]Tamiel taught astronomy;
[8]And Asaradel taught the motion of the moon,
[9]And men, being destroyed, cried out; and their voice reached to heaven.
Back | Back to top

Chapter 9

[1]Then Michael and Gabriel, Raphael, Suryal, and Uriel, looked down from heaven, and saw the quantity of blood which was shed on earth, and all the iniquity which was done upon it, and said one to another, *It is* the voice of their cries;
[2]The earth deprived *of her children* has cried even to the gate of heaven.
[3]And now to you, O you holy one of heaven, the souls of men complain, saying, Obtain Justice for us with (10) the Most High. Then they said to their

Lord, the King, *You are* Lord of lords, God of gods, King of kings. The throne of your glory is for ever and ever, and for ever and ever is your name sanctified and glorified. You are blessed and glorified.

(10) Obtain justice for us with. Literally, "Bring judgment to us from." (Richard Laurence, ed. and trans., *The Book of Enoch the Prophet* [London: Kegan Paul, Trench & Co., 1883], p. 9).

[4]You have made all things; you possess power over all things; and all things are open and manifest before you. You behold all things, and nothing can be concealed from you.
[5]You have seen what Azazyel has done, how he has taught every species of iniquity upon earth, and has disclosed to the world all the secret things which are done in the heavens.
[6]Samyaza also has taught sorcery, to whom you have given authority over those who are associated with him. They have gone together to the daughters of men; have lain with them; have become polluted;
[7]And have discovered crimes (11) to them.

(11) Discovered crimes. Or, "revealed these sins" (Charles, p. 70).

[8]The women likewise have brought forth giants.
[9]Thus has the whole earth been filled with blood and with iniquity.
[10]And now behold the souls of those who are dead, cry out.
[11]And complain even to the gate of heaven.
[12]Their groaning ascends; nor can they escape from the unrighteousness which is committed on earth. You know all things, before they exist.
[13]You know these things, and what has been done by them; yet you do not speak to us.
[14]What on account of these things ought we to do to them?

Back | Back to top

Chapter 10

[1]Then the Most High, the Great and Holy One spoke,
[2]And sent Arsayalalyur (12) to the son of Lamech,

(12) Arsayalalyur. Here one Greek text reads "Uriel."

[3]Saying, Say to him in my name, Conceal yourself.
[4]Then explain to him the consummation which is about to take place; for all the earth shall perish; the waters of a deluge shall come over the whole earth, and all things which are in it shall be destroyed.
[5]And now teach him how he may escape, and how his seed may remain in all the earth.
[6]Again the Lord said to Raphael, Bind Azazyel hand and foot; cast him into darkness; and opening the desert which is in Dudael, cast him in there.
[7]Throw upon him hurled and pointed stones, covering him with darkness;
[8]There shall he remain for ever; cover his face, that he may not see the light.
[9]And in the great day of judgment let him be cast into the fire.
[10]Restore the earth, which the angels have corrupted; and announce life to it, that I may revive it.

[11]All the sons of men shall not perish in consequence of every secret, by which the Watchers have destroyed, and *which* they have taught, their offspring.
[12]All the earth has been corrupted by the effects of the teaching of Azazyel. To him therefore ascribe the whole crime.
[13]To Gabriel also the Lord said, Go to the biters, (13) to the reprobates, to the children of fornication; and destroy the children of fornication, the offspring of the Watchers, from among men; bring them forth, and excite them one against another. Let them perish by *mutual* slaughter; for length of days shall not be theirs.

(13) Biters. More accurately, "bastards" (Charles, p. 73; Michael A. Knibb, ed. and trans., *The Ethiopic Book of Enoch* [Oxford: Clarendon Press, 1978], p. 88).

[14]They shall all entreat you, but their fathers shall not obtain *their wishes* respecting them; for they shall hope for eternal life, and that they may live, each of them, five hundred years.
[15]To Michael likewise the Lord said, Go and announce *his crime* to Samyaza, and to the others who are with him, who have been associated with women, that they might be polluted with all their impurity. And when all their sons shall be slain, when they shall see the perdition of their beloved, bind them for seventy generations underneath the earth, even to the day of judgment, and of consummation, until the judgment, *the effect of* which will last for ever, be completed.
[16]Then shall they be taken away into the lowest depths of the fire in torments; and in confinement shall they be shut up for ever.
[17]Immediately after this shall he, (14) together with them, burn and perish; they shall be bound until the consummation of many generations.

(14) He. I.e., Samyaza.

[18]Destroy all the souls addicted to dalliance, (15) and the offspring of the Watchers, for they have tyrannized over mankind.

(15) Dalliance. Or, "lust" (Knibb, p. 90; cp. Charles, p. 76).

[19]Let every oppressor perish from the face of the earth;
[20]Let every evil work be destroyed;
[21]The plant of righteousness and of rectitude appear, and its produce become a blessing.
[22]Righteousness and rectitude shall be for ever planted with delight.
[23]And then shall all the saints give thanks, and live until they have begotten a thousand *children*, while the whole period of their youth, and their sabbaths shall be completed in peace. In those days all the earth shall be cultivated in righteousness; it shall be wholly planted with trees, and filled with benediction; every tree of delight shall be planted in it.
[24]In it shall vines be planted; and the vine which shall be planted in it shall yield fruit to satiety; every seed, which shall be sown in it, shall produce for one measure a thousand; and one measure of olives shall produce ten presses of oil.
[25]Purify the earth from all oppression, from all injustice, from all crime, from all impiety, and from all the pollution which is committed upon it.

Exterminate them from the earth.
[26]Then shall all the children of men be righteous, and all nations shall pay me divine honours, and bless me; and all shall adore me.
[27]The earth shall be cleansed from all corruption, from every crime, from all punishment, and from all suffering; neither will I again send a deluge upon it from generation to generation for ever.
[28]In those days I will open the treasures of blessing which are in heaven, that I may cause them to descend upon earth, and upon all the works and labour of man.
[29]Peace and equity shall associate with the sons of men all the days of the world, in every generation of it.
Back | Back to top

(No Chapter 11)

Back | Back to top

Chapter 12

[1]Before all these things Enoch was concealed; nor did any one of the sons of men know where he was concealed, where he had been, and what had happened.
[2]He was wholly engaged with the holy ones, and with the Watchers in his days.
[3]I, Enoch, was blessing the great Lord and King of peace.
[4]And behold the Watchers called me Enoch the scribe.
[5]Then *the Lord* said to me: Enoch, scribe of righteousness, go tell the Watchers of heaven, who have deserted the lofty sky, and their holy everlasting station, *who* have been polluted with women.
[6]And have done as the sons of men do, by taking to themselves wives, and *who* have been greatly corrupted on the earth;
[7]That on the earth they shall never obtain peace and remission of sin. For they shall not rejoice in their offspring; they shall behold the slaughter of their beloved; shall lament for the destruction of their sons; and shall petition for ever; but shall not obtain mercy and peace.
Back | Back to top

Chapter 13

[1]Then Enoch, passing on, said to Azazyel: You shalt not obtain peace. A great sentence is gone forth against you. He shall bind you;
[2]Neither shall relief, mercy, and supplication be yours, on account of the oppression which you have taught;
[3]And on account of every act of blasphemy, tyranny, and sin, which you have discovered to the children of men.
[4]Then departing *from him* I spoke to them all together;
[5]And they all became terrified, and trembled;
[6]Beseeching me to write for them a memorial of supplication, that they

might obtain forgiveness; and that I might make the memorial of their prayer ascend up before the God of heaven; because they could not themselves thenceforwards address him, nor raise up their eyes to heaven on account of the disgraceful offence for which they were judged.
[7]Then I wrote a memorial of their prayer and supplications, for their spirits, for everything which they had done, and for the subject of their entreaty, that they might obtain remission and rest.
[8]Proceeding on, I continued over the waters of Danbadan, (16) which is on the right to the west of Armon, reading the memorial of their prayer, until I fell asleep.

(16) Danbadan. Dan in Dan (Knibb, p. 94).

[9]And behold a dream came to me, and visions appeared above me. I fell down and saw a vision of punishment, that I might relate it to the sons of heaven, and reprove them. When I awoke I went to them. All being collected together stood weeping in Oubelseyael, which is situated between Libanos and Seneser, (17) with their faces veiled.

(17) Libanos and Seneser. Lebanon and Senir (near Damascus).

[10]I related in their presence all the visions which I had seen, and my dream;
[11]And began to utter these words of righteousness, reproving the Watchers of heaven.

Back | Back to top

Chapter 14

[1]This is the book of the words of righteousness, and of the reproof of the Watchers, who belong to the world, (18) according to that which He, who is holy and great, commanded in the vision. I perceived in my dream, that I was now speaking with a tongue of flesh, and with my breath, which the Mighty One has put into the mouth of men, that they might converse with it.

(18) Who belong to the world. Or, "who (are) from eternity" (Knibb, p. 95).

[2]And understand with the heart. As he has created and given to men *the power of* comprehending the word of understanding, so has he created and given to me *the power of* reproving the Watchers, the offspring of heaven. I have written your petition; and in my vision it has been shown me, that what you request will not be granted you as long as the world endures.
[3]Judgment has been passed upon you: *your request* will not be granted you.
[4]From this time forward, never shall you ascend into heaven; He has said, that on the earth He will bind you, as long as the world endures.
[5]But before these things you shall behold the destruction of your beloved sons; you shall not possess them, but they shall fall before you by the sword.
[6]Neither shall you entreat for them, not for yourselves;
[7]But you shall weep and supplicate in silence. The words of the book which I wrote. (19)

(19) But you shall weep…I wrote. Or, "Likewise despite your tears and prayers you will receive nothing whatever contained in the writing

which I have written" (Charles, p. 80).

[8]A vision thus appeared to me.
[9]Behold, in *that* vision clouds and a mist invited me; agitated stars and flashes of lightning impelled and pressed me forwards, while winds in the vision assisted my flight, accelerating my progress.
[10]They elevated me aloft to heaven. I proceeded, until I arrived at a wall built with stones of crystal. A vibrating flame (20) surrounded it, which began to strike me with terror.

(20) Vibrating flame. Literally, "a tongue of fire"

[11]Into this vibrating flame I entered;
[12]And drew nigh to a spacious habitation built also with stones of crystal. Its walls too, as well as pavement, were *formed* with stones of crystal, and crystal likewise was the ground. Its roof had the appearance of agitated stars and flashes of lightning; and among them were cherubim of fire in a stormy sky. (21) A flame burned around its walls; and its portal blazed with fire. When I entered into this dwelling, it was hot as fire and cold as ice. No *trace* of delight or of life was there. Terror overwhelmed me, and a fearful shaking seized me.

(21) In a stormy sky. Literally, "and their heaven was water" (Charles, p. 81).

[13]Violently agitated and trembling, I fell upon my face. In the vision I looked.
[14]And behold there was another habitation more spacious than *the former*, every entrance to which was open before me, erected in *the midst of* a vibrating flame.
[15]So greatly did it excel in all points, in glory, in magnificence, and in magnitude, that it is impossible to describe to you either the splendour or the extent of it.
[16]Its floor was on fire; above were lightnings and agitated stars, while its roof exhibited a blazing fire.
[17]Attentively I surveyed it, and saw that it contained an exalted throne;
[18]The appearance of which was like that of frost; while its circumference resembled the orb of the brilliant sun; and *there was* the voice of the cherubim.
[19]From underneath this mighty throne rivers of flaming fire issued.
[20]To look upon it was impossible.
[21]One great in glory sat upon it:
[22]Whose robe was brighter than the sun, and whiter than snow.
[23]No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him.
[24]A fire also of great extent continued to rise up before Him; so that not one of those who surrounded Him was capable of approaching Him, among the myriads of myriads (22) who were before Him. To Him holy consultation was needless. Yet did not the sanctified, who were near Him, depart far from Him either by night or by day; nor were they removed from Him. I also was so far advanced, with a veil on my face, and trembling. Then the

Lord with his *own* mouth called me, saying, Approach hither, Enoch, at my holy word.

(22) Myriads of myriads. Ten thousand times ten thousands (Knibb, p. 99).

[25]And He raised me up, making me draw near even to the entrance. My eye was directed to the ground.

Back | Back to top

Chapter 15

[1]Then addressing me, He spoke and said, Hear, neither be afraid, O righteous Enoch, you scribe of righteousness: approach hither, and hear my voice. Go, say to the Watchers of heaven, who have sent you to pray for them, You ought to pray for men, and not men for you.

[2]Wherefore have you forsaken the lofty and holy heaven, which endures for ever, and have lain with women; have defile yourselves with the daughters of men; have taken to yourselves wives; have acted like the sons of the earth, and have begotten an impious offspring? (23)

(23) An impious offspring. Literally, "giants" (Charles, p. 82; Knibb, p. 101).

[3]You being spiritual, holy, and possessing a life which is eternal, have polluted yourselves with women; have begotten in carnal blood; have lusted in the blood of men; and have done as those *who are* flesh and blood do.

[4]These however die and perish.

[5]Therefore have I given to them wives, that they might cohabit with them; that sons might be born of them; and that this might be transacted upon earth.

[6]But you from the beginning were made spiritual, possessing a life which is eternal, and not subject to death for ever.

[7]Therefore I made not wives for you, because, being spiritual, your dwelling is in heaven.

[8]Now the giants, who have been born of spirit and of flesh, shall be called upon earth evil spirits, and on earth shall be their habitation. Evil spirits shall proceed from their flesh, because they were created from above; from the holy Watchers was their beginning and primary foundation. Evil spirits shall they be upon earth, and the spirits of the wicked shall they be called. The habitation of the spirits of heaven shall be in heaven; but upon earth shall be the habitation of terrestrial spirits, who are born on earth. (24)

(24) Note the many implications of vss. 3-8 regarding the progeny of evil spirits.

[9]The spirits of the giants *shall be like* clouds, (25) which shall oppress, corrupt, fall, content, and bruise upon earth.

(25) The Greek word for "clouds" here, *nephelas*, may disguise a more ancient reading, Napheleim (Nephilim).

[10]They shall cause lamentation. No food shall they eat; and they shall be thirsty; they shall be concealed, and shall not (26) rise up against the sons of men, and against women; for they come forth during the days of slaughter

and destruction.

(26) Shall not. Nearly all manuscripts contain this negative, but Charles, Knibb, and others believe the "not" should be deleted so the phrase reads "shall rise up."

Back | Back to top

Chapter 16

[1]And as to the death of the giants, wheresoever their spirits depart from their bodies, let their flesh, that which is perishable, be without judgment. [(27)] Thus shall they perish, until the day of the great consummation of the great world. A destruction shall take place of the Watchers and the impious.

(27) Let their flesh…be without judgment. Or, "their flesh shall be destroyed before the judgment" (Knibb, p. 102).

[2]And now to the Watchers, who have sent you to pray for them, who in the beginning were in heaven,
[3]*Say*, In heaven have you been; secret things, however, have not been manifested to you; yet have you known a reprobated mystery.
[4]And this you have related to women in the hardness of your heart, and by that mystery have women and mankind multiplied evils upon the earth.
[5]Say to them, Never therefore shall you obtain peace.

Back | Back to top

Chapter 17

[1]They raised me up into a certain place, where there was [(28)] the appearance of a burning fire; and when they pleased they assumed the likeness of men.

(28) Where there was. Or, "where they [the angels] were like" (Knibb, p. 103).

[2]They carried me to a lofty spot, to a mountain, the top of which reach to heaven.
[3]And I beheld the receptacles of light and of thunder at the extremities of the place, where it was deepest. There was a bow of fire, and arrows in their quiver, a sword of fire, and every species of lightning.
[4]Then they elevated me to a babbling stream, [(29)] and to a fire in the west, which received all the setting of the sun. I came to a river of fire, which flowed like water, and emptied itself into the great sea westwards.

(29) To a babbling stream. Literally, "to water of life, which spoke" (Laurence, p. 23).

[5]I saw every large river, until I arrived at the great darkness. I went to where all of flesh migrate; and I beheld the mountains of the gloom which constitutes winter, and the place from which issues the water in every abyss.
[6]I saw also the mouths of all the rivers in the world, and the mouths of the deep.

Back | Back to top

Chapter 18

[1]I then surveyed the receptacles of all the winds, perceiving that they contributed to adorn the whole creation, and *to preserve* the foundation of the earth.
[2]I surveyed the stone *which supports* the corners of the earth.
[3]I also beheld the four winds, which bear up the earth, and the firmament of heaven.
[4]And I beheld the winds occupying the exalted sky.
[5]Arising in the midst of heaven and of earth, and constituting the pillars of heaven.
[6]I saw the winds which turn the sky, which cause the orb of the sun and of all the stars to set; and over the earth I saw the winds which support the clouds.
[7]I saw the path of the angels.
[8]I perceived at the extremity of the earth the firmament of heaven above it. Then I passed on towards the south;
[9]Where burnt, both by day and night, six mountains formed of glorious stones; three towards the east, and three towards the south.
[10]Those which were towards the east were of a variegated stone; one of which was of margarite, and another of antimony. Those towards the south were of a red stone. The middle one reached to heaven like the throne of God; *a throne composed* of alabaster, the top of which was of sapphire. I saw, too, a blazing fire hanging over all the mountains.
[11]And there I saw a place on the other side of an extended territory, where waters were collected.
[12]I likewise beheld terrestrial fountains, deep in the fiery columns of heaven.
[13]And in the columns of heaven I beheld fires, which descended without number, but neither on high, nor into the deep. Over these fountains also I perceived a place which had neither the firmament of heaven above it, nor the solid ground underneath it; neither was there water above it; nor anything on wing; but the spot was desolate.
[14]And there I beheld seven stars, like great blazing mountains, and like spirits entreating me.
[15]Then the angel said, This place, until the consummation of heaven and earth, will be the prison of the stars, and the host of heaven.
[16]The stars which roll over fire are those which transgressed the commandment of God before their time arrived; for they came not in their proper season. Therefore was He offended with them, and bound them, until the period of the consummation of their crimes in the secret year.
Back | Back to top

Chapter 19

[1]Then Uriel said, Here the angels, who cohabited with women, appointed their leaders;
[2]And being numerous in appearance [(30)] made men profane, and caused

them to err; so that they sacrificed to devils as to gods. For in the great day *there shall be* a judgment, with which they shall be judged, until they are consumed; and their wives also shall be *judged,* who led astray the angels of heaven that they might salute them.

(30) Being numerous in appearance. Or, "assuming many forms" (Knibb, p. 106).

[3]And I, Enoch, I alone saw the likeness of the end of all things. Nor did any human being see it, as I saw it.

Back | Back to top

Chapter 20

[1]These are the names of the angels who watch.
[2]Uriel, one of the holy angels, who *presides* over clamor and terror.
[3]Raphael, one of the holy angels, who *presides* over the spirits of men.
[4]Raguel, one of the holy angels, who inflicts punishment on the world and the luminaries.
[5]Michael, one of the holy angels, who, *presiding* over human virtue, commands the nations.
[6]Sarakiel, one of the holy angels, who *presides* over the spirits of the children of men that transgress.
[7]Gabriel, one of the holy angels, who *presides* over Ikisat, (31) over paradise, and over the cherubim.

(31) Ikisat. The serpents (Charles, p. 92; Knibb, p. 107).

Back | Back to top

Chapter 21

[1]Then I made a circuit to a place in which nothing was completed.
[2]And there I beheld neither the tremendous workmanship of an exalted heaven, nor of an established earth, but a desolate spot, prepared, and terrific.
[3]There, too, I beheld seven stars of heaven bound in it together, like great mountains, and like a blazing fire. I exclaimed, For what species of crime have they been bound, and why have they been removed to this place? Then Uriel, one of the holy angels who was with me, and who conducted me, answered: Enoch, wherefore do you ask; wherefore *do you* reason with yourself, and anxiously inquire? These are those of the stars which have transgressed the commandment of the most high God; and are here bound, until the infinite number of the days of their crimes be completed.
[4]From there I afterwards passed on to another terrific place;
[5]Where I beheld the operation of a great fire blazing and glittering, in the midst of which there was a division. Columns of fire struggled together to the end of the abyss, and deep was their descent. But neither its measurement nor magnitude was I able to discover; neither could I perceive its origin. Then I exclaimed, How terrible is this place, and how difficult to explore!

[6]Uriel, one of the holy angels who was with me, answered and said: Enoch, why are you alarmed and amazed at this terrific place, at the sight of this *place of* suffering? This, he said, is the prison of the angels; and here they are kept for ever.
Back | Back to top

Chapter 22

[1]From there I proceeded to another spot, where I saw on the west a great and lofty mountain, a strong rock, and four delightful places.
[2]Internally it was deep, capacious, and very smooth; as smooth as if it had been rolled over: it was both deep and dark to behold.
[3]Then Raphael, one of the holy angels who were with me, answered and said, These are the delightful places where the spirits, the souls of the dead, will be collected; for them were they formed; and here will be collected all the souls of the sons of men.
[4]These places, in which they dwell, shall they occupy until the day of judgment, and until their appointed period.
[5]Their appointed period will be long, even until the great judgment. And I saw the spirits of the sons of men who were dead; and their voices reached to heaven, while they were accusing.
[6]Then I inquired of Raphael, an angel who was with me, and said, Whose spirit is that, the voice of which reaches *to heaven*, and accuses?
[7]He answered, saying, This is the spirit of Abel who was slain by Cain his brother; and who will accuse that brother, until his seed be destroyed from the face of the earth;
[8]Until his seed perish from the seed of the human race.
[9]At that time therefore I inquired respecting him, and respecting the general judgment, saying, Why is one separated from another? He answered, Three *separations* have been made between the spirits of the dead, and thus have the spirits of the righteous been separated.
[10]Namely, *by* a chasm, *by* water, and *by* light above it.
[11]And in the same way likewise are sinners separated when they die, and are buried in the earth; judgment not overtaking them in their lifetime.
[12]Here their souls are separated. Moreover, abundant is their suffering until the time of the great judgment, the castigation, and the torment of those who eternally execrate, whose souls are punished and bound there for ever.
[13]And thus has it been from the beginning of the world. Thus has there existed a separation between the souls of those who utter complaints, and of those who watch for their destruction, to slaughter them in the day of sinners.
[14]A receptacle of this sort has been formed for the souls of unrighteous men, and of sinners; of those who have completed crime, and associated with the impious, whom they resemble. Their souls shall not be annihilated in the day of judgment, neither shall they arise from this place. Then I blessed God,
[15]And said, Blessed by my Lord, the Lord of glory and of righteousness,

who reigns over all for ever and for ever.
Back | Back to top

Chapter 23

[1]From there I went to another place, towards the west, unto the extremities of the earth.
[2]Where I beheld a fire blazing and running along without cessation, which intermitted its course neither by day nor by night; but continued always the same.
[3]I inquired, saying, What is this, which never ceases?
[4]Then Raguel, one of the holy angels who were with me, answered,
[5]And said, This blazing fire, which you behold running towards the west, is *that of* all the luminaries of heaven.
Back | Back to top

Chapter 24

[1]I went from there to another place, and saw a mountain of fire flashing both by day and night. I proceeded towards it; and perceived seven splendid mountains, which were all different from each other.
[2]Their stones were brilliant and beautiful; all were brilliant and splendid to behold; and beautiful was their surface. Three *mountains* were towards the east, and strengthened by being placed one upon another; and three were towards the south, strengthened in a similar manner. There were likewise deep valleys, which did not approach each other. And the seventh mountain was in the midst of them. In length they all resembled the seat of a throne, and odoriferous trees surrounded them.
[3]Among these there was a tree of an unceasing smell; nor of those which were in Eden was there one of all the fragrant trees which smelt like this. Its leaf, its flower, and its bark never withered, and its fruit was beautiful.
[4]Its fruit resembled the cluster of the palm. I exclaimed, Behold! This tree is goodly in aspect, pleasing in its leaf, and the sight of its fruit is delightful to the eye. Then Michael, one of the holy and glorious angels who were with me, and *one* who presided over them, answered,
[5]And said: Enoch, why do you inquire respecting the odour of this tree?
[6]*Why* are you inquisitive to know it?
[7]Then I, Enoch, replied to him, and said, Concerning everything I am desirous of instruction, but particularly concerning this tree.
[8]He answered me, saying, That mountain which you behold, the extent of whose head resembles the seat of the Lord, will be the seat on which shall sit the holy and great Lord of glory, the everlasting King, when he shall come and descend to visit the earth with goodness.
[9]And that tree of an agreeable smell, not one of carnal *odor*, there shall be no power to touch, until the period of the great judgment. When all shall be punished and consumed for ever, this shall be bestowed on the righteous and humble. The fruit of the *tree* shall be given to the elect. For towards the

north life shall be planted in the holy place, towards the habitation of the everlasting King.
[10]Then shall they greatly rejoice and exult in the Holy One. The sweet odor shall enter into their bones; and they shall live a long life on the earth as your forefathers have lived; neither in their days shall sorrow, distress, trouble, and punishment afflict them.
[11]And I blessed the Lord of glory, the everlasting King, because He has prepared *this tree* for the saints, formed it, and declared that He would give it to them.
Back | Back to top

Chapter 25

[1]From there I proceeded to the middle of the earth, and beheld a happy and fertile spot, which contained branches continually sprouting from the trees which were planted in it. There I saw a holy mountain, and underneath it water on the eastern side, which flowed towards the south. I saw also on the east another mountain as high as that; and between them there were deep, but not wide valleys.
[2]Water ran towards the mountain to the west of this; and underneath there was likewise another mountain.
[3]There was a valley, but not a wide one, below it; and in the midst of them were other deep and dry valleys towards the extremity of the three. All these valleys, which were deep, but not side, consisted of a strong rock, with a tree which was planted in them. And I wondered at the rock and at the valleys, being extremely surprised.
Back | Back to top

Chapter 26

[1]Then I said, What means this blessed land, all these lofty trees, and the accursed valley between them?
[2]Then Uriel, one of the holy angels who were with me, replied, This valley is the accursed of the accursed for ever. Here shall be collected all who utter with their mouths unbecoming language against God, and speak harsh things of His glory. Here shall they be collected. Here shall be their territory.
[3]In the latter days an example of judgment shall be made of them in righteousness before the saints; while those who have received mercy shall for ever, all their days, bless God, the everlasting King.
[4]And at the period of judgment shall they bless Him for his mercy, as He has distributed it to them. Then I blessed God, addressing myself to Him, and making mention, as was meet, of His greatness.
Back | Back to top

Chapter 27

[1]From there I proceeded towards the east to the middle of the mountain in the desert, the level surface only of which I perceived.
[2]It was full of trees of the seed alluded to; and water leaped down upon it.
[3]There appeared a cataract composed as of many cataracts both towards the west and towards the east. Upon one side were trees; upon the other water and dew.
Back | Back to top

Chapter 28

[1]Then I went to another place from the desert; towards the east of that mountain *which* I had approached.
[2]There I beheld choice trees, (32) particularly, *those which produce* the sweet-smelling opiate, frankincense and myrrh; and trees unlike to each other.

(32) Choice trees. Literally, "trees of judgment" (Laurence, p. 35; Knibb, p. 117).

[3]And over it, above them, was the elevation of the eastern mountain at no great distance.
Back | Back to top

Chapter 29

[1]I likewise saw another place with valleys of water which never wasted,
[2]*Where* I perceived a goodly tree, which in smell resembled Zasakinon. (33)

(33) Zasakinon. The mastic tree (Knibb, p. 118).

[3]And towards the sides of these valleys I perceived cinnamon of a sweet odour. Over them I advanced towards the east.
Back | Back to top

Chapter 30

[1]Then I beheld another mountain containing trees, from which water flowed like Neketro, (34) Its name was Sarira, and Kalboneba. (35) And upon this mountain I beheld another mountain, upon which were trees of Alva. (36)

(34) Neketro. A nectar (Knibb, p. 119).
(35) Sarira, and Kalboneba. Styrax and galbanum (Knibb, p. 119).
(36) Alva. Aloe (Knibb, p. 119).

[2]These trees were full, like almond trees, and strong; and when they produced fruit, it was superior to all redolence.
Back | Back to top

Chapter 31

[1]After these things, surveying the entrances of the north, above the mountains, I perceived seven mountains replete with pure nard, odoriferous

trees, cinnamon and papyrus.
[2]From there I passed on above the summits of those mountains to some distance eastwards, and went over the Erythraean sea. (37) And when I was advanced far beyond it, I passed along above the angel Zateel, and arrived at the garden of righteousness. In this garden I beheld, among other trees, some which were numerous and large, and which flourished there.

(37) Erythraean sea. The Red Sea.

[3]Their fragrance was agreeable and powerful, and their appearance both varied and elegant. The tree of knowledge also was there, of which if any one eats, he becomes endowed with great wisdom.
[4]It was like a species of the tamarind tree, bearing fruit which resembled grapes extremely fine; and its fragrance extended to a considerable distance. I exclaimed, How beautiful is this tree, and how delightful is its appearance!
[5]Then holy Raphael, an angel who was with me, answered and said, This is the tree of knowledge, of which your ancient father and your aged mother ate, who were before you; and who, obtaining knowledge, their eyes being opened, and knowing themselves to be naked, were expelled from the garden.

Back | Back to top

Chapter 32

[1]From there I went on towards the extremities of the earth; where I saw large beasts different from each other, and birds various in their countenances and forms, as well as with notes of different sounds.
[2]To the east of these beasts I perceived the extremities of the earth, where heaven ceased. The gates of heaven stood open, and I beheld the celestial stars come forth. I numbered them as they proceeded out of the gate, and wrote them all down, as they came out one by one according to their number. *I wrote down* their names altogether, their times and their seasons, as the angel Uriel, who was with me, pointed them out to me.
[3]He showed them all to me, and wrote down *an account of* them.
[4]He also wrote down for me their names, their regulations, and their operations.

Back | Back to top

Chapter 33

[1]From there I advanced on towards the north, to the extremities of the earth.
[2]And there I saw a great and glorious wonder at the extremities of the whole earth.
[3]I saw there heavenly gates opening into heaven; three of them distinctly separated. The northern winds proceeded from them, blowing cold, hail, frost, snow, dew, and rain.
[4]From one of the gates they blew mildly; but when they blew from the two *other gates*, it was with violence and force. They blew over the earth

strongly.
Back | Back to top

Chapter 34

[1]From there I went to the extremities of the world westwards;
[2]Where I perceived three gates open, as I had seen in the north; the gates and passages through them being of equal magnitude.
Back | Back to top

Chapter 35

[1]Then I proceeded to the extremities of the earth southwards; where I saw three gates open to the south, from which issued dew, rain, and wind.
[2]From there I went to the extremities of heaven eastwards; where I saw three heavenly gates open to the east, which had smaller gates within them. Through each of these small gates the stars of heaven passed on, and proceeded towards the west by a path which was seen by them, and that at every period *of their appearance.*
[3]When I beheld *them*, I blessed; every time *in which they appeared,* I blessed the Lord of glory, who had made those great and splendid signs, that they might display the magnificence of this works to angels and to the souls of men; and that these might glorify all his works and operations; might see the effect of his power; might glorify the great labour of his hands; and bless him for ever.
Back | Back to top

(No Chapter 36)

Back | Back to top

Chapter 37

[1]The vision which he saw, the second vision of wisdom, which Enoch saw, the son of Jared, the son of Malaleel, the son of Canan, the son of Enos, the son of Seth, the son of Adam. This is the commencement of the word of wisdom, which I received to declare and tell to those who dwell upon earth. Hear from the beginning, and understand to the end, the holy things which I utter in the presence of the Lord of spirits. Those who were before *us* thought it good to speak;
[2]And let not us, who come after, obstruct the beginning of wisdom. Until the present period never has there been given before the Lord of spirits that which I have received, wisdom according the capacity of my intellect, and according to the pleasure of the Lord of spirits; that which I have received from him, a portion of life eternal.
[3]And I obtained three parables, which I declared to the inhabitants of the world.
Back | Back to top

Chapter 38

[1]Parable the first. When the congregation of the righteous shall be manifested; and sinners be judged for their crimes, and be troubled in the sight of the world;
[2]When righteousness shall be manifested (38) in the presence of the righteous themselves, who will be elected for their *good* works *duly* weighed by the Lord of spirits; and when the light of the righteous and the elect, who dwell on earth, shall be manifested; where will the habitation of sinners be? And where the place of rest for those who have rejected the Lord of spirits? It would have been better for them, had they never been born.

(38) When righteousness shall be manifested. Or, "when the Righteous One appears" (Knibb, p. 125; cp. Charles, p. 112).

[3]When, too, the secrets of the righteous shall be revealed, then shall sinners be judged; and impious men shall be afflicted in the presence of the righteous and the elect.
[4]From that period those who possess the earth shall cease to be powerful and exalted. Neither shall they be capable of beholding the countenances of the holy; for the light of the countenances of the holy, the righteous, and the elect, has been seen by the Lord of spirits. (39)

(39) For the light…Lord of spirits. Or, "for the light of the Lord of spirits will have appeared on the face of the holy, the righteous, and the chosen" (Knibb, p. 126).

[5]Yet shall not the mighty kings of that period be destroyed; but be delivered into the hands of the righteous and the holy.
[6]Nor thenceforwards shall any obtain commiseration from the Lord of spirits, because their lives *in this world* will have been completed.

Back | Back to top

Chapter 39

[1]In those days shall the elect and holy race descend from the upper heavens, and their seed shall then be with the sons of men. Enoch received books of indignation and wrath, and books of hurry and agitation.
[2]Never shall they obtain mercy, saith the Lord of spirits.
[3]A cloud then snatched me up, and the wind raised me above the surface of the earth, placing me at the extremity of the heavens.
[4]There I saw another vision; I *saw* the habitations and resting places of the saints. There my eyes beheld their habitations with the angels, and their resting places with the holy ones. They were entreating, supplicating, and praying for the sons of men; while righteousness like water flowed before them, and mercy like dew *was scattered* over the earth. And thus *shall it be* with them for ever and for ever.
[5]At that time my eyes beheld the dwelling of the elect, of truth, faith, and righteousness.

[6]Countless shall be the number of the holy and the elect, in the presence of God for ever and for ever.
[7]Their residence I beheld under the wings of the Lord of spirits. All the holy and the elect sung before him, in appearance like a blaze of fire; their mouths being full of blessings, and their lips glorifying the name of the Lord of spirits. And righteousness incessantly *dwelt* before him.
[8]There was I desirous of remaining, and my soul longed for that habitation. There was my antecedent inheritance; for thus had I prevailed before the Lord of spirits.
[9]At that time I glorified and extolled the name of the Lord of spirits with blessing and with praise; for he has established it with blessing and with praise, according to his own good pleasure.
[10]That place long did my eyes contemplate. I blessed and said, Blessed be he, blessed from the beginning for ever. In the beginning, before the world was created, and without end is his knowledge.
[11]What is this world? Of every existing generation those shall bless you who do not *spiritually* sleep but stand before your glory, blessing, glorifying, exalting you, and saying, The holy, holy, Lord of spirits, fills the whole world of spirits.
[12]There my eyes beheld all who, without sleeping, stand before him and bless him, saying, Blessed be you, and blessed be the name of God for ever and for ever. Then my countenance became changed, until I was incapable of seeing.

Back | Back to top

Chapter 40

[1]After this I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, standing before the Lord of spirits.
[2]On the four wings likewise of the Lord of spirits, on the four sides, I perceived others, besides those who were standing *before him.* Their names, too, I know; because the angel, who proceeded with me, declared them to me, discovering to me every secret thing.
[3]Then I heard the voices of those upon the four sides magnifying the Lord of glory.
[4]The first voice blessed the Lord of spirits for ever and for ever.
[5]The second voice I heard blessing the Elect One, and the elect who suffer on account of the Lord of spirits.
[6]The third voice I heard petitioning and praying for those who dwell upon earth, and supplicate the name of the Lord of spirits.
[7]The fourth voice I heard expelling the impious angels, (40) and prohibiting them from entering into the presence of the Lord of spirits, to prefer accusations against (41) the inhabitants of the earth.

(40) Impious angels. Literally, "the Satans" (Laurence, p. 45; Knibb, p. 128). *Ha-satan* in Hebrew ("the adversary") was originally the title of an office, not the name of an angel.
(41) Prefer accusations against. Or, "to accuse" (Charles, p. 119).

[8]After this I besought the angel of peace, who proceeded with me, to explain all that was concealed. I said to him, Who are those *whom* I have seen on the four sides, and who words I have heard and written down? He replied, The first is the merciful, the patient, the holy Michael.
[9]The second is he who *presides* over every suffering and every affliction of the sons of men, the holy Raphael. The third, who *presides* over all that is powerful, is Gabriel. And the fourth, who *presides* over repentance, and the hope of those who will inherit eternal life, is Phanuel. These are the four angels of the most high God, and their four voices, which at that time I heard.
Back | Back to top

Chapter 41

[1]After this I beheld the secrets of the heavens and of paradise, according to its divisions; and of human action, as they weight it there in balances. I saw the habitations of the elect, and the habitations of the holy. And there my eyes beheld all the sinners, who denied the Lord of glory, and whom they were expelling from there, and dragging away, as they stood *there*; no punishment proceeding against them from the Lord of spirits.
[2]There, too, my eyes beheld the secrets of the lightning and the thunder; and the secrets of the winds, how they are distributed as they blow over the earth: the secrets of the winds, of the dew, and of the clouds. There I perceived the place from which they issued forth, and became saturated with the dust of the earth.
[3]There I saw the wooden receptacles out of which the winds became separated, the receptacle of hail, the receptacle of snow, the receptacle of the clouds, and the cloud itself, *which* continued over the earth before *the creation of* the world.
[4]I beheld also the receptacles of the moon, whence they came, whither they proceeded, their glorious return, and how one became more splendid than another. I *marked* their rich progress, their unchangeable progress, their disunited and undiminished progress; their observance of a mutual fidelity by a stable oath; their proceeding forth before the sun, and their adherence to the path *allotted* them, (42) in obedience to the command of the Lord of spirits. Potent is his name for ever and for ever.

(42) Their proceeding forth…path allotted them. Or, "the sun goes out first and completes its journey" (Knibb, p. 129; cp. Charles, p. 122).

[5]After this *I perceived*, *that* the path both concealed and manifest of the moon, as well as the progress of its path, was there completed by day and by night; while each, one with another, looked towards the Lord of spirits, magnifying and praising without cessation, since praise to them is rest; for in the splendid sun there is a frequent conversion to blessing and to malediction.
[6]The course of the moon's path to the righteous is light, but to sinners it is darkness; in the name of the Lord of spirits, who created *a division*

between light and darkness, and, separating the spirits of men, strengthened the spirits of the righteous in the name of his own righteousness.
[7]Nor does the angel prevent *this*, neither is he endowed with the power of preventing it; for the Judge beholds them all, and judges them all in his own presence.
Back | Back to top

Chapter 42

[1]Wisdom found not a place *on earth* where she could inhabit; her dwelling therefore is in heaven.
[2]Wisdom went forth to dwell among the sons of men, but she obtained not a habitation. Wisdom returned to her place, and seated herself in the midst of the angels. But iniquity went forth after her return, who unwillingly found *a habitation,* and resided among them, as rain in the desert, and as a dew in a thirsty land.
Back | Back to top

Chapter 43

[1]I beheld another splendour, and the stars of heaven. I observed that he called them all by their respective names, and that they heard. In a righteous balance I saw that he weighed out with their light the amplitude of their places, and the day of their appearance, and their conversion. Splendour produced splendour; and their conversion *was* into the number of the angels, and of the faithful.
[2]Then I inquired of the angel, who proceeded with me, and explained to me secret things, What *their names* were. He answered. A similitude of those has the Lord of spirits shown you. They are names of the righteous who dwell upon earth, and who believe in the name of the Lord of spirits for ever and for ever.
Back | Back to top

Chapter 44

[1]Another thing also I saw respecting splendour; that it rises out of the stars, and becomes splendour; being incapable of forsaking them.
Back | Back to top

Chapter 45

[1]Parable the second, respecting these who deny the name of the habitation of the holy ones, and of the Lord of spirits.
[2]Heaven they shall not ascend, nor shall they come on the earth. This shall be the portion of sinners, who deny the name of the Lord of spirits, and who are thus reserved for the day of punishment and of affliction.
[3]In that day shall the Elect One sit upon a throne of glory; and shall choose

their conditions and countless habitations, while their spirits within them shall be strengthened, when they behold my Elect One, for those who have fled for protection to my holy and glorious name.
[4]In that day I will cause my Elect One to dwell in the midst of them; will change *the face of* heaven; will bless it, and illuminate it for ever.
[5]I will also change *the face of* the earth, will bless it; and cause those whom I have elected to dwell upon it. But those who have committed sin and iniquity shall not inhabit it, for I have marked their proceedings. My righteous ones will I satisfy with peace, placing them before me; but the condemnation of sinners shall draw near, that I may destroy them from the face of the earth.
Back | Back to top

Chapter 46

[1]There I beheld the Ancient of days, whose head was like white wool, and with him another, whose countenance resembled that of man. His countenance was full of grace, like *that of* one of the holy angels. Then I inquired of one of the angels, who went with me, and who showed me every secret thing, concerning this Son of man; who he was; whence he was and why he accompanied the Ancient of days.
[2]He answered and said to me, This is the Son of man, to whom righteousness belongs; with whom righteousness has dwelt; and who will reveal all the treasures of that which is concealed: for the Lord of spirits has chosen him; and his portion has surpassed all before the Lord of spirits in everlasting uprightness.
[3]This Son of man, whom you behold, shall raise up kings and the mighty from their dwelling places, and the powerful from their thrones; shall loosen the bridles of the powerful, and break in pieces the teeth of sinners.
[4]He shall hurl kings from their thrones and their dominions; because they will not exalt and praise him, nor humble themselves *before him*, by whom their kingdoms were granted to them. The countenance likewise of the mighty shall He cast down, filling them with confusion. Darkness shall be their habitation, and worms shall be their bed; nor from *that* their bed shall they hope to be again raised, because they exalted not the name of the Lord of spirits.
[5]They shall condemn the stars of heaven, shall lift up their hands against the Most High, shall tread upon and inhabit the earth, exhibiting all their acts of iniquity, even their works of iniquity. Their strength shall be in their riches, and their faith in the gods whom they have formed with their own hands. They shall deny the name of the Lord of spirits, and shall expel him from the temples, in which they assemble;
[6]And *with him* the faithful, (43) who suffer in the name of the Lord of spirits.

(43) Shall expel him…the faithful. Or, "will be driven from the houses of his congregation, and of the faithful" (Knibb, p. 132; cp. Charles, p. 131).

Back | Back to top

Chapter 47

[1]In that day the prayer of the holy and the righteous, and the blood of the righteous, shall ascend from the earth into the presence of the Lord of spirits.
[2]In that day shall the holy ones assemble, who dwell above the heavens, and with united voice petition, supplicate, praise, laud, and bless the name of the Lord of spirits, on account of the blood of the righteous which has been shed; that the prayer of the righteous may not be intermitted before the Lord of spirits; that for them he would execute judgment; and that his patience may not endure for ever. (44)

(44) That his patience…endure for ever. Or, "(that) their patience may not have to last for ever" (Knibb, p. 133).

[3]At that time I beheld the Ancient of days, while he sat upon the throne of his glory, *while* the book of the living was opened in his presence, and *while* all the powers which were above the heavens stood around and before him.
[4]Then were the hearts of the saints full of joy, because the consummation of righteousness was arrived, the supplication of the saints heard, and the blood of the righteous appreciated by the Lord of spirits.

Back | Back to top

Chapter 48

[1]In that place I beheld a fountain of righteousness, which never failed, encircled by many springs of wisdom. Of these all the thirsty drank, and were filled with wisdom, having their habitation with the righteous, the elect, and the holy.
[2]In that hour was this Son of man invoked before the Lord of spirits, and his name in the presence of the Ancient of days.
[3]Before the sun and the signs were created, before the stars of heaven were formed, his name was invoked in the presence of the Lord of spirits. A support shall he be for the righteous and the holy to lean upon, without falling; and he shall be the light of nations.
[4]He shall be the hope of those whose hearts are troubled. All, who dwell on earth, shall fall down and worship before him; shall bless and glorify him, and sing praises to the name of the Lord of spirits.
[5]Therefore the Elect and the Concealed One existed in his presence, before the world was created, and for ever.
[6]In his presence *he existed,* and has revealed to the saints and to the righteous the wisdom of the Lord of spirits; for he has preserved the lot of the righteous, because they have hated and rejected this world of iniquity, and have detested all its works and ways, in the name of the Lord of spirits.
[7]For in his name shall they be preserved; and his will shall be their life. In those days shall the kings of the earth and the mighty men, who have gained the world by their achievements, become humble in countenance.

[8]For in the day of their anxiety and trouble their souls shall not be saved; and *they shall be* in subjection to those whom I have chosen.
[9]I will cast them like hay into the fire, and like lead into the water. Thus shall they burn in the presence of the righteous, and sink in the presence of the holy; nor shall a tenth part of them be found.
[10]But in the day of their trouble, the world shall obtain tranquillity.
[11]In his presence shall they fall, and not be raised up again; nor shall there be any one to take them out of his hands, and to lift them up: for they have denied the Lord of spirits, and his Messiah. The name of the Lord of spirits shall be blessed.

Chapter 48A(45)

(45) Two consecutive chapters are numbered "48."

[1]Wisdom is poured forth like water, and glory fails not before him for ever and ever; for potent is he in all the secrets of righteousness.
[2]But iniquity passes away like a shadow, and possesses not a fixed station: for the Elect One stands before the Lord of spirits; and his glory is for ever and ever; and his power from generation to generation.
[3]With him dwells the spirit of intellectual wisdom, the spirit of instruction and of power, and the spirit of those who sleep in righteousness; he shall judge secret things.
[4]Nor shall any be able to utter a single word before him; for the Elect One is in the presence of the Lord of Spirits, according to his own pleasure.
Back | Back to top

Chapter 49

[1]In those days the saints and the chosen shall undergo a change. The light of day shall rest upon them; and the splendour and glory of the saints shall be changed.
[2]In the day of trouble evil shall be heaped up upon sinners; but the righteous shall triumph in the name of the Lord of spirits.
[3]Others shall be made to see, that they must repent, and forsake the works of their hands; and that glory awaits them not in the presence of the Lord of spirits; yet that by his name they may be saved. The Lord of spirits will have compassion on them; for great is his mercy; and righteousness is in his judgment, and in the presence of his glory; nor in his judgment shall iniquity stand. He who repents not before him shall perish.
[4]Henceforward I will not have mercy on them, saith the Lord of spirits.
Back | Back to top

Chapter 50

[1]In those days shall the earth deliver up from her womb, and hell deliver up from hers, that which it has received; and destruction shall restore that which it owes.

[2]He shall select the righteous and holy from among them; for the day of their salvation has approached.
[3]And in those days shall the Elect One sit upon his throne, while every secret of intellectual wisdom shall proceed from his mouth, for the Lord of spirits has gifted and glorified him.
[4]In those days the mountains shall skip like rams, and the hills shall leap like young sheep (46) satiated with milk; and all *the righteous* shall become *like* angels in heaven.

(46) Cp. Psalm 114:4

[5]Their countenance shall be bright with joy; for in those days shall the Elect One be exalted. The earth shall rejoice; the righteous shall inhabit it, and the elect possess it.

Back | Back to top

Chapter 51

[1]After that period, in the place where I had seen every secret sight, I was snatched up in a whirlwind, and carried off westwards.
[2]There my eyes beheld the secrets of heaven, and all which existed on earth; a mountain of iron, a mountain of copper, a mountain of silver, a mountain of gold, a mountain of fluid metal, and a mountain of lead.
[3]And I inquired of the angel who went with me, saying, What are these things, which in secret I behold?
[4]He said, All these things which you behold shall be for the dominion of the Messiah, that he may command, and be powerful upon earth.
[5]And that angel of peace answered me, saying, Wait but a short time, and you shalt understand, and every secret thing shall be revealed to you, which the Lord of spirits has decreed. Those mountains which you have seen, the mountain of iron, the mountain of copper, the mountain of silver, the mountain of gold, the mountain of fluid metal, and the mountain of lead, all these in the presence of the Elect One shall be like a honeycomb before the fire, and like water descending from above upon these mountains; and shall become debilitated before his feet.
[6]In those days men shall not be saved by gold and by silver.
[7]Nor shall they have it in their power to secure themselves, and to fly.
[8]There shall be neither iron for was, nor a coat of mail for the breast.
[9]Copper shall be useless; useless also that which neither rusts nor consumes away; and lead shall not be coveted.
[10]All these things shall be rejected, and perish from off the earth, when the Elect One shall appear in the presence of the Lord of spirits.

Back | Back to top

Chapter 52

[1]There my eyes beheld a deep valley; and wide was its entrance.
[2]All who dwell on land, on the sea, and in islands, shall bring to it gifts, presents, and offerings; yet that deep valley shall not be full. Their hands

shall commit iniquity. Whatsoever they produce by labour, the sinners shall devour with crime. But they shall perish from the face of the Lord of spirits, and from the face of his earth. They shall stand up, and shall not fail for ever and ever.
[3]I beheld the angels of punishment, who were dwelling *there*, and preparing every instrument of Satan.
[4]Then I inquired of the angel of peace, who proceeded with me, for whom those instruments were preparing.
[5]He said, These they are preparing for the kings and powerful ones of the earth, that thus they may perish.
[6]After which the righteous and chosen house of his congregation shall appear, and thenceforward unchangeable in the name of the Lord of spirits.
[7]Nor shall those mountains exist in his presence as the earth and the hills, as the fountains of water *exist*. And the righteous shall be relieved from the vexation of sinners.
Back | Back to top

Chapter 53

[1]Then I looked and turned myself to another part of the earth, where I beheld a deep valley burning with fire.
[2]To this valley they brought monarchs and the mighty.
[3]And there my eyes beheld the instruments which they were making, fetters of iron without weight. (47)

(47) Without weight. Or, "of immeasurable weight" (Knibb, p. 138).

[4]Then I inquired of the angel of peace, who proceeded with me, saying, For whom are these fetters and instruments prepared?
[5]He replied, These are prepared for the host of Azazeel, that they may be delivered over and adjudged to the lowest condemnation; and that their angels may be overwhelmed with hurled stones, as the Lord of spirits has commanded.
[6]Michael and Gabriel, Raphael and Phanuel shall be strengthened in that day, and shall then cast them into a furnace of blazing fire, that the Lord of spirits may be avenged of them for their crimes; because they became ministers of Satan, and seduced those who dwell upon earth.
[7]In those days shall punishment go forth from the Lord of spirits; and the receptacles of water which are above the heavens shall be opened, and the fountains likewise, which are under the heavens and under the earth.
[8]All the waters, which are in the heavens and above them, shall be mixed together.
[9]The water which is above heaven shall be the agent; (48)

(48) Agent. Literally, "male" (Laurence, p. 61).

[10]And the water which is under the earth shall be the recipient: (49) and all shall be destroyed who dwell upon earth, and who dwell under the extremities of heaven.

(49) Recipient. Literally, "female" (Laurence, p. 61).

[11]By these means shall they understand the iniquity which they have

committed on earth: and by these means shall they perish.
Back | Back to top

Chapter 54

[1]Afterwards the Ancient of days repented, and said, In vain have I destroyed all the inhabitants of the earth.
[2]And he sware by his great name, *saying*, Henceforwards I will not act thus towards all those who dwell upon earth.
[3]But I will place a sign in the heavens; (50) and it shall be a faithful witness between me and them for ever, as long as the days of heaven and earth last upon the earth.

(50) Cp. Gen. 9:13, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

[4]Afterwards, according to this my decree, when I shall be disposed to seize them beforehand, by the instrumentality of angels, in the day of affliction and trouble, my wrath and my punishment shall remain upon them, my punishment and my wrath, saith God the Lord of spirits.
[5]O you kings, O you mighty, who inhabit the world you shall behold my Elect One, sitting upon the throne of my glory. And he shall judge Azazeel, all his associates, and all his hosts, in the name of the Lord of spirits.
[6]There likewise I beheld hosts of angels who were moving in punishment, confined in a net-work of iron and brass. Then I inquired of the angel of peace, who proceeded with me, To whom those under confinement were going.
[7]He said, To each of their elect and their beloved, (51) that they may be cast into the fountains and deep recesses of the valley.

(51) To each of…their beloved. Or, "Each to his own chosen ones and to his own beloved ones" (Knibb, p. 139).

[8]And that valley shall be filled with their elect and beloved; the days of whose life shall be consumed, but the days of their error shall be innumerable.
[9]Then shall princes (52) combine together, and conspire. The chiefs of the east, among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They shall hurl them from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock.

(52) Princes. Or, "angels" (Charles, p. 149; Knibb, p. 140).

[10]They shall go up, and tread upon the land of their elect. The land of their elect shall be before them. The threshing-floor, the path, and the city of my righteous *people* shall impede *the progress of* their horses. They shall rise up to destroy each other; their right hand shall be strengthened; nor shall a man acknowledge his friend or his brother;
[11]Nor the son his father and his mother; until the number of the dead bodies shall be *completed*, by their death and punishment. Neither shall this take place without cause.
[12]In those days shall the mouth of hell be opened, into which they shall be

immerged; hell shall destroy and swallow up sinners from the face of the elect.
Back | Back to top

Chapter 55

[1]After this I beheld another army of chariots with men riding in them.
[2]And they came upon the wind from the east, from the west, and from the south. (53)

(53) From the south. Literally, "from the midst of the day" (Laurence, p. 63).

[3]The sound of the noise of their chariots was heard.
[4]And when that agitation took place; the saints out of heaven perceived it; the pillar of the earth shook from its foundation; and the sound was heard from the extremities of the earth unto the extremities of heaven at the same time.
[5]Then they all fell down, and worshipped the Lord of spirits.
[6]This is the end of the second parable.
Back | Back to top

Chapter 56

[1]I now began to utter the third parable, concerning the saints and the elect.
[2]Blessed are you, O saints and elect, for glorious is your lot.
[3]The saints shall exist in the light of the sun, and the elect in the light of everlasting life, the days of whose life shall never terminate; nor shall the days of the saints be numbered, who seek for light, and obtain righteousness with the Lord of spirits.
[4]Peace be to the saints with the Lord of the world.
[5]Henceforward shall the saints be told to seek in heaven the secrets of righteousness, the portion of faith; for like the sun has it arisen upon the earth, while darkness has passed away. There shall be light interminable; nor shall they enter upon the enumeration of time; for darkness shall be previously destroyed, and light shall increase before the Lord of spirits; before the Lord of spirits shall the light of uprightness increase for ever.
Back | Back to top

Chapter 57

[1]In those days my eyes beheld the secrets of the lightnings and the splendours, and the judgment belonging to them.
[2]They lighten for a blessing and for a curse, according to the will of the Lord of spirits.
[3]And there I saw the secrets of the thunder, when it rattles above in heaven, and its sound is heard.
[4]The habitations also of the earth were shown to me. The sound of the thunder is for peace and for blessing, as well as for a curse, according to

the word of the Lord of spirits.
[5]Afterwards every secret of the splendours and of the lightnings was seen by me. For blessing and for fertility they lighten.
Back | Back to top

Chapter 58

[1]In the five hundredth year, and in the seventh month, on the fourteenth *day* of the month, of the lifetime of Enoch, in that parable, I saw that the heaven of heavens shook; that it shook violently; and that the powers of the Most High, and the angels, thousands and thousands, and myriads of myriads, were agitated with great agitation. And when I looked, the Ancient of days was sitting on the throne of his glory, while the angels and saints were standing around him. A great trembling came upon me, and terror seized me. My loins were bowed down and loosened; my reins were dissolved; and I fell upon my face. The holy Michael, another holy angel, one of the holy ones, was sent, who raised me up.
[2]And when he raised me, my spirit returned; for I was incapable of enduring this vision of violence, its agitation, and the concussion of heaven.
[3]Then holy Michael said to me, Why are you disturbed at this vision?
[4]Hitherto has existed the day of mercy; and he has been merciful and longsuffering towards all who dwell upon the earth.
[5]But when the time shall come, then *shall* the power, the punishment, and the judgment *take place*, which the Lord of spirits has prepared for those who prostrate themselves to the judgment of righteousness, for those who abjure that judgment, and for those who take *his* name in vain.
[6]That day has been prepared for the elect *as a day of* covenant; and for sinners *as a day of* inquisition.
[7]In that day shall be distributed *for food* (54) two monsters; a female monster, whose name is Leviathan, dwelling in the depths of the sea, above the springs of waters;

(54) Distributed for food. Or, "separated from one another" (Knibb, p. 143).

[8]And a male *monster*, whose name is Behemoth; which possesses, *moving* on his breast, the invisible wilderness.
[9]His name was Dendayen in the east of the garden, where the elect and the righteous will dwell; where he received *it* from my ancestor, who was man, from Adam the first of men, (55) whom the Lord of spirits made.

(55) He received it…first of men. Or, "my [great-] grandfather was taken up, the seventh from Adam" (Charles, p. 155). This implies that this section of the book was written by Noah, Enoch's descendant, rather than Enoch. Scholars have speculated that this portion of the book may contain fragments of the lost Apocalypse of Noah.

[10]Then I asked of another angel to show me the power of those monsters, how they became separated, how they became separated on the same day, one *being* in the depths of the sea, and one in the dry desert.
[11]And he said, You, son of man, are here desirous of understanding secret

things.
[12]And the angel of peace, who was with me, said, These two monsters are by the power of God prepared to become food, that the punishment of God may not be in vain.
[13]Then shall children be slain with their mothers, and sons with their fathers.
[14]And when the punishment of the Lord of spirits shall continue, upon them shall it continue, that the punishment of the Lord of spirits may not take place in vain. After that, judgment shall exist with mercy and longsuffering.
Back | Back to top

Chapter 59

[1]Then another angel, who proceeded with me, spoke to me;
[2]And showed me the first and last secrets in heaven above, and in the depths of the earth:
[3]In the extremities of heaven, and in the foundations of it, and in the receptacle of the winds.
[4]*He showed me* how their spirits were divided; how they were balanced; and how both the springs and the winds were numbered according to the force of their spirit.
[5]*He showed me* the power of the moon's light, that its power is a just one; as well as the divisions of the stars, according to their respective names;
[6]*That* every division is divided; that the lightning flashes;
[7]That its troops immediately obey; and that a cessation takes place during thunder in continuance of its sound. Nor are the thunder and the lightning separated; neither do both of them move with one spirit; yet they are not separated.
[8]For when the lightning lightens, the thunder sounds, and the spirit at a proper period pauses, making an equal division between them; for the receptacle, upon which their periods depend, is *loose* as sand. Each of them at a proper season is restrained with a bridle; and turned by the power of the spirit, which thus propels *them* according to the spacious extent of the earth.
[9]The spirit likewise of the sea is potent and strong; and as a strong power causes it to ebb, so is it driven forwards, and scattered against the mountains of the earth. The spirit of the frost has its angel; in the spirit of hail there is a good angel; the spirit of snow ceases in its strength, and a solitary spirit is in it, which ascends from it like vapour, and is called refrigeration.
[10]The spirit also of mist dwells with them in their receptacle; but it has a receptacle to itself; for its progress is in splendour.
[11]In light, and in darkness, in winter and in summer. Its receptacle is bright, and an angel is *in it*.
[12]The spirit of dew *has* its abode in the extremities of heaven, in connection with the receptacle of rain; and its progress is in winter and in summer. The cloud produced by it, and the cloud of the mist, become united; one gives

to the other; and when the spirit of rain is in motion from its receptacle, angels come, and opening its receptacle, bring it forth.
[13]When likewise it is sprinkled over all the earth, it forms an union with every kind of water on the ground; for the waters remain on the ground, because *they afford* nourishment to the earth from the Most High, who is in heaven.
[14]Upon this account therefore there is a regulation in the quantity of rain, which the angels receive.
[15]These things I saw; all of them, even paradise.
Back | Back to top

Chapter 60

[1]In those days I beheld long ropes given to those angels; who took to their wings, and fled, advancing towards the north.
[2]And I inquired of the angel, saying, Wherefore have they taken those long ropes, and gone forth? He said, They are gone forth to measure.
[3]The angel, who proceeded with me, said, These are the measures of the righteous; and cords shall the righteous bring, that they may trust in the name of the Lord of spirits for ever and ever.
[4]The elect shall begin to dwell with the elect.
[5]And these are the measures which shall be given to faith, and *which* shall strengthen the words of righteousness.
[6]These measures shall reveal all the secrets in the depth of the earth.
[7]And *it shall be*, that those who have been destroyed in the desert, and who have been devoured by the fish of the sea, and by wild beasts, shall return, and trust in the day of the Elect One; for none shall perish in the presence of the Lord of spirits, nor shall any be capable of perishing.
[8]Then they received the commandment, all *who were* in the heavens above; to whom a combined power, voice, and splendour, like fire, were given.
[9]And first, with *their* voice, they blessed him, they exalted him, they glorified him with wisdom, and ascribed to him wisdom with the word, and with the breath of life.
[10]Then the Lord of spirits seated upon the throne of his glory the Elect One;
[11]Who shall judge all the works of the holy, in heaven above, and in a balance shall he weigh their actions. And when he shall lift up his countenance to judge their secret ways in the word of the name of the Lord of spirits, and their progress in the path of the righteous judgment of God most high;
[12]They shall all speak with united voice; and bless, glorify, exalt, and praise, in the name of the Lord of spirits.
[13]He shall call to every power of the heavens, to all the holy above, and to the power of God. The Cherubim, the Seraphim, and the Ophanin, all the angels of power, and all the angels of the Lords, namely, of the Elect One, and of the other Power, who *was* upon earth over the water on that day,
[14]Shall raise their united voice; shall bless, glorify, praise, and exalt with the spirit of faith, with the spirit of wisdom and patience, with the spirit of

mercy, with the spirit of judgment and peace, and with the spirit of benevolence; all shall say with united voice; Blessed is He; and the name of the Lord of spirits shall be blessed for ever and for ever; all, who sleep not, shall bless it in heaven above.
[15]All the holy in heaven shall bless it; all the elect who dwell in the garden of life; and every spirit of light, who is capable of blessing, glorifying, exalting, and praising your holy name; and every mortal man, [(56)] more than the powers *of heaven*, shall glorify and bless your name for ever and ever.

(56) Every mortal man. Literally, "all of flesh" (Laurence, p. 73).

[16]For great is the mercy of the Lord of spirits; long-suffering is he; and all his works, all his power, great as are the things which he has done, has he revealed to the saints and to the elect, in the name of the Lord of spirits.

The Book of Enoch

Chapters 61-105

(also referred to as "Ethiopian Enoch" or "1 Enoch")

Chapter 61

[1]Thus the Lord commanded the kings, the princes, the exalted, and those who dwell on earth, saying, Open your eyes, and lift up your horns, if you are capable of comprehending the Elect One.
[2]The Lord of spirits sat upon the throne of his glory.
[3]And the spirit of righteousness was poured out over him.
[4]The word of his mouth shall destroy all the sinners and all the ungodly, who shall perish at his presence.
[5]In that day shall all the kings, the princes, the exalted, and those who possess the earth, stand up, behold, and perceive, that he is sitting on the throne of his glory; that before him the saints shall be judged in righteousness;
[6]And that nothing, which shall be spoken before him, shall be *spoken* in vain.
[7]Trouble shall come upon them, as upon a woman in travail, whose labour is severe, when her child comes to the mouth of the womb, and she finds it difficult to bring forth.
[8]One portion of them shall look upon another. They shall be astonished, and shall humble their countenance;
[9]And trouble shall seize them, when they shall behold this Son of woman sitting upon the throne of his glory.
[10]Then shall the kings, the princes, and all who possess the earth, glorify him who has dominion over all things, him who was concealed; for from the beginning the Son of man existed in secret, whom the Most High

preserved in the presence of his power, and revealed to the elect.
[11]He shall sow the congregation of the saints, and of the elect; and all the elect shall stand before him in that day.
[12]All the kings, the princes, the exalted, and those who rule over all the earth, shall fall down on their faces before him, and shall worship him.
[13]They shall fix their hopes on this Son of man, shall pray to him, and petition him for mercy.
[14]Then shall the Lord of spirits hasten to expel them from his presence. Their faces shall be full of confusion, and their faces shall darkness cover. The angels shall take them to punishment, that vengeance may be inflicted on those who have oppressed his children and his elect. And they shall become an example to the saints and to his elect. Through them shall these be made joyful; for the anger of the Lord of spirits shall rest upon them.
[15]Then the sword of the Lord of spirits shall be drunk with their blood; but the saints and elect shall be safe in that day; nor the face of the sinners and the ungodly shall they thenceforwards behold.
[16]The Lord of spirits shall remain over them:
[17]And with this Son of man shall they dwell, eat, lie down, and rise up, for ever and ever.
[18]The saints and the elect have arisen from the earth, have left off to depress their countenances, and have been clothed with the garment of life. That garment of life is with the Lord of spirits, in whose presence your garment shall not wax old, nor shall your glory diminish.
Back | Back to top

Chapter 62

[1]In those days the kings who possess the earth shall be punished by the angels of his wrath, wheresoever they shall be delivered up, that he may give rest for a short period; and that they may fall down and worship before the Lord of spirits, confessing their sins before him.
[2]They shall bless and glorify the Lord of spirits, saying, Blessed is the Lord of spirits, the Lord of kings, the Lord of princes, the Lord of the rich, the Lord of glory, and the Lord of wisdom.
[3]He shall enlighten every secret thing.
[4]Your power is from generation to generation; and your glory for ever and ever.
[5]Deep are all your secrets, and numberless; and your righteousness cannot be calculated.
[6]Now we know, that we should glorify and bless the Lord of kings, him who is King over all things.
[7]They shall also say, Who has granted us rest to glorify, laud, bless, and confess in the presence of his glory?
[8]And now small is the rest we desire; but we do not find *it*; we reject, and do not possess *it*. Light has passed away from before us; and darkness *has covered* our thrones for ever.
[9] For we have not confessed before him; we have not glorified the name of

the Lord of kings; we have not glorified the Lord in all his works; but we have trusted in the sceptre of our dominion and of our glory.
[10]In the day of our suffering and of our trouble he will not save us, neither shall we find rest. We confess that our Lord is faithful in all his works, in all his judgments, and in his righteousness.
[11]In his judgments he pays no respect to persons; and we must depart from his presence, on account of our *evil* deeds.
[12]All our sins are truly without number.
[13]Then shall they say to themselves, Our souls are satiated with the instruments of crime;
[14]But that prevents us not from descending to the flaming womb of hell.
[15]Afterwards, their countenances shall be filled with darkness and confusion before the Son of man; from whose presence they shall be expelled, and before whom the sword shall remain to expel them.
[16]Thus saith the Lord of spirits, This is the decree and the judgment against the princes, the kings, the exalted, and those who possess the earth, in the presence of the Lord of spirits.
Back | Back to top

Chapter 63

[1]I saw also other countenances in that secret place. I heard the voice of an angel, saying, These are the angels who have descended from heaven to earth, and have revealed secrets to the sons of men, and have seduced the sons of men to the commission of sin.
Back | Back to top

Chapter 64 (57)

(57) Chapters 64, 65, 66 and the first verse of 67 evidently contain a vision of Noah and not of Enoch (Laurence, p. 78).

[1]In those days Noah saw that the earth became inclined, and that destruction approached.
[2]Then he lifted up his feet, and went to the ends of the earth, to the dwelling of his great-grandfather Enoch.
[3]And Noah cried with a bitter voice, Hear me; hear me; hear me: three times. And he said, Tell me what is transacting upon the earth; for the earth labours, and is violently shaken. Surely I shall perish with it.
[4]After this there was a great perturbation on earth, and a voice was heard from heaven. I fell down on my face, when my great-grandfather Enoch came and stood by me.
[5]He said to me, Why have you cried out to me with a bitter cry and lamentation?
[6]A commandment has gone forth from the Lord against those who dwell on the earth, that they may be destroyed; for they know every secret of the angels, every oppressive and secret power of the devils, (58) and every power of those who commit sorcery, as well as of those who make molten

images in the whole earth.

(58) **The devils.** Literally, "the Satans" (Laurence, p. 78).

[7]*They know* how silver is produced from the dust of the earth, and how on the earth the *metallic* drop exists; for lead and tin are not produced from earth, as the primary fountain of their production.
[8]There is an angel standing upon it, and that angel struggles to prevail.
[9]Afterwards my great-grandfather Enoch seized me with his hand, raising me up, and saying to me, Go, for I have asked the Lord of spirits respecting this perturbation of the earth; who replied, On account of their impiety have their innumerable judgments been consummated before me. Respecting the moons have they inquired, and they have known that the earth will perish with those who dwell upon it, (59) and that to these there will be *no place of* refuge for ever.

(59) **Respecting the moons…dwell upon it.** Or, "Because of the sorceries which they have searched out and learnt, the earth and those who dwell upon it will be destroyed" (Knibb, p. 155).

[10]They have discovered secrets, and *they are* those who have been judged; but not you my son. The Lord of spirits knows that you are pure and good, *free* from the reproach of *discovering* secrets.
[11]He, the holy One, will establish your name in the midst of the saints, and will preserve you from those who dwell upon the earth. He will establish your seed in righteousness, with dominion and great glory; (60) and from your seed shall spring forth righteousness and holy men without number for ever.

(60) **With dominion…glory.** Literally, "for kings, and for great glory" (Laurence, p. 79).

Back | Back to top

Chapter 65

[1]After this he showed me the angels of punishment, who were prepared to come, and to open all the mighty waters under the earth:
[2]That they may be for judgment, and for the destruction of all those who remain and dwell upon the earth.
[3]And the Lord of spirits commanded the angels who went forth, not to take up the men and preserve *them*.
[4]For those angels *presiding* over all the mighty waters. Then I went out from the presence of Enoch.

Back | Back to top

Chapter 66

[1]In those days the word of God came to me, and said, Noah, behold, your lot has ascended up to me, a lot void of crime, a lot beloved and upright.
[2]Now then shall the angels labour at the trees; (61) but when they proceed to this, I will put my hand upon it, and preserve it.

(61) **Shall…labour at the trees.** Or, "are making a wooden (structure)" (Knibb, p. 156).

[3]The seed of life shall arise from it, and a change shall take place, that the dry land shall not be left empty. I will establish your seed before me for ever and ever, and the seed of those who dwell with you on the surface of the earth. It shall be blessed and multiplied in the presence of the earth, in the name of the Lord.
[4]And they shall confine those angels who disclosed impiety. In that burning valley *it is, that they shall be confined*, which at first my great-grandfather Enoch showed me in the west, where there were mountains of gold and silver, of iron, of fluid metal, and of tin.
[5]I beheld that valley in which there was great perturbation, and *where* the waters were troubled.
[6]And when all this was effected, from the fluid mass of fire, and the perturbation which prevailed (62) in that place, there arose a strong smell of sulphur, which became mixed with the waters; and the valley of the angels, who had been guilty of seduction, burned underneath its soil.

(62) **The perturbation which prevailed.** Literally, "troubled them" (Laurence, p. 81).

[7]Through that valley also rivers of fire were flowing, to which those angels shall be condemned, who seduced the inhabitants of the earth.
[8]And in those days shall these waters be to kings, to princes, to the exalted, and to the inhabitants of the earth, for the healing of the soul and body, and for the judgment of the spirit.
[9]Their spirits shall be full of revelry, (63) that they may be judged in their bodies; because they have denied the Lord of spirits, and *although* they perceive their condemnation day by day, they believe not in his name.

(63) **Revelry.** Or, "lust" (Knibb, p. 157).

[10]And as the inflammation of their bodies shall be great, so shall their spirits undergo a change for ever.
[11]For no word which is uttered before the Lord of spirits shall be in vain.
[12]Judgment has come upon them, because they trusted in their carnal revelry, and denied the Lord of spirits.
[13]In those days shall the waters of that valley be changed; for when the angels shall be judged, then shall the heat of those springs of water experience an alteration.
[14]And when the angels shall ascend, the water of the springs shall *again* undergo a change, and be frozen. Then I heard holy Michael answering and saying, This judgment, with which the angels shall be judged, shall bear testimony against the kings, the princes, and those who possess the earth.
[15]For these waters of judgment shall be for their healing, and for the death (64) of their bodies. But they shall not perceive and believe that the waters will be changed, and become a fire, which shall blaze for ever.

(64) **Death.** Or, "lust" (Charles, p. 176; Knibb, p. 158).

Back | Back to top

Chapter 67

[1]After this he gave me the characteristical marks (65) of all the secret things

in the book of my great-grandfather Enoch, and in the parables which had been given to him; inserting them for me among the words of the book of parables.

(65) **Characteristical marks.** Literally, "the signs" (Laurence, p. 83).

[2]At that that time holy Michael answered and said to Raphael, The power of the spirit hurries me away, and impels me on. The severity of the judgment, of the secret judgment of the angels, who is capable *of beholding*–the endurance of that severe judgment which has taken place and been made permanent–without being melted at the site of it? Again holy Michael answered and said to holy Raphael, Who is there whose heart is not softened by it, and whose reins are not troubled at this thing?
[3]Judgment has gone forth against them by those who have thus dragged them away; and that was, when they stood in the presence of the Lord of spirits.
[4]In like manner also holy Rakael said to Raphael, They shall not be before the eye of the Lord; (66) since the Lord of spirits has been offended with them; for like Lords (67) have they conducted themselves. Therefore will he bring upon them a secret judgment for ever and ever.

(66) **They shall not…eye of the Lord.** Or, "I will not take their part under the eye of the Lord" (Knibb, p. 159).
(67) **For like Lords.** Or, "for they act as if they were Lord" (Knibb, p. 159).

[5]For neither shall angel nor man receive a portion of it; but they alone shall receive their own judgment for ever end ever.

Back | Back to top

Chapter 68

[1]After this judgment they shall be astonished and irritated; for it shall be exhibited to the inhabitants of the earth.
[2]Behold the names of those angels. These are their names. The first of them is Samyaza; the second, Arstikapha; the third, Armen; the fourth, Kakabael; the fifth, Turel; the sixth, Rumyel; the seventh, Danyal; the eighth, Kael; the ninth, Barakel; the tenth, Azazel; the eleventh, Armers; the twelfth, Bataryal; the thirteenth, Basasael; the fourteenth, Ananel; the fifteenth, Turyal; the sixteenth, Simapiseel; the seventeenth, Yetarel; the eighteenth, Tumael; the nineteenth, Tarel; the twentieth, Rumel; the twenty-first, Azazyel.
[3]These are the chiefs of their angels, and the names of the leaders of their hundreds, and the leaders of their fifties, and the leaders of their tens.
[4]The name of the first is Yekun: (68) he it was who seduced all the sons of the holy angels; and causing them to descend on earth, led astray the offspring of men.

(68) **Yekun** may simply mean "the rebel" (Knibb, p. 160).

[5]The name of the second is Kesabel, who pointed out evil counsel to the sons of the holy angels, and induced them to corrupt their bodies by generating mankind.

[6]The name of the third is Gadrel: he discovered every stroke of death to the children of men.
[7]He seduced Eve; and discovered to the children of men the instruments of death, the coat of mail, the shield, and the sword for slaughter; every instrument of death to the children of men.
[8]From his hand were *these things* derived to them who dwell upon earth, from that period for ever.
[9]The name of the fourth is Penemue: he discovered to the children of men bitterness and sweetness;
[10]And pointed out to them every secret of their wisdom.
[11]He taught men to understand writing, and *the use of* ink and paper.
[12]Therefore numerous have been those who have gone astray from every period of the world, even to this day.
[13]For men were not born for this, thus with pen and with ink to confirm their faith;
[14]Since they were not created, except that, like the angels, they might remain righteous and pure.
[15]Nor would death, which destroys everything, have effected them;
[16]But by this their knowledge they perish, and by this also *its* power consumes *them*.
[17]The name of the fifth is Kasyade: he discovered to the children of men every wicked stroke of spirits and of demons:
[18]The stroke of the embryo in the womb, to diminish *it*; (69) the stroke of the spirit *by* the bite of the serpent, and the stroke which is *given* in the mid-day *by* the offspring of the serpent, the name of which is Tabaet. (70)

(69) **The stroke…to diminish it.** Or, "the blows (which attack) the embryo in the womb so that it miscarries" (Knibb, p. 162).
(70) **Tabaet.** Literally, "male" or "strong" (Knibb, p. 162).

[19]This is the number of the Kasbel; the principal part of the oath which the Most High, dwelling in glory, revealed to the holy ones.
[20]Its name is Beka. He spoke to holy Michael to discover to them the sacred name, that they might understand that secret name, and thus remember the oath; and that those who pointed out every secret thing to the children of men might tremble at that name and oath.
[21]This is the power of that oath; for powerful it is, and strong.
[22]And he established this oath of Akae by the instrumentality of the holy Michael.
[23]These are the secrets of this oath, and by it were they confirmed.
[24]Heaven was suspended *by it* before the world was made, for ever.
[25]By it has the earth been founded upon the flood; while from the concealed parts of the hills the agitated waters proceed forth from the creation to the end of the world.
[26]By this oath the sea has been formed, and the foundation of it.
[27]During the period of *its* fury he established the sand against it, which continues unchanged for ever; and by this oath the abyss has been made strong; nor is it removable from its station for ever and ever.

[28]By this oath the sun and moon complete their progress, never swerving from the command *given* to them for ever and ever.
[29]By this oath the stars complete their progress;
[30]And when their names are called, they return an answer, for ever and ever.
[31]Thus *in* the heavens *take place* the blowings of the winds: all of them have breathings, [(71)] and *effect* a complete combination of breathings.

(71) **Breathings.** Or, "spirits" (Laurence, p. 87).

[32]There the treasures of thunder are kept, and the splendour of the lightning.
[33]There are kept the treasures of hail and of frost, the treasures of snow, the treasures of rain and of dew.
[34]All these confess and laud before the Lord of spirits.
[35]They glorify with all their power of praise; and he sustains them in all that *act of* thanksgiving; while they laud, glorify, and exalt the name of the Lord of spirits for ever and ever.
[36]And with them he establishes this oath, by which they and their paths are preserved; nor does their progress perish.
[37]Great was their joy.
[38]They blessed, glorified, and exalted, because the name of the Son of man was revealed to them.
[39]He sat upon the throne of his glory; and the principal part of the judgment was assigned to him, the Son of man. Sinners shall disappear and perish from the face of the earth, while those who seduced them shall be bound with chains for ever.
[40]According to their ranks of corruption shall they be imprisoned, and all their works shall disappear from the face of the earth; nor thenceforward shall there be any to corrupt; for the Son of man has been seen, sitting on the throne of his glory.
[41]Everything wicked shall disappear, and depart from before his face; and the word of the Son of man shall become powerful in the presence of the Lord of spirits.
[42]This is the third parable of Enoch.

Back | Back to top

Chapter 69

[1]After this the name of the Son of man, living with the Lord of spirits, was exalted by the inhabitants of the earth.
[2]It was exalted in the chariots of the Spirit; and the name went forth in the midst of them.
[3]From that time I was not drawn into the midst of them; but he seated me between two spirits, between the north and the west, where the angels received their ropes, to measure out a place for the elect and the righteous.
[4]There I beheld the fathers of the first men, and the saints, who dwell in that place for ever.

Back | Back to top

Chapter 70

[1]Afterwards my spirit was concealed, ascending into the heavens. I beheld the sons of the holy angels treading on flaming fire, whose garments and robes were white, and whose countenances were transparent as crystal.
[2]I saw two rivers of fire glittering like the hyacinth.
[3]Then I fell on my face before the Lord of spirits.
[4]And Michael, one of the archangels, took me by my right hand, raised me up, and brought me out *to* where *was* every secret *of* mercy and secret *of* righteousness.
[5]He showed me all the hidden things of the extremities of heaven, all the receptacles of the stars, and the splendours of all, from whence they went forth before the face of the holy.
[6]And he concealed the spirit of Enoch in the heaven of heavens.
[7]There I beheld, in the midst of that light, a building raised with stones of ice;
[8]And in the midst of these stone vibrations (72) of living fire. My spirit saw around the circle of this flaming habitation, on one of its extremities, *that there were* rivers full of living fire, which encompassed it.

(72) **Vibrations.** Literally, "tongues" (Laurence, p. 90).

[9]Then the Seraphim, the Cherubim, and Ophanin (73) surrounded *it*: these are those who never sleep, but watch the throne of his glory.

(73) **Ophanin.** The "wheels" of Ezek. 1:15-21 (Charles, p. 162).

[10]And I beheld angels innumerable, thousands of thousands, and myriads and myriads, who surrounded that habitation.
[11]Michael, Raphael, Gabriel, Phanuel and the holy angels who were in the heavens above, went in and out of it. Michael, Raphael, and Gabriel went out of that habitation, and holy angels innumerable.
[12]With them *was* the Ancient of days, whose head *was* white as wool, and pure, and his robe *was* indescribable.
[13]Then I fell upon my face, while all my flesh was dissolved, and my spirit became changed.
[14]I cried out with a loud voice, with a powerful spirit, blessing, glorifying, and exalting.
[15]And those blessings, which proceeded from my mouth, became acceptable in the presence of the Ancient of days.
[16]The Ancient of days came with Michael and Gabriel, Raphael and Phanuel, with thousands of thousands, and myriads and myriads, which could not be numbered.
[17]Then that angel came to me, and with his voice saluted me, saying, You are the Son of man, (74) who art born for righteousness, and righteousness has rested upon you.

(74) **Son of man.** Laurence's original translation renders this phrase "offspring of man." Knibb (p. 166) and Charles (p. 185) indicate that it should be "Son of man," consistent with the other occurrences of that term in the Book of Enoch.

[18]The righteousness of the Ancient of days shall not forsake you.
[19]He said, On you shall he confer peace in the name of the existing world; for from thence has peace gone forth since the world was created.
[20]And thus shall it happen to you for ever and ever.
[21]All who shall exist, and who shall walk in your path of righteousness, shall not forsake you for ever.
[22]With you shall be their habitations, with you their lot; nor from you shall they be separated for ever and ever.
[23]And thus shall length of days be with the Son of man. (75)

(75) **Son of man.** Literally, "offspring of man," or "the Christ who comes from the offspring of man."

[24]Peace shall be to the righteous; and the path of integrity shall the righteous pursue, in the name of the Lord of spirits, for ever and ever.

Back | Back to top

Chapter 71

[1]The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress, and their respective months, which Uriel, the holy angel who was with me, explained to me; he who conducted them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal.
[2]This is the first law of the luminaries. The sun *and* the light arrive at the gates of heaven, which are on the east, and on the west of it at the western gates of heaven.
[3]I beheld the gates whence the sun goes forth; and the gates where the sun sets;
[4]In which gates also the moon rises and sets; and *I beheld* the conductors of the stars, among those who precede them; six *gates were* at the rising, and six at the setting of the sun.
[5]All these respectively, one after another, are on a level; and numerous windows are on the right and on the left sides of those gates.
[6]First proceeds forth that great luminary, which is called the sun; the orb of which is as the orb of heaven, the whole of it being replete with splendid and flaming fire.
[7]Its chariot, where it ascends, the wind blows.
[8]The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven.
[9]In the same manner it goes forth in the first month by the great gate.
[10]It goes forth through the fourth of those six gates, which are at the rising of the sun.
[11]And in the fourth gate, through which the sun with the moon proceeds, in the first part of it, (76) there are twelve open windows; from which issues out a flame, when they are opened in their proper periods.

(76) **Through which…part of it.** Or, "from which the sun rises in the first month" (Knibb, p. 168).

[12]When the sun rises in heaven, it goes forth through this fourth gate thirty days, and by the fourth gate in the west of heaven on a level with it descends.
[13]During that period the day is lengthened from the day, and the night curtailed from the night for thirty days. And then the day is longer by two parts than the night.
[14]The day is precisely ten parts, and the night is eight.
[15]The sun goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty days; after which it proceeds from, and sets in, the fifth gate.
[16]Then the day becomes lengthened by a second portion, so that it is eleven parts: while the night becomes shortened, and is only seven parts.
[17]The sun *now* returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs.
[18]At that period the day is longer than the night, being twice *as long as* the night; and become twelve parts;
[19]But the night is shortened, and becomes six parts. Then the sun rises up, that the day may be shortened, and the night lengthened.
[20]And the sun returns toward the east entering into the sixth gate, where it rises and sets for thirty days.
[21]When that period is completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.
[22]Then the sun goes from the west, from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.
[23]At that period the day becomes shortened two parts; and is ten parts, while the night is eight parts.
[24]Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.
[25]At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts.
[26]Then the sun goes from that gate, as it sets in the west; and returning to the east proceeds by the third gate for thirty days, setting in the west at the third gate.
[27]At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days; the night being ten parts precisely, and the day eight parts.
[28]The sun now goes from the third gate, as it sets in the third gate in the west; but returning to the east, it proceeds by the second gate of the east for thirty days.
[29]In like manner also it sets in the second gate in the west of heaven.
[30]At that period the night is eleven parts, and the day seven parts.
[31]Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, *proceeding* by the first gate,

for thirty-one days.
[32]And sets in the west in the first gate.
[33]At that period that night is lengthened as much again as the day.
[34]It is twelve parts precisely, while the day is six parts.
[35]The sun has *thus* completed its beginnings, and a second time goes round from these beginnings.
[36]Into that *first* gate it enters for thirty days, and sets in the west, in the opposite part *of heaven*.
[37]At that period the night is contracted in its length a fourth part, that is, one portion, and becomes eleven parts.
[38]The day is seven parts.
[39]Then the sun returns, and enters into the second gate of the east.
[40]It returns by these beginnings thirty days, rising and setting.
[41]At that period the night is contracted in its length. It becomes ten parts, and the day eight parts. Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.
[42]At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.
[43]The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.
[44]By means of this progress the day is daily lengthened, and the night greatly shortened.
[45]This is the law and progress of the sun, and its turning when it turns back, turning during sixty days, (77) and going forth. This is the great everlasting luminary, that which he names the sun for ever and ever.

(77) That is, it is sixty days in the same gates, viz. Thirty days twice every year (Laurence, p. 97).

[46]This also is that which goes forth a great luminary, and which is named after its peculiar kind, as God commanded.
[47]And thus it goes in and out, neither slackening nor resting; but running on in its chariot by day and by night. It shines with a seventh portion of light from the moon; (78) but the dimensions of both are equal.

(78) **It shines with…from the moon.** Or, "Its light is seven times brighter than that of the moon" (Knibb, p. 171). The Aramaic texts more clearly describe how the moon's light waxes and wanes by a half of a seventh part each day. Here in the Ethiopic version, the moon is thought of as two halves, each half being divided into seven parts. Hence, the "fourteen portions" of 72:9-10 (Knibb, p. 171).

Back | Back to top

Chapter 72

[1]After this law I beheld another law of an inferior luminary, the name of which is the moon, and the orb of which is as the orb of heaven.
[2]Its chariot, *which* it secretly ascends, the wind blows; and light is given to it by measure.

[3]Every month at its exit and entrance it becomes changed; and its periods are as the periods of the sun. And when in like manner its light is to exist, [(79)] its light is a seventh portion from the light of the sun.

(79) **And when in…is to exist.** I.e., when the moon is full (Knibb, p. 171).

[4]Thus it rises, and at its commencement towards the east goes forth for thirty days.
[5]At that time it appears, and becomes to you the beginning of the month. Thirty days *it is* with the sun in the gate from which the sun goes forth.
[6]Half of it is in extent seven portions, one *half*; and the whole of its orb is void of light, except a seventh portion out of the fourteen portions of its light. And in a day it receives a seventh portion, or half *that portion*, of its light. Its light is by sevens, by one portion, and by the half *of a portion*. Its sets with the sun.
[7]And when the sun rises, the moon rises with it; receiving half a portion of light.
[8]On that night, when it commences its period, previously to the day of the month, the moon sets with the sun.
[9]And on that night it is dark *in* its fourteen portions, that is, *in each* half; but it rises on that day with one seventh portion precisely, and in its progress declines from the rising of the sun.
[10]During the remainder of its period its light increases to fourteen portions.
Back | Back to top

Chapter 73

[1]Then I saw another progress and regulation which He effected in the law of the moon. The progress of the moons, and everything *relating to them*, Uriel showed me, the holy angel who conducted them all.
[2]Their stations I wrote down as he showed them to me.
[3]I wrote down their months, as they occur, and the appearance of their light, until it is completed in fifteen days.
[4]In each of its two seven portions it completes all its light at rising and at setting.
[5]On stated months it changes *its* settings; and on stated months it makes its progress *through* each *gate*. In two *gates* the moon sets with the sun, *viz*. in those two gates which are in the midst, in the third and fourth gate. *From the third gate* it goes forth for seven days, and makes its circuit.
[6]Again it returns to the gate whence the sun goes forth, and in that completes the whole of its light. Then it declines from the sun, and enters in eight days into the sixth gate, *and returns in seven days to the third gate*, from which the sun goes forth.
[7]When the sun proceeds to the fourth gate, the *moon* goes forth for seven days, until it passes from the fifth *gate*.
[8]Again it returns in seven days to the fourth gate, and completing all its light, declines, and passes on by the first gate in eight days;
[9]And returns in seven days to the fourth gate, from which the sun goes

forth.
[10]Thus I beheld their stations, as according to the fixed order of the months the sun rises and sets.
[11]At those times there is an excess of thirty days belonging to the sun in five years; all the days belonging to each year of the five years, when completed, amount to three hundred and sixty-four days; and to the sun and stars belong six days; six days in each of the five years; *thus* thirty days belonging to them;
[12]So that the moon has thirty days less than the sun and stars.
[13]The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in three hundred and sixty-four days. In three years the days are one thousand and ninety-two; in five years they are one thousand eight hundred and twenty; and in eight years two thousand nine hundred and twelve days.
[14]To the moon alone belong in three years one thousand and sixty-two days; in five years it has fifty days less *than the sun*, for an addition being made to the *one thousand and* sixty-two days, in five years there are one thousand seven hundred and seventy days; and the days of the moon in eight years are two thousand eight hundred and thirty-two days.
[15]For its days in eight years are less *than those of the sun by* eighty days, which eighty days are its diminution in eight years.
[16]The year then becomes truly complete according to the station of the moon, and the station of the sun; which rise in the *different* gates; which rise and set in them for thirty days.
Back | Back to top

Chapter 74

[1]*These are* the leaders of the chiefs of the thousands, *those* which *preside* over all creation, and over all the stars; with the four *days* which are added and never separated from the place allotted them, according to the complete calculation of the year.
[2]And these serve four days, which are not calculated in the calculation of the year.
[3]Respecting them, men greatly err, for these luminaries truly serve, in the dwelling place of the world, one *day* in the first gate, one in the third gate, one in the fourth gate, and one in the sixth gate.
[4]And the harmony of the world becomes complete every three hundred and sixty-fourth state of it. For the signs,
[5]The seasons,
[6]The years,
[7]And the days, Uriel showed me; the angel whom the Lord of glory appointed over all the luminaries.
[8]Of heaven in heaven, and in the world; that they might rule in the face of the sky, and appearing over the earth, become
[9]Conductors of the days and nights: the sun, the moon, the stars, and all the

ministers of heaven, which make their circuit with all the chariots of heaven.
[10]Thus Uriel showed me twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun shoot forth.
[11]From these proceed heat over the earth, when they are opened in their stated seasons. They are for the winds, and the spirit of the dew, when in their seasons they are opened; opened in heaven at *its* extremities.
[12]Twelve gates I beheld in heaven, at the extremities of the earth, through which the sun, moon, and stars, and all the works of heaven, proceed at their rising and setting.
[13]Many windows also are open on the right and on the left.
[14]One window at a *certain* season grows extremely hot. So also are there gates from which the stars go forth as they are commanded, and in which they set according to their number.
[15]I saw likewise the chariots of heaven, running in the world above to those gates in which the stars turn, which never set. One of these is greater than all, which goes round the whole world.
Back | Back to top

Chapter 75

[1]And at the extremities of the earth I beheld twelve gates open for all the winds, from which they proceed and blow over the earth.
[2]Three of them are open in the front of heaven, three in the west, three on the right side of heaven, and three on the left. The first three are those which are towards the east, three are towards the north, three behind those which are upon the left, towards the south, and three on the west.
[3]From four of them proceed winds of blessing, and of health; and from eight proceed winds of punishment; when they are sent to destroy the earth, and the heaven above it, all its inhabitants, and all which are in the waters, or on dry land.
[4]The first of these winds proceeds from the gate termed the eastern, through the first gate on the east, which inclines southwards. From this goes forth destruction, drought, heat, and perdition.
[5]From the second gate, the middle one, proceeds equity. There issue from it rain, fruitfulness, health, and dew; and from the third gate northwards, proceed cold and drought.
[6]After these proceed the south winds through three principal gates; through their first gate, which inclines eastwards, proceeds a hot wind.
[7]But from the middle gate proceed grateful odour, dew, rain, health, and life.
[8]From the third gate, which is westwards, proceed dew, rain, blight, and destruction.
[9]After these are the winds to the north, which is called the sea. *They proceed* from three gates. The first [(80)] gate *is that* which is on the east, inclining southwards; from this proceed dew, rain, blight, and destruction. From the middle direct gate proceed rain, dew, life, and health. And from

the third gate, which is westwards, inclining towards the south, proceed mist, frost, snow, rain, dew, and blight.

(80) **First.** Or, "seventh" (Knibb, p. 178).

[10]After these *in the* fourth *quarter* are the winds to the west. From the first gate, inclining northwards, proceed dew, rain, frost, cold, snow, and chill; from the middle gate proceed rain, health, and blessing;
[11]And from the last gate, which is southwards, proceed drought, destruction, scorching, and perdition.
[12]The *account of the* twelve gates of the four quarters of heaven is ended.
[13]All their laws, all their *infliction* of punishment, and the health *produced* by them, have I explained to you, my son Mathusala. (81)

(81) **Mathusala.** Enoch's son, Methuselah. Cp. Gen. 5:21.

Back | Back to top

Chapter 76

[1]The first wind is called the eastern, because it is the first.
[2]The second is called the south, because the Most High there descends, and frequently there descends *he who* is blessed for ever.
[3]The western wind has the name of diminution, because there all the luminaries of heaven are diminished, and descend.
[4]The fourth wind, which is named the north, is divided into three parts; one of which is for the habitation of man; another for seas of water, with valleys, woods, rivers, shady places, and snow; and the third part *contains* paradise.
[5]Seven high mountains I beheld, higher than all the mountains of the earth, from which frost proceeds; while days, seasons, and years depart and pass away.
[6]Seven rivers I beheld upon earth, greater than all rivers, one of which takes its course from the west; into a great sea its water flows.
[7]Two come from the north to the sea, their waters flowing into the Erythraean sea, (82) on the east. And with respect to the remaining four, they take their course in the cavity of the north, *two* to their sea, the Erythraean sea, and two are poured into a great sea, where also it is said *there is* a desert.

(82) The Red Sea.

[8]Seven great islands I saw in the sea and on the earth. Seven in the great sea.

Back | Back to top

Chapter 77

[1]The names of the sun are these: one Aryares, the other Tomas.
[2]The moon has four names. The first is Asonya; the second, Ebla; the third, Benase; and the fourth, Erae.
[3]These are the two great luminaries, whose orbs are as the orbs of heaven; and the dimensions of both are equal.

[4]In the orb of the sun *there is* a seventh portion of light, which is added to it from the moon. (83) By measure it is put in, until the seventh portion of *the light of* the sun is departed. They set, enter into the western gate, circuit by the north, and through the eastern gate go forth over the face of heaven.

(83) **A seventh portion…from the moon.** Or, "seven parts of light which are added to it more than to the moon" (Knibb, p. 182).

[5]When the moon rises, it appears in heaven; and the half of a seventh portion of light is all *which is* in it.
[6]In fourteen *days* the whole of its light is completed.
[7]*By* three quintuples light is put into it, until *in* fifteen *days* its light is completed, according to the signs of the year; it has three quintuples.
[8]The moon has the half of a seventh portion.
[9]During its diminution on the first day its light decreases a fourteenth part; on the second day it decreases a thirteenth part; on the third day a twelfth part; on the fourth day an eleventh part; on the fifth day a tenth part; on the sixth day a ninth part; on the seventh day it decreases an eighth part; on the eighth day it decreases a seventh part; on the ninth day it decreases a sixth part; on the tenth day it decreases a fifth part; on the eleventh day it decreases a fourth part; on the twelfth day it decreases third part; on the thirteenth day it decreases a second part; on the fourteenth day it decreases a half of its seventh part; and on the fifteenth day the whole remainder of its light is consumed.
[10]On stated months the moon has twenty-nine days.
[11]It also has a period of twenty-eight days.
[12]Uriel likewise showed me another regulation, when light is poured into the moon, how it is poured into it from the sun.
[13]All the time that the moon is in progress with its light, it is poured *into it* in the presence of the sun, until *its* light is in fourteen days completed in heaven.
[14]And when it is wholly extinguished, its light is consumed in heaven; and on the first day it is called the new moon, for on that day light is received into it.
[15]It becomes precisely completed on the day that the sun descends into the west, while the moon ascends at night from the east.
[16]The moon then shines all the night, until the sun rises before it; when the moon disappears in turn before the sun.
[17]Where light comes to the moon, there again it decreases, until all its light is extinguished, and the days of the moon pass away.
[18]Then its orb remains solitary without light.
[19]During three months it effects in thirty days *each month* its period; and during three *more* months it effects it in twenty-nine days each. *These are the times* in which it effects its decrease in its first period, and in the first gate, *namely*, in one hundred and seventy-seven days.
[20]And at the time of its going forth during three months it appears thirty days each, and during three *more* months it appears twenty-nine days each.
[21]In the night it appears for each twenty *days* as *the face of* a man, and in the day as heaven; for it is nothing else except its light.

Back | Back to top

Chapter 78

[1]And now, my son Mathusala, I have shown you everything; and *the account of* every ordinance of the stars of heaven is finished.
[2]He showed me every ordinance respecting these, which *takes place* at all times and in all seasons under every influence, in all years, at the arrival and under the rule of each, during every month and every week. *He showed me* also the decrease of the moon, which is effected in the sixth gate; for in that sixth gate is its light consumed.
[3]From this is the beginning of the month; and its decrease is effected in the sixth gate in its period, until a hundred and seventy-seven days are completed; according to the mode of calculation by weeks, twenty-five *weeks* and two days.
[4]*Its period* is less that that of the sun, according to the ordinance of the stars, by five days in one half year (84) precisely.

(84) **In one half year.** Literally, "in one time" (Laurence, p. 110).

[5]When that *their* visible situation is completed. Such is the appearance and likeness of every luminary, which Uriel, the great angel who conducts them, showed to me.

Back | Back to top

Chapter 79

[1]In those days Uriel answered and said to me, Behold, I have showed you all things, O Enoch;
[2]And all things have I revealed to you. You see the sun, the moon, and those which conduct the stars of heaven, which cause all their operations, seasons, and arrivals to return.
[3]In the days of sinners the years shall be shortened.
[4]Their seed shall be backward in their prolific soil; and everything done on earth shall be subverted, and disappear in its season. The rain shall be restrained, and heaven shall stand still.
[5]In those days the fruits of the earth shall be late, and not flourish in their season; and in their season the fruits of the trees shall be withholden.
[6]The moon shall change its laws, and not be seen at its proper period. But in those days shall heaven be seen; and barrenness shall take place in the borders of the great chariots in the west. *Heaven* shall shine more than *when illuminated by* the orders of light; while many chiefs among the stars of authority shall err, perverting their ways and works.
[7]Those shall not appear in their season, who commanded them, and all the classes of the stars shall be shut up against sinners.
[8]The thoughts of those who dwell on the earth shall transgress within them; and they shall be perverted in all their ways.
[9]They shall transgress, and think themselves (85) gods; while evil shall be multiplied among them.

(85) **Themselves.** Or, "them" i.e., the chiefs among the stars (vs. 6) (Knibb, p. 186).

[10]And punishment shall come upon them, so that all of them shall be destroyed.

Back | Back to top

Chapter 80

[1]He said, O Enoch, look on the book which heaven has gradually dropped down; [(86)] and, reading that which is written in it, understand every part of it.

(86) **The book which…dropped down.** Or, "the book of the tablets of heaven" (Knibb, p. 186).

[2]Then I looked on all which was written, and understood all, reading the book and everything written in it, all the works of man;
[3]And of all the children of flesh upon earth, during the generations of the world.
[4]Immediately after I blessed the Lord, the King of glory, who has thus for ever formed the whole workmanship of the world.
[5]And I glorified the Lord, on account of his long-suffering and blessing towards the children of the world.
[6]At that time I said, Blessed is the man, who shall die righteous and good, against whom no catalogue of crime has been written, and with whom iniquity is not found.
[7]Then those three holy ones caused me to approach, and placed me on the earth, before the door of my house.
[8]And they said unto me, Explain everything to Mathusala your son; and inform all your children, that no flesh shall be justified before the Lord; for he is their Creator.
[9]During one year we shall leave you with your children, until you shalt again recover your strength, that you may instruct your family, write these things, and explain them to all your children. But in another year they shall take you from the midst of them, and your heart shall be strengthened; for the elect shall point out righteousness to the elect; the righteous with the righteous shall rejoice, congratulating each other; but the sinners with sinners shall die,
[10]And the perverted with the perverted shall be drowned.
[11]Those likewise who act righteously shall die on account of the works of man, and shall be gathered together on account of the works of the wicked.
[12]In those days they finished conversing with me.
[13]And I returned to my fellow men, blessing the Lord of worlds.

Back | Back to top

Chapter 81

[1]Now, my son Mathusala, all these things I speak unto you, and write for you. To you I have revealed all, and have given you books of everything.

[2]Preserve, my son Mathusala, the books written by your father; that you may reveal them to future generations.
[3]Wisdom have I given you, to your children, and your posterity, that they may reveal to their children, for generations for ever, this wisdom in their thoughts; and that those who comprehend *it* may not slumber, but hear with their ears; that they may learn this wisdom, and be deemed worthy of eating *this* wholesome food.
[4]Blessed are all the righteous; blessed *are* all who walk in righteousness; in whom no crime *is found*, as in sinners, when all their days are numbered.
[5]With respect to the progress of the sun in heaven, it enters and goes out of *each* gate for thirty days, with the leaders of the thousand classes of the stars; with four which are added, and appertain to the four quarters of the year, which conduct them, and accompany them at four periods.
[6]Respecting these, men greatly err, and do not calculate them in the calculation of every age; for they greatly err respecting them; nor do men know accurately that they are in the calculation of the year. But indeed these are marked down for ever; one in the first gate, one in the third, one in the fourth, and one in the sixth:
[7]So that the year is completed in three hundred and sixty-four days.
[8]Truly has been stated, and accurately has been calculated that which is marked down; for the luminaries, the months, the fixed periods, the years, and the days, Uriel has explained to me, and communicated to me; whom the Lord of all creation, on my account, commanded (according to the might of heaven, and the power which it possesses both by night and by day) to explain *the laws of* light to man, of the sun, moon, and stars, and of all the powers of heaven, which are turned with their respective orbs.
[9]This is the ordinance of the stars, which set in their places, in their seasons, in their periods, in their days, and in their months.
[10]These are the names of the those who conduct them, who watch and enter in their seasons, according to their ordinance in their periods, in their months, in *the times of* their influence, and in their stations.
[11]Four conductors of them first enter, who separate the four quarters of the year. After these, twelve conductors of their classes, who separate the months and the year *into* three hundred and sixty-four *days*, with the leaders of a thousand, who distinguish between the days, as well as between the four additional ones; which, *as* conductors, divide the four quarters of the year.
[12]These leaders of a thousand are in the midst of the conductors, and the conductors are added each behind his station, and their conductors make the separation. These are the names of the conductors, who separate the four quarters of the year, who are appointed *over them*: Melkel, Helammelak,
[13]Meliyal, and Narel.
[14]And the names of those who conduct them are Adnarel, Jyasusal, and Jyelumeal.
[15]These are the three who follow after the conductors of the classes *of*

stars; each following after the three conductors of the classes, which themselves follow after those conductors of the stations, who divide the four quarters of the year.
[16]In the first part of the year rises and rules Melkyas, who is named Tamani, and Zahay. (87)

(87) **Tamani, and Zahay.** Or, "the southern sun" (Knibb, p. 190).

[17]All the days of his influence, *during* which he rules, are ninety-one days.
[18]And these are the signs of the days which are seen upon the earth. In the days of his influence *there is* perspiration, heat, and trouble. All the trees become fruitful; the leaf of every tree comes forth; the corn is reaped; the rose and every species of flowers blossoms in the field; and the trees of winter are dried up.
[19]These are the names of the conductors who are under them: Barkel, Zelsabel; and another additional conductor of a thousand is named Heloyalef, the days of those influence have been completed. The other conductor next after them *is* Helemmelek, whose name they call the splendid Zahay. (88)

(88) **Zahay.** Or, "sun" (Knibb, p. 191).

[20]All the days of his light are ninety-one days.
[21]These are the signs of the days upon earth, heat and drought; while the trees bring forth their fruits, warmed and concocted, and give their fruits to dry.
[22]The flocks follow and yean. (89) All the fruits of the earth are collected, with everything in the fields, and the vines are trodden. This takes place during the time of his influence.

(89) **Follow and yean.** Mate and bear young.

[23]These are their names and orders, and *the names* of the conductors who are under them, of those who are chiefs of a thousand: Gedaeyal, Keel, Heel.
[24]And the name of the additional leader of a thousand is Asphael.
[25]The days of his influence have been completed.
Back | Back to top

Chapter 82

[1]And now I have shown you, my son Mathusala, every sight which I saw prior to your birth. I will relate another vision, which I saw before I was married; they resemble each other.
[2]The first was when I was learning a book; and the other before I was married to your mother. I saw a potent vision;
[3]And on account of these things besought the Lord.
[4]I was lying down in the house of my grandfather Malalel, *when* I saw in a vision heaven purifying, and snatched away. (90)

(90) **Purifying, and snatched away.** Or, "was thrown down and removed" (Knibb, p. 192).

[5]And falling to the earth, (91) I saw likewise the earth absorbed by a great abyss; and mountains suspended over mountains.

(91) **And falling to the earth.** Or, "and when it fell upon the earth"

(Knibb, p. 192).

[6]Hills were sinking upon hills, lofty trees were gliding off from their trunks, and were in the act of being projected, and of sinking into the abyss.
[7]*Being alarmed* at these things, my voice faltered. (92) I cried out and said, The earth is destroyed. Then my grandfather Malalel raised me up, and said to me: Why do you thus cry out, my son? And wherefore thus do you lament?

(92) **My voice faltered.** Literally, "the word fell down in my mouth" (Laurence, p. 118).

[8]I related to him the whole vision which I had seen. He said to me, Confirmed is that which you have seen, my son;
[9]And potent the vision of your dream respecting every secret sin of the earth. Its substance shall sink into the abyss, and a great destruction take place.
[10]Now, my son, rise up; and beseech the Lord of glory (for you are faithful), that a remnant may be left upon earth, and that he would not wholly destroy it. My son, all this *calamity* upon earth comes down from heaven; upon earth shall there be a great destruction.
[11]Then I arose, prayed, and entreated; and wrote down my prayer for the generations of the world, explaining everything to my son Mathusala.
[12]When I went down below, and looking up to heaven, beheld the sun proceeding from the east, the moon descending to the west, a few *scattered* stars, and everything which God has known from the beginning, I blessed the Lord of judgment, and magnified him: because he hath sent forth the sun from the chambers (93) of the east; that, ascending and rising in the face of heaven, it might spring up, and pursue the path which has been pointed out to it.

(93) **Chambers.** Literally, "windows" (Laurence, p. 119).

Back | Back to top

Chapter 83

[1]I lifted up my hands in righteousness, and blessed the holy, and the Great One. I spoke with the breath of my mouth, and with a tongue of flesh, which God has formed for all the sons of mortal men, that with it they may speak; giving them breath, a mouth, and a tongue to converse with.
[2]Blessed are you, O Lord, the King, great and powerful in your greatness, Lord of all the creatures of heaven, King of kings, God of the whole world, whose reign, whose kingdom, and whose majesty endure for ever and ever.
[3]From generation to generation shall your dominion *exist*. All the heavens are your throne for ever, and all the earth your footstool for ever and for ever.
[4]For you have made *them*, and over all you reign. No act whatsoever exceeds your power. With your wisdom is unchangeable; nor from your throne and from your presence is it ever averted. You know all things, see and hear them; nor is anything concealed from you; for you perceive all

things.
[5]The angels of your heavens have transgressed; and on mortal flesh shall your wrath remain, until the day of the great judgment.
[6]Now then, O God, Lord and mighty King, I entreat you, and beseech you to grant my prayer, that a posterity may be left to me on earth, and that the whole human race may not perish;
[7]That the earth may not be left destitute, and destruction take place for ever.
[8]O my Lord, let the race perish from off the earth which has offended you, but a righteous and upright race establish for a posterity (94) for ever. Hide not your face, O Lord, from the prayer of your servant.

(94) **For a posterity.** Literally, "for the plant of a seed" (Laurence, p. 121).

Back | Back to top

Chapter 84

[1]After this I saw another dream, and explained it all to you, my son. Enoch arose and said to his son Mathusala, To you, my son, will I speak. Hear my word; and incline your ear to the visionary dream of your father. Before I married your mother Edna, I saw a vision on my bed; (95)

(95) This second vision of Enoch seems to portray in symbolic language the complete history of the world from the time of Adam down to the final judgment and the establishment of the Messianic Kingdom (Charles, p. 227).

[2]And behold, a cow sprung forth from the earth;
[3]And this cow was white.
[4]Afterwards a female heifer sprung forth; and with it another heifer: (96) one of them was black, and one was red. (97)

(96) **Another heifer.** The sense seems to require that the passage should read, "two other heifers" (Laurence, p. 121).
(97) Cain and Abel.

[5]The black heifer then struck the red one, and pursued it over the earth.
[6]From that period I could see nothing more of the red heifer; but the black one increased in bulk, and a female heifer came with him.
[7]After this I saw that many cows proceeded forth, resembling him, and following after him.
[8]The first female young one also went out in the presence of the first cow; and sought the red heifer, but found him not.
[9]And she lamented with a great lamentation, while she was seeking him.
[10]Then I looked until that first *cow* came to her, from which time she became silent, and ceased to lament.
[11]Afterwards she calved another white cow.
[12]And again calved many cows and black heifers.
[13]In my sleep also I perceived a white bull, which in like manner grew, and became a large white bull.
[14]After him many white cows came forth, resembling him.

[15]And they began to calve many *other* white cows, which resembled them and followed each other.
Back | Back to top

Chapter 85

[1]Again I looked attentively, while sleeping, and surveyed heaven above.
[2]And behold a single star fell from heaven.
[3]Which being raised up, ate and fed among those cows.
[4]After that I perceived *other* large and black cows; and behold all of them changed their stalls and pastures, while their young began to lament one with another. Again I looked in *my* vision, and surveyed heaven; when behold I saw many stars which descended, and projected themselves from heaven to where the first star was,
[5]Into the midst of those young ones; while the cows were with them, feeding in the midst of them.
[6]I looked at and observed them; when behold, they all acted after the manner of horses, and began to approach the young cows, all of whom became pregnant, and brought forth elephants, camels, and asses.
[7]At these all the cows were alarmed and terrified; when they began biting with their teeth, swallowing, and striking with their horns.
[8]They began also to devour the cows; and behold all the children of the earth trembled, shook with terror at them, and suddenly fled away.
Back | Back to top

Chapter 86

[1]Again I perceived them, when they began to strike and to swallow each other; and the earth cried out. Then I raised my eyes a second time towards heaven, and saw in a vision, that, behold, there came forth from heaven as it were the likeness of white men. One came forth from thence, and three with him.
[2]Those three, who came forth last, seized me by my hand; and raising me up from the generations of the earth, elevated me to a high station.
[3]Then they showed me a lofty tower on the earth, while every hill became diminished. And they said, Remain here, until you perceive what shall come upon those elephants, camels, and asses, upon the stars, and upon all the cows.
Back | Back to top

Chapter 87

[1]Then I looked at that one of the four *white men*, who came forth first.
[2]He seized the first star which fell down from heaven.
[3]And, binding it hand and foot, he cast it into a valley; a valley narrow, deep, stupendous, and gloomy.
[4]Then one of them drew his sword, and gave it to the elephants, camels,

and asses, who began to strike each other. And the whole earth shook on account of them.
[5]And when I looked in the vision, behold, one of those four angels, who came forth, hurled from heaven, collected together, and took all the great stars, whose form partly resembles that of horses; and binding them all hand and foot, cast them into the cavities of the earth.
Back | Back to top

Chapter 88

[1]Then one of those four went to the white cows, and taught them a mystery. While the cow was trembling, it was born, and became a man, (98) and fabricated for himself a large ship. In this he dwelt, and three cows (99) dwelt with him in that ship, which covered them.

(98) Noah.
(99) Shem, Ham, and Japheth.

[2]Again I lifted up my eyes towards heaven, and saw a lofty roof. Above it were seven cataracts, which poured fourth on a certain village much water.
[3]Again I looked, and behold there were fountains open on the earth in that large village.
[4]The water began to boil up, and rose over the earth; so that the village was not seen, while its whole soil was covered with water.
[5]Much water was over it, darkness, and clouds. Then I surveyed the height of this water; and it was elevated above the village.
[6]It flowed over the village, and stood higher than the earth.
[7]Then all the cows which were collected there, while I looked on them, were drowned, swallowed up, and destroyed in the water.
[8]But the ship floated above it. All the cows, the elephants, the camels, and the asses, were drowned on the earth, and all cattle. Nor could I perceive them. Neither were they able to get out, but perished, and sunk into the deep.
[9]Again I looked in the vision until those cataracts from that lofty roof were removed, and the fountains of the earth became equalized, while other depths were opened;
[10]Into which the water began to descend, until the dry ground appeared.
[11]The ship remained on the earth; the darkness receded; and it became light.
[12]Then the white cow, which became a man, went out of the ship, and the three cows with him.
[13]One of the three cows was white, resembling that cow; one of them was red as blood; and one of them was black. And the white cow left them.
[14]Then began wild beasts and birds to bring forth.
[15]Of all these the different kinds assembled together, lions, tigers, wolves, dogs, wild boars, foxes, rabbits, and the hanzar.
[16]The siset, the avest, kites, the phonkas, and ravens.
[17]Then the white cow (100) was born in the midst of them.

(100) Abraham.

[18]And they began to bite each other; when the white cow, which was born in the midst of them, brought forth a wild ass and a white cow at the same time, and *after that* many wild asses. Then the white cow, (101) which was born, brought forth a black wild sow and a white sheep. (102)

(101) Isaac.

(102) Esau and Jacob.

[19]That wild sow also brought forth many swine.

[20]And that sheep brought forth twelve sheep. (103)

(103) The twelve patriarchs.

[21]When those twelve sheep grew up, they delivered one of them (104) to the asses. (105)

(104) Joseph.

(105) The Midianites.

[22]Again those asses delivered that sheep to the wolves, (106)

(106) The Egyptians.

[23]And he grew up in the midst of them.

[24]Then the Lord brought the eleven *other* sheep, that they might dwell and feed with him in the midst of the wolves.

[25]They multiplied, and there was abundance of pasture for them.

[26]But the wolves began to frighten and oppress them, while they destroyed their young ones.

[27]And they left their young in torrents of deep water.

[28]Now the sheep began to cry out on account of their young, and fled for refuge to their Lord. One (107) however, which was saved, escaped, and went away to the wild asses.

(107) Moses.

[29]I beheld the sheep moaning, crying, and petitioning their Lord.

[30]With all their might, until the Lord of the sheep descended at their voice from *his* lofty habitation; went to them; and inspected them.

[31]He called to that sheep which had secretly stolen away from the wolves, and told him to make the wolves understand that they were not to touch the sheep.

[32]Then that sheep went to the wolves with the word of the Lord, when another met him, (108) and proceeded with him.

(108) Aaron.

[33]Both of them together entered the dwelling of the wolves; and conversing with them made them understand, that thenceforwards they were not to touch the sheep.

[34]Afterwards I perceived the wolves greatly prevailing over the sheep with their whole force. The sheep cried out; and their Lord came to them.

[35]He began to strike the wolves, who commenced a grievous lamentation; but the sheep were silent, nor from that time did they cry out.

[36]I then looked at them, until they departed from the wolves. The eyes of the wolves were blind, who went out and followed them with all their might. But the Lord of the sheep proceeded with them, and conducted

them.
[37]All his sheep followed him.
[38]His countenance *was* terrific and splendid, and glorious was his aspect. Yet the wolves began to follow the sheep, until they overtook them in a certain lake of water. (109)

(109) The Red Sea.

[39]Then that lake became divided; the water standing up on both sides before their face.
[40]And while their Lord was conducting them, he placed himself between them and the wolves.
[41]The wolves however perceived not the sheep, but went into the midst of the lake, following them, and running after them into the lake of water.
[42]But when they saw the Lord of the sheep, they turned to fly from before his face.
[43]Then the water of the lake returned, and that suddenly, according to its nature. It became full, and was raised up, until it covered the wolves. And I saw that all of them which had followed the sheep perished, and were drowned.
[44]But the sheep passed over this water, proceeding to a wilderness, which was without both water and grass. And they began to open their eyes and to see.
[45]Then I beheld the Lord of the sheep inspecting them, and giving them water and grass.
[46]The sheep *already mentioned* was proceeding *with them*, and conducting them.
[47]And when he had ascended the top of the lofty rock, the Lord of the sheep sent him to them.
[48]Afterwards I perceived their Lord standing before them, with an aspect terrific and severe.
[49]And when they all beheld him, they were frightened at his countenance.
[50]All of them were alarmed, and trembled. They cried out after that sheep; and to the other sheep who had been with him, and who was in the midst of them, *saying*, We are not able to stand before our Lord, or to look upon him.
[51]Then that sheep who conducted them went away, and ascended the top of the rock;
[52]When the *rest of the* sheep began to grow blind, and to wander from the path which he had shown them; but he knew it not.
[53]Their Lord however was moved with great indignation against them; and when that sheep had learned *what had happened*,
[54]He descended from the top of the rock, and coming to them, found that there were many,
[55]Which had become blind;
[56]And had wandered from his path. As soon as they beheld him, they feared, and trembled at his presence;
[57]And became desirous of returning to their fold,
[58]Then that sheep, taking with him other sheep, went to those which had

wandered.
[59]And afterwards began to kill them. They were terrified at his countenance. Then he caused those which had wandered to return; who went back to their fold.
[60]I likewise saw there in the vision, that this sheep became a man, built a house (110) for the Lord of the sheep, and made them all stand in the house.

(110) **A house.** A tabernacle (Milik, p. 205).

[61]I perceived also that the sheep which proceeded to meet this sheep, their conductor, died. I saw, too, that all the great sheep perished, while smaller ones rose up in their place, entered into a pasture, and approached a river of water. (111)

(111) The river Jordan.

[62]Then that sheep, their conductor, who became a man, was separated from them, and died.
[63]All the sheep sought after him, and cried for him with bitter lamentation.
[64]I saw likewise that they ceased to cry after that sheep, and passed over the river of water.
[65]And that there arose other sheep, all of whom conducted them, (112) instead of those who were dead, and who had *previously* conducted them.

(112) The Judges of Israel.

[66]Then I saw that the sheep entered into a goodly place, and a territory delectable and glorious.
[67]I saw also that they became satiated; that their house was in the midst of a delectable territory; and that sometimes their eyes were opened, and that sometimes they were blind; until another sheep (113) arose and conducted them. He brought them all back; and their eyes were opened.

(113) Samuel.

[68]Then dogs, foxes, and wild boars began to devour them, until *again* another sheep (114) arose, the master of the flock, one of themselves, a ram, to conduct them. This ram began to butt on every side those dogs, foxes, and wild boars, until they all perished.

(114) Saul.

his eyes, and saw the ram in the midst of them, who had laid aside his glory.
[70]And he began to strike the sheep, treading upon them, and behaving himself without dignity.
[71]Then their Lord sent the *former* sheep *again* to a still different sheep, (115) and raised him up to be a ram, and to conduct them instead of that sheep who had laid aside his glory.

(115) David.

[72]Going therefore to him, and conversing with him alone, he raised up that ram, and made him a prince and leader of the flock. All the time that the dogs (116) troubled the sheep,

(116) The Philistines.

[73]The first ram paid respect to this latter ram.
[74]Then the latter ram arose, and fled away from before his face. And I saw that those dogs caused the first ram to fall.
[75]But the latter ram arose, and conducted the smaller sheep.

[76]That ram likewise begat many sheep, and died.
[77]Then there was a smaller sheep, (117) a ram, instead of him, which became a prince and leader, conducting the flock.

(117) Solomon.

[78]And the sheep increased in size, and multiplied.
[79]And all the dogs, foxes, and wild boars feared, and fled away from him.
[80]That ram also struck and killed all the wild beasts, so that they could not again prevail in the midst of the sheep, nor at any time ever snatch them away.
[81]And that house was made large and wide; a lofty tower being built upon it by the sheep, for the Lord of the sheep.
[82]The house was low, but the tower was elevated and very high.
[83]Then the Lord of the sheep stood upon that tower, and caused a full table to approach before him.
[84]Again I saw that those sheep wandered, and went various ways, forsaking that their house;
[85]And that their Lord called to some among them, whom he sent (118) to them.

(118) The prophets.

[86]But these the sheep began to kill. And when one of them was saved from slaughter (119) he leaped, and cried out against those who were desirous of killing him.

(119) Elijah.

[87]But the Lord of the sheep delivered him from their hands, and made him ascend to him, and remain with him.
[88]He sent also many others to them, to testify, and with lamentations to exclaim against them.
[89]Again I saw, when some of them forsook the house of their Lord, and his tower; wandering on all sides, and growing blind,
[90]I saw that the Lord of the sheep made a great slaughter among them in their pasture, until they cried out to him in consequence of that slaughter. Then he departed from the place *of his habitation*, and left them in the power of lions, tigers, wolves, and the zeebt, (120) and in the power of foxes, and of every beast.

(120) **Zeebt.** Hyenas. (Knibb, p. 209).

[91]And the wild beasts began to tear them.
[92]I saw, too, that he forsook the house of their fathers, and their tower; giving them all into the power of lions to tear and devour them; into the power of every beast.
[93]Then I began to cry out with all my might, imploring the Lord of the sheep, and showing him how the sheep were devoured by all the beasts of prey.
[94]But he looked on in silence, rejoicing that they were devoured, swallowed up, and carried off; and leaving them in the power of every beast for food. He called also seventy shepherds, and resigned to them *the care of* the sheep, that they might overlook them;
[95]Saying to them and to their associates, Every one of you henceforwards

overlook the sheep, and whatsoever I command you, do; and I will deliver *them* to you numbered.
[96]I will tell you which of them shall be slain; these destroy. And he delivered the sheep to them.
[97]Then he called to another, and said, Understand, and watch everything which the shepherds shall do to these sheep; for many more of them shall perish than I have commanded.
[98]Of every excess and slaughter, which the shepherds shall commit, *there shall be* an account; as, how many may have perished by my command, and how many they may have destroyed of their own heads.
[99]Of all the destruction *brought about by* each of the shepherds there shall be an account; and according to the number I will cause a recital to be made before me, how many they have destroyed of their own heads, and how many they have delivered up to destruction, that I may have this testimony against them; that I may know all their proceedings; and that, delivering *the sheep* to them, I may see what they will do; whether they will act as I have commanded them, or not.
[100]*Of this*, however, they shall be ignorant; neither shall you make any explanation to them, neither shall you reprove them; but there shall be an account of all the destruction *done* by them in their respective seasons. Then they began to kill, and destroy more than it was commanded them.
[101]And they left the sheep in the power of the lions, so that very many of them were devoured and swallowed up by lions and tigers; and wild boars preyed upon them. That tower they burnt, and overthrew that house.
[102]Then I grieved extremely on account of the tower, and because the house of the sheep was overthrown.
[103]Neither was I afterwards able to perceive whether they *again* entered that house.
[104]The shepherds likewise, and their associates, delivered them to all the wild beasts, that they might devour them. Each of them in his season, according to his number, was delivered up; each of them, one with another, was described in a book, how many of them, one with another, were destroyed, in a book.
[105]More, however, than was ordered, every *shepherd* killed and destroyed.
[106]Then I began to weep, and was greatly indignant, on account of the sheep.
[107]In like manner also I saw in the vision him who wrote, how he wrote down one, destroyed by the shepherds, every day. He ascended, remained, and exhibited each of his books to the Lord of the sheep, *containing* all which they had done, and all which each of them had made away with;
[108]And all which they had delivered up to destruction.
[109]He took the book up in his hands, read it, sealed it, and deposited it.
[110]After this, I saw shepherds overlooking for twelve hours.
[111]And behold three of the sheep (121) departed, arrived, went in; and began building all which was fallen down of that house.

(121) Zerubbabel, Joshua, and Nehemiah.

[112]But the wild boars (122) hindered them, although they prevailed not.

(122) The Samaritans.

[113]Again they began to build as before, and raised up that tower, which was called a lofty tower.
[114]And again they began to place before the tower a table, with every impure and unclean kind of bread upon it.
[115]Moreover also all the sheep were blind, and could not see, as were the shepherds likewise.
[116]Thus were they delivered up to the shepherds for a great destruction, who trod them under foot, and devoured them.
[117]Yet was their Lord silent, until all the sheep in the field were destroyed. The shepherds and the sheep were all mixed together; but they did not save them from the power of the beasts.
[118]Then he who wrote the book ascended, exhibited it, and read it at the residence of the Lord of the sheep. He petitioned him for them, and prayed, pointing out every act of the shepherds, and testifying before him against them all. Then taking the book, he deposited it with him, and departed.

Back | Back to top

Chapter 89

[1]And I observed during the time, that thus thirty-seven (123) shepherds were overlooking, all of whom finished in their respective periods as the first. Others then received them into their hands, that they might overlook them in their respective periods, every shepherd in his own period.

(123) **Thirty-seven.** An apparent error for *thirty-five* (see verse 7). The kings of Judah and Israel (Laurence, p. 139).

[2]Afterwards I saw in the vision, that all the birds of heaven arrived; eagles, the avest, kites and ravens. The eagle instructed them all.
[3]They began to devour the sheep, to peck out their eyes, and to eat up their bodies.
[4]The sheep then cried out; for their bodies were devoured by the birds.
[5]I also cried out, and groaned in my sleep against the shepherd which overlooked the flock.
[6]And I looked, while the sheep were eaten up by the dogs, by the eagles, and by the kites. They neither left them their body, nor their skin, nor their muscles, until their bones alone remained; until their bones fell upon the ground. And the sheep became diminished.
[7]I observed likewise during the time, that twenty-tree shepherds (124) were overlooking; who completed in their respective periods fifty-eight periods.

(124) The kings of Babylon, etc., during and after the captivity. The numbers thirty-*five* and twenty-three make fifty-eight; and not thirty-*seven*, as erroneously put in the first verse (Laurence, p. 139).

[8]Then were small lambs born of those white sheep; who began to open their eyes and to see, crying out to the sheep.
[9]The sheep, however, cried not out to them, neither did they hear what they uttered to them; but were deaf, blind, and obdurate in the greatest degrees.
[10]I saw in the vision that ravens flew down upon those lambs;
[11]That they seized one of them; and that tearing the sheep in pieces, they

devoured them.
[12]I saw also, that the horns grew upon those lambs; and that the ravens lighted down upon their horns.
[13]I saw, too, that a large horn sprouted out on an animal among the sheep, and that their eyes were opened.
[14]He looked at them. Their eyes were wide open; and he cried out to them.
[15]Then the dabela (125) saw him; all of whom ran to him.

(125) **Dabela.** The ibex, probably symbolizing Alexander the Great (Laurence, p. 140).

[16]And besides this, all the eagles, the avest, the ravens and the kites, were still carrying off the sheep, flying down upon them, and devouring them. The sheep were silent, but the dabela lamented and cried out.
[17]Then the ravens contended, and struggled with them.
[18]They wished among them to break his horn; but they prevailed not over him.
[19]I looked on them, until the shepherds, the eagles, the avest, and the kites came.
[20]Who cried out to the ravens to break the horn of the dabela; to contend with him; and to kill him. But he struggled with them, and cried out, that help might come to him.
[21]Then I perceived that the man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep.
[22]He brought assistance, and caused every one to see him descending to the help of the dabela.
[23]I perceived likewise that the Lord of the sheep came to them in wrath, while all those who saw him fled away; all fell down in his tabernacle before his face; while all the eagles, the avest, ravens, and kites assembled, and brought with them all the sheep of the field.
[24]All came together, and strove to break the horn of the dabela.
[25]Then I saw, that the man, who wrote the book at the word of the Lord, opened the book of destruction, of that destruction which the last twelve shepherds (126) wrought; and pointed out before the Lord of the sheep, that they destroyed more than those who preceded them.

(126) The native princes of Judah after its delivery from the Syrian yoke.

[26]I saw also that the Lord of the sheep came to them, and taking in his hand the sceptre of his wrath seized the earth, which became rent asunder; while all the beasts and birds of heaven fell from the sheep, and sunk into the earth, which closed over them.
[27]I saw, too, that a large sword was given to the sheep, who went forth against all the beasts of the field to slay them.
[28]But all the beasts and birds of heaven fled away from before their face.
[29]And I saw a throne erected in a delectable land;
[30]Upon this sat the Lord of the sheep, who received all the sealed books;
[31]Which were open before him.
[32]Then the Lord called the first seven white ones, and commanded them to bring before him the first of the first stars, which preceded the stars whose

form partly resembled that of horses; the first star, which fell down first; and they brought them all before him.
[33]And he spoke to the man who wrote in his presence, who was one of the seven white ones, saying, Take those seventy shepherds, to whom I delivered up the sheep, and *who* receiving them killed more of them than I commanded. Behold, I saw them all bound, and standing before him. First came on the trial of the stars, which, being judged, and found guilty, went to the place of punishment. They thrust them into *a place*, deep, and full of flaming fire, and full of pillars of fire. Then the seventy shepherds were judged, and being found guilty, were thrust into the flaming abyss.
[34]At that time likewise I perceived, that one abyss was thus opened in the midst of the earth, which was full of fire.
[35]And to this were brought the blind sheep; which being judged, and found guilty, were all thrust into that abyss of fire on the earth, and burnt.
[36]The abyss was on the right of that house.
[37]And I saw the sheep burning, and their bones consuming.
[38]I stood beholding him immerge that ancient house, while they brought out its pillars, every plant in it, and the ivory infolding it. They brought it out, and deposited it in a place on the right side of the earth.
[39]I also saw, that the Lord of the sheep produced a new house, great, and loftier than the former, which he bound by the former circular spot. All its pillars were new, and its ivory new, as well as more abundant than the former ancient *ivory*, which he had brought out.
[40]And while all the sheep which were left were in the midst of it, all the beasts of the earth, and all the birds of heaven, fell down and worshipped them, petitioning them, and obeying them in everything.
[41]Then those three, who were clothed in white, and who, holding me by my hand, had before caused me to ascend, while the hand of him *who* spoke held me; raised me up, and placed me in the midst of the sheep, before the judgment took place.
[42]The sheep were all white, with wool long and pure. Then all who had perished, and had been destroyed, every beast of the field, and every bird of heaven, assembled in that house: while the Lord of the sheep rejoiced with great joy, because all were good, and had come back again to his dwelling.
[43]And I saw that they laid down the sword which had been given to the sheep, and returned it to his house, sealing it up in the presence of the Lord.
[44]All the sheep would have been inclosed in that house, had it been capable of containing them; and the eyes of all were open, gazing on the good One; nor was there one among them who did not behold him.
[45]I likewise perceived that the house was large, wide, and extremely full. I saw, too, that a white cow was born, whose horns were great; and that all the beasts of the field, and all the birds of heaven, were alarmed at him, and entreated him at all times.
[46]Then I saw that the nature of all of them was changed, and that they

became white cows;
[47]And that the first, *who* was in the midst of them, spoke, when that word became [(127)] a large beast, upon the head of which were great and black horns;

(127) **Spoke, when that word came.** Or "was a wild-ox, and that wild-ox was…" (Knibb, p. 216).

[48]While the Lord of the sheep rejoiced over them, and over all the cows.
[49]I lay down in the midst of them: I awoke; and saw the whole. This is the vision which I saw, lying down and waking. Then I blessed the Lord of righteousness, and gave glory to Him.
[50]Afterwards I wept abundantly, nor did my tears cease, so that I became incapable of enduring it. While I was looking on, they flowed on account of what I saw; for all was come and gone by; every individual circumstance respecting the conduct of mankind was seen by me.
[51]In that night I remembered my former dream; and therefore wept and was troubled, because I had seen that vision.

Back | Back to top

Chapter 90

[1]And now, my son Mathusala, call to me all your brethren, and assemble for me all the children of your mother; for a voice calls me, and the spirit is poured out upon me, that I may show you everything which shall happen to you for ever.
[2]Then Mathusala went, called to him all his brethren, and assembled his kindred.
[3]And conversing with all his children in truth,
[4]*Enoch* said, Hear, my children, every word of your father, and listen in uprightness to the voice of my mouth; for I would gain your attention, while I address you. My beloved, be attached to integrity, and walk in it.
[5]Approach not integrity with a double heart; nor be associated with double-minded men: but walk, my children, in righteousness, which will conduct you in good paths; and be truth your companion.
[6]For I know, that oppression will exist and prevail on earth; that on earth great punishment shall in the end take place; and that there shall be a consummation of all iniquity, which shall be cut off from its root, and every fabric *raised by* it shall pass away. Iniquity, however, shall again be renewed, and consummated on earth. Every act of crime, and every act of oppression and impiety, shall be a second time embraced.
[7]When therefore iniquity, sin, blasphemy, tyranny, and every *evil* work, shall increase, and *when* transgression, impiety, and uncleanness also shall increase, *then* upon them all shall great punishment be inflicted from heaven.
[8]The holy Lord shall go forth in wrath, and upon them all shall great punishment from heaven be inflicted.
[9]The holy Lord shall go forth in wrath, and with punishment, that he may execute judgment upon earth.

[10]In those days oppression shall be cut off from its roots, and iniquity with fraud shall be eradicated, perishing from under heaven.
[11]Every place of strength (128) shall be surrendered with its inhabitants; with fire shall it be burnt. They shall be brought from every part of the earth, and be cast into a judgment of fire. They shall perish in wrath, and by a judgment overpowering them for ever.

(128) **Every place of strength.** Or, "all the idols of the nations" (Knibb, p. 218).

[12]Righteousness shall be raised up from slumber; and wisdom shall be raised up, and conferred upon them.
[13]Then shall the roots of iniquity be cut off; sinners perish by the sword; and blasphemers be annihilated everywhere.
[14]Those who meditate oppression, and those who blaspheme, by the sword shall perish.
[15]And now, my children, I will describe and point out to you the path of righteousness and the path of oppression.
[16]I will again point them out to you, that you may know what is to come.
[17]Hear now, my children, and walk in the path of righteousness, but shun that of oppression; for all who walk in the path of iniquity shall perish for ever.

Back | Back to top

Chapter 91

[1]That which was written by Enoch. He wrote all this instruction of wisdom for every man of dignity, and every judge of the earth; for all my children who shall dwell upon earth, and for subsequent generations, conducting themselves uprightly and peaceably.
[2]Let not your spirit be grieved on account of the times; for the holy, the Great One, has prescribed a period to all.
[3]Let the righteous man arise from slumber; let him arise, and proceed in the path of righteousness, in all its paths; and let him advance in goodness and eternal clemency. Mercy shall be showed to the righteous man; upon him shall be conferred integrity and power for ever. In goodness and in righteousness shall he exist, and shall walk in everlasting light; but sin shall perish in eternal darkness, nor be seen from that time forward for evermore.

Back | Back to top

Chapter 92

[1]After this, Enoch began to speak from a book.
[2]And Enoch said, Concerning the children of righteousness, concerning the elect of the world, and concerning the plant of righteousness and integrity.
[3]*Concerning* these things will I speak, and *these things* will I explain to you, my children: I *who* am Enoch. In consequence of that which has been shown to me, from my heavenly vision and from the voice of the holy

angels [129] have I acquired knowledge; and from the tablet of heaven have I acquired understanding.

(129) **Holy angels.** A Qumran text reads, "Watchers and Holy Ones," clearly denoting heavenly Watchers who did not fall along with the wicked ones (Milik, p. 264). See also Dan. 4:13, "a watcher and a holy one came down from heaven"; 4:17, "watchers, and…holy ones."

[4]Enoch then began to speak from a book, and said, I have been born the seventh in the first week, while judgment and righteousness wait with patience.
[5]But after me, in the second week, great wickedness shall arise, and fraud shall spring forth.
[6]In that week the end of the first shall take place, in which mankind shall be safe. [130]

(130) **Mankind shall be safe.** Or, "a man will be saved" (Knibb, p. 224).

[7]But when *the first* is completed, iniquity shall grow up; and *during the second week* he shall execute the decree [131] upon sinners.

(131) The Deluge after the first (in the middle of the second) Millennium (2500 B.C.).

[8]Afterwards, in the third week, during its completion, a man [132] of the plant of righteous judgment shall be selected; and after him the Plant [133] of righteousness shall come for ever.

(132) King David at the end of the third Millennium (1000 B.C.).
(133) The Messiah at the end of the fourth Millennium (4 B.C. to 30 A.D.).

[9]Subsequently, in the fourth week, during its completion, the visions of the holy and the righteous shall be seen, the order of generation after generation *shall take place*, and a habitation shall be made for them. Then in the fifth week, during its completion, the house of glory and of dominion [134] shall be erected for ever.

(134) The establishment (30 A.D.) and building of the Church through the fifth (and sixth) Millennium.

[10]After that, in the sixth week, all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom, and in it shall a Man [135] arise and come forth.

(135) The Messiah at the end of the sixth Millennium.

[11]And during its completion He shall burn the house of dominion with fire, and all the race of the elect root shall be dispersed. [136]

(136) The destruction of Jerusalem and the disbursement of those who dwell in that land at the end of the sixth (and the beginning of the seventh) Millennium.

[12]Afterwards, in the seventh week, a perverse generation shall arise; abundant shall be its deeds, and all its deeds perverse. During its completion, the righteous shall be selected from the everlasting plant of righteousness; and to them shall be given the sevenfold doctrine of his whole creation.
[13]Afterwards there shall be another week, the eighth [137] of righteousness, to which shall be given a sword to execute judgment and justice upon all

oppressors.

(137) The beginning of the eighth Millennium.

[14]Sinners shall be delivered up into the hands of the righteous, who during its completion shall acquire habitations by their righteousness; and the house of the great King shall be established for celebrations for ever. After this, in the ninth week, shall the judgment of righteousness be revealed to the whole world.
[15]Every work of the ungodly shall disappear from the whole earth; the world shall be marked for destruction; and all men shall be on the watch for the path of integrity.
[16]And after this, on the seventh day of the tenth week, there shall be an everlasting judgment, which shall be executed upon the Watchers; and a spacious eternal heaven shall spring forth in the midst of the angels.
[17]The former heaven shall depart and pass away; a new heaven shall appear; and all the celestial powers *shall* shine with sevenfold splendour for ever. Afterwards likewise shall there be many weeks, which shall externally exist in goodness and in righteousness.
[18]Neither shall sin be named there for ever and for ever.
[19]Who is there of all the children of men, capable of hearing the voice of the Holy One without emotion?
[20]Who is there capable of thinking his thoughts? Who capable of contemplating all the workmanship of heaven? Who of comprehending the deeds of heaven?
[21]He may behold its animation, but not its spirit. He may be capable of conversing *respecting it*, but not of ascending *to it*. He may see all the boundaries of these things, and meditate upon them; but he can make nothing like them.
[22]Who of all men is able to understand the breadth and length of the earth?
[23]By whom have been seen the dimensions of all these things? Is it every man who is capable of comprehending the extent of heaven; what its elevation is, and by what it is supported?
[24]How many are the numbers of the stars; and where all the luminaries remain at rest?

Back | Back to top

Chapter 93

[1]And now let me exhort you, my children, to love righteousness, and to walk in it; for the paths of righteousness are worthy of acceptation; but the paths of iniquity shall suddenly fail, and be diminished.
[2]To men of note in their generation the paths of oppression and death are revealed; but they keep far from them, and do not follow them.
[3]Now, too, let me exhort you *who are* righteous, not to walk in the paths of evil and oppression, nor in the paths of death. Approach them not, that you may not perish; but covet,
[4]And choose for yourselves righteousness, and a good life.
[5]Walk in the paths of peace, that you may live, and be found worthy. Retain

my words in your inmost thoughts, and obliterate them not from your hearts; for I know that sinners counsel men to commit crime craftily. They are not found in every place, nor does every counsel possess a little of them.
[6]Woe to those who build iniquity and oppression, and who lay the foundation of fraud; for suddenly shall they be subverted, and never obtain peace.
[7]Woe to those who build up their houses with crime; for from their very foundations shall their houses be demolished, and by the sword shall they *themselves* fall. Those, too, who acquire gold and silver, shall justly and suddenly perish. Woe to you who are rich, for in your riches have you trusted; but from your riches you shall be removed; because you have not remembered the Most High in the days of your prosperity.
[8]You have committed blasphemy and iniquity; and are destined to the day of the effusion of blood, to the day of darkness, and to the day of the great judgment.
[9]This I will declare and point out to you, that he who created you will destroy you.
[10]When you fall, he will not show you mercy; but your Creator will rejoice in your destruction.
[11]Let those, then, who shall be righteous among you in those days, detest sinners, and the ungodly.
Back | Back to top

Chapter 94

[1]O that my eyes were clouds of water, that I might weep over you, and pour forth my tears like rain, and rest from the sorrow of my heart!
[2]Who has permitted you to hate and to transgress? Judgment shall overtake you, ye sinners.
[3]The righteous shall not fear the wicked; because God will again bring them into your power, that you may avenge yourselves of them according to your pleasure.
[4]Woe to you who shall be so bound by execrations, that you cannot be released from them; the remedy being far removed from you on account of your sins. Woe to you who recompense your neighbour with evil; for you shall be recompensed according to your works.
[5]Woe to you, false witnesses, you who aggravate iniquity; for you shall suddenly perish.
[6]Woe to you, sinners; for you reject the righteous; for you receive or reject *at pleasure* those who *commit* iniquity; and their yoke shall prevail over you.
Back | Back to top

Chapter 95

[1]Wait in hope, you righteous; for suddenly shall sinners perish from before

you, and you shall exercise dominion over them, according to your will.
[2]In the day of the sufferings of sinners your offspring shall be elevated, and lifted up like eagles. Your nest shall be more exalted than that of the avest; you shall ascend, and enter into the cavities of the earth, and into the clefts of the rocks for ever, like conies, from the sight of the ungodly;
[3]Who shall groan over you, and weep like sirens.
[4]You shall not fear those who trouble you; for restoration shall be yours; a splendid light shall shine around you, and the voice of tranquility shall be heard from heaven. Woe to you, sinners; for your wealth makes you resemble saints, but your hearts reproach you, *knowing* that you are sinners. This word shall testify against you, for the remembrance of crime.
[5]Woe to you who feed upon the glory of the corn, and drink the strength of the deepest spring, and in *the pride of* your power tread down the humble.
[6]Woe to you who drink water at pleasure; for suddenly shall you be recompensed, consumed, and withered, because you have forsaken the foundation of life.
[7]Woe to you who act iniquitously, fraudulently, and blasphemously; there shall be a remembrance against you for evil.
[8]Woe to you, powerful, who with power strike down righteousness; for the day of your destruction shall come; *while* at that very time many and good days shall be the portion of the righteous, *even* at the period of your judgment.

Back | Back to top

Chapter 96

[1]The righteous are confident that sinners will be disgraced, and perish in the day of iniquity.
[2]You shall yourselves be conscious of it; for the Most High will remember your destruction, and the angels shall rejoice over it. What will you do sinners? And where will you fly in the day of judgment, when you shall hear the words of the prayer of the righteous?
[3]You are not like them who in this respect witness against you; you are associates of sinners.
[4]In those days shall the prayers of the righteous come up before the Lord. When the day of your judgment shall arrive; and every circumstance of your iniquity be related before the great and the holy One;
[5]Your faces shall be covered with shame; while every deed, strengthened by crime, shall be rejected.
[6]Woe unto you, sinners, who in the midst of the sea, and on dry land, are those against whom an evil record exists. Woe to you who squander silver and gold, not obtained in righteousness, and say, We are rich, possess wealth, and have acquired everything which we can desire.
[7]Now then will we do whatsoever we are disposed to do; for we have amassed silver; our barns are full, and the husbandmen of our families are like overflowing water.
[8]Like water shall your falsehood pass away; for your wealth will not be

permanent, but shall suddenly ascend from you, because you have obtained it all iniquitously; to extreme malediction shall you be delivered up.
[9]And now I swear to you, crafty, as well as simple ones; that you, often contemplating the earth, you *who are* men, clothe yourselves more elegantly that married women, and both together more so than unmarried ones, [(138)] everywhere *arraying yourselves* in majesty, in magnificence, in authority, and in silver: but gold, purple, honour, and wealth, like water, flow away.

(138) **Than married women…unmarried ones.** Or, "than a woman and more coloured (garments) than a girl…" (Knibb, p. 230).

[10]Erudition therefore and wisdom are not theirs. Thus shall they perish, together with their riches, with all their glory, and with their honours;
[11]While with disgrace, with slaughter, and in extreme penury, shall their spirits be thrust into a furnace of fire.
[12]I have sworn to you, sinners, that neither mountain nor hill has been or shall be subservient [(139)] to woman.

(139) **Subservient.** Literally, "a servant." Perhaps in furnishing them with treasures for ornaments (Laurence, p. 159).

[13]Neither in this way has crime been sent down to us upon earth, but men of their own heads have invented it; and greatly shall those who give it efficiency be execrated.
[14]Barrenness shall not be *previously* inflicted on woman; but on account of the work of her hands shall she die childless.
[15]I have sworn to you, sinners, by the holy and the Great One, that all your evil deeds are disclosed in the heavens; and that none of your oppressive acts are concealed and secret.
[16]Think not in your minds, neither say in your hearts, that every crime is not manifested and seen. In heaven it is daily written down before the Most High. Henceforwards shall it be manifested; for every act of oppression which you commit shall be daily recorded, until the period of your condemnation.
[17]Woe to you, simple ones, for you shall perish in your simplicity. To the wise you will not listen, and that which is good you shall not obtain.
[18]Now therefore know that you are destined to the day of destruction; nor hope that sinners shall live; but in process of time you shall die; for you are not marked for redemption;
[19]But are destined to the day of the great judgment, to the day of distress, and the extreme ignominy of your souls.
[20]Woe to you, obdurate in heart, who commit crime, and feed on blood. Whence *is it that* you feed on good things, drink, and are satiated? Is it not because our Lord, the Most High, has abundantly supplied every good thing upon earth? To you there shall not be peace.
[21]Woe to you who love the deeds of iniquity. Why do you hope for that which is good? Know that you shall be given up into the hands of the righteous; who shall cut off your necks, slay you, and show you no compassion.
[22]Woe to you who rejoice in the trouble of the righteous; for a grave shall

not be dug for you.
[23]Woe to you who frustrate the word of the righteous; for to you there shall be no hope of life.
[24]Woe to you who write down the word of falsehood, and the word of the wicked; for their falsehood they record, that they may hear and not forget folly.
[25]To them there shall be no peace; but they shall surely die suddenly.
Back | Back to top

Chapter 97

[1]Woe to them who act impiously, who laud and honour the word of falsehood. You have been lost in perdition; and have never led a virtuous life.
[2]Woe to you who change the words of integrity. They transgress against the everlasting decree; (140)

(140) **They transgress…the everlasting decree.** Or, "they distort the eternal law" (Knibb, p. 232).

[3]And cause the heads of those who are not sinners to be trodden down upon the earth.
[4]In those days you, O righteous, shall have been deemed worthy of having your prayers rise up in remembrance; and shall have deposited them in testimony before the angels, that they might records the sins of the sinners in the presence of the Most High.
[5]In those days the nations shall be overthrown; but the families of the nations shall rise again in the day of perdition.
[6]In those days they who become pregnant shall go forth, carry off their children, and forsake them. Their offspring shall slip from them, and while suckling them shall they forsake them; they shall never return to them, and never instruct their beloved.
[7]Again I swear to you, sinners, that crime has been prepared for the day of blood, which never ceases.
[8]They shall worship stones, and engrave golden, silver, and wooden images. They shall worship impure spirits, demons, and every idol, in temples; but no help shall be obtained for them. Their hearts shall become impious through their folly, and their eyes be blinded with mental superstition. (141) In their visionary dreams shall they be impious and superstitious, lying in all their actions, and worshipping a stone. Altogether shall they perish.

(141) **Mental superstition.** Literally, "with the fear of their hearts" (Laurence, p. 162).

[9]But in those days blessed shall they be, to whom the word of wisdom is delivered; who point out and pursue the path of the Most High; who walk in the way of righteousness, and who act not impiously with the impious.
[10]They shall be saved.
[11]Woe to you who expand the crime of your neighbour; for in hell shall you be slain.

[12]Woe to you who lay the foundation of sin and deceit, and who are bitter on earth; for on it shall you be consumed.
[13]Woe to you who build your houses by the labour of others, every part of which is constructed with brick, and with the stone of crime; I tell you, that you shall not obtain peace.
[14]Woe to you who despise the extent of the everlasting inheritance of your fathers, while your souls follow after idols; for to you there shall be no tranquillity.
[15]Woe to them who commit iniquity, and give aid to blasphemy, who slay their neighbour until the day of the great judgment; for your glory shall fall; malevolence shall He put into your hearts, and the spirit of his wrath shall stir *you* up, that every one of you may perish by the sword.
[16]Then shall all the righteous and the holy remember your crimes.
Back | Back to top

Chapter 98

[1]In those days shall fathers be struck down with their children in the presence of each other; and brethren with their brethren shall fall dead: until a river shall flow from their blood.
[2]For a man shall not restrain his hand from his children, nor from his children's children; his mercy will be to kill them.
[3]Nor shall the sinner restrain his hand from his honoured brother. From the dawn of day to the setting sun shall the slaughter continue. The horse shall wade up to his breast, and the chariot shall sink to its axle, in the blood of sinners.
Back | Back to top

Chapter 99

[1]In those days the angels shall descend into places of concealment, and gather together in one spot all who have assisted in crime.
[2]In that day shall the Most High rise up to execute the great judgment upon all sinners, and to commit the guardianship of all the righteous and holy to the holy angels, that they may protect them as the apple of an eye, until every evil and every crime be annihilated.
[3]Whether *or not* the righteous sleep securely, wise men shall then truly perceive.
[4]And the sons of the earth shall understand every word of that book, knowing that their riches cannot save them in the ruin of their crimes.
[5]Woe to you, sinners, when you shall be afflicted on account of the righteous in the day of the great trouble; shall be burnt in the fire; and be recompensed according to your deeds.
[6]Woe to you, perverted in heart, who are watchful to obtain an accurate knowledge of evil, and to discover terrors. No one shall assist you.
[7]Woe to you, sinners; for with the words of your mouths, and with the work of your hands, have you acted impiously; in the flame of a blazing fire

shall you be burnt.
[8]And now know, that the angels shall inquire into your conduct in heaven; of the sun, the moon, and the stars, *shall they inquire* respecting your sins; for upon earth you exercise jurisdiction over the righteous.
[9]Every cloud shall bear witness against you, the snow, the dew, and the rain: for all of them shall be withholden from you, that they may not descend upon you, nor become subservient to your crimes.
[10]Now then bring gifts of salutation to the rain; that, not being withholden, it may descend upon you; and to the dew, if it has received from you gold and silver. But when the frost, snow, cold, every snowy wind, and every suffering belonging to them, fall upon you, in those days you will be utterly incapable of standing before them.
Back | Back to top

Chapter 100

[1]Attentively consider heaven, all you progeny of heaven, and all the works of the Most High; fear him, nor conduct yourselves criminally before him.
[2]If He shut up the windows of heaven, restraining the rain and dew, that it may not descend upon the earth on your account, what will you do?
[3]And if He send his wrath upon you, and upon all your deeds, you are not they who can supplicate him; you who utter against his righteousness, language proud and powerful. To you there shall be no peace.
[4]Do you not see the commanders of ships, how their vessels are tossed about by the waves, torn to pieces by the winds, and exposed to the greatest peril?
[5]That they therefore fear, because their whole property is embarked with them on the ocean; and that they forbode evil in their hearts, because it may swallow them up, and they may perish in it?
[6]Is not the whole sea, all its waters, and all its commotion, the work of him, the Most High; of him who has sealed up all its exertions, and girded it on every side with sand?
[7]*Is it not* at his rebuke dried up, and alarmed; while all its fish with everything *contained* in it die? And will not you, sinners, who are on earth, fear him? Is not He the maker of heaven and earth, and of all things which are in them?
[8]And who has given erudition and wisdom to all that move *progressive* upon the earth, and over the sea?
[9]Are not the commanders of ships terrified at the ocean? And shall not sinners be terrified at the Most High?
Back | Back to top

(No Chapter 101)

Back | Back to top

Chapter 102

[1]In those days, when He shall cast the calamity of fire upon you, whither will you fly, and where will you be safe?
[2]And when He sends forth his word against you, are you not spared, and terrified?
[3]All the luminaries are agitated with great fear; and all the earth is spared, while it trembles, and suffers anxiety.
[4]All the angels fulfill the commands *received* by them, and are desirous of being concealed from the presence of the great Glory; while the children of the earth are alarmed and troubled.
[5]But you, sinners, are for ever accursed; to you there shall be no peace.
[6]Fear not, souls of the righteous; but wait with patient hope for the day of your death in righteousness. Grieve not, because your souls descend in great trouble, with groaning, lamentation, and sorrow, to the receptacle of the dead. In your lifetime your bodies have not received a recompense in proportion to your goodness, but in the period of your existence have sinners existed; in the period of execration and of punishment.
[7]And when you die, sinners say concerning you, As we die, the righteous die. What profit have they in their works? Behold, like us, they expire in sorrow and in darkness. What advantage have they over us? Henceforward are we equal. What will be within their grasp, and what before their eyes for ever? For behold they are dead; and never will they again perceive the light. I say unto you, sinners, You have been satisfied with meat and drink, with human plunder and rapine, with sin, with the acquisition of wealth and with the sight of good days. Have you not marked the righteous, how their end is in peace? For no oppression is found in them even to the day of their death. They perish, and are as if they were not, while their souls descend in trouble to the receptacle of the dead.

Back | Back to top

Chapter 103

[1]But now I swear to you, righteous, by the greatness of his splendour and his glory; by his illustrious kingdom and by his majesty, to you I swear, that I comprehend this mystery; that I have read the tablet of heaven, have seen the writing of the holy ones, and have discovered what is written and impressed on it concerning you.
[2]*I have seen* that all goodness, joy, and glory has been prepared for you, and been written down for the spirits of them who die eminently righteous and good. To you it shall be given in return for your troubles; and your portion *of happiness* shall far exceed the portion of the living.
[3]The spirits of you who die in righteousness shall exist and rejoice. Their spirits shall exult; and their remembrance shall be before the face of the Mighty One from generation to generation. Nor shall they now fear disgrace.
[4]Woe to you, sinners, when you die in your sins; and they, who are like you, say respecting you, Blessed are these sinners. They have lived out their whole period; and now they die in happiness and in wealth. Distress

and slaughter they knew not while alive; in honour they die; nor ever in their lifetime did judgment overtake them.
[5]*But* has it not been shown to them, that, *when* to the receptacle of the dead their souls shall be made to descend, their evil deeds shall become their greatest torment? Into darkness, into the snare, and into the flame, which shall burn to the great judgment, shall their spirits enter; and the great judgment shall take effect for ever and for ever.
[6]Woe to you; for to you there shall be no peace. Neither can you say to the righteous, and to the good who are alive, In the days of our trouble have we been afflicted; every *manner of* trouble have we seen, and many evil things have suffered.
[7]Our spirits have been consumed, lessened, and diminished.
[8]We have perished; nor has there been a possibility of help for us in word or in deed: we have found none, but have been tormented and destroyed.
[9]We have not expected to live day after day.
[10]We hoped indeed to have been the head;
[11]But we have become the tail. We have been afflicted, when we have exerted ourselves; but we have been devoured by sinners and the ungodly; their yoke has been heavy upon us.
[12]Those have exercised dominion over us who detest and who goad us; and to those who hate us have we humbled our neck; but they have shown no compassion towards us.
[13]We have been desirous of escaping from them, that we might fly away and be at rest; but we have found no place to which we could fly, and be secure from them. We have sought an asylum with princes in our distress, and have cried out to those who were devouring us; but our cry has not been regarded, nor have they been disposed to hear our voice;
[14]But rather to assist those who plunder and devour us; those who diminish us, and hide their oppression; who remove not their yoke from us, but devour, enervate, and slay us; who conceal our slaughter, nor remember that they have lifted up their hands against us.
Back | Back to top

Chapter 104

[1]I swear to you, righteous, that in heaven the angels record your goodness before the glory of the Mighty One.
[2]Wait with patient hope; for formerly you have been disgraced with evil and with affliction; but now shall you shine like the luminaries of heaven. You shall be seen, and the gates of heaven shall be opened to you. Your cries have cried for judgment; and it has appeared to you; for an account of all your sufferings shall be required from the princes, and from every one who has assisted your plunderers.
[3]Wait with patient hope; nor relinquish your confidence; for great joy shall be yours, like that of the angels in heaven. Conduct yourselves as you may, still you shall not be concealed in the day of the great judgment. You shall not be found like sinners; and eternal condemnation shall be far from you,

so long as the world exists.
[4]And now fear not, righteous, when you see sinners flourishing and prosperous in their ways.
[5]Be not associates with them; but keep yourselves at a distance from their oppression; be you associated with the host of heaven. You, sinners, say, All our transgressions shall not be taken account of, and be recorded. But all your transgressions shall be recorded daily.
[6]And be assured by me, that light and darkness, day and night, behold all your transgressions. Be not impious in your thoughts; lie not; surrender not the word of uprightness; lie not against the word of the holy and the mighty One; glorify not your idols; for all your lying and all your impiety is not for righteousness, but for great crime.
[7]Now will I point out a mystery: Many sinners shall turn and transgress against the word of uprightness.
[8]They shall speak evil things; they shall utter falsehood; execute great undertakings; (142) and compose books in their own words. But when they shall write all my words correctly in their own languages,

(142) **Execute great undertakings.** Literally, "create a great creation" (Laurence, p. 173).

[9]They shall neither change or diminish them; but shall write them all correctly; all which from the first I have uttered concerning them. (143)

(143) Despite Enoch's mandate, his book was most certainly "changed" and "diminished" by later editors, though these fragments of it have survived.

[10]Another mystery also I point out. To the righteous and the wise shall be given books of joy, of integrity, and of great wisdom. To them shall books be given, in which they shall believe;
[11]And in which they shall rejoice. And all the righteous shall be rewarded, who from these shall acquire the knowledge of every upright path.

Chapter 104A

[1]In those days, saith the Lord, they shall call to the children of the earth, and make them listen to their wisdom. Show them that you are their leaders;
[2]And that remuneration *shall take place* over the whole earth; for I and my Son will for ever hold communion with them in the paths of uprightness, while they are still alive. Peace shall be yours. Rejoice, children of integrity, in the truth.
Back | Back to top

Chapter 105

[1]After a time, my son Mathusala took a wife for his son Lamech.
[2]She became pregnant by him, and brought forth a child, the flesh of which was as white as snow, and red as a rose; the hair of whose head was white like wool, and long; and whose eyes were beautiful. When he opened them,

he illuminated all the house, like the sun; the whole house abounded with light.
[3]And when he was taken from the hand of the midwife, Lamech his father became afraid of him; and flying away came to his own father Mathusala, and said, I have begotten a son, unlike *to other children*. He is not human; but, resembling the offspring of the angels of heaven, is of a different nature *from ours*, being altogether unlike to us.
[4]His eyes are *bright* as the rays of the sun; his countenance glorious, and he looks not as if he belonged to me, but to the angels.
[5]I am afraid, lest something miraculous should take place on earth in his days.
[6]And now, my father, let me entreat and request you to go to our progenitor Enoch, and learn from him the truth; for his residence is with the angels.
[7]When Mathusala heard the words of his son, he came to me at the extremities of the earth; for he had been informed that I was there: and he cried out.
[8]I heard his voice, and went to him saying, Behold, I am *here*, my son; since you have come to me.
[9]He answered and said, On account of a great event have I come to you; and on account of a sight difficult *to be comprehended* have I approached you.
[10]And now, my father, hear me; for to my son Lamech a child has been born, who resembles not him; and whose nature is not like the nature of man. His colour is whiter than snow; he is redder than the rose; the hair of his head is whiter than white wool; his eyes are like the rays of the sun; and when he opened them he illuminated the whole house.
[11]When also he was taken from the hand of the midwife,
[12]His father Lamech feared, and fled to me, believing not that *the child* belonged to him, but that he resembled the angels of heaven. And behold I am come to you, that you might point out to me the truth.
[13]Then I, Enoch, answered and said, The Lord will effect a new thing upon the earth. This have I explained, and seen in a vision. I have shown you that *in* the generations of Jared my father, those who were from heaven disregarded the word of the Lord. Behold they committed crimes; laid aside their class, and intermingled with women. With them also they transgressed; married with them, and begot children. (144)

(144) After this verse, one Greek papyrus adds, "who are not like spiritual beings, but creatures of flesh" (Milik, p. 210).

[14]A great destruction therefore shall come upon all the earth; a deluge, a great destruction, shall take place in one year.
[15]This child which is born to your *son* shall survive on the earth, and his three sons shall be saved with him. When all mankind who are on the earth shall die, he shall be safe.
[16]And his posterity shall beget on the earth giants, not spiritual, but carnal. Upon the earth shall a great punishment be inflicted, and it shall be washed from all corruption. Now therefore inform your son Lamech, that he who is born is his child in truth; and he shall call his name *Noah*, for he shall be to

you a survivor. He and his children shall be saved from the corruption which shall take place in the world; from all the sin and from all the iniquity which shall be consummated on earth in his days. Afterwards shall greater impiety take place than that which had been before consummated on the earth; for I am acquainted with holy mysteries, which the Lord himself has discovered and explained to me; and which I have read in the tablets of heaven.
[17]In them I saw it written, that the generation after generation shall transgress, until a righteous race shall arise; until transgression and crime perish from off the earth; until all goodness come upon it.
[18]And now, my son, go tell your son Lamech,
[19]That the child which is born is his child in truth; and that there is no deception.
[20]When Mathusala heard the word of his father Enoch, who had shown him every secret thing, he returned with understanding, and called the name of that child Noah; because he was to console the earth on account of all its destruction.
[21]Another book, which Enoch wrote for his son Mathusala, and for those who should come after him, and preserve their purity of conduct in the latter days. You, who have laboured, shall wait in those days, until the evil doers be consumed, and the power of the guilty be annihilated. Wait, until sin pass away; for their names shall be blotted out of the holy books; their seed shall be destroyed, and their spirits slain. They shall cry out and lament in the invisible waste, and in the bottomless fire shall they burn. (145) There I perceived, as it were, a cloud which could not be seen through; for from the depth of it I was unable to look upwards. I beheld also a flame of fire blazing brightly, and, as it were, glittering mountains whirled around, and agitated from side to side.

(145) **In the bottomless fire shall they burn.** Literally, "in the fire shall they burn, where there is no earth" (Laurence, p. 178).

[22]Then I inquired of one of the holy angels who was with me, and said, What is this splendid *object*? For it is not heaven, but a flame of fire alone which blazes; and *in it there is* the clamour of exclamation, of woe, and of great suffering.
[23]He said, There, into that place which you behold, shall be thrust the spirits of sinners and blasphemers; of those who shall do evil, and who shall pervert all which God has spoken by the mouth of the prophets; all which they ought to do. For respecting these things there shall be writings and impressions above in heaven, that the angels may read them and know what shall happen both to sinners and to the spirits of the humble; to those who have suffered in their bodies, but have been rewarded by God; who have been injuriously treated by wicked men; who have loved God; who have been attached neither to gold nor silver, nor to any good thing in the world, but have given their bodies to torment;
[24]To those who from the period of their birth have not been covetous of earthly riches; but have regarded themselves as a breath passing away.
[25]Such has been their conduct; and much has the Lord tried them; and their

spirits have been found pure, that they might bless his name. All their blessings have I related in a book; and He has rewarded them; for they have been found to love heaven with an everlasting aspiration. *God has said*, While they have been trodden down by wicked men, they have heard from them revilings and blasphemies; and have been ignominiously treated, while they were blessing me. And now will I call the spirits of the good from the generation of light, and will change those who have been born in darkness; who have not in their bodies been recompensed with glory, as their faith may have merited.

[26]I will bring them into the splendid light of those who love my holy name: and I will place each of them on a throne of glory, of glory *peculiarly* his own, and they shall be at rest during unnumbered periods. Righteous is the judgment of God;

[27]For to the faithful shall he give faith in the habitations of uprightness. They shall see those, who have been born in darkness unto darkness shall be cast; while the righteous shall be at rest. Sinners shall cry out, beholding them, while they exist in splendour and proceed forwards to the days and periods prescribed to them.

Back | Back to top

The Book of the Secrets of Enoch
Chapters 1-68
(also referred to as "Slavonic Enoch" or "2 Enoch")

Chapter 1

Enoch's encounter with the two angels of God

[1]There was a wise man, a great artificer, and the Lord conceived love for him and received him, that he should behold the uppermost dwellings and be an eye-witness of the wise and great and inconceivable and immutable realm of God Almighty, of the very wonderful and glorious and bright and many-eyed station of the Lord's servants, and of the inaccessible throne of the Lord, and of the degrees and manifestations of the incorporeal hosts, and of the ineffable ministration of the multitude of the elements, and of the various apparition and inexpressible singing of the host of Cherubim, and of the boundless light.
[2]At that time, he said, when my one hundred and sixty-fifth year was completed, I begat my son Mathusal.
[3]After this too I lived two hundred years and completed of all the years of my life three hundred and sixty-five years.
[4]On the first day of the month I was in my house alone and was resting on my bed and slept.
[5]And when I was asleep, great distress came up into my heart, and I was weeping with my eyes in sleep, and I could not understand what this distress was, or what would happen to me.
[6]And there appeared to me two men, exceeding big, so that I never saw such on earth; their faces were shining like the sun, their eyes too *were* like a burning light, and from their lips was fire coming forth with clothing and singing of various kinds in appearance purple, their wings *were* brighter than gold, their hands whiter than snow.
[7]They were standing at the head of my bed and began to call me by my name.
[8]And I arose from my sleep and saw clearly those two men standing in front of me.
[9]And I saluted them and was seized with fear and the appearance of my face was changed from terror, and those men said to me:
[10]Have courage, Enoch, do not fear; the eternal God sent us to you, and lo! You shalt to-day ascend with us into heaven, and you shall tell your sons and all your household all that they shall do without you on earth in your house, and let no one seek you till the Lord return you to them.
[11]And I made haste to obey them and went out from my house, and made to the doors, as it was ordered me, and summoned my sons Mathusal and Regim and Gaidad and made known to them all the marvels those *men* had

told me.
Back | Back to top

Chapter 2

The instruction of Enoch to his sons

[1]Listen to me, my children, I know not whither I go, or what will befall me; now therefore, my children, I tell you: turn not from God before the face of the vain, who made not Heaven and earth, for these shall perish and those who worship them, and may the Lord make confident your hearts in the fear of him. And now, my children, let no one think to seek me, until the Lord return me to you.
Back | Back to top

Chapter 3

Of Enoch's assumption; how the angels took him into the first heaven

[1]It came to pass, when Enoch had told his sons, that the angels took him on to their wings and bore him up on to the first heaven and placed him on the clouds. And there I looked, and again I looked higher, and saw the ether, and they placed me on the first heaven and showed me a very great Sea, greater than the earthly sea.
Back | Back to top

Chapter 4

Of the angels ruling the stars

[1]They brought before my face the elders and rulers of the stellar orders, and showed me two hundred angels, who rule the stars and *their* services to the heavens, and fly with their wings and come round all those who sail.
Back | Back to top

Chapter 5

Of how the angels keep the store-houses of the snow

[1]And here I looked down and saw the treasure-houses of the snow, and the angels who keep their terrible store-houses, and the clouds whence they come out and into which they go.
Back | Back to top

Chapter 6

Of the dew and of the olive-oil, and various flowers

[1]They showed me the treasure-house of the dew, like oil of the olive, and the appearance of its form, as of all the flowers of the earth; further many angels guarding the treasure-houses of these *things*, and how they are made to shut and open.
Back | Back to top

Chapter 7

Of how Enoch was taken on to the second heaven

[1]And those men took me and led me up on to the second heaven, and showed me darkness, greater than earthly darkness, and there I saw prisoners hanging, watched, awaiting the great and boundless judgment, and these angels were dark-looking, more than earthly darkness, and incessantly making weeping through all hours.
[2]And I said to the men who were with me: Wherefore are these incessantly tortured? They answered me: These are God's apostates, who obeyed not God's commands, but took counsel with their own will, and turned away with their prince, who also *is* fastened on the fifth heaven.
[3]And I felt great pity for them, and they saluted me, and said to me: Man of God, pray for us to the Lord; and I answered to them: Who am I, a mortal man, that I should pray for angels? Who knows whither I go, or what will befall me? Or who will pray for me?

Back | Back to top

Chapter 8

Of the assumption of Enoch to the third heaven

[1]And those men took me thence, and led me up on to the third heaven, and placed me there; and I looked downwards, and saw the produce of these places, such as has never been known for goodness.
[2]And I saw all the sweet-flowering trees and beheld their fruits, which were sweet-smelling, and all the foods borne *by them* bubbling with fragrant exhalation.
[3]And in the midst of the trees that of life, in that place whereon the Lord rests, when he goes up into paradise; and this tree is of ineffable goodness and fragrance, and adorned more than every existing thing; and on all sides *it is* in form gold-looking and vermilion and fire-like and covers all, and it has produce from all fruits.
[4]Its root is in the garden at the earth's end.
[5]And paradise is between corruptibility and incorruptibility.
[6]And two springs come out which send forth honey and milk, and their springs send forth oil and wine, and they separate into four parts, and go round with quiet course, and go down into the PARADISE OF EDEN, between corruptibility and incorruptibility.
[7]And thence they go forth along the earth, and have a revolution to their circle even as other elements.
[8]And here there is no unfruitful tree, and every place is blessed.
[9]And *there are* three hundred angels very bright, who keep the garden, and with incessant sweet singing and never-silent voices serve the Lord throughout all days and hours.
[10]And I said: How very sweet is this place, and those men said to me:

Back | Back to top

Chapter 9

The showing to Enoch of the place of the righteous and compassionate

[1]This place, O Enoch, is prepared for the righteous, who endure all manner of offence from those that exasperate their souls, who avert their eyes from iniquity, and make righteous judgment, and give bread to the hungering, and cover the naked with clothing, and raise up the fallen, and help injured orphans, and who walk without fault before the face of the Lord, and serve him alone, and for them is prepared this place for eternal inheritance.

Back | Back to top

Chapter 10

Here they showed Enoch the terrible place and various tortures

[1]And those two men led me up on to the Northern side, and showed me there a very terrible place, and *there were* all manner of tortures in that place: cruel darkness and unillumined gloom, and there is no light there, but murky fire constantly flaming aloft, and *there is* a fiery river coming forth, and that whole place is everywhere fire, and everywhere *there is* frost and ice, thirst and shivering, while the bonds are very cruel, and the angels fearful and merciless, bearing angry weapons, merciless torture, and I said:

[2]Woe, woe, how very terrible is this place.

[3]And those men said to me: This place, O Enoch, is prepared for those who dishonour God, who on earth practice sin against nature, which is child-corruption after the sodomitic fashion, magic-making, enchantments and devilish witchcrafts, and who boast of their wicked deeds, stealing, lies, calumnies, envy, rancour, fornication, murder, and who, accursed, steal the souls of men, who, seeing the poor take away their goods and themselves wax rich, injuring them for other men's goods; who being able to satisfy the empty, made the hungering to die; being able to clothe, stripped the naked; and who knew not their creator, and bowed to the soulless *and lifeless* gods, who cannot see nor hear, vain gods, *who also* built hewn images and bow down to unclean handiwork, for all these is prepared this place among these, for eternal inheritance.

Back | Back to top

Chapter 11

Here they took Enoch up on to the fourth heaven where is the course of sun and moon

[1]Those men took me, and led me up on to the fourth heaven, and showed me all the successive goings, and all the rays of the light of sun and moon.

[2]And I measure their goings, and compared their light, and saw that the sun's light is greater than the moon's.

[3]Its circle and the wheels on which it goes always, like the wind going past

with very marvellous speed, and day and night it has no rest.
[4]Its passage and return *are accompanied by* four great stars, *and* each star has under it a thousand stars, to the right of the sun's wheel, *and by* four to the left, each having under it a thousand stars, altogether eight thousand, issuing with the sun continually.
[5]And by day fifteen myriads of angels attend it, and by night a thousand.
[6]And six-winged ones issue with the angels before the sun's wheel into the fiery flames, and a hundred angels kindle the sun and set it alight.
Back | Back to top

Chapter 12

Of the very marvellous elements of the sun

[1]And I looked and saw other flying elements of the sun, whose names *are* Phoenixes and Chalkydri, marvellous and wonderful, with feet and tails in the form of a lion, and a crocodile's head, their appearance *is* empurpled, like the rainbow; their size *is* nine hundred measures, their wings *are like* those of angels, each *has* twelve, and they attend and accompany the sun, bearing heat and dew, as it is ordered them from God.
[2]Thus *the sun* revolves and goes, and rises under the heaven, and its course goes under the earth with the light of its rays incessantly.
Back | Back to top

Chapter 13

The angels took Enoch and placed him in the east at the sun's gates

[1]Those men bore me away to the east, and placed me at the sun's gates, where the sun goes forth according to the regulation of the seasons and the circuit of the months of the whole year, and the number of the hours day and night.
[2]And I saw six gates open, each gate having sixty-one stadia and a quarter of one stadium, and I measured *them* truly, and understood their size *to be* so much, through which the sun goes forth, and goes to the west, and is made even, and rises throughout all the months, and turns back again from the six gates according to the succession of the seasons; thus *the period* of the whole year is finished after the returns of the four seasons.
Back | Back to top

Chapter 14

They took Enoch to the west

[1]And again those men led me away to the western parts, and showed me six great gates open corresponding to the eastern gates, opposite to where the sun sets, according to the number of the days three hundred and sixty-five and a quarter.
[2]Thus again it goes down to the western gates, *and* draws away its light, the greatness of its brightness, under the earth; for since the crown of its

shining is in heaven with the Lord, and guarded by four hundred angels, while the sun goes round on wheel under the earth, and stands seven great hours in night, and spends half *its course* under the earth, when it comes to the eastern approach in the eighth hour of the night, it brings its lights, and the crown of shining, and the sun flames forth more than fire.
Back | Back to top

Chapter 15

The elements of the sun, the Phoenixes and Chalkydri broke into song

[1]Then the elements of the sun, called Phoenixes and Chalkydri break into song, therefore every bird flutters with its wings, rejoicing at the giver of light, and they broke into song at the command of the Lord.
[2]The giver of light comes to give brightness to the whole world, and the morning guard takes shape, which is the rays of the sun, and the sun of the earth goes out, and receives its brightness to light up the whole face of the earth, and they showed me this calculation of the sun's going.
[3]And the gates which it enters, these are the great gates of the calculation of the hours of the year; for this reason the sun is a great creation, whose circuit *lasts* twenty-eight years, and begins again from the beginning.
Back | Back to top

Chapter 16

They took Enoch and again placed him in the east at the course of the moon

[1]Those men showed me the other course, that of the moon, twelve great gates, crowned from west to east, by which the moon goes in and out of the customary times.
[2]It goes in at the first gate to the western places of the sun, by the first gates with *thirty*-one *days* exactly, by the second gates with thirty-one days exactly, by the third with thirty days exactly, by the fourth with thirty days exactly, by the fifth with thirty-one days exactly, by the sixth with thirty-one days exactly, by the seventh with thirty days exactly, by the eighth with thirty-one days perfectly, by the ninth with thirty-one days exactly, by the tenth with thirty days perfectly, by the eleventh with thirty-one days exactly, by the twelfth with twenty-eight days exactly.
[3]And it goes through the western gates in the order and number of the eastern, and accomplishes the three hundred and sixty-five and a quarter days of the solar year, while the lunar year has three hundred fifty-four, and there are wanting *to it* twelve days of the solar circle, which are the lunar epacts of the whole year.
[4]Thus, too, the great circle contains five hundred and thirty-two years.
[5]The quarter *of a day* is omitted for three years, the fourth fulfills it exactly.
[6]Therefore they are taken outside of heaven for three years and are not added to the number of days, because they change the time of the years to two new months towards completion, to two others towards diminution.

[7]And when the western gates are finished, it returns and goes to the eastern to the lights, and goes thus day and night about the heavenly circles, lower than all circles, swifter than the heavenly winds, and spirits and elements and angels flying; each angel has six wings.
[8]It has a sevenfold course in nineteen years.
Back | Back to top

Chapter 17

Of the singings of the angels, which it is impossible to describe

[1]In the midst of the heavens I saw armed soldiers, serving the Lord, with tympana and organs, with incessant voice, with sweet voice, with sweet and incessant *voice* and various singing, which it is impossible to describe, and *which* astonishes every mind, so wonderful and marvellous is the singing of those angels, and I was delighted listening to it.
Back | Back to top

Chapter 18

Of the taking of Enoch on to the fifth heaven

[1]The men took me on to the fifth heaven and placed me, and there I saw many and countless soldiers, called Grigori, of human appearance, and their size *was* greater than that of great giants and their faces withered, and the silence of their mouths perpetual, and their was no service on the fifth heaven, and I said to the men who were with me:
[2]Wherefore are these very withered and their faces melancholy, and their mouths silent, and *wherefore* is there no service on this heaven?
[3]And they said to me: These are the Grigori, who with their prince Satanail rejected the Lord of light, and after them are those who are held in great darkness on the second heaven, and three of them went down on to earth from the Lord's throne, to the place Ermon, and broke through their vows on the shoulder of the hill Ermon and saw the daughters of men how good they are, and took to themselves wives, and befouled the earth with their deeds, who in all times of their age made lawlessness and mixing, and giants are born and marvellous big men and great enmity.
[4]And therefore God judged them with great judgment, and they weep for their brethren and they will be punished on the Lord's great day.
[5]And I said to the Grigori: I saw your brethren and their works, and their great torments, and I prayed for them, but the Lord has condemned them *to be* under earth till *the existing* heaven and earth shall end for ever.
[6]And I said: Wherefore do you wait, brethren, and do not serve before the Lord's face, and have not put your services before the Lord's face, lest you anger your Lord utterly?
[7]And they listened to my admonition, and spoke to the four ranks in heaven, and lo! As I stood with those two men four trumpets trumpeted together with great voice, and the Grigori broke into song with one voice, and their voice went up before the Lord pitifully and affectingly.

Back | Back to top

Chapter 19

Of the taking of Enoch to the sixth heaven

[1]And thence those men took me and bore me up on to the sixth heaven, and there I saw seven bands of angels, very bright and very glorious, and their faces shining more than the sun's shining, glistening, and there is no difference in their faces, or behaviour, or manner of dress; and these make the orders, and learn the goings of the stars, and the alteration of the moon, or revolution of the sun, and the good government of the world.
[2]And when they see evildoing they make commandments and instruction, and sweet and loud singing, and all *songs* of praise.
[3]These are the archangels (1) who are above angels, measure all life in heaven and on earth, and the angels who are *appointed* over seasons and years, the angels who are over rivers and sea, and who are over the fruits of the earth, and the angels who are over every grass, giving food to all, to every living thing, and the angels who write all the souls of men, and all their deeds, and their lives before the Lord's face; in their midst are six Phoenixes and six Cherubim and six six-winged ones continually with one voice singing one voice, and it is not possible to describe their singing, and they rejoice before the Lord at his footstool.

(1) **Archangels.** Or, "ruling angels."

Back | Back to top

Chapter 20

Hence they took Enoch into the seventh heaven

[1]And those two men lifted me up thence on to the seventh heaven, and I saw there a very great light, and fiery troops of great archangels (2), incorporeal forces, and dominions, orders and governments, cherubim and seraphim, thrones and many-eyed ones, nine regiments, the Ioanit stations of light, and I became afraid, and began to tremble with great terror, and those men took me, and led me after them, and said to me:

(2) **Archangels.** Or, "chief angels."

[2]Have courage, Enoch, do not fear, and showed me the Lord from afar, sitting on His very high throne. For what is there on the tenth heaven, since the Lord dwells there?
[3]On the tenth heaven is God, in the Hebrew tongue he is called Aravat (3).

(3) **Aravat.** Or, "Father of creation."

[4]And all the heavenly troops would come and stand on the ten steps according to their rank, and would bow down to the Lord, and would again go to their places in joy and felicity, singing songs in the boundless light with small and tender voices, gloriously serving him.

Back | Back to top

Chapter 21

Of how the angels here left Enoch, at the end of the seventh heaven, and went away from him unseen

[1]And the cherubim and seraphim standing about the throne, the six-winged and many-eyed ones do not depart, standing before the Lord's face doing his will, and cover his whole throne, singing with gentle voice before the Lord's face: Holy, holy, holy, Lord Ruler of Sabaoth, heavens and earth are full of Your glory.
[2]When I saw all these things, those men said to me: Enoch, thus far is it commanded us to journey with you, and those men went away from me and thereupon I saw them not.
[3]And I remained alone at the end of the seventh heaven and became afraid, and fell on my face and said to myself: Woe is me, what has befallen me?
[4]And the Lord sent one of his glorious ones, the archangel (4) Gabriel, and *he* said to me: Have courage, Enoch, do not fear, arise before the Lord's face into eternity, arise, come with me.

(4) **Archangel.** Or, "one of the seven highest angels, named Gabriel."

[5]And I answered him, and said in myself: My Lord, my soul is departed from me, from terror and trembling, and I called to the men who led me up to this place, on them I relied, and *it is* with them I go before the Lord's face.
[6]And Gabriel caught me up, as a leaf caught up by the wind, and placed me before the Lord's face.
[7]And I saw the eighth heaven, which is called in the Hebrew tongue Muzaloth, changer of the seasons, of drought, and of wet, and of the twelve constellations of the circle of the firmament, which are above the seventh heaven.
[8]And I saw the ninth heaven, which is called in Hebrew Kuchavim, where are the heavenly homes of the twelve constellations of the circle of the firmament.

Back | Back to top

Chapter 22

In the tenth heaven the archangel Michael led Enoch to before the Lord's face

[1]On the tenth heaven, *which is called* Aravoth, I saw the appearance of the Lord's face, like iron made to glow in fire, and brought out, emitting sparks, and it burns.
[2]Thus *in a moment of eternity* I saw the Lord's face, but the Lord's face is ineffable, marvellous and very awful, and very, very terrible.
[3]And who am I to tell of the Lord's unspeakable being, and of his very wonderful face? And I cannot tell the quantity of his many instructions, and various voices, the Lord's throne *is* very great and not made with hands, nor the quantity of those standing round him, troops of cherubim and seraphim, nor their incessant singing, nor his immutable beauty, and who shall tell of the ineffable greatness of his glory.

[4]And I fell prone and bowed down to the Lord, and the Lord with his lips said to me:
[5]Have courage, Enoch, do not fear, arise and stand before my face into eternity.
[6]And the archistratege (5) Michael lifted me up, and led me to before the Lord's face.

(5) **Archistratege.** Or, "the commander of the armies of the nations, named Michael."

[7]And the Lord said to his servants tempting them: Let Enoch stand before my face into eternity, and the glorious ones bowed down to the Lord, and said: Let Enoch go according to Your word.
[8]And the Lord said to Michael: Go and take Enoch from out *of* his earthly garments, and anoint him with my sweet ointment, and put him into the garments of My glory.
[9]And Michael did thus, as the Lord told him. He anointed me, and dressed me, and the appearance of that ointment is more than the great light, and his ointment is like sweet dew, and its smell mild, shining like the sun's ray, and I looked at myself, and *I* was like one of his glorious ones (6).

(6) **Glorious ones.** Or, "one of the seven highest angels."

[10]And the Lord summoned one of his archangels by name Pravuil, whose knowledge was quicker in wisdom than the other archangels, who wrote all the deeds of the Lord; and the Lord said to Pravuil: Bring out the books from my store-houses, and a reed of quick-writing, and give *it* to Enoch, and deliver to him the choice and comforting books out of your hand.

Back | Back to top

Chapter 23

Of Enoch's writing, how he wrote his wonderful jouneyings and the heavenly hosts and himself wrote three hundred and sixty-six books

[1]And he was telling me all the works of heaven, earth and sea, and all the elements, their passages and goings, and the thunderings of the thunders, the sun and moon, the goings and changes of the stars, the seasons, years, days, and hours, the risings of the wind, the numbers of the angels, and the formation of their songs, and all human things, the tongue of every human song and life, the commandments, instructions, and sweet-voiced singings, and all things that it is fitting to learn.
[2]And Pravuil told me: All the things that I have told you, we have written. Sit and write all the souls of mankind, however many of them are born, and the places prepared for them to eternity; for all souls are prepared to eternity, before the formation of the world.
[3]And all double thirty days and thirty nights, and I wrote out all things exactly, and wrote three hundred and sixty-six books.

Back | Back to top

Chapter 24

Of the great secrets of God, which God revealed and told Enoch, and spoke with him face to face

[1]And the Lord summoned me, and said to me: Enoch, sit down on my left with Gabriel.
[2]And I bowed down to the Lord, and the Lord spoke to me: Enoch, beloved, all *that* you see, all things that are standing finished I tell to you even before the very beginning, all that I created from non-being, and visible things from invisible.
[3]Hear, Enoch, and take in these my words, for not to My angels have I told my secret, and I have not told them their rise, nor my endless realm, nor have they understood my creating, which I tell you to-day.
[4]For before all things were visible, I alone used to go about in the invisible things, like the sun from east to west, and from west to east.
[5]But even the sun has peace in itself, while I found no peace, because I was creating all things, and I conceived the thought of placing foundations, and of creating visible creation.

Back | Back to top

Chapter 25

God relates to Enoch, how out of the very deepest parts came forth the visible and invisible

[1]I commanded in the very lowest *parts*, that visible things should come down from invisible, and Adoil (7) came down very great, and I beheld him, and lo! He had a belly of great light.

(7) **Adoil.** Or, "Light of creation."

[2]And I said to him: Become undone, Adoil, and let the visible *come* out of you.
[3]And he came undone, and a great light came out. And I *was* in the midst of the great light, and as there is born light from light, there came forth a great age, and showed all creation, which I had thought to create.
[4]And I saw that *it was* good.
[5]And I placed for myself a throne, and took my seat on it, and said to the light: Go thence up higher and fix yourself high above the throne, and be a foundation to the highest things.
[6]And above the light there is nothing else, and then I bent up and looked up from my throne.

Back | Back to top

Chapter 26

God summons from the very deepest a second time that Archas, heavy and very red should come forth

[1]And I summoned the very lowest a second time, and said: Let Archas (8) come forth hard, and he came forth hard from the invisible.

(8) **Archas.** Or, "Spirit of creation."

[2]And Archas came forth, hard, heavy, and very red.

[3]And I said: Be opened, Archas, and let there be born from you, and he came undone, an age came forth, very great and very dark, bearing the creation of all lower things, and I saw that *it was* good and said to him:
[4]Go thence down below, and make yourself firm, and be a foundation for the lower things, and it happened and he went down and fixed himself, and became the foundation for the lower things, and below the darkness there is nothing else.
Back | Back to top

Chapter 27

Of how God founded the water, and surrounded it with light, and established on it seven islands

[1]And I commanded that there should be taken from light and darkness, and I said: Be thick, and it became thus, and I spread it out with the light, and it became water, and I spread it out over the darkness, below the light, and then I made firm the waters, that is to say the bottomless, and I made foundation of light around the water, and created seven circles from inside, and imaged *the water* like crystal wet and dry, that is to say like glass, *and* the circumcession of the waters and the other elements, and I showed each one of them its road, and the seven stars each one of them in its heaven, that they go thus, and I saw that it was good.
[2]And I separated between light and between darkness, that is to say in the midst of the water hither and thither, and I said to the light, that it should be the day, and to the darkness, that it should be the night, and there was evening and there was morning the first day.
Back | Back to top

Chapter 28

The week in which God showed Enoch all his wisdom and power, throughout all the seven days, how he created all the heavenly and earthly forces and all moving things even down to man

[1]And then I made firm the heavenly circle, and *made* that the lower water which is under heaven collect itself together, into one whole, and that the chaos become dry, and it became so.
[2]Out of the waves I created rock hard and big, and from the rock I piled up the dry, and the dry I called earth, and the midst of the earth I called abyss, that is to say the bottomless, I collected the sea in one place and bound it together with a yoke.
[3]And I said to the sea: Behold I give you *your* eternal limits, and you shalt not break loose from your component parts.
[4]Thus I made fast the firmament. This day I called me the first-created [Sunday].
Back | Back to top

Chapter 29

Then it became evening, and then again morning, and it was the second [Monday]; The fiery essence

[1]And for all the heavenly troops I imaged the image and essence of fire, and my eye looked at the very hard, firm rock, and from the gleam of my eye the lightning received its wonderful nature, *which* is both fire in water and water in fire, and one does not put out the other, nor does the one dry up the other, therefore the lightning is brighter than the sun, softer than water and firmer than hard rock.

[2]And from the rock I cut off a great fire, and from the fire I created the orders of the incorporeal ten troops of angels, and their weapons are fiery and their raiment a burning flame, and I commanded that each one should stand in his order.

[3]And one from out the order of angels, having turned away with the order that was under him, conceived an impossible thought, to place his throne higher than the clouds above the earth, that he might become equal in rank to my power.

[4]And I threw him out from the height with his angels, and he was flying in the air continuously above the bottomless.

Back | Back to top

Chapter 30

And then I created all the heavens, and the third day was, [Tuesday]

[1]On the third day I commanded the earth to make grow great and fruitful trees, and hills, and seed to sow, and I planted Paradise, and enclosed it, and placed as armed *guardians* flaming angels, and thus I created renewal.

[2]Then came evening, and came morning the fourth day.

[3][Wednesday]. On the fourth day I commanded that there should be great lights on the heavenly circles.

[4]On the first uppermost circle I placed the stars, Kruno, and on the second Aphrodit, on the third Aris, on the fifth Zoues, on the sixth Ermis, on the seventh lesser the moon, and adorned it with the lesser stars.

[5]And on the lower I placed the sun for the illumination of day, and the moon and stars for the illumination of night.

[6]The sun that it should go according to each constellation, twelve, and I appointed the succession of the months and their names and lives, their thunderings, and their hour-markings, how they should succeed.

[7]Then evening came and morning came the fifth day.

[8][Thursday]. On the fifth day I commanded the sea, that it should bring forth fishes, and feathered birds of many varieties, and all animals creeping over the earth, going forth over the earth on four legs, and soaring in the air, male sex and female, and every soul breathing the spirit of life.

[9]And there came evening, and there came morning the sixth day.

[10][Friday]. On the sixth day I commanded my wisdom to create man from seven consistencies: one, his flesh from the earth; two, his blood from the dew; three, his eyes from the sun; four, his bones from stone; five, his

intelligence from the swiftness of the angels and from cloud; six, his veins and his hair from the grass of the earth; seven, his soul from my breath and from the wind.
[11]And I gave him seven natures: to the flesh hearing, the eyes for sight, to the soul smell, the veins for touch, the blood for taste, the bones for endurance, to the intelligence sweetness [enjoyment].
[12]I conceived a cunning saying to say, I created man from invisible and from visible nature, of both are his death and life and image, he knows speech like some created thing, small in greatness and again great in smallness, and I placed him on earth, a second angel, honourable, great and glorious, and I appointed him as ruler to rule on earth and to have my wisdom, and there was none like him of earth of all my existing creatures.
[13]And I appointed him a name, from the four component parts, from east, from west, from south, from north, and I appointed for him four special stars, and I called his name Adam, and showed him the two ways, the light and the darkness, and I told him:
[14]This is good, and that bad, that I should learn whether he has love towards me, or hatred, that it be clear which in his race love me.
[15]For I have seen his nature, but he has not seen his own nature, therefore *through* not seeing he will sin worse, and I said After sin *what is there* but death?
[16]And I put sleep into him and he fell asleep. And I took from him a rib, and created him a wife, that death should come to him by his wife, and I took his last word and called her name mother, that is to say, Eva.
Back | Back to top

Chapter 31

God gives over paradise to Adam, and gives him a command to see the heavens opened, and that he should see the angels singing the song of victory

[1]Adam has life on earth, and I created a garden in Eden in the east, that he should observe the testament and keep the command.
[2]I made the heavens open to him, that he should see the angels singing the song of victory, and the gloomless light.
[3]And he was continuously in paradise, and the devil understood that I wanted to create another world, because Adam was lord on earth, to rule and control it.
[4]The devil is the evil spirit of the lower places, as a fugitive he made Sotona (9) from the heavens as his name was Satanail (10), thus he became different from the angels, *but his nature* did not change *his* intelligence as far as *his* understanding of righteous and sinful *things*.

(9) **Sotona.** Or, "Diana."
(10) **Satanail.** Or, "the impious one." *Ha-satan* in Hebrew means "the adversary" referring here to the "lead" adversary, or Lucifer.

[5]And he understood his condemnation and the sin which he had sinned

before, therefore he conceived thought against Adam, in such form he entered and seduced Eva, but did not touch Adam.
[6]But I cursed ignorance, but what I had blessed previously, those I did not curse, I cursed not man, nor the earth, nor other creatures, but man's evil fruit, and his works.
Back | Back to top

Chapter 32

After Adam's sin God sends him away into the earth from where he took him from, but does not wish to ruin him for all years to come

[1]I said to him: Earth you are, and into the earth whence I took you you shalt go, and I will not ruin you, but send you whence I took you.
[2]Then I can again receive you at My second presence.
[3]And I blessed all my creatures visible and invisible. And Adam was five and half hours in paradise.
[4]And I blessed the seventh day, which is the Sabbath, on which he rested from all his works.
Back | Back to top

Chapter 33

God shows Enoch the age of this world, its existence of seven thousand years, and the eighth thousand is the end, neither years, nor months, nor weeks, nor days

[1]And I appointed the eighth day also, that the eighth day should be the first-created after my work, and that *the first seven* revolve in the form of the seventh thousand, and that at the beginning of the eighth thousand there should be a time of not-counting, endless, with neither years nor months nor weeks nor days nor hours.
[2]And now, Enoch, all that I have told you, all that you have understood, all that you have seen of heavenly things, all that you have seen on earth, and all that I have written in books by my great wisdom, all these things I have devised and created from the uppermost foundation to the lower and to the end, and there is no counsellor nor inheritor to my creations.
[3]I am self-eternal, not made with hands, and without change.
[4]My thought is my counsellor, my wisdom and my word are made, and my eyes observe all things how they stand here and tremble with terror.
[5]If I turn away my face, then all things will be destroyed.
[6]And apply your mind, Enoch, and know him who is speaking to you, and take thence the books which you yourself have written.
[7]And I give you Samuil (11) and Raguil (12), who led you up, and the books, and go down to earth, and tell your sons all that I have told you, and all that you have seen, from the lower heaven up to my throne, and all the troops.

(11) **Samuil.** Or, "Sariel."
(12) **Raguil.** Or, "Raguel."

[8]For I created all forces, and there is none that resists me or that does not subject himself to me. For all subject themselves to my monarchy, and labour for my sole rule.
[9]Give them the books of the handwriting, and they will read *them* and will know me for the creator of all things, and will understand how there is no other God but me.
[10]And let them distribute the books of your handwriting–children to children, generation to generation, nations to nations.
[11]And I will give you, Enoch, my intercessor, the archistratege Michael, for the handwritings of your fathers Adam, Seth, Enos, Cainan, Mahaleleel, and Jared your father.
Back | Back to top

Chapter 34

God convicts the idolaters and sodomitic fornicators, and therefore brings down a deluge upon them

[1]They have rejected my commandments and my yoke, worthless seed has come up, not fearing God, and they would not bow down to me, but have begun to bow down to vain gods, and denied my unity, and have laden the whole earth with untruths, offences, abominable lecheries, namely one with another, and all manner of other unclean wickedness, which are disgusting to relate.
[2]And therefore I will bring down a deluge upon the earth and will destroy all men, and the whole earth will crumble together into great darkness.
Back | Back to top

Chapter 35

God leaves one righteous man of Enoch's tribe with his whole house, who did God's pleasure according to his will

[1]Behold from their seed shall arise another generation, much afterwards, but of them many will be very insatiate.
[2]He who raises that generation, *shall* reveal to them the books of your handwriting, of your fathers, *to them* to whom he must point out the guardianship of the world, to the faithful men and workers of my pleasure, who do not acknowledge my name in vain.
[3]And they shall tell another generation, and those *others* having read shall be glorified thereafter, more than the first.
Back | Back to top

Chapter 36

God commanded Enoch to live on earth thirty days, to give instruction to his sons and to his children's children and after thirty days he was again taken on to heaven

[1]Now, Enoch, I give you the term of thirty days to spend in your house, and tell your sons and all your household, that all may hear from my face what is told them by you, that they may read and understand, how there is no other God but me.
[2]And that they may always keep my commandments, and begin to read and take in the books of your handwriting.
[3]And after thirty days I shall send my angel for you, and he will take you from earth and from your sons to me.
Back | Back to top

Chapter 37

Here God summons an angel

[1]And the Lord called upon one of the older angels, terrible and menacing, and placed him by me, in appearance white as snow, and his hands like ice, having the appearance of great frost, and he froze my face, because I could not endure the terror of the Lord, just as it is not possible to endure a stove's fire and the sun's heat, and the frost of the air.
[2]And the Lord said to me: Enoch, if your face be not frozen here, no man will be able to behold your face.
Back | Back to top

Chapter 38

Mathusal continued to have hope and to await his father Enoch in his house day and night

[1]And the Lord said to those men who first led me up: Let Enoch go down on to earth with you, and await him till the determined day.
[2]And they placed me by night on my bed.
[3]And Mathusal expecting my coming, keeping watch by day and by night at my bed, was filled with awe when he heard my coming, and I told him, Let all my household come together, that I tell them everything.
Back | Back to top

Chapter 39

Enoch's pitiful admonition to his sons with weeping and great lamentation, as he spoke to them

[1]Oh my children, my beloved ones, hear the admonition of your father, as much as is according to the Lord's will.
[2]I have been let come to you to-day, and announce to you, not from my lips, but from the Lord's lips, all that is and was and all that is now, and all that will be till judgment-day.
[3]For the Lord has let me come to you, you hear therefore the words of my lips, of a man made big for you, but I am one who has seen the Lord's face, like iron made to glow from fire it sends forth sparks and burns.
[4]You look now upon my eyes, *the eyes* of a man big with meaning for you,

but I have seen the Lord's eyes, shining like the sun's rays and filling the eyes of man with awe.
[5]You see now, my children, the right hand of a man that helps you, but I have seen the Lord's right hand filling heaven as he helped me.
[6]You see the compass of my work like your own, but I have seen the Lord's limitless and perfect compass, which has no end.
[7]You hear the words of my lips, as I heard the words of the Lord, like great thunder incessantly with hurling of clouds.
[8]And now, my children, hear the discourses of the father of the earth, how fearful and awful it is to come before the face of the ruler of the earth, how much more terrible and awful it is to come before the face of the ruler of heaven, the controller of quick and dead, and of the heavenly troops. Who can endure that endless pain?
Back | Back to top

Chapter 40

Enoch admonishes his children truly of all things from the Lord's lips, how he saw and heard and wrote down

[1]And now, my children, I know all things, for this *is* from the Lord's lips, and this my eyes have seen, from beginning to end.
[2]I know all things, and have written all things into books, the heavens and their end, and their plenitude, and all the armies and their marchings.
[3]I have measured and described the stars, the great countless multitude *of them*.
[4]What man has seen their revolutions, and their entrances? For not even the angels see their number, while I have written all their names.
[5]And I measured the sun's circle, and measured its rays, counted the hours, I wrote down too all things that go over the earth, I have written the things that are nourished, and all seed sown and unsown, which the earth produces and all plants, and every grass and every flower, and their sweet smells, and their names, and the dwelling-places of the clouds, and their composition, and their wings, and how they bear rain and raindrops.
[6]And I investigated all things, and wrote the road of the thunder and of the lightning, and they showed me the keys and their guardians, their rise, the way they go; it is let out *gently* in measure by a chain, lest by a heavy chain and violence it hurl down the angry clouds and destroy all things on earth.
[7]I wrote the treasure-houses of the snow, and the store-houses of the cold and the frosty airs, and I observed their season's key-holder, he fills the clouds with them, and does not exhaust the treasure-houses.
[8]And I wrote the resting-places of the winds and observed and saw how their key-holders bear weighing-scales and measures; first, they put them in *one* weighing-scale, then in the other the weights and let them out according to measure cunningly over the whole earth, lest by heavy breathing they make the earth to rock.
[9]And I measured out the whole earth, its mountains, and all hills, fields, trees, stones, rivers, all existing things I wrote down, the height from earth

to the seventh heaven, and downwards to the very lowest hell, and the judgment-place, and the very great, open and weeping hell.
[10]And I saw how the prisoners are in pain, expecting the limitless judgment.
[11]And I wrote down all those being judged by the judge, and all their judgment *and sentences* and all their works.
Back | Back to top

Chapter 41

Of how Enoch lamented Adam's sin

[1]And I saw all forefathers from *all* time with Adam and Eva, and I sighed and broke into tears and said of the ruin of their dishonour:
[2]Woe is me for my infirmity and *for that* of my forefathers, and thought in my heart and said:
[3]Blessed *is* the man who has not been born or who has been born and shall not sin before the Lord's face, that he come not into this place, nor bring the yoke of this place.
Back | Back to top

Chapter 42

Of how Enoch saw the key-holders and guards of the gates of hell standing

[1]I saw the key-holders and guards of the gates of hell standing, like great serpents, and their faces like extinguishing lamps, and their eyes of fire, their sharp teeth, and I saw all the Lord's works, how they are right, while the works of man are some *good*, and others bad, and in their works are known those who lie evilly.
Back | Back to top

Chapter 43

Enoch shows his children how he measured and wrote out God's judgments

[1]I, my children, measured and wrote out every work and every measure and every righteous judgment.
[2]As *one* year is more honourable than another, so is *one* man more honourable than another, some for great possessions, some for wisdom of heart, some for particular intellect, some for cunning, one for silence of lip, another for cleanliness, one for strength, another for comeliness, one for youth, another for sharp wit, one for shape of body, another for sensibility, let it be heard everywhere, but there is none better than he who fears God, he shall be more glorious in time to come.
Back | Back to top

Chapter 44

Enoch instructs his sons, that they revile not the face of man, small or great

[1]The Lord with his hands having created man, in the likeness of his own face, the Lord made him small and great.
[2]Whoever reviles the ruler's face, and abhors the Lord's face, has despised the Lord's face, and he who vents anger on any man without injury, the Lord's great anger will cut him down, he who spits on the face of man reproachfully, will be cut down at the Lord's great judgment.
[3]Blessed is the man who does not direct his heart with malice against any man, and helps the injured and condemned, and raises the broken down, and shall do charity to the needy, because on the day of the great judgment every weight, every measure and every makeweight *will be* as in the market, that is to say *they are* hung on scales and stand in the market, *and every one* shall learn his own measure, and according to his measure shall take his reward.

Back | Back to top

Chapter 45

God shows how he does not want from men sacrifices, nor burnt-offerings, but pure and contrite hearts

[1]Whoever hastens to make offerings before the Lord's face, the Lord for his part will hasten that offering by granting of his work.
[2]But whoever increases his lamp before the Lord's face and make not true judgment, the Lord will *not* increase his treasure in the realm of the highest.
[3]When the Lord demands bread, or candles, or *the* flesh *of beasts*, or any other sacrifice, then that is nothing; but God demands pure hearts, and with all that *only* tests the heart of man.

Back | Back to top

Chapter 46

Of how an earthly ruler does not accept from man abominable and unclean gifts, then how much more does God abominate unclean gifts, but sends them away with wrath and does not accept his gifts

[1]Hear, my people, and take in the words of my lips.
[2]If any one bring any gifts to an earthly ruler, and have disloyal thoughts in his heart, and the ruler know this, will he not be angry with him, and not refuse his gifts, and not give him over to judgment?
[3]Or *if* one man make himself appear good to another by deceit of tongue, but *have* evil in his heart, then will not *the other* understand the treachery of his heart, and himself be condemned, since his untruth was plain to all?
[4]And when the Lord shall send a great light, then there will be judgment for the just and the unjust, and there no one shall escape notice.

Back | Back to top

Chapter 47

Enoch instructs his sons from God's lips, and hands them the handwriting of this book

[1]And now, my children, lay thought on your hearts, mark well the words of your father, which are all *come* to you from the Lord's lips.
[2]Take these books of your father's handwriting and read them.
[3]For the books are many, and in them you will learn all the Lord's works, all that has been from the beginning of creation, and will be till the end of time.
[4]And if you will observe my handwriting, you will not sin against the Lord; because there is no other except the Lord, neither in heaven, nor in earth, nor in the very lowest *places*, nor in the *one* foundation.
[5]The Lord has placed the foundations in the unknown, and has spread forth heavens visible and invisible; he fixed the earth on the waters, and created countless creatures, and who has counted the water and the foundation of the unfixed, or the dust of the earth, or the sand of the sea, or the drops of the rain, or the morning dew, or the wind's breathings? Who has filled earth and sea, and the indissoluble winter?
[6]I cut the stars out of fire, and decorated heaven, and put it in their midst.

Back | Back to top

Chapter 48

Of the sun's passage along the seven circles

[1]That the sun go along the seven heavenly circles, which are the appointment of one hundred and eighty-two thrones, that it go down on a short day, and again one hundred and eighty-two, that it go down on a big day, and he has two thrones on which he rests, revolving hither and thither above the thrones of the months, from the seventeenth day of the month Tsivan it goes down to the month Thevan, from the seventeenth of Thevan it goes up.
[2]And thus it goes close to the earth, then the earth is glad and makes grow its fruits, and when it goes away, then the earth is sad, and trees and all fruits have no florescence.
[3]All this he measured, with good measurement of hours, and fixed a measure by his wisdom, of the visible and the invisible.
[4]From the invisible he made all things visible, himself being invisible.
[5]Thus I make known to you, my children, and distribute the books to your children, into all your generations, and amongst the nations who shall have the sense to fear God, let them receive them, and may they come to love them more than any food or earthly sweets, and read them and apply themselves to them.
[6]And those who understand not the Lord, who fear not God, who accept not, but reject, who do not receive the *books*, a terrible judgment awaits

these.
[7]Blessed is the man who shall bear their yoke and shall drag them along, for he shall be released on the day of the great judgment.
Back | Back to top

Chapter 49

Enoch instructs his sons not to swear either by heaven or earth, and shows God's promise, even in the mother's womb

[1]I swear to you, my children, but I swear not by any oath, neither by heaven nor by earth, nor by any other creature which God created.
[2]The Lord said: There is no oath in me, nor injustice, but truth.
[3]If there is no truth in men, let them swear by the words, Yea, yea, or else, Nay, nay.
[4]And I swear to you, yea, yea, that there has been no man in his mother's womb, *but that* already before, even to each one there is a place prepared for the repose of that soul, and a measure fixed how much it is intended that a man be tried in this world.
[5]Yea, children, deceive not yourselves, for there has been previously prepared a place for every soul of man.
Back | Back to top

Chapter 50

Of how none born on earth can remain hidden nor his work remain concealed, but God bids us to be meek, to endure attack and insult, and not to offend widows and orphans

[1]I have put every man's work in writing and none born on earth can remain hidden nor his works remain concealed.
[2]I see all things.
[3]Now therefore, my children, in patience and meekness spend the number of your days, that you inherit endless life.
[4]Endure for the sake of the Lord every wound, every injury, every evil word and attack.
[5]If ill-requitals befall you, return *them* not either to neighbour or enemy, because the Lord will return *them* for you and be your avenger on the day of great judgment, that there be no avenging here among men.
[6]Whoever of you spends gold or silver for his brother's sake, he will receive ample treasure in the world to come.
[7]Injure not widows nor orphans nor strangers, lest God's wrath come upon you.
Back | Back to top

Chapter 51

Enoch instructs his sons, that they hide not treasures in the earth, but bids them give alms to the poor

[1]Stretch out your hands to the poor according to your strength.
[2]Hide not your silver in the earth.
[3]Help the faithful man in affliction, and affliction will not find you in the time of your trouble.
[4]And every grievous and cruel yoke that come upon you bear all for the sake of the Lord, and thus you will find your reward in the day of judgment.
[5]It is good to go morning, midday, and evening into the Lord's dwelling, for the glory of your creator.
[6]Because every breathing *thing* glorifies him, and every creature visible and invisible returns him praise.
Back | Back to top

Chapter 52

God instructs his faithful, how they are to praise his name

[1]Blessed is the man who opens his lips in praise of God of Sabaoth and praises the Lord with his heart.
[2]Cursed every man who opens his lips for the bringing into contempt and calumny of his neighbour, because he brings God into contempt.
[3]Blessed is he who opens his lips blessing and praising God.
[4]Cursed is he before the Lord all the days of his life, who opens his lips to curse and abuse.
[5]Blessed is he who blesses all the Lord's works.
[6]Cursed is he who brings the Lord's creation into contempt.
[7]Blessed is he who looks down and raises the fallen.
[8]Cursed is he who looks to and is eager for the destruction of what is not his.
[9]Blessed is he who keeps the foundations of his fathers made firm from the beginning.
[10]Cursed is he who perverts the decrees of his forefathers.
[11]Blessed is he who imparts peace and love.
[12]Cursed is he who disturbs those that love their neighbours.
[13]Blessed is he who speaks with humble tongue and heart to all.
[14]Cursed is he who speaks peace with his tongue, while in his heart there is no peace but a sword.
[15]For all these things will be laid bare in the weighing-scales and in the books, on the day of the great judgment.
Back | Back to top

Chapter 53

Enoch confirms the word from the Lord's lips to his children that they must obey the will of the Lord on their own

[1]And now, my children, do not say: Our father is standing before God, and is praying for our sins, for there is there no helper of any man who has sinned.

[2]You see how I wrote all works of every man, before his creation, *all* that is done amongst all men for all time, and none can tell or relate my handwriting, because the Lord see all imaginings of man, how they are vain, where they lie in the treasure-houses of the heart.
[3]And now, my children, mark well all the words of your father, that I tell you, lest you regret, saying: Why did our father not tell us?
Back | Back to top

Chapter 54

Enoch instructs his sons, that they should hand the books to others also

[1]At that time, not understanding this let these books which I have given you be for an inheritance of your peace.
[2]Hand them to all who want them, and instruct them, that they may see the Lord's very great and marvellous works.
Back | Back to top

Chapter 55

Here Enoch shows his sons, telling them with tears, that the time has approached for him to be taken up into heaven, as the angels are standing before him

[1]My children, behold, the day of my term and time have approached.
[2]For the angels who shall go with me are standing before me and urge me to my departure from you; they are standing here on earth, awaiting what has been told them.
[3]For to-morrow I shall go up on to heaven, to the uppermost Jerusalem to my eternal inheritance.
[4]Therefore I bid you do before the Lord's face all *his* good pleasure.
Back | Back to top

Chapter 56

Methosalam asks of his father blessing, that he may take Enoch food to eat

[1]Mathosalam having answered his father Enoch, said: What is agreeable to your eyes, father, that I may make before your face, that you may bless our dwellings, and your sons, and that your people may be made glorious through you, and then *that* you may depart thus, as the Lord said?
[2]Enoch answered to his son Mathosalam *and* said: Hear, child, from the time when the Lord anointed me with the ointment of his glory, *there has been no* food in me, and my soul remembers not earthly enjoyment, neither do I want anything earthly.
Back | Back to top

Chapter 57

Enoch bade his son Methosalam to summon all his brethren

[1]My child Methosalam, summon all your brethren and all your household and the elders of the people, that I may talk to them and depart, as is planned for me.
[2]And Methosalam made haste, and summoned his brethren, Regim, Riman, Uchan, Chermion, Gaidad, and all the elders of the people before the face of his father Enoch; and he blessed them, *and* said to them:

Back | Back to top

Chapter 58

Enoch's instructions to his sons

[1]Listen to me, my children, to-day.
[2]In those days when the Lord came down on to earth for Adam's sake, and visited all his creatures, which he created himself, after all these he created Adam, and the Lord called all the beasts of the earth, all the reptiles, and all the birds that soar in the air, and brought them all before the face of our father Adam.
[3]And Adam gave the names to all things living on earth.
[4]And the Lord appointed him ruler over all, and subjected to him all things under his hands, and made them dumb and made them dull that they be commanded of man, and be in subjection and obedience to him.
[5]Thus also the Lord created every man lord over all his possessions.
[6]The Lord will not judge a single soul of beast for man's sake, but adjudges the souls of men to their beasts in this world; for men have a special place.
[7]And as every soul of man is according to number, similarly beasts will not perish, nor all souls of beasts which the Lord created, till the great judgment, and they will accuse man, if he feed them ill.

Back | Back to top

Chapter 59

Enoch instructs his sons wherefore they may not touch unclean meat because of what comes from it

[1]Whoever defiles the soul of beasts, defiles his own soul.
[2]For man brings clean animals to make sacrifice for sin, that he may have cure of his soul.
[3]And if they bring for sacrifice clean animals, and birds, man has cure, he cures his soul.
[4]All is given you for food, bind it by the four feet, that is to make good the cure, he cures his soul.
[5]But whoever kills beast without wounds, kills his own souls and defiles his own flesh.
[6]And he who does any beast any injury whatsoever, in secret, it is evil practice, and he defiles his own soul.

Back | Back to top

Chapter 60

He who does injury to the soul of another man, does injury to his own soul

[1]He who works the killing of a man's soul, kills his own soul, and kills his own body, and there is no cure for him for all time.
[2]He who puts a man in any snare, shall stick in it himself, and there is no cure for him for all time.
[3]He who puts a man in any vessel, his retribution will not be wanting at the great judgment for all time.
[4]He who works crookedly or speaks evil against any soul, will not make justice for himself for all time.

Back | Back to top

Chapter 61

Enoch instructs his sons to keep themselves from injustice, to help others and to share

[1]And now, my children, keep your hearts from every injustice, which the Lord hates. Just as a man asks something for his own soul from God, so let him do to every living soul, because I know all things, how in the great time to come there is much inheritance prepared for men, good for the good, and bad for the bad, without number many.
[2]Blessed are those who enter the good houses, for in the bad houses there is no peace nor return from them.
[3]Hear, my children, small and great! When man puts a good thought in his heart, brings gifts from his labours before the Lord's face and his hands made them not, then the Lord will turn away his face from the labour of his hand, and *that* man cannot find the labour of his hands.
[4]And if his hands made it, but his heart murmur, and his heart cease not making murmur incessantly, he has not any advantage.

Back | Back to top

Chapter 62

Of how it is fitting to bring one's gifts in faith, because there is no repentance after death

[1]Blessed is the man who in his patience brings his gifts with faith before the Lord's face, because he will find forgiveness of sins.
[2]But if he take back his words before the time, there is no repentance for him; and if the time pass and he do not of his own will what is promised, there is no repentance after death.
[3]Because every work which man does before the time, is all deceit before men, and sin before God.

Back | Back to top

Chapter 63

Of how not to despise the poor, but to share with them equally, lest you be murmured against before God

[1]When man clothes the naked and fills the hungry, he will find reward from God.
[2]But if his heart murmur, he commits a double evil; ruin of himself and of that which he gives; and for him there will be no finding of reward on account of that.
[3]And if his own heart is filled with his food and his own flesh, clothed with his own clothing, he commits contempt, and will forfeit all his endurance of poverty, and will not find reward of his good deeds.
[4]Every proud and magniloquent man is hateful to the Lord, and every false speech, clothed in untruth; it will be cut with the blade of the sword of death, and thrown into the fire, and shall burn for all time.

Back | Back to top

Chapter 64

Of how the Lord calls up Enoch, and people took counsel to go and kiss him at the place called Achuzan

[1]When Enoch had spoken these words to his sons, all people far and near heard how the Lord was calling Enoch. They took counsel together:
[2]Let us go and kiss Enoch, and two thousand men came together and came to the place Achuzan where Enoch was, and his sons.
[3]And the elders of the people, the whole assembly, came and bowed down and began to kiss Enoch and said to him:
[4]Our father Enoch, *may* you *be* blessed of the Lord, the eternal ruler, and now bless your sons and all the people, that we may be glorified to-day before your face.
[5]For you shalt be glorified before the Lord's face for all time, since the Lord chose you, rather than all men on earth, and designated you writer of all his creation, visible and invisible, and redeemed of the sins of man, and helper of your household.

Back | Back to top

Chapter 65

Of Enoch's instructions to his sons

[1]And Enoch answered all his people saying: Hear, my children, before that all creatures were created, the Lord created the visible and invisible things.
[2]And as much time as there was and went past, understand that after all that he created man in the likeness of his own form, and put into him eyes to see, and ears to hear, and heart to reflect, and intellect wherewith to deliberate.
[3]And the Lord saw all man's works, and created all his creatures, and divided time, from time he fixed the years, and from the years he appointed

the months, and from the months he appointed the days, and of days he appointed seven.
[4]And in those he appointed the hours, measured them out exactly, that man might reflect on time and count years, months, and hours, *their* alternation, beginning, and end, and that he might count his own life, from the beginning until death, and reflect on his sin and write his work bad and good; because no work is hidden before the Lord, that every man might know his works and never transgress all his commandments, and keep my handwriting from generation to generation.
[5]When all creation visible and invisible, as the Lord created it, shall end, then every man goes to the great judgment, and then all time shall perish, and the years, and thenceforward there will be neither months nor days nor hours, they will be adhered together and will not be counted.
[6]There will be one aeon, and all the righteous who shall escape the Lord's great judgment, shall be collected in the great aeon, for the righteous the great aeon will begin, and they will live eternally, and then too there will be amongst them neither labour, nor sickness, nor humiliation, nor anxiety, nor need, nor brutality, nor night, nor darkness, but great light.
[7]And they shall have a great indestructible wall, and a paradise bright and incorruptible, for all corruptible things shall pass away, and there will be eternal life.
Back | Back to top

Chapter 66

Enoch instructs his sons and all the elders of the people, how they are to walk with terror and trembling before the Lord, and serve him alone and not bow down to idols, but to God, who created heaven and earth and every creature, and to his image

[1]And now, my children, keep your souls from all injustice, such as the Lord hates.
[2]Walk before his face with terror and trembling and serve him alone.
[3]Bow down to the true God, not to dumb idols, but bow down to his similitude, and bring all just offerings before the Lord's face. The Lord hates what is unjust.
[4]For the Lord sees all things; when man takes thought in his heart, then he counsels the intellects, and every thought is always before the Lord, who made firm the earth and put all creatures on it.
[5]If you look to heaven, the Lord is there; if you take thought of the sea's deep and all the under-earth, the Lord is there.
[6]For the Lord created all things. Bow not down to things made by man, leaving the Lord of all creation, because no work can remain hidden before the Lord's face.
[7]Walk, my children, in long-suffering, in meekness, honesty, in provocation, in grief, in faith and in truth, in *reliance on* promises, in illness, in abuse, in wounds, in temptation, in nakedness, in privation, loving one another, till you go out from this age of ills, that you become

inheritors of endless time.
[8]Blessed are the just who shall escape the great judgment, for they shall shine forth more than the sun sevenfold, for in this world the seventh part is taken off from all, light, darkness, food, enjoyment, sorrow, paradise, torture, fire, frost, and other things; he put all down in writing, that you might read and understand.
Back | Back to top

Chapter 67

The Lord let out darkness on to the earth and covered the people and Enoch, and Enoch was taken up on high, and light came again in the heaven

[1]When Enoch had talked to the people, the Lord sent out darkness on to the earth, and there was darkness, and it covered those men standing with Enoch, and they took Enoch up on to the highest heaven, where the Lord *is*; and he received him and placed him before his face, and the darkness went off from the earth, and light came again.
[2]And the people saw and understood not how Enoch had been taken, and glorified God, and found a roll in which was traced The Invisible God; and all went to their dwelling places.
Back | Back to top

Chapter 68

Conclusion

[1]Enoch was born on the sixth day of the month Tsivan, and lived three hundred and sixty-five years.
[2]He was taken up to heaven on the first day of the month Tsivan and remained in heaven sixty days.
[3]He wrote all these signs of all creation, which the Lord created, and wrote three hundred and sixty-six books, and handed them over to his sons and remained on earth thirty days, and was again taken up to heaven on the sixth day of the month Tsivan, on the very day and hour when he was born.
[4]As every man's nature in this life is dark, so are also his conception, birth, and departure from this life.
[5]At what hour he was conceived, at that hour he was born, and at that hour too he died.
[6]Methosalam and his brethren, all the sons of Enoch, made haste, and erected an altar at that place called Achuzan, whence and where Enoch had been taken up to heaven.
[7]And they took sacrificial oxen and summoned all people and sacrificed the sacrifice before the Lord's face.
[8]All people, the elders of the people and the whole assembly came to the feast and brought gifts to the sons of Enoch.
[9]And they made a great feast, rejoicing and making merry three days, praising God, who had given them such a sign through Enoch, who had

found favour with him, and that they should hand it on to their sons from generation to generation, from age to age.
[10]Amen.
Back | Back to top

BOOK OF ENOCH
BY R. ISHMAEL BEN ELISHA THE HIGH PRIEST

CHAPTER I

INTRODUCTION: *R. Ishmael ascends to heaven to behold the vision of the Merkaba and is given in charge to Metatron*

AND ENOCH WALKED WITH GOD: AND HE WAS NOT; FOR GOD TOOK HIM (Gen. v. 24)

Rabbi Ishmael said:

(1) When I ascended on high to behold [1]the vision of the *Merkaba*[1] and had entered the six Halls, one within the other: (2) as soon as I reached the door of the seventh Hall I stood still in prayer before the Holy One, blessed be He, and, lifting up my eyes on high (i.e. towards the Divine Majesty), I said: (3) "Lord of the Universe, I pray

---

1–1 so *DE*. *A*: 'in my vision the Merkaba'

Chh. i and ii. (Additional, see Introduction, section 7.) Chh. i and ii; which are not extant in *BCL*, form an introduction to the book, supplying the explanation of the frame of chh. iii–xlviii A, purporting to be revelations and communications given to R. Ishmael by Metatron-Enoch. By the present introductory chapters is indicated that the occasion of these revelations was Rabbi Ishmael's ascent to behold the vision of the *Merkaba* (the Divine Chariot). R. Ishmael's ascension to heaven and intercourse with Metatron, or the Prince of the Presence, forms an intrinsic part of the *Legend of the Ten Martyrs*, including the so-called *Apocalyptic Fragment* (*BH*. v. 167–169, vi. 19–35; *Siddur R. 'Amram Gaon*, 3 b, 12 b–13 a; Gaster, *RAS's Journal*, 1893, pp. 609 seqq.). The R. Ishmael version of *Shi'ur Qoma* is also framed as a revelation to R. Ishmael from Metatron. See further Introduction, sections 7 *c* and 10. The 'R. Ishmael' introduced in these writings is, acc. to them, one of the ten martyrs, contemporary with R. 'Aqiba, also one of these martyrs with whom he exchanged opinions and contended teachings on mystical subjects, was a High Priest and the son of a High Priest, hence in possession of the Great Divine Name, by force of which he was able to ascend to heaven. The time of the martyrdom was the beginning of the second century.

Behold the vision of the Merkaba. Identical expression: *Hek. R. BH*. iii. 83. **entered the six Halls** etc. For the conception of the seven Halls cf. note on ch. xviii. 3 and chh. x. 2, xvi. 1, xxxvii. 1, xxxviii. 1, xlviii C 8 and esp. *Hek. R.* The Halls are situated in the highest of the seven heavens. The *Merkaba* and the Throne of Glory are, acc. to the earlier conceptions represented here, located to the seventh Hall. For later developed conceptions cf. *Zohar*, i. 38 a–45 b, ii. 245 a–269 a; *Pardes Rimmonim*, Gate xxiv, and Intr. R. 'Aqiba also narrates his ascent to the seven Halls, in *Pirqe R. Ishmael*, ch. xviii (*Bodl*. MICH. 175, foll. 20 a seq.). **one within the other**, lit. 'chamber within chamber', the Halls being arranged in concentric circles. Cf. *Mass. Hek*. iv ("the seven Halls, one within the other").

thee, that the merit of Aaron, the son of Amram, the lover of peace and pursuer of peace, who received the crown of priesthood from Thy Glory on the mount of Sinai, be valid for me in this hour, so that *Qafṣiel*[2], the prince, and the angels with him may not get power over me nor throw me down from the heavens".

(4) Forthwith the Holy One, blessed be He, sent to me Metatron, his Servant (*'Ebed*) the angel, the Prince of the Presence, and he, spreading his wings, with great joy came to meet me so as to save me from their hand.

(5) And he took me by his hand in their sight, saying to me: "Enter in peace before the high and exalted King[3] and behold the picture of the *Merkaba*".

(6) Then I entered the seventh[4] Hall, and he led me to the camp(s)[5] of *Shekina* and placed me before [6]the Holy One, blessed be He[6], to behold the *Merkaba*.

(7) As soon as the princes of the *Merkaba* and the flaming *Seraphim* perceived me, they fixed their eyes upon me. Instantly trembling and shuddering seized me and I fell down [7] and was benumbed by the radiant image of their eyes and the splendid appearance of their faces; until the Holy One, blessed be He, rebuked them, saying: (8) "My servants, my *Seraphim*, my *Kerubim* and my *'Ophannim*! Cover ye your eyes before Ishmael, [8]my son,[8] my friend, my beloved one and my glory, that he tremble not nor shudder!" (9) Forthwith Metatron the Prince of the Presence, came and restored my spirit

---

2 *DE*: 'Qaṣpiel' 3 so with *DE*. *A* om. 4 *E*: 'fourth' 5 *DE*: 'sight' 'appearance' 6–6 *DE*: 'the Throne of Glory' 7 *A* ins. 'from standing' *DE* ins. 'from my standing place' 8–8 *DE* om.

(3) that the merit of Aaron...be valid for me, 'be valid', lit. 'complete, complement my measure'. so that Qafṣiel...and the angels with him may not get power over me. *Qafṣiel* is here evidently the guardian of the seventh Hall. The forms *Qafṣiel* and *Qaṣpiel* interchange. *Qaṣpiel* is one of the guardians of the seventh Hall acc. to *Hek. R.* xx. Cf. *ib.* xv and xix. *Zohar*, ii. 248 b. The form *Qafṣiel* is attested in *Zohar*, iii. 3 b and *S. Raziel*, 4 b. For the guardians of the Halls, see ch. xviii. 3. (4) sent to me Metatron etc. also acc. to *Legend of the Ten Martyrs*, *BH.* vi. 19 seqq. Metatron is sent to take care of R. Ishmael. Cf. *Rev. of Moses Yalquṭ Re'ubeni*, ii. 67 a b.

(6) camp(s) of Shekina. Cf. note on ch. xviii. 4 and chh. xxxii. 4, xxxv. 3. (7) princes of the Merkaba. Cf. ch. xxii. 10. Seraphim. Cf. ch. xxvi.

(8) The Seraphim, Kerubim and 'Ophannim. Cf. chh. xxvi, xxii and xxv. They are here indicated as angels of the seventh Hall by the *Merkaba*: *Merkaba*-angels. The highest class of the *Merkaba*-angels is possibly, acc. to the present representation, the *Chayyoth* 'beneath and above the Throne' of vs. 12. Cover ye your eyes. Cf. ch. xxii B 5 seq.

(9) Cf. *Ap. Abrah.* x (ed. BOX): "Go, Jaoel, and by means of my ineffable Name raise me yonder man and strengthen him from his trembling".

and put me upon my feet. (10) After that (moment) there was not in me strength enough to say a song before the Throne of Glory of the glorious King, the mightiest of all kings, the most excellent of all princes, until after the hour had passed.

(11) After one hour (had passed) the Holy One, blessed be He, opened to me the gates of *Shekina*, the gates of Peace, the gates of Wisdom, the gates of Strength, the gates of Power, the gates of Speech (*Dibbur*), the gates of Song, the gates of *Qĕdushsha*, the gates of Chant. (12) And he enlightened my eyes and my heart by words of psalm, song, praise, exaltation, thanksgiving, extolment, glorification, hymn and eulogy[9]. And as I opened my mouth, uttering a song before [10]the Holy One, blessed be He[10], the Holy *Chayyoth* beneath and above the Throne of Glory answered and said: "HOLY" and "BLESSED BE THE GLORY OF YHWH FROM HIS PLACE!" (i.e. chanted the *Qĕdushsha*).

CHAPTER II

The highest classes of angels make inquiries about R. Ishmael, which are answered by Metatron

R. Ishmael said:

(1) In that hour the eagles[1] of the Merkaba, the flaming *'Ophannim* and the *Seraphim* of consuming fire [2]asked [2a]Metatron, saying to him:

---

9 lit. 'power' i.e. proclamation of God's power. 10–10 *DE*: 'the Throne of Glory'

Ch. ii. 1 *E*: 'children' 'servants' corr. 2 *DE* ins. 'came (and)' 2a–2a *E* om.

(10) **to say a song.** R. 'Aqiba, when arriving in the seventh Hall, utters a song of praise acc. to *P. R. Ishmael*, ch. xviii (referred to above). (11) **opened to me the gates** etc. The gates are the gates of treasuries on high 'under the Throne of Glory', cf. ch. viii. **gates of Shekina** is difficult. Jellinek in *E* suggests the emendation: 'gates of Understanding' (cf. ch. viii and the expression 'the 50 gates of understanding'). (12) **psalm, song...eulogy** (נעימה). Cf. *Zohar*, iii. 50 a, נעימותא (= chanting). **the Holy Chayyoth...answered.** The Holy Chayyoth utter the *Qĕdushsha* responses; cf. ch. xx. 2. *Vide* Introduction, section 17 *a*.

Ch. ii. The present chapter setting forth the inquiries of the angels concerning the admittance of R. Ishmael to the high heavens is a travesty of the similar passages, chh. iv. 7, vi. 2, xlviii D 7.

(1) **the eagles of the Merkaba.** One of the four *Chayyoth* is described as 'Eagle' in accordance with Ezek. i. 10, x. 14. The plural 'eagles' can be accounted for on the assumption that the tradition here represented holds the view that there existed two (or several) classes of *Chayyoth*. This may perhaps be hinted at in the preceding chapter, vs. 12: 'the *Chayyoth* beneath and above the Throne'. "The higher and the lower Chayyoth": *Zohar* frequ. "Two eagles": *Zohar*, iii. 170 b.

(2) "Youth! Why sufferest thou one born of woman to enter and behold the Merkaba?[2a] From which nation, from which tribe is this one? What is his character?"

(3) Metatron answered and said to them:

"From the nation of Israel whom the Holy One, blessed be He, chose for his people [3]from among seventy tongues (nations)[3], from the tribe of Levi, [4]whom he set aside as a contribution[4] to his name and from the seed of Aaron whom the Holy One, blessed be He, did choose for his servant and put upon him the crown of priesthood on Sinai".

(4) Forthwith they spake and said:

"Indeed, this one is worthy to behold the *Merkaba*". [5]And they said[5]: "Happy is the people that is in such a case!" (Ps. cxliv. 15).

CHAPTER III

Metatron has 70 names, but God calls him 'Youth'

R. Ishmael said:

(1) [21]In that hour[1] I asked Metatron, the angel, the Prince of the Presence[2]: "What is thy name?" (2) He answered me: "I have seventy names, corresponding to the seventy tongues[3] of the world

---

2a–2a *E* om. 3–3 so with *D*. *A* corr. 4–4 *D*: 'who offered heave offerings' 5–5 *DE*: 'as it is written'

Ch. iii. *BCL* begin with this chapter. 1–1 *B* om. 2–2 *C*: 'When I had ascended to the Merkaba, I asked Metatron to write down for me all that has been written concerning the angel, the Prince of the Presence, and thus said I to him' 3 *BCL*: 'nations'

Chh. iii–xvi. The 'Enoch-Metatron piece'. See Introduction, sections 5 and 8.

Ch. iii, while stating that Metatron has seventy names 'corresponding to (the number of) nations of the world' gives the distinction to the name 'Youth' (*Na'ar*) as being that by which he is called by his 'King', the Holy One. Hereby it forms the introduction to the following chapter which is framed as an explanation of this name as applied to Metatron—the explanation being acc. to that chapter, vs. 10, that Metatron, as identical with Enoch, the son of Jared (Gen. v. 18, 21–24) who was taken up to the heavens and made an angel-prince, is as 'a youngster and a youth among the other angels and princes (existent from the days of Creation) in days months and years'.

(2) I have seventy names corresponding to the seventy tongues (*BCL*: nations) of the world. The statement ascribing seventy names to Metatron, occurs also ch. xlviii. D 1, 9 et frequ. (cf. ch. xxix). The seventy names of Metatron are here connected with the seventy tongues (nations) of the world which represent the world in its entirety, i.e. their reason of existence is conceived of as founded on Metatron's functions as concerned with the nations of the world or with the affairs of the world as a whole. Hence the passage reflects the tradition of Metatron being *the Prince of the World*. Since the seventy nations are represented in heaven

and all of them [4]are based upon[4] the name [5]Metatron, angel of the Presence[5]; but [6]my King[6] calls me 'Youth' (*Na'ar*)".

4–4 *BCL*: 'are similar to' 'are a reflection of' 5–5 *B*: 'of my King and my Creator' *C*: 'my King, the Holy One, blessed be He' *DE*: 'the King of the Kings of kings' *L*: 'kings' (corr. for 'my king'?) 6–6 *L*: 'kings' (corr. for 'my king')

by the seventy (or seventy-two) 'princes of kingdoms' (cf. on chh. xvii. 8 and xxx. 2), the Prince of the World is depicted as the prince and ruler of these (see ch. xxx) and this function is also assigned to Metatron: chh. x. 3, xvi. 2, xlviii C 9 (cf. notes *ad loca*). In the last-mentioned passage, ch. xlviii C 9, Metatron's rulership over the seventy princes is expressly connected with his character of bearer of seventy names and he is there also pictured as wielding executive and governing power over the world and the nations through the seventy princes as agencies. Cf. *YR.* i. 57 b (quotation from '*Emeq ha-mMelek*): "Metatron is the Prince of the World, for he distributes maintenance to the princes of the nations of the world". In the rest of the present book Metatron's rulership is mainly presented in its celestial aspect; he is the prince, ruler and judge of the children of heaven, only implicitly brought into connection with the things terrestrial. Nowhere in this book is he definitely stated to be 'the Prince of the World'. This term is not used by the present Enoch-Metatron section and in the latter part of the book the 'Prince of the World' appears as different from Metatron (see chh. xxx. 2 and xxxviii. 3 and notes).

all of them are based upon the name of my King, the Holy One (acc. to the readings of *BCDE*[*L*] and the reading implied by the opening words of ch. iv: 'Why art thou called by the name of thy Creator, by seventy names?'). This is another aspect of the origin and import of Metatron's seventy names: they are a reflection of the seventy names of the Most High (cf. the reading of *BCL*). The same is stated in chh. xlviii C 9, xlviii D 1, 5, appearing also in the form of the dictum 'called by the name of His Master, for "my name is in him" (Ex. xxiii. 21)' and in the ascribing to Metatron of the name 'the lesser YHWH': chh. xii. 5, xlviii D 1. There are two lines of ideas to be distinguished here: (1) Metatron's names are conceived of as 'based upon' the Divine Name *κατ' ἐξοχήν*, the *Tetragrammaton*, which simply means that the different names contain the *YHWH* or *YaH* as component part. This is not a trait exclusive to the Metatron-conception, but applied to various other high princes and angels, cf. ch. x. 3 and esp. ch. xxix. 1. (2) Acc. to the other line of thought the seventy names of Metatron are actually one by one the counterparts, images, reflections of the seventy names of the Godhead (cf. ch. xlviii D 5: 'seventy names of His by which they call the King of Kings of kings in the high heavens'). This is an exclusive feature of the Metatron-picture, as is also the name 'the Lesser YHWH'.

based upon the name Metatron. This strange expression which is attested only in *A* occurs also *Hek. Zot. Bodl.* MICH. 9, fol. 69 b, where it signifies that the divers names are to be understood as referring to the angel-prince known as 'Metatron' (the names given there are such as nos. 6, 46, 84 of ch. xlviii D 1 and '*Pisqon, Sigron, Zebodiel* etc.'). The expression might, however, also refer to variants of the name 'Metatron', e.g. *Mitatron, Mittron, Mitton, Mitmon, 'Atmon, 'Otron*, etc.; cf. ch. xlviii D 1 and *Yalquṭ Re'ubeni*, 56 b. The reading of *BCDE* is presumably correct here. Cf. above.

my King calls me Youth (Na'ar). The name *Na'ar* is regularly ascribed to Metatron; cf. on ch. xlviii D 1. It is also applied to the Prince of the World, *TB. Yeb.* 16 b. The derivations and explanations of the name differ. The present section (cf. iv. 1, 10), as has already been pointed out, explains it from Metatron's identity with Enoch. In *TB. Yeb. ib.* the name '*Na'ar*, Youth' is deduced from Ps. xxxvii. 25: "I have been a youth and now am old", which is made to refer to the Prince of the World (who was young in the days of Creation). The *Tosaphoth* on

CHAPTER IV

Metatron is identical with Enoch who was translated to heaven at the time of the Deluge

R. Ishmael said:

(1) I asked Metatron and said to him: "[1]Why art thou called[1] by the name of thy Creator, by seventy names? Thou art greater than all the princes, higher than all the angels, beloved more than all the servants, honoured above all the mighty ones in kingship, greatness and glory: why do they call thee 'Youth' in the high heavens?"

(2) He answered and said to me: "[2]Because I am[2] Enoch, the son of Jared. (3) For when the generation of the flood sinned and were

---

1–1 so *CD*. *A*: 'callest thou' (corr.) *B*: 'is thy name (like the name of thy Creator)'
2–2 so *BCDEL*. *A*: 'for the reason that he (the Na'ar) is also (Enoch etc.)'

this passage state that Enoch-Metatron and the Prince of the World are both called *Na'ar*, yet they must not, acc. to the Tosaphists, be identified: Ps. xxxvii. 25 refers to the Prince of the World only, not to Enoch-Metatron. This of course implies that the verse in question was acc. to one tradition referred to Metatron (in fact Metatron is, apparently with reference to Ps. xxxvii. 25, described both as '*Na'ar*, Youth' and '*Zāqēn*, Old, Eldest'; cf. *Yalquṭ Re'ubeni*, i. 60 a). See further the Introduction.

In *Zohar*, i. fol. 223 b *et al.* the appellation *Na'ar* as given to Enoch-Metatron is derived from Prov. xxii. 6, '*Chănōk la-nNa'ar*', which is interpreted: 'Enoch was made (the) *Na'ar*'. The present verse is quoted in *Zohar*, i. 37 b, from 'Book of Enoch'.

Ch. iv. This chapter is framed as an explanation of the name '*Na'ar*, Youth' as applied to Metatron. It relates how Metatron is Enoch of Gen. v who was removed to heaven and there made into an angel-prince. The reason of his translation was the sinfulness of the generation of the Flood to which he was to bear witness to future generations and in the world to come. His testimony was to justify the destruction of all living beings in that generation through the Flood. The high angels '*Azza*, '*Uzza* and '*Azzael* enter protest against Enoch's translation, but God rebukes them and elevates Enoch into a ruler and prince over them.

(1) **Why art thou called by the name of thy Creator** etc. This part of the question is not answered in the chapter. It is to be considered merely as a repetition of the statement of the aforegoing chapter. The real question is: **Why do they call thee 'Youth' in the high heavens?**

(2) **Because I am Enoch the son of Jared.** The identity of Enoch and Metatron is proclaimed in *Targ. Yer.* in the well-known passage to Gen. v. 24. There the ground for identification seems to have been the function of Scribe assigned both to Enoch and Metatron. For Enoch as Scribe cf. e.g. *Jub.* iv. 23, 2 *En.* liii. 2; for Metatron, *TB. Chag.* 15 a. This function of Enoch-Metatron is not emphasized in the present book, although the office of 'witness' of the sins of the generation in its original conception is probably connected with that of 'scribe'; see the next verse.

(3) **when the generation of the flood sinned and were confounded in their deeds, saying unto God: Depart from us . . .** (Job xxi. 14). The sins of the generation of the Deluge are not defined as to their nature, except as a rebellion. Acc.

confounded in their deeds, saying unto God: 'Depart from us, for we desire not the knowledge of thy ways (Job xxi. 14)', then the Holy One, blessed be He, removed me from their midst to be a witness against them in the high heavens to all the inhabitants of the world, that [3]they may not say: 'The Merciful One is cruel[3]'.

(4) *ADEL*:

What sinned all those multitudes, their wives, their sons and their daughters, their horses, their mules and their cattle and their property, and all the birds of the world, all of which the Holy One, blessed be He, destroyed from the world together with them in the waters of the flood?

BC:

What sins had they committed, all those multitudes? Or, let it be they sinned, what had their sons and their daughters, their mules and their cattle sinned? And likewise, all the animals, domestic and wild, and the birds in the

3–3 so *BCDEL*. *A*: 'the Merciful One is not cruel'

to chh. v, vi the sin of the generation that caused the removal of the *Shekina* and with the *Shekina*, of Enoch, was idolatry; cf. on ch. v. 6. The expression 'Depart from us etc. (Job xxi. 14)' is used already in *Jub.* xi. 6 in connection with the idolatry of the early times (the name '*Seroh* = *Suru*: depart' or *saru*). Cf. *Gen. R.* xxxi. 6: the '*chamas* (violence)' of which the earth was filled in the time of the Flood acc. to Gen. vi. 13, comprised the three cardinal sins, adultery, idolatry and bloodshed. to be a witness against them. The idea of Enoch's removal to heaven in order to be a witness against the sins of mankind is attested in *Jub.* iv. 21 seqq. His function of witness is there made the essential part of his office as Scribe: "(22) And he (Enoch) testified to the Watchers who had sinned with the daughters of men.... And Enoch testified against them all. (23) And he was taken from amongst the children of men,...into the Garden of Eden...and behold there he *writes down* the condemnation and the judgement of the world, and all the *wickedness of the children of men*. (24) And on account of it God brought the waters of the flood upon all the land". (Enoch's testimony brings about the decree of destruction, contrast the present chapter.) The same idea of Enoch as witness in heaven against man's sin persists in later traditions; cf. *YR*, i. 57 a (perhaps dependent upon the present fragment): "'When the generation of the flood sinned God took him (Enoch) to be a witness against them': (so that if anyone might say:) if man sinned that was because he was created from the four elements or because his generation were wicked men, God would answer: Behold, Enoch was also in a generation of wicked men, and he also was created of the four elements (*scil.* yet he did not sin)".

that they may not say: 'The Merciful One is cruel. (4) What sinned all those multitudes etc.' Enoch-Metatron is to bear witness to the justice of God's decree of destroying not only mankind, but all living beings, including the cattle and the wild beasts, in the waters of the Flood. How Enoch's testimony was to refute the charge of cruelty that might otherwise be raised against God is not further explained. No answer is given to the question: 'What did the cattle, beasts and birds sin?' The answer is probably to be understood thus: *even the animals were implicated in the wickedness of the generation*. The question is noted in Rabbinic. Cf. *Gen. R.* xxviii. 8, where it is stated that in the generation of the Flood even the animals sinned: "as it is written (Gen. vi. 12): 'all flesh had corrupted its way upon the earth'. 'All men' is not written here, but 'all flesh'

ADL:	*E*:	*BC*:
Nor may say: What though the generation of the flood did sin; the beasts and the birds, what had they sinned, that they should perish with them?'	what had they sinned that they should perish with them?'	world [4] that God did destroy from the world?'

(5) Hence the Holy One, blessed be He, lifted me up [5]in their lifetime[5] before their eyes to be a witness against them to the future world. And the Holy One, blessed be He, [6]assigned me for[6] a prince and a ruler among the ministering angels.

(6) In that hour [7] [8]three of the ministering angels, 'UZZA, 'AZZA and 'AZZAEL[8] came forth and brought charges against me in the high

---

4 *C* ins. 'what did they sin, and those that were taken away with them' 5–5 *BC* om. *L*: 'in their lifetime from the world' 6–6 (*B*) *CL*: 'made me into'. Above acc. to *DE*, lit. 'joined me to the ministering angels as a prince and a ruler'. *A* corr. (*Ziggĕwáni: me signavit?*) 7 *BCL* ins. 'when the Holy One, blessed be He, took me up to the high heavens' 8–8 *D*: 'three angels, '*Azza*, '*Uzza* and '*Azzael*' *B*: 'three angels: *Mal'aki*, '*Azza* and '*Azzael*' *CE*: 'three of the angels (of) '*Azza* and '*Azzael*' *L*: 'three angels, *Mamlaketi*, '*Azza* and '*Azzael*' *YR*. i. 35 a: 'three angels from among the angels of '*Azza* and '*Azzael*.'

(i.e. including the animals). Yea, even the earth fell to whoredom". Similarly *TB. Sanh.* 108 a (attr. to R. Yochanan): "'all flesh had corrupted its way upon the earth'; this means to say, that the cattle defiled themselves with the beasts and the beasts with the cattle and all of them with men and men with all of them". Parallel is *Pirqe de R. 'Eli'ezer*, ch. xiv: "(with reference to the curse put upon the earth on account of Adam's sin) If Adam sinned, what was the sin of the earth? Only this, that the earth did not denounce the evil doings of man". In other connections we find the very question repudiated as an undue criticism of God's ways; so with reference to the narrative of 1 Sam. xv. 3 and Deut. xxi. 4 in *TB. Yoma*, 22 b and *Eccl. R.* vii. 33: "(in the former case) If the men had sinned, what were the sins of the women, what the sins of the infants, the cattle, oxen and asses? (and in the latter case) If man sinned, what was the sin of the cattle?" No answer is given but a quotation by *Bath Qōl* of Eccl. vii. 16, "Be not righteous over much", explained thus: "Do not think that thou canst judge about what is just and unjust better than thy Creator!" Cf. also *TB. Shabb.* 54 b, 55 a.

(6) three of the ministering angels, 'Uzza, 'Azza and 'Azzael. The three angels, '*Azza*, '*Uzza* and '*Azzael* are in the present chapter represented as belonging to the order of ministering angels, inhabitants of the high heavens, whereas acc. to ch. v they are evil agencies, inspirers of idolatry. They are usually mentioned as two only ('*Azza and* '*Azzael*, '*Uzza and* '*Azziel*, etc.), not as three. (The readings of *CE* and *YR*, in fact, have '*Azza and* '*Azzael* only.) Cf. however 2 *En.* xviii. 4 and note on v. 9 (important parallel).

The names are in all probability of an early origin: they can be traced to 1 *En.*, to gnostic works (see Introduction) and in Talmud. The meaning of the words is pellucid: Strength, Might-God, Divine Power. Most of the preserved traditions represent them as fallen angels. They are attached to the speculations centring round the mystical piece Gen. vi. 1–4. In 1 *En.* vi. 7 'Asael' is one of the leaders of the angels who fell and led mankind astray into fornication and idolatry. The

heavens, saying before the Holy One, blessed be He: "[9] Said not the Ancient Ones (First Ones) rightly before Thee: [10]'Do not create man!'[10]" [11] The Holy One, blessed be He, answered and said unto

---

9 *BCDEL* ins. 'Lord of the Universe!' 10–10 *C*: 'Let not man be created!'
11 *C* ins. 'for he will sin' *A* ins. 'again'

conception of *'Azza* and *'Azzael* as fallen angels evidently underlies the dictum, attributed to the school of R. Ishmael, recorded in *TB. Yoma*, 67 a, acc. to which *'Azazel* of Lev. xvi. is to be considered as a composition of *'Azza* and *'Azzael*, 'for Azazel atoned for the sins of these'. *Rashi, ad locum*, connects *'Azza* and *'Azzael* with 'the sons of God' in Gen. vi. 2 (cf. 1 *En.* vi and Charles' note on 1 *En.* vi. 6).

In *Zohar* the same view is repeatedly set forth. See vol. i. 19 b, 23 a, 25 a b, 37 a with *Tosefta*, 55 a, 58 a, 126 a, vol. iii. 194 a, 208 a and *'Idra Rabba*. *'Azza* and *'Azzael* (in this form they are always referred to in *Zohar*) are the angels who had been thrown down from heaven 'from their state of holiness', and after that went astray with the daughters of men (*Na'amah*, Gen. iv. 22) and also taught mankind sorceries (cf. ch. v. 9)—being now definitely unable to leave the lower regions (ctr. the present verse). A slightly modified version of the idea is found in *'Idra Rabba*: "'Azza and 'Azzael are the 'giants' (Gen. vi. 6), not the sons of God (*ib.* 2)"—this is perhaps a reminiscence of the distinction emphasized in the *Book of Jubilees* between the sons of Elohim and the demons, the sons of the sons of the Elohim—"for the sons of God were not on earth but Azza and Azzael were on earth". The same is quoted from *Midrash Ruth* by *Ṣiuni*, in *YR*, i. 61 b.

BH. iv. 127–8, instead of "*'Azza* and *'Azzael'*, has '*Shamchazai* and *'Azzael'*. *Shamchazai* is of course identical with the *Semiazaz* or *Semjaza* of 1 *En.* vi. 7, viii. 3 (cf. Charles, *ad loca*).

In the present chapter *'Azza*, *'Uzza* and *'Azzael* are represented as high angels, accusing man before God on account of his sin: 'Said not the first ones rightly before Thee, Create thou not man?' One of the traditional statements about *'Azza* and *'Azzael* in the adduced references, in fact, reveals the view that the fall of these angels was caused by their accusing man before God. Thus e.g. in a citation in *Yalquṭ Re'ubeni*, i. 61 a, with reference to Gen. vi. 2: "the 'sons of God' are *'Azza* and *'Azza'el* who laid accusations (against man) before their Master and he threw them down from the holy place on high... and they defiled themselves with the daughters of men", and *ib.* (from *Kanfe Yona*), also with reference to Gen. vi. 2: "'Azza and 'Azzael are the angels that laid accusations against man and said: 'Why didst Thou create him? For he is going to sin and to provoke Thee'. The Holy One, blessed be He, said to them: 'Behold! If ye go down to the lower world, ye will sin as he', and He cast them down. And they are the 'sons of God' who took themselves wives from among the daughters of men... and after they had fallen into sin... they were no longer angels" and when they desired to return to their former place, they were unable to do so. Essentially the same is found in *Zohar*, i. 23 a, 37 a *Tosefta*. In *Zohar* they are even identified with 'the first ones' who opposed man's creation in the beginning.

This tradition harmonizes the two views represented in chh. iv and v respectively: the one regarding these angels as belonging to the celestial household, the other as evil agencies, demons inspiring idolatry. In their present setting the two views cannot, however, be harmonized: acc. to ch. v *'Azza*, *'Uzza* and *'Azzael* are evil agencies (that is, acc. to the harmonizing view, fallen angels) *before* Enoch's translation to the heavens, acc. to ch. iv, on the other hand, they are still high angels in the presence of the Holy One, at the time when Enoch is taken up to heaven. Furthermore, the writer of ch. iv evidently does not think of the angels in question as fallen angels at all, to judge from the following expression: "he (Enoch-Metatron)

them: "I have made and I will bear, yea, I will carry and will deliver". (Is. xlvi. 4.)

(7) As soon as they saw me, they said before Him: "Lord of the Universe! What is this one that he should ascend to the height of heights? Is not he one from among the sons of [the sons of] those who perished in the days[12] of the Flood? [13]"What doeth he in the Raqia'?"[13]

(8) Again, the Holy One, blessed be He, answered and said to them: "What are ye, that ye enter and speak in my presence? I delight in this one more than in all of you, and hence he shall be a

---

12 so *AL*. *BCD*: 'waters' 13–13 *DLE* om.

shall be a prince and a ruler *over you in the high heavens*", and from the representation in vs. 9: the angels yield and pay Enoch-Metatron due homage.

There are instances of traditions according with the view of the present chapter, representing *'Azza*, *'Uzza* or *'Azzael* (*'Azziel*) as high angels and princes, with permanent membership in the Celestial Court. They are then often connected with the proceedings of Judgement. Thus acc. to *Sib. Or.* ii. 217, *'Azziel* is one of five angels who lead the souls of men to judgement. Acc. to *S. ha-Chesheq* (*Add.* 27120), fol. 12 b, *'Azzael* is one of the "10 heads of the Great Sanhedrin in heaven". Acc. to a quotation from "a commentary on *Ma'areketh ha-'Elohuth*" in *Yalquṭ Re'ubeni*, i. 55 a, *'Azza* is the head of the angels of Justice, *'Uzziel* the head of the angels of Mercy (cf. ch. xxxiii), but both under the authority of Metatron. *S. Raziel*, 40 a represents *'Azzael* as one of the seven angels near God's Throne, cf. *ib.* 40 b, and *Hek. R. BH.* iii. 96, 99, introduces *'Uzziel* as one of the guardians of the fifth Hall. Cf. *S. Raziel*, 27 b.

Said not the First Ones rightly before Thee: Do not create man! For the angels as opposing man's creation cf. e.g. *Gen. R.* viii. 5. Striking is here the parallel *TB. Sanhedrin*, 38 a: when God was about to create man, he first created a company of angels whom he asked whether they consented to man's creation or not. Upon being told of man's future deeds, they said "Let not man be created"—and were consequently consumed by the Divine Fire. The same happened with another company that God called into being immediately after. But the third acquiesced and remained in life. However, as soon as they "came to the men of *the generation of the flood* and of the generation of the dispersion whose deeds were confounded (cf. vs. 3) they said before him: 'Master of the World! Said not the first ones rightly before Thee: Create thou not man?' whereupon God answered with the first part of the scriptural verse laid in God's mouth also here: Is. xlvi. 4". The same narrative is echoed in *Ma'yan Chokma*, *BH.* i. 60 seq. in God's rebuke of *Hadarniel*. In the quoted *Talmud*-passage the expression 'first ones' naturally refers to the first created company of angels, here it simply means the angels present at man's Creation and opposing it. For the expression 'first ones' used of certain angels cf. also *TB. Ber.* 5 a (of Mikael).

(7) **Is not he one from among the sons of those who perished in the days of the Flood?** This seems to imply, not only that Enoch was counted as one of the men of the generation of the Flood, but even as living after the Flood or in the days of the Flood, a view which of course entirely disagrees with the chronological system of Gen. v, vii. 11, acc. to which Enoch disappeared from earth more than 600 years (669) before the Flood.

(8) **What are ye** etc. God's answer in the same expressions as those of the angels. **that ye enter and speak.** Even the highest angels are not allowed to enter before God's presence, with some distinguished exceptions (cf. the conception

prince and a ruler over you in the high heavens." (9) Forthwith all stood up and went out to meet me, prostrated themselves before me and said: "Happy art thou and happy is thy father [14] for thy Creator doth favour thee".

(10) And because I am small and a youth among them [15] in days, months and years[15], therefore they call me "Youth" (*Na'ar*).

CHAPTER V

The idolatry of the generation of Enosh causes God to remove the Shekina from earth. The idolatry inspired by 'Azza, 'Uzza and 'Azziel

R. Ishmael said: Metatron, the Prince of the Presence, said to me: (1) [1]From the day[1] when the Holy One, blessed be He, expelled

---

14 *C* ins. 'and thy mother' 15–15 *BCL*: 'in years'

Ch. v. 1–1 *BCL, YR.* i. 59 a: 'on the day'

of the Curtain of *MAQOM*: on ch. xlv. 1, x. 1). he shall be a prince and a ruler over you in the high heavens for I delight in this one more than in all of you. This probably is meant to refer not only to *'Azza*, *'Uzza* and *'Azzael*, but to the ministering angels with them or else their suite of angels. Notice how *CE* in vs. 6 represents *'Azza* and *'Azzael* not as individual angels but as an *order of angels*, just as in the old tradition of 1 *En.* vi seqq. *Asael* was only one of the leaders of a multitude of angels. Metatron a ruler over *'Azza* and *'Azzael*: cf. quotation *Yalquṭ Re'ubeni*, i. 55 a, referred to above, a ruler over the princes and angels in general: cf. ch. x. 3, 4.

(9) Happy art thou and happy is thy father. This beatitude echoes the conception of "the *Zakut* of a Pious Posterity" (Schechter's expression, *Aspects*, pp. 195 seqq.). The merits of the sons retroact upon and determine the fate of the fathers.

(10) because I am small and a youth among them. This is the answer to the opening question of the present chapter. Cf. note *ib.* The angels are existent from the days of Creation. Cf. above.

Ch. v. This chapter treats of the removal of Shekina from earth on account of the idolatry of Enosh and his generation. It contains no definite reference to the subject proper of the present section: Enoch(-Metatron) and his translation to heaven. Furthermore, it represents a different tradition from that of ch. iv as to the nature of the angels *'Azza*, *'Uzza* and *'Azzael*. The connection with the context is, however, established by ch. vi. 1, 3, which associate the translation of Enoch to heaven with the removal of Shekina from earth. The chapter may therefore in its present position be considered as an introduction to ch. vi, offering a preparatory explanation of the reason and circumstances of the removal of Shekina, there alluded to. As regards the relationship between ch. iv on one hand and chh. v and vi on the other, it might be safe to assume that they represent respectively two different lines of tradition as to the translation of Enoch: one (ch. iv) connecting it with the sins of the generation of the flood of which he was to bear testimony to coming generations, the other (chh. v, vi) holding the view that Enoch—as the

the first Adam from the Garden of Eden (and onwards), *Shekina* was dwelling upon a *Kerub* under the Tree of Life.

(2) And the ministering angels [2]were gathering together[2] and going down from heaven in parties, [3]from the *Raqia'* in companies and from the heavens in camps[3] [4]to do His will in[4] the whole world.

(3) And the first man and [5]his generation[5] were sitting outside the gate of the Garden to behold the radiant appearance of the *Shekina*.

2–2 *B*: 'were entering' *CL*: 'were assembling' *DE*: 'were leaping' 3–3 *BCL*: 'and in companies and camps from *Raqia'*' *E* om. 4–4 *DE*: 'to roam, to fly over' 5–5 *EL*: 'and Eve'

only righteous man of his generation—was taken up on the occasion of *Shekina's* return to the heavens. The object of Enoch's translation, acc. to the latter view, was apparently not his function of witness, but is expressed by the last words of ch. vi: 'I have taken him as a tribute from my world' or 'as my only reward for all my labour with the first generations of the world'.

(1) **From the day...Shekina was dwelling** etc. This represents the frequently attested idea that the original abode of the *Shekina* was among the 'terrestrials, *ha-tTachtonim*' (*Cant. R.* vi, *Num. R.* xii. 5; cf. Abelson, *Immanence of God in Rabbinical Literature*, pp. 117–139). The specific view of the present passage is, that *Shekina* remained on earth after the first Adam's fall until the rise of idolatry in the generation of Enosh. Acc. to *Cant. R.* vi (see Abelson, *op. cit.* p. 136) *Shekina* was removed from earth already with Adam's sin: to the first heaven, and then in six subsequent stages corresponding to the six following epochs of men's degradation from heaven to heaven (the epochs are acc. to that passage: the sins of Cain, of the generation of Enoch, of the generation of the Flood, of the Dispersion, of the Sodomites and of the Egyptians in the days of Abraham). Acc. to *Num. R.* xii. 5 (in a dictum attributed to R. Simeon ben Yochai) the *Shekina* was dwelling on earth in the beginning, was removed with the sin of Adam, and returned with the erection of the Tabernacle. *Ib.* (acc. to Rab) the *Shekina* is also said never to have taken up its abode on earth until the erection of the Tabernacle. Cf. on vs. 13. The Shekina here stands for the manifestation of God, to all intents and purposes identical with the manifestation on 'the Throne of Glory': when on earth *Shekina* is no longer in heaven, see vs. 11.

upon a Kerub. Cf. chh. xxii. 12, 16, xxiv. 1, 17. **upon a Kerub under the Tree of Life.** Cf. *Apoc. Mosis*, xxii. 3, 4: "When God appeared in Paradise mounted on the chariot of His Cherubim with the *angels* proceeding before him....And the Throne of God was fixed where the Tree of Life was". Here the *Kerub* takes the place of the Throne of Glory which is left in the highest of the heavens, acc. to vs. 11.

(2) **And the ministering angels were...going down from heaven in companies** etc. Cf. *Apoc. Mosis*, xvii. 1, xxii. 3 seq. *Alph. R. 'Aqiba*, letter *'Aleph*: "when the first Adam beheld the Sabbath, he opened his mouth in praise of the Holy One: then the ministering angels went down from heaven in companies..."; *ib.*: (in the world to come) "the angels will come down in companies from heaven to the Garden of Eden". And *ib. BH.* iii. 60: "(when God had created Eve and brought her to Adam) all the heavenly household went down...to the Garden of Eden". Cf. *Yer. Chag.* 77 a, 4 *Ez.* vi. 3.

(3) **the first man and his generation were sitting outside the gate of the Garden to behold the radiant appearance of the Shekina.** Although expelled from the Garden of Eden Adam and his generation still partake of the splendour of *Shekina*. Cf. *TB. Ber.* 17 a: "(in the world to come) the righteous will be sitting with crowns

(4) For the splendour of the *Shekina* traversed the world from one end to the other [6](with a splendour) 365,000 times (that) of the globe of the sun[6]. And everyone who [7]made use of[7] the splendour of the *Shekina*, on him no flies and no gnats did rest, neither was he ill nor suffered he any pain. No demons got power over him, neither were they able to injure him.

(5) When the Holy One, blessed be He, went out and went in: [8]from the Garden to Eden, from Eden to the Garden, from the Garden to *Raqia'* and from *Raqia'* to the Garden of Eden[8] then all and everyone beheld the splendour[9] of His *Shekina* and they

---

6–6 *DE*: 'in one moment, 365,000 and to the globe of the sun' *A* reads '65,000' instead of '365,000' (*BCDEL*). 7–7 *DE*: 'beheld' 8–8 *BCDEL*: 'from Eden to the Garden, from the Garden to *Raqia'* and from *Raqia'* to the Garden of Eden' 9 so *BCDL*. *A*: 'splendour of the image'

on their heads and enjoy the splendour of the *Shekina*". The idea of the radiance of *Shekina* is closely related to that of the heavenly light, of which the light created on the first day was an emanation and which is reserved for the righteous in the world to come. Cf. next vs.

(4) **The splendour of the Shekina traversed the world from one end to the other... And everyone who made use of the splendour of the Shekina... No demons got power over him.** For a discussion of the conception of the 'splendour (*ziw*) of the *Shekina*' see Abelson, *op. cit.* pp. 85–89. The splendour of the *Shekina* is here apparently conceived of as a light-substance protecting from illnesses, from the power of demons and from everything evil and unclean. For the idea of the splendour of *Shekina* as protecting from demons cf. *Num. R.* xii. 3. It is also conceived of as a sustaining substance, a spiritual food, both for the angels and the saints. *TB. Ber.* 17 a (see Abelson, *op. cit.* p. 87; Kohler, *Jewish Theology*, p. 198). *Yalquṭ* on Ps. viii (*TB. Shabbat*, 88 a): "when God spread the splendour of *Shekina* over Moses the angels could not burn him". *Yalquṭ* on Ps. xlv: "the righteous will feed on the splendour of Shekina and... they will receive no injury". 'The splendour of Shekina' is further used as an attribute of honour and glorification for the highest angels; cf. ch. xxii. 7, 13. Cf. 4 *Ez.* vii. 42, 122, Rev. xxi. 23 (notes in BOX, *Ezra-Apocalypse*, pp. 85, 127, 161). The conception of the splendour of the *Shekina* is sometimes seen under the aspect of the 'first light of Creation' or as 'the uncreated light of the Divine Presence' of which the first light is an emanation: this light is referred to in similar terms as those used of 'the splendour of the Shekina'. Cf. in the present connection *Gen. R.* xi. 2, xii. 5: "in the light which God created on the first day (so *Gen. R.* xi. 2; *ib.* xii. 5: the light by which the world was created) the first Adam saw from one end of the world to the other... but as soon as the Holy One, blessed be He, beheld the deeds of the generation of Enosh, of the Deluge and of the Dispersion he took it away and treasured it... for the righteous in the world to come". Sim. *TB. Chag.* 12 a.

(5) **went out and went in: from the Garden to Eden.** The Garden of Eden is the greater whole of which Eden is a part: *Gen. R.* xv, the Garden and Eden are two distinct things: *TB. Ber.* 34 b. For the expression 'went out and went in etc.' cf. the account of Shekina's ten different journeys in the Temple in *Lam. R. Pröem.* 25. The idea is probably deduced from Gen. iii. 8 ("and they heard the voice of the Lord God walking in the Garden"): the passage is interpreted in this sense in *Num. R.* xiii. 4 (although there God's *Shekina* is said to have had its permanent abode in heaven, from where it went down and went up again).

[10]were not injured[10]; (6) until [11]the time of[11] the generation of Enosh [12]who was the head of all idol worshippers of the world[12]. (7) And [13]what did the generation of Enosh do?[13] They went from one end of the world to the other, and each one brought silver, gold, precious stones and pearls in [14]heaps like unto mountains and hills[14] making idols out of them throughout all the world. And they erected the idols in every quarter of the world: the size of each idol was 1000 parasangs. (8) And they brought down the sun, the moon, planets and constellations, and placed them before the idols on their right hand and on their left, to attend them even as they attend[15] the Holy One, blessed be He, as it is written (1 Kings xxii. 19): "And all the host of heaven was standing by him on his right hand and on his left".

(9) What power was in them that they were able to bring them down? They would not have been able to bring them down but for [16]'UZZA, 'AZZA and 'AZZIEL[16] who taught them [17]sorceries whereby they brought them down and made use of them[17].

10–10 *L*: 'did not consume away' 11–11 lit. 'came' 12–12 *E* om. 13–13 *E* om. 14–14 lit. 'in mountains and hills' 15 with *BCDEL*, reading *pi"el*. *A* has *hithpa"el*: 'make use of' 16–16 *CL*: ''*Azza* and '*Azza'el*' *D*: ''*Azza* and '*Azzi'el*' *E*: ''*Uzza* and '*Azza'el*' cf. ch. iv. 7. 17–17 *C* om. *L*: 'the art of sorceries'

(6) **until the time of the generation of Enosh who was the head of all idol worshippers of the world.** The generation of Enosh is here specifically connected with idolatry. In Rabbinic the cardinal sins of idolatry, adultery and bloodshed (and the calling of God's name in vain and sorceries) are often promiscuously referred to the generations of Enosh, of the Deluge and of the Dispersion. But cf. *Lam. R. Pröem.* 24: "the generation of Enosh who were the heads of idol-worshippers".

(7) **And they erected the idols in every quarter of the world: the size of each idol was 1000 parasangs.** This as well as the following vs. seems to presuppose the view of the men of this generation as being of immeasurably higher stature than those of later generations, an idea occasionally met with in Rabbinic.

(8) **And they brought down the sun, the moon, planets and constellations.** There is perhaps here a covert trace of an original representation of the generation of Enosh as worshippers of the sun and the planets. In the present form the heavenly bodies are made the attendants of the idols: **they placed them before the idols to attend them like as they attend the Holy One, blessed be He.** The idea is to illustrate how man put the idols in all respects in the same place as that which rightly belonged to God alone. *Yalqut* to Gen. iv. 26 quotes an account of the deeds of the generation of Enosh of a similar character as vss. 7 and 8 here (idols of copper, brass, iron, wood, stone).

(9) **What power was in them... 'Uzza, 'Azza and 'Azziel who taught them sorceries, whereby they brought them down.** The quotation *Ṣiuni*, *Yalquṭ Re'ubeni*, i. 53 a, has '*Shemchazai and Azzael*' (so also *BH.* iv. 127–128, *Yalq. Shim.* Gen. xliv; cf. on the following vs.). On '*Azza*, '*Uzza* and '*Azzael* see on ch. iv. 6. Here they are represented as evil agencies, teaching men sorceries and thereby supporting or rather inspiring the idolatry. The tradition here set forth is of course

(10) In that time the ministering angels brought charges (against them) before the Holy One, blessed be He, saying before him: "Master of the World! What hast thou to do with the children of men? As it is written (Ps. viii. 4) 'What is man (Enosh) that thou art mindful of him?' '*Mah Adam*' is not written here, but '*Mah Enosh*', for he (Enosh) is the head of the idol worshippers. (11) Why hast thou left

---

a direct descendant of that which has found expression in the pseudepigraphal writings, esp. 1 *En.* vi, vii, viii: Ṣemiazaz and Asael among other leaders of the fallen angels who corrupted mankind. vii. 1: "they began to...defile themselves with them, and they taught them charms and enchantments". viii. 1: "Azazel taught men...and made known to them the metals (cf. 'gold, silver etc.' here)... and all kinds of costly stones (cf. here).... (3) Semjaza taught enchantments... Baraqijal astrology. Kokabel the *constellations*,...Shamsiel the signs of the *sun*, Sariel the course of the moon", *vide* Charles, *ad loca.* Add *Jub.* iv. 22, v. 1, xi. 4 seqq.: "they made for themselves *molten images*, and they worshipped each their idol... and *malignant spirits assisted* and seduced them into committing transgression and uncleanness". 2 *En.* vii, xviii. 2 *En.* xviii. 4 is of special interest in the present connection, since it shows that already at an early time a tradition obtained that had fixed the number of these angels as three—as against the tradition of the passages quoted in 1 *En.* representing them as a large number: "and of them (*Grigori* = Watchers) there went *three* to the earth from the Throne of God to the place Ermon. And they entered into dealings etc." Later the number is further reduced to two, so always in *Zohar*; cf. on vs. 6 of ch. iv. Cf. *Midrash Peṭirath Moshe, BH.* i. 129: "the angels '*Azza* and '*Azza'el* went down from the heavens and became corrupt in their ways".

(10) At that time the ministering angels brought charges against man before God etc. 'What is man etc.' This verse, Ps. viii. 4, is traditionally made to express the animosity of the angels against man, and rather suitably. See *Tanchuma, Par. Bechuqqothai* (Lev. xxvi); *Gen. R.* viii. 5 (in connection with the creations of man); *P. R. 'El.* xiii uses the similar passage Ps. cxliv. 3, 4 ("The ministering angels said before the Holy One, blessed be He: 'Lord of all the World, what is man that thou takest knowledge of him or the son of man that thou takest account of him'"). Cf. *Jerachmeel,* xxii. 1, and *Ma'yan Chokma, BH.* i. 58. But the form of accusation here recorded is also, in particular, attributed to the angels '*Azza* and '*Azzael*. Thus in *Zohar* several times, '*Azza* and '*Azzael* are said to have used this argument when opposing man's Creation, *Zohar,* i. 23 a, and another quotation in *YR,* i. 60 a. A strange similarity with the present chapter is exhibited by the fragment quoted in *Yalquṭ* on Gen. vi. 2 (from *Midrash Abkir*): "the disciples of R. Yoseph asked him: what is '*Azzael*? he answered them: as soon as the generation *of the flood* (cf. ch. iv) stood up and worshipped idols (cf. the present chapter) the Holy One was sorely grieved. Then forthwith came the two angels *Shemchazai* and '*Azza'el* and said before him: Master of the World! Did we not say before thee when thou didst create thy world: what is man that thou art mindful of him. He answered them: if ye were to go down to earth, the evil impulse would get power over you more than over man....Let us go down.... He said: Go down and dwell with them. As soon as they were on earth, they corrupted their ways with the daughters of men...". In that passage almost all the different statements about 'Azza and 'Azzael are woven together. Cf. on ch. iv. 6.

(11) Why hast thou left the highest of the high heavens etc. This presupposes that when *Shekina* was dwelling on earth it was absent from the '*Araboth Raqia*'.

ADE:	*B*:	*CL*:
the highest of the high heavens, the abode of thy glorious Name, and the high and exalted Throne in '*Araboth* on high	the '*Araboth Raqia*' which are full of thy glory, mighty and high alike, and the high and exalted Throne in the '*Araboth Raqia*' in the highest	the highest of the high heavens which are filled with the majesty of thy glory and are high, uplifted and exalted, and the high and exalted Throne in the *Raqia*' '*Araboth* on high

and art gone and dwellest with the children of men who worship idols and equal thee to the idols. (12) [18]Now thou art on earth and the idols likewise. What hast thou to do with [19]the inhabitants of the earth[19] who worship idols?"[18] (13) Forthwith the Holy One, blessed be He, lifted up His *Shekina* from the earth, from their midst[20].

(14) In that moment came the ministering angels, the troops of hosts and the armies of '*Araboth* in thousand camps and ten thousand hosts: they fetched trumpets and took the horns in their hands and surrounded the *Shekina* with all kinds of songs. [21]And He ascended[21] to the high heavens, as it is written (Ps. xlvii. 5): "God is gone up with a shout, the Lord with the sound of a trumpet".

18–18 *B* om. *C*: 'now that thou art on earth, thou art become in condition like as the inhabitants of the earth who worship idols' 19–19 *L*: 'those who go down to earth and are idol-worshippers' 20 *C* adds: 'and the Shekina ascended to heaven' 21–21 *BCDEL* om.

(13) **Forthwith the Holy One... lifted up His Shekina from the earth... and he ascended to the high heavens.** 'The Holy One' and '*Shekina*' are here practically synonymous. The idolatry is one of the main causes of the disappearance of the *Shekina* from on earth. Cf. *Sifre* (ed. Friedmann), 104 a, *Mekilta*, 72 a, *Tanchuma Lev., Par. behar* (Schechter, *Aspects*, p. 223, Abelson, *op. cit.* p. 101). The idol erected in the Holy of Holies by Manasse, by its presence, its "face" drives out the *Shekina* from the Temple. The *Shekina* and the idols cannot remain in the same place: this is the burden of the remonstrances of the angels acc. to vs. 12. Cf. *Cant. R.* vi, *Num. R.* xii. 5, already referred to, note on vs. 1. Cf. also *Lam. R. Proöem.* 24 (in connection with the destruction of the Temple): "I have no abode on earth. I will remove my *Shekina* from earth and take it up to my former place".

(14) **And he ascended to the high heavens** etc. Already acc. to ch. xlviii c the narrative about *Shekina's* removal from on earth is connected with the taking up of Enoch as can be seen from the parallel to the present chapter found *ib.* (i.e. ch. xlviii c) vs. 1: "When I beheld the men of the generation of the flood (ctr. here and cf. ch. iv) that they were corrupt, then I went and removed my Shekina from among them. And I lifted it up on high with the sound of a trumpet and with a shout as it is written (Ps. xlvii. 5) 'God is gone up with a shout etc.'"

CHAPTER VI

Enoch lifted up to heaven together with the Shekina. Angels' protests answered by God

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the Holy One, blessed be He, desired[1] to lift me up on high, He first sent *'Anaphiel* H (H = *Tetragrammaton*), the Prince, and he took me from their midst in their sight and carried[2] me [3]in great glory[3] upon[3a] a fiery chariot with fiery horses, servants[4] of glory. And he lifted me up to the high heavens together with the *Shekina*.

---

1 *C*: 'sought me' 2 so *BCDL*. *A*: 'led me' 3–3 *BCL*: 'on a great kerub' 3a *BCL*: 'in' 4 *BDEL*: 'and a servant' *C*: 'and with songs'

Chh. vi seqq. The translation of Enoch. On the affinities of the representations of Enoch's translation in 1 *En.*, 2 *En.*, and 3 *En. vide* Introduction, 7 (a) and (*b*).

Ch. vi. According to this chapter Enoch was translated together with the *Shekina*: the *Shekina* was removed from earth on account of the idolatry of men. The chapter is a sequel to the antecedent chapter; cf. note *ib.* intr. As was pointed out above, note on v. 14, the connection of the removal of *Shekina* with the translation of Enoch is also attested in the 2nd Enoch-Metatron piece, ch. xlviii C 1. There, as in ch. vii, it is referred to the sins of the generation of the Flood (ch. iv). Besides, the present chapter contains a new specimen of angelic accusation against man before God or of protest against privileges awarded to man: in this case Enoch's ascension to the high heavens.

(1) **When the Holy One . . . desired to lift me up . . . He first sent 'Anaphiel H.** For *'Anaphiel* cf. ch. xviiii. 18 and note. Acc. to *Hek. R.* xxii Anaphiel is the highest of the angels, "higher than the Prince of the Presence and greater than he". Ch. xvi here (acc. to reading of *BDL*) he is the angel sent to 'punish' Metatron with strokes of lashes of fire. The meaning of the name: 'Branch of God' is explained ch. xviii *ib.* He represents the overarching majesty and sovereignty of God in the heavens, ramifying through all the firmaments. Hence he is also conceived of as protecting guide. The *Tetragrammaton* (*H*) is contained in his name, cf. on chh. x. 3, xxx. 1; cf. *Hek. R.* xxi. *YR.* i. 5 a (from *Sōdē Rāzā*): "the ring with the seal of heaven and earth (cf. on ch. xlviii D 5) are entrusted to him and all in heaven and earth kneel down and prostrate themselves before him".

upon a fiery chariot with fiery horses. The biblical narrative of Elijah's ascension to heaven has been suggestive here. In mystical literature the biblical traits ascribed to Elijah are referred to Enoch and *vice versa*: they are regarded as belonging to the same category of saintly men, since they were both removed from earth in their lifetime. "1 En. 70 describes Enoch's final translation in terms of that of Elijah" (CHARLES, 1 *En.* xlix). (Cf. 1 *En.* lxxxix. 52, xciii. 8, 4 *Ez.* vi. 26, note (m) in Box, *Ezra-Ap.* pp. 77 seq.) In later mysticism Elijah is often identified with the 'twin-brother of Metatron', *Sandalfon*, in explicit analogy with the identification of Enoch with Metatron (*YR.* i. 54 b, 57 b, 58 a; cf. Introduction).

(2) As soon as I reached the high heavens, the Holy *Chayyoth*, the *'Ophannim*, the *Seraphim*, the *Kerubim*, the Wheels of the *Merkaba* (the *Galgallim*), and the ministers of [5]the consuming fire[5], perceiving my smell[6] from a distance[7] of 365,000[7a] myriads of parasangs, said:

A:	*B*:	*CDEL*:
"What smell of one born of woman and what taste of a [8]white drop[8] (is this) that ascends on high, and (lo, he is merely) a gnat among those who 'divide flames (of fire)'?"	"What is one born of woman between (among) us? The taste of a [8]white drop[8] which ascends to the high heavens to minister[9] among those who 'divide flames of fire'".	"What smell[10] of [11] a woman-born is this and what taste of a [8]white drop[8] that ascends to the high heavens to minister [12]among dividers[12] of flames.

5–5 *C*: 'the fire which consumeth fire' *L*: 'the heavenly fire' 'the fire above' 6 *BE*: 'spirit' ('*ruḥi*' for '*reḥi*') 7 So *BCDEL*. *A*: 'among smells' 7a *L*: '5360' *YR*. i. 55 b: '5380' and om. 'myriads' 8–8 lit. 'drop of *semen*' 9 read *pi"el* instead of *hithpa"el*. 10 *E*: 'spirit' 11 *L* ins. 'a drop of' 12–12 *C*: 'here and in (those) cut of flames' *L*: 'between hedges of flames'

(2) **the Holy Chayyoth, the 'Ophannim, the Seraphim, the Kerubim, the Wheels of the Merkaba and the ministers of the consuming fire.** This is evidently intended as an enumeration of the highest classes of angels. The classes here mentioned are the five classes of Merkaba-angels of the angelological section, chh. xxi, xxv, xxvi, xxii and xix resp. The 'ministers of the consuming fire' may refer to the ministering angels in general—whose substance is fire—or to the angels in charge of the fire issuing forth from under the Throne (cf. on ch. xxxiii. 4). For the present enumeration cf. the parallel in the following chapter. All these highest classes of angels are here represented as protesting against the privilege awarded to the man Enoch of ascending to the high heavens. Cf. *P. R. 'El. passim*. Cf. also *Deut. R.* xi. 4 (the *Galgallim* of the Merkaba and the flaming *Seraphim* praise God for not regarding persons—with reference to Moses).

perceiving my smell etc. For the expression cf. *Gen. R.* xxxiv. 10: "God perceived the smell of Abraham, the Patriarch, ascending from the furnace...of *Chananya, Misael* and *Azaria*...the smell of the generation of the religious persecution". There it equals 'foresaw'. Here it perhaps denotes the idea that any intrusion of a lower, unclean element or being into the higher heavens is immediately sensed and guarded against.

What smell of a woman-born...(*ACDEL*), what is a woman-born between (among) us (*B*).... Cf. *TB. Shabbat*, 88 b: "R. Yehoshua ben Lewi said: in the hour when Moses ascended on high, the ministering angels said before the Holy One, blessed be He: Master of the World, what is a woman-born among us", i.e. 'what has he to do here?' The expressions 'one born of woman' and 'taste of a drop of *semen*' are of course used in a contemptuous sense, denoting the extreme insignificance of man in the eyes of the high angels. **what taste of a white drop** (*A*) etc. There is a play here on the two-fold meaning of the word *ṭa'am*, viz. 'taste' and 'reason, ground' ('what is the reason that one conceived of a white drop should ascend...') **those who 'divide flames of fire.'** The expression is deduced from Ps. xxix. 7 and denotes the angel-princes. In *Alph. R. 'Aqiba BH.* iii. 45, it is used of the 'Voice'.

(3) The Holy One, blessed be He, answered and spake unto them: "My servants, [13]my hosts[13], my *Kerubim*, my *'Ophannim*, my *Seraphim!* Be ye not displeased on account of this! Since all the children of men have denied me [14]and my great Kingdom and are gone worshipping[14] idols, I have removed my *Shekina* from among them and have lifted it up on high. [15]But this one whom I have taken from among them is an ELECT ONE among (the inhabitants of) the world [16]and he is equal to all of them in faith[16], righteousness and perfection of deed[17] and [18]I have taken him for (as) a tribute from[19] my world[18] under all the heavens[15]".

13–13 so *BCDELZ*. *A*: 'host of (my Kerubim)' 14–14 *L*: 'and worship' 15–15 *L*: 'but this one (only) have I taken from my whole world under all the heavens' 16–16 *BC* om. 17 so *DE*. *A*: 'beauty, form (*tabnith*)' 18–18 *S*, *YR*. i. 55 b (*Pirqe Hekaloth*): 'he is the (only) reward that I have received for all my labour under all the heavens'

(3) **My servants, my hosts, my Kerubim** etc. Cf. ch. i. 8. A close parallel is the answer attributed to God acc. to *Hek. R.* xxix. 2 (on the protest of the angels against the revelation of the 'secret' to the *Yorede Merkaba*): "My ministering angels, my servants, be ye not displeased on account of this etc."

he is equal to all of them in faith, righteousness and perfection of deed states the justification for the translation of Enoch: his merits, his perfection. This is not explicit in ch. iv, but might have been understood. Enoch is worth as much as the whole generation.

I have taken him for a tribute (or: **he is my reward, remuneration**; *YR.*). There is a covert allusion here to the destruction of the rest of the generation, hence to the Flood: *Enoch is the only one preserved from the ruin of the first generation, God's only remuneration for all his labour*. Also in the tradition represented by chh. v, vi, Enoch was connected with the Flood (as is explicitly stated in the parallel ch. xlviii c 1, several times referred to). The original tradition seems to have been somewhat like this: Owing to the general downfall of the first generation, caused by the idolatry arising among men with Enosh and his followers—an idolatry inspired by the demons or fallen angels—Shekina was removed from earth, and on the removal of the Shekina followed the destruction of the entire race in the waters of the Flood. One righteous man, Enoch, was exempted from the general fate of his contemporaries: he was taken up to the heavens together with the Shekina.

The aspect in which Enoch's translation is seen here is his being the tribute from the first generation, God's remuneration—the Creation of the first generation had not been in vain. In ch. iv it is seen from the aspect of the function assigned to Enoch of being a witness before coming generations, in the world to come, to the sinfulness and corruption of the generation that was ultimately destroyed in the waters of the Flood.

CHAPTER VII[1]

Enoch raised upon the wings of the Shekina to the place of the Throne, the Merkaba and the angelic hosts

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

When the Holy One, blessed be He, took me away from the generation of the Flood, he lifted me on the wings of the wind of *Shekina* to the highest heaven and brought me into the great palaces of the *'Araboth Raqia'* on high, where are [2]the glorious Throne of *Shekina*[2], the *Merkaba*[3], the troops of anger, the armies of vehemence, the fiery *Shin'anim*[4], the [5]flaming *Kerubim*, and the burning *'Ophannim*, the flaming servants, the flashing *Chashmallim* and the lightening *Seraphim*[5]. And he placed me (there) to attend the Throne of Glory day after day.

---

1 *B* places this chapter at the end of ch. xiv. 2–2 *BCL*: 'the glory of Shekina' 3 *B*: 'the chariots of the mighty ones of anger' *L*: 'the chariots of the mighty ones' *C*: 'the great chariots of anger' 4 *C*: 'Accusers' 'Satans' 5–5 lit. 'the *Kerubim* of firebrands' and the *'Ophannim* of (burning) coal and the servants of flame and the *Chashmallim* of spark and the *Seraphim* of lightning'

Ch. vii. Another short version of the translation of Enoch, connecting it with the **generation of the Flood** but also containing traces of its relation to the removal or lifting up of Shekina ('on the wings of the wind of the Shekina'). **lifted me on the wings of the wind of Shekina.** The wings of Shekina, a common metaphorical expression, often used as denoting proselytism; cf. Abelson, *op. cit.* p. 90. Here it rather expresses the protection given to Enoch from the Godhead (against the fury of the angels?), *TB. Shabbat*, 88 b: "when Moses was to ascend on high...God spread over him of the splendour of His Shekina, that the angels might not be able to burn him". For 'wings of the wind' cf. chh. xxxiv. 1, xxxvii. 2. Cf. 2 *En.* iii. 1 (Enoch raised upon the wings of the angels, upon the clouds etc.). Acc. to *Mysteries of St John and the Holy Virgin*, 6 b, St John is raised "on the wing of the light of the Cherub". Cf. ch. vi. 1 (*BCL*). **where are the...Throne...the Merkaba, the troops of anger** etc., the most prominent of the glories contained in the highest of the heavens, the *'Araboth Raqia'*. Cf. *Mass. Hek.* v ("in the seventh Hall of *'Araboth Raqia'* are the Throne...the Chariots of the *Kerubim*...*Seraphim*, *'Ophannim*, *Chayyoth*, the *Chashmallim* of splendour and majesty, etc."). A parallel is ch. xlviii c 4, but notice the difference: there Enoch-Metatron is represented as appointed over and a minister of all the different classes of high angels, as well as of the Throne. Here he is represented as attendant of the Throne only (cf. however, x. 3). See ch. xv. 1.

the fiery Shin'anim. The name *Shin'anim* is deduced from vs. 18 of the mystical Ps. lxviii. The *Shin'anim* as a class of angels occurs frequently in enumerations of angelic orders.

the flaming servants. Cf. on ch. vi. 2.

the flashing Chashmallim. One of the ten classes of angels, in common with the *Shin'anim*. Cf. also ch. xlviii c and *Mass. Hek.* v, referred to above. The name is derived from the *Chasmal* of Ezek. i. 4. Cf. on ch. xxxiv. 1. The *Chashmallim* are in *Chag.* 13 b explained as "the angels (Chayyoth) who are sometimes silent

CHAPTER VIII

The gates (of the treasuries of heaven) opened to Metatron

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) Before He appointed me to attend the Throne of Glory, the Holy One, blessed be He, opened to me

[1]three hundred thousand gates of Understanding
three hundred thousand gates of Subtlety
three hundred thousand gates of Life

1–1 Following is the order of the attributes in the other readings:
B (10): wisdom . . . understanding . . . life . . . subtlety . . . grace and loving-kindness . . . love . . . Tora . . . maintenance . . . meekness . . . fear of sin
C (12): loving-kindness . . . understanding . . . life . . . subtlety . . . Shekina . . . power

(*chash*) and sometimes speak (*mallel*): they are silent when the Word emanates from the Holy One, blessed be He, they speak when He has ceased speaking."

to attend the Throne of Glory day after day. This is a traditional function of Metatron, *the Prince of the Presence*. Cf. ch. xlviii C 4. *Hek. R.* xi: "when the angel of the Presence enters to exalt and magnify the Throne of Glory and to prepare the seat for the Mighty One in Jacob". *Hek. Zot.* (*Bodl.* MICH. 9 fol. 67 b): "Metatron is the president of the Divine Thrones of Glory (of Dan. vii. 9)". But Metatron has also a Throne of his own: chh. x. 1–3, xvi. 1, 2, xlviii C 8.

Ch. viii. (1) **The Holy One, blessed be He, opened to me three hundred thousand gates of Understanding** etc. The gates are the gates of the treasuries of the heavens ('Araboth). Metatron is appointed over the stores of 'Araboth acc. to ch. x. 6, xlviii C 3. The treasuries are the treasuries of wisdom, understanding etc. i.e. the attributes by which the world is sustained. The abstract qualities here enumerated are to a large extent identical with those named as the agencies by which God created the world in, e.g. *TB. Chag.* 12 a ("wisdom, understanding, knowledge, strength, might etc."), *Ab. R. Nathan*, xxvii, xliii. Cf. ch. xli. 3: "wisdom, understanding, knowledge etc. by which the world is sustained"; and *Alph. R. 'Aqiba*, *BH.* iii. 20: "God supplies the world day by day with gifts, without which the world could not subsist for a single day: spirit and soul, knowledge and wisdom and subtlety, counsel and might, and the different senses". The idea is, that the abstract qualities on which the world is founded and by which it is sustained emanate from God. Yet we are here in no way nearer the conception of the '*Ten Sefirot*' than in the passages cited from *TB. Chag.* 12 a etc. For wisdom and understanding treasured in heaven cf. 4 *Ez.* v. 9, "then shall intelligence hide itself and wisdom withdraw to its chamber", where the essential idea of the present representation is already extant: wisdom and intelligence as at work in the world have their home in 'chambers' (i.e. in heaven) from where they have emanated and whither they return. Cf. also ch. xlviii D 2, and for the 'opening of the gates of the treasures' *Alph. R. 'Aqiba*, letter *Aleph*: "5000 gates of *wisdom* were opened to Moses on Sinai corresponding to the five books of the Law, and 8000 gates of *understanding*, corresponding to the eight prophets and 11,000 gates of KNOWLEDGE corresponding to the eleven writings". **three hundred thousand gates of Life.** The 'treasuries of life' in heaven are frequently referred to. Cf. e.g. *Chag.* 12 b: "in 'Araboth Raqia' are . . . the treasuries of life . . ."; ch. x. 6 here.

three hundred thousand gates of 'grace and loving-kindness'
three hundred thousand gates of love
three hundred thousand gates of Tora
three hundred thousand gates of meekness
three hundred thousand gates of maintenance
three hundred thousand gates of mercy
three hundred thousand gates of fear of heaven[1].

(2) In that hour the Holy One, blessed be He, added in me wisdom unto wisdom, understanding unto understanding, subtlety unto subtlety, knowledge unto knowledge, mercy unto mercy, instruction unto instruction, love unto love, loving-kindness unto loving-kindness,

---

and might... grace and loving-kindness... love... instruction (Tora)... ,maintenance... fear of sin... meekness
E (12): wisdom... understanding... subtlety... life... peace... Shekina... power and might... strength... grace and loving-kindness... love... meekness... fear of sin
YR. i. 54 b (12): wisdom... understanding... life... subtlety... Shekina... power and might... grace and loving-kindness... love... Tora... maintenance... meekness... fear of sin
L (12): wisdom... understanding... life... subtlety... Shekina... might... grace and loving-kindness... love... Tora... maintenance... meekness... fear of sin
D (15): wisdom... understanding... life... subtlety... peace... Shekina... power and might... strength... grace and loving-kindness... love... Tora... maintenance... mercy... meekness... fear of heaven

three hundred thousand gates of Tora. Cf. *Alph. R. 'Aqiba, BH.* iii. 43, 44: "The Holy One, blessed be He, appointed Moses over all Israel, and over all the treasuries of Tora, and over all treasuries of wisdom, and over all treasuries of understanding". It is interesting to note, that acc. to this conception there is a special treasury of *Tora* (= the Celestial Tora?) besides the treasuries of wisdom and of understanding. Acc. to another conception the Tora is itself formed of the elements of wisdom and understanding, the 'secrets of the treasuries'; cf. on ch. xlviii D 2, 3.

gates of maintenance (*Parnasa*). Even the maintenance and sustenance of the needs of the world has its source in heaven. Cf. *Alph. R. 'Aqiba*, letter *Zain*: "*Zain*, that is the Name of the Holy One, blessed be He, for he feeds and maintains (*mepharnes*) all his creatures, day after day, as it is said (Ps. civ. 28): 'thou openest thine hand, they are filled with good'". From the 'maintenance' *Parnasa*, stored in heaven, the seventy princes of kingdoms take and "throw down to the nations of the world their maintenance" acc. to the *Lesser YR.*, *sub voce Nedibim* et freq. "Metatron distributes *Parnasa* among all the companies of angels" (*YR.* i. 56, quoting *Pardes*).

The opening the treasuries or gates to Metatron presumably connotates not only the bestowal upon him of their contents (as in vs. 2) but also that they are put in his charge and to his distribution. As Prince over the Princes he has to distribute their contents among the angels, and perhaps also as functional Prince of the World to the earth and nations.

added in me wisdom unto wisdom etc. The attributes here enumerated are on the whole identical with those of vs. 1. Hence the idea probably is that the contents of the opened treasuries were conferred upon Metatron. more than all the children of heaven. The unique position of Metatron is here emphasized.

goodness unto goodness, meekness unto meekness, power unto power, strength unto strength, might unto might, brilliance unto brilliance, beauty unto beauty, splendour unto splendour, [2] and I was honoured and adorned with all these good and praiseworthy things more than all the children of heaven.

CHAPTER IX

Enoch receives blessings from the Most High and is adorned with angelic attributes

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) After all these things the Holy One, blessed be He, put His hand upon me and blessed me with 5360[1] blessings. (2) And I was raised[2] and enlarged to the size of the length and width of the world. (3) And He caused 72 wings to grow on me, 36 on each side. And

---

2 *C* adds: 'and honour unto all honour, majesty unto all majesty, glory unto all glory and greatness unto all greatness'

Ch. ix. 1 so *BCL*. *A*: 'one thousand, 305 thousands' *DE*: 'one thousand, 365 thousand' 2 *BC*: 'elated'

Ch. ix. The subject of the present chapter is the metamorphosis through which Enoch was made into a high angel. This metamorphosis is viewed from another aspect in ch. xv. Here the different angelic attributes conferred on Metatron are: immense height of stature, wings, eyes covering the whole of his body, and light.

(1) **blessed me with 5360 blessings.** This connects the present chapter with its antecedent: the blessings are presumably conceived of as contained in the heavenly treasuries, opened to Enoch and the contents of which are bestowed upon him. The treasures of blessing(s) are mentioned as contained in the 'Araboth, e.g. *TB. Chag.* 12 b. The number 5360 is intended to reflect the number 365.

(2) **I was raised to the size of the length...of the world.** The immense size of the high angels is a constantly reiterated theme. Cf. ch. xxi. 1: "each of the Chayyoth is as the space of the world" (cf. *Chag.* 13 a), chh. xxii. 3, xxv. 4, xxvi. 4. The idea prevails: the greater an angel is (in rank) the larger his size. Cf. the versions of the *Rev. of Moses* (*Ma'yan Chokma*, *BH.* i. 58, etc., *YR.* ii. 66 b–67 b, *Zohar*, ii. 58 a): "*Hadarniel* is greater than *Qemuel* by 60 myriads of parasangs, *Sandalfon* is higher of stature than *Hadarniel* by 500 years' journeying distance". Thus, in the other Enoch-Metatron piece of the present book, ch. xlviii c 5, the size of Metatron is seen from this comparative aspect: "I made him higher of stature than all. The height of his stature surpasses all others by ten thousand parasangs". The similar tradition preserved in *Zohar*, e.g. i. 21 a: "Metatron is glorified more than the highest angels (the *Chayyoth*) and higher than these by 500 parasangs".

(3) **72 wings.** The number seventy-two is frequently used in the present book. It generally seems to imply reference to the rule of the world: the seventy-two princes of kingdoms, cf. note on ch. xvii. 8. Metatron is in the present section the ruler of the seventy-two princes of kingdoms: chh. x. 3, xiv. 1, xvi. 1 and 2. It is possible that the seventy-two wings here—extending over the whole world

each wing[3]was as the whole world[3]. (4) And He fixed on me 365 eyes: each eye was as the great luminary. (5) And He left no kind of splendour, brilliance, radiance, beauty [4]in (of) all the lights of the universe[4] that He did not fix on me.

3–3 so *BCDEL*. *A*: 'filled the world' 4–4 so *BCL*. *A*: 'praise, lights of the universe'

—symbolize Metatron's rulership over these. **36 on each side** may be compared with ch. xvi. 1: 'the princes of kingdoms were standing...on my right hand and on my left'.

(4) **365 eyes.** For the number 365 (= the number of days of the solar year) as mystical number cf. chh. v. 4, xxi. 3 ('the size of each wing of the Chayyoth as 365 wings'), xxxiii. 4 ('the breadth of each of the fiery rivers is 365 thousand parasangs'). The body of an angel-prince covered with eyes (round about) is a regular feature of the descriptions of angels: cf. chh. xxii. 8 ('his body is full of eyes', of Kerubiel), xxv. 2, where the number of eyes assigned to the angel-prince in question (*'Ophanniel*) is devised on the basis of calendary calculations ('8466 eyes corresponding to the number of hours of a year'), xxvi. 6. Cf. notes *ad loca*. **each eye was as the great luminary.** An identical statement about the eyes of Seraphiel, ch. xxvi. 6.

(5) **fixed on me all kinds of splendour, brilliance** etc. **of the lights (luminaries) of the world.** Cf. in the angelological descriptions: chh. xxii. 4, xxv. 6, xxvi. 2, 4. Cf. also *Mass. Hek.* iv: "On every door in the Hall(s) of 'Araboth there are fixed 365 thousand myriads of different kinds of lights like unto the great luminary".

The repeated references by comparisons to the 'world' in the present chapter, vss. 2, 3, 5, and the possible allusion to the seventy-two princes of kingdoms or to the rule of the world in vs. 3 (cf. above) might conceivably be traces, if not intentional symbolical expressions, of Metatron's function as the Prince of the World. Vs. 2, 'I was raised to the size of the world', might also be a remnant of Metatron's connection with the speculations on the Primordial Man, the *'Adam Qadmon*. Acc. to *Chag*. 12 a the first Adam reached from one end of the world to the other. This connection, which like the identification of Metatron with the Prince of the World (existing from the Days of Creation), was perhaps suspended in consequence of Metatron's identification with Enoch, reappears in later cabbalistic literature: the statement that Enoch-Metatron is the *Nĕshāmā* of the first Adam, who left him before the sin of Adam (just as the universal size of the first Adam is represented as diminished through Adam's sin: *TB. Chag*. 12 a) is frequent. The difficulties arising from Metatron's identification with Enoch were now overcome through the new conceptions brought in with the doctrine of metempsychosis and related speculations.

CHAPTER X

God places Metatron on a throne at the door of the seventh Hall and announces through the Herald, that Metatron henceforth is God's representative and ruler over all the princes of kingdoms and all the children of heaven, save the eight high princes called YHWH by the name of their King

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) All these things the Holy One, blessed be He, made for me: [1]He made me[1] a Throne, similar to the [2] Throne of Glory. And He spread over me [3]a curtain of splendour and brilliant appearance, of

1–1 so ins. *DE*. 2 *C* ins. 'make of the' 3–3 *BCL* om.

Ch. x. This chapter presents Metatron as adorned with special attributes, distinguishing him from the other angels: a throne and a curtain, both reflections of the Throne and Curtain of the Godhead. He is furthermore explicitly pronounced a ruler over the princes of kingdoms and the children of heaven, a rulership defined as a vice-regency for the Holy One. The chapter really forms an explanation of the names 'Metatron' and 'Prince of the Presence'.

(1) **He made me a Throne.** This is *in itself* no feature confined to the descriptions of Metatron. Instances are frequent of thrones assigned to angels or meritorious dead. 1 *En.* cviii. 12 ("I will bring forth in shining light [cf. here] those who have loved My holy name, and I will seat each one on the throne of his honour"). Cf. CHARLES, *ad locum*, Rev. iv. 4. In the 'Apocalyptic Fragment' preserved e.g. in *BH.* v. 167–169 David has a "Throne of fire" erected for him over against the Throne of His Creator. Acc. to *Gedullah Moshe* Moses sees in the seventh heaven "70 thrones fixed, of precious stones, pearls, gold etc.... there are thrones for the scholars of the Law, for the *chassids*, the just etc. of different splendour acc. to merit of the occupants". And acc. to *Alph. R. 'Aqiba*, *BH.* iii. 34, the righteous in the world to come will each be seated before the Glory of the Holy One, on a throne of gold "like a king". For thrones assigned to angels cf. *Mass. Hek.* vii, acc. to which seven angels as court-officers are sitting upon seven thrones before the Curtain. Cf. Rev. xx. 4 ("I saw thrones, and they sat upon them", acc. to Bousset, *Comm. ad loc.* probably Christ and the angels as 'Gerichtsbeisassen'). The view predominant in Rabbinic seems to be that 'there is no sitting in heaven': *TB. Chag.* 15 a. Assigning a seat or a throne to any angel-prince or to any one beside the Holy One, might endanger the recognition of the absolute sovereignty and unity of the Godhead. Cf. ch. xvi. Acc. to the passage *Chag.* 15 a, just referred to, the privilege of 'sitting' was accorded to Metatron in his character as 'scribe': he was allowed "to sit and write down the merits of Israel". *Here, no doubt, the assigning a Throne to Metatron is meant to denote his unique position: his character of God's representative or vice-regent.* This is borne out by vss. 3 and 4 and also by what immediately follows: the Throne is similar to, *mē'ēn*, that is 'the counterpart of', **the Throne of Glory.** The character of Metatron's throne as an image of or counterpart of God's Throne is particularly emphasized by the additional feature: Metatron receives **a curtain similar to the Curtain of the Throne of Glory.** For the conception of the Curtain cf. note on ch. xiv. 1.

beauty, grace[4] and mercy, similar to[3] the curtain of the Throne of Glory; and on it were fixed all [5]kinds of lights in the universe[5].

(2) And He placed it at the door of the Seventh Hall and seated me on it.

(3) And the herald went forth [6] into every heaven, saying: [7]This is[7] Metatron, [8]my servant[8]. I have made him into a prince and a ruler over all the princes of my kingdoms [9] and over all the children

---

4 *DE* om. 5–5 *C*: 'splendour and brilliance from all lights' cf. ch. ix. 4. 6 *ABD* ins. 'concerning me' 7–7 so *C*. 8–8 *C* om. 9 *L* ins. the gloss: 'the angels'

The Curtain regularly represents the recording of the Divine decrees with regard to the world, the secrets of the world's creation and sustenance, etc., in short the innermost Divine Secrets; cf. note referred to.

(2) **He placed it at the door of the Seventh Hall and seated me on it.** This is an often-repeated statement. It is in ch. xlviii C 8 made to denote his function as judge and ruler over the princes and the children of heaven, as even here, acc. to verses following. In *Rev. Moses* (*YR.* ii. 66 b, *Siuni*, 93 c d, Gaster, *RAS's Journal*, 1893) it is said: "Metatron, Prince of the Presence, *stands* before the door of the Hall of the Holy One, blessed be He, and he *sits* and judges all the hosts on high like a judge standing before the King". The contradiction between the two statements 'sits' and 'stands' in this passage is probably due to the influence of the tradition mentioned above, that there is no sitting in heaven, responsible also for the account of Metatron being divested of his privilege of *yeshiba* in *Chag.* 15 a and ch. xvi here. On his throne at the door of the seventh Hall Metatron faces all the hosts of the heavens, over which he has jurisdiction.

(3) **the herald went forth into every heaven.** The conception of the heavenly herald announcing important decrees of the Most High in the heavens is attested also in *Hek. R.* vi (*BH.* iii. 88, as ch. iv): "the herald went forth from the '*Araboth Raqia*' etc." and in *Rev. Mos.*, *Yalquṭ Re'ubeni*, ii. 66 b: "*Gallisur* stands behind the Curtain and gets knowledge of the decrees of the Holy One and heralds it... and the herald commits it to Elijah and Elijah stands as herald on the mount Horeb". **This is Metatron, my servant.** HERE THEN IS THE POINT—in the course of the exposition of the present chapter—WHERE ENOCH IS PROCLAIMED AS METATRON. It is significant that THIS PROCLAMATION IS MADE TO COINCIDE WITH HIS BEING SET UP ON A THRONE—as a ruler over the princes and angels. See Introduction, section 12 (5). **my servant**, i.e. '*Ebed*. '*Ebed* or God's Servant is an old-established name of Metatron. Cf. chh. xlviii C 1, xlviii D 1 (no. 17) and note. It seems to have been especially associated with the Prince of the Presence conception. Cf. *Hek. R.* xiii, *BH.* iii. 93: "*Surya*, '*Ebed*, the Prince of the Presence" (*Surya* is a common equivalent of Metatron as the Prince of the Presence, cf. no. 84, ch. xlviii. 1). In *Hek. Zot.* (*Bodl.* MICH. fol. 70a) the attribute 'my servant' is applied to Metatron as God's representative or vice-regent: "when I (the Holy One) leave the Throne of Glory to go down among the children of men". In *Hek. R. BH.* iii. 104, Metatron is called "'*Ebed-YHWH*, long-suffering and of great mercy". It is probable that the "'*Ebed*' is derived from the picture of God's servant in Is. xlix. 1, etc.

I have made him into a prince and a ruler over all the princes of my kingdoms (= my princes of kingdoms). Here, as in ch. xvi. 1, 2, Metatron is explicitly stated to have special authority over the princes of kingdoms. This is a feature in the Prince of the World tradition: ch. xxx. 2. In the shorter Enoch-Metatron piece, ch. xlviii C, vs. 9, Metatron's character of ruler over the princes of kingdoms and thereby as functional Prince of the World is better preserved than here: he is there depicted as ruler over the nations of the world 'who smites kings

of heaven, *except the eight great princes, the honoured and revered ones who are called* [10]*YHWH, by the name of their King*[10]. (4) And every angel [11]and every prince[11] who has a word to speak [12]in my presence (before me)[12] shall go into his presence (before him) and shall speak to him (instead). (5) [13]And every command that he utters to you[13] in my name do ye observe and fulfil. For the Prince of Wisdom and the Prince of Understanding [14]have I committed to him[14] to instruct him in the wisdom of heavenly things and of earthly

10–10 so with *BCDL*(*E*). *A*: 'by the name of H their King' *E*: 'H by the name of the World' (corrupt for: '*H*, by the name of the King of the World'?) 11–11 *D* om. 12–12 *BCL* om. 13–13 lit. 'every word that he shall speak to you' 14–14 so acc. to *BCL*. *BL* lit. 'I have committed him (sing. = the Prince of Wisdom and of Understanding)' *C*: 'I have committed them (plur.)' *A*: 'are ministers to him'

and sets up kings'. Here his rulership is viewed mainly or exclusively from its celestial aspect, he is the ruler over the princes of kingdoms as inhabitants of the heavens, in common with all the children of heaven. **Except the eight great princes...who are called YHWH by the name of their king.** 'Called by the name YHWH' (cf. on chh. iii. 2, xxix. 1) probably means that these angels have the *Tetragrammaton* as part of their names, as '*Anaphiel H* of ch. vi. 1, the higher ones of the angels enumerated ch. xviii, and the Merkaba princes chh. xix, xx, xxii, xxv, xxvi, xxvii. Which these angels are who are exempt from the jurisdiction of Metatron is not stated here. One might from ch. vi. 1 conjecture that '*Anaphiel* was regarded as one of them. A parallel can be brought from *Hek. R.* xxii, *BH.* iii. 99. This parallel is indeed so close that it can with some degree of certainty be assumed to represent the same tradition as the present passage. The guardians of the seventh Hall are enumerated—"and each of them, his name is called by the name of the King of the World"—(in the enumeration this statement is shown to signify the form of names of which the Tetragrammaton forms the latter part: SSTIEL YHWH, N(ZURIEL YHWH, etc.). The greatest of them is '*Anaphiel H* (in whose charge the ring with the seal of heaven and earth is committed, cf. on vi. 1): "before him all on high kneel down, fall on their faces and pay homage to him when they see him. And those angels, standing before the Throne of Glory, who *do not prostrate themselves before the Prince of the Presence*, they prostrate themselves before '*Anaphiel YHWH*". 'Those angels' are evidently the angels in *Hek. R.* made into 'the guardians of the Seventh Hall'. The names of these angels are only seven in the enumeration, but acc. to the general scheme of *Hek. R.* (see chh. xv, xvii, etc.) the number of the guardians of each Hall is 'eight': likewise in *Mass. Hek.* iv ("there are eight guardians of the door of each of the seven Halls"). Hence also *Hek. R.* xxii might originally have had: "eight great princes, called H". This clause is most probably additional here, cf. Introduction, section 8 (u).

(4) **Every angel...who has a word to speak in my presence, shall go ...to him.** HERE THE EPITHET 'PRINCE OF THE PRESENCE' IS EXPLAINED. (5) **And every command that he utters to you in my name do ye observe and fulfil.** THIS IS CLEARLY A PROCLAMATION OF METATRON AS GOD'S VICE-REGENT. Ex. xxiii. 21 may have been suggestive (Ex. xxiii. 20–22 are traditionally referred to the Prince of the Presence): "Beware of him and provoke him not: *obey his voice*". Here Metatron's jurisdiction extends only over the angels, ctr. ch. xlviii c 9. But his connection with the affairs of the 'world' is implied by the following, for **the Prince of Wisdom and the Prince of Understanding have I committed to him to instruct him in the wisdom of heavenly things and of earthly things.** 'The Prince of Wisdom and Prince of Understanding':

things, in the wisdom of this world and of the world to come. (6) Moreover, I have set him over all the treasuries of the palaces of *'Arabōth* and over all the stores [15]of life[15] that [16]I have[16] [17] in the high heavens.

CHAPTER XI

God reveals all mysteries and secrets to Metatron

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) [1]Henceforth the Holy One, blessed be He, revealed to me[1] all

---

15–15 *L* om. 16–16 *E*: 'are' 17 *B* ins. 'in my world'

Ch. xi. 1–1 *BCL*: 'the Holy One, blessed be He, revealed to me, the spring (well) of'

cf. ch. xlviii D 1 (no. 105) and 2 ('all the treasuries of wisdom are committed in his hand'). The functions of the Prince of Wisdom are then naturally merged into the conception of Metatron: Metatron is the Prince of Wisdom. Cf. on ch. xviii. 11, 16. Metatron instructed in the 'secrets' is the subject of the following chapter. There it is God himself who instructs him. Cf. in 2 *En.* xxxiii. 11, 12: "two angels Ariukh and Pariukh appointed by God as *guardians of the Enoch-literature*".

(6) **I have set him over all the treasuries of... 'Araboth.** Cf. ch. viii. Acc. to the present chapter Metatron's initiation in the wisdoms of heaven and earth and his disposal over the treasuries is a necessary condition for (and corollary of) his office as God's representative. **Stores of Life:** ch. viii. 1, 4 *Ez.* viii. 54, *Alph. R. 'Aqiba*, *BH.* iii. 26, 44.

Ch. xi. That METATRON IS IN POSSESSION OF ALL SECRETS AND MYSTERIES is an essential feature of the traditions concerning him. Cf. the other Enoch-Metatron piece of the present book: ch. xlviii C 7 (and 4). He is called the 'Knower of Secrets' *ib.* and *Hek. R.* ("wise in the secrets and Master of the mysteries"). The same is implied in chh. viii, x. 5. As a 'knower of secrets' he is also the 'revealer of secrets'. This is the eighty-eighth of the names in ch. xlviii D 1 and the sixty-seventh in the treatise *Names of Metatron*, *Bodl.* MICH. 256, foll. 29 a–44 a. He is the Prince of Wisdom and the Prince of Understanding: ch. xlviii D 1 (105), 2, 6. He reveals the 'secret' to Moses: *ib.* 7. He is the guide and revealer of secrets to R. Ishmael acc. to the frame of the present book, to R. Ishmael and R. 'Aqiba (*e. a.*) acc. to *Hek. R.* (in the form of '*Surya*'), *Hek. Zot.*, *Shi'ur Qoma*, the *Apocalyptic Fragment*, *BH.* v. 167–169, and in various scattered fragments (see Introduction). Also called 'guide of all treasuries', e.g. *BH.* ii. 117. Besides it needs hardly to be pointed out that the revelation of secrets to Enoch and Enoch as possessor of and revealer of heavenly secrets is a prominent trait of the 1 and 2 *En.* Cf. also CHARLES, 1 *En.* xlix. 3, 4.

(1) **Henceforth the Holy One... revealed to me.** Acc. to vs. 5 of the preceding chapter the angel(s) called the Prince of Wisdom and Prince of Understanding are the instructors of Enoch-Metatron. Here it is the Holy One himself who reveals the secrets to him. An important parallel to this is found in 2 *En.* xxiii, xxiv. In ch. xxiii the angel *Vretil* tells Enoch of 'all the works of heaven and earth, etc. etc.', in ch. xxiv again it is God himself who reveals to Enoch 'the secrets of Creation'. The reason of the change is there to be seen in the explicit statement that these latter secrets are not even revealed to the angels and could therefore be handed over to Enoch only by God himself. It is probable that a similar idea has been at work here. It is at least certain that Metatron was thought to receive more

the mysteries of Tora and all the secrets of wisdom [2]and all the depths of the Perfect Law[2]; [3]and all living beings' thoughts of heart and all the secrets of the universe[3] and all the secrets[4] of Creation were revealed unto me even as they are revealed unto [5]the Maker of Creation[5].

(2) And I watched intently[6] to behold [7]the secrets of the depth and the wonderful mystery[7].

[9]*ABL*:

Before a man did think [8] in secret, I saw[8a] (it) and before a man made a thing I beheld it. (3) And there was no thing on high nor in the depth of the world hidden from me. [10]

C:

Before a man did think, I knew what was in his thought. (3) And there was no thing above on high nor below in the deep hidden from me. [9]

2–2 so *BEL* (*L* om. 'Perfect') *A*: lacuna. *C* reads: 'all the secrets of understanding and all the depths of the mysteries of the Tora' 3–3 *BCL* om. 4 *BC*: 'orders' 5–5 *C*: 'the Creator of the work(s) of the Beginning' 6 lit. 'much' *BCL* om. *DE*: 'from that time onward' 7–7 perhaps to be emended with *C*: 'the deep secrets and the wonderful mysteries' 8 *B* ins. 'I knew, and before he did think' 8a *L*: 'I knew' and om. 'in secret' 9–9 *DE* corr. from 'before a man did think etc.' to the end of the chapter. 10 *B* adds: 'from the Creator of the World alone'

of the 'secrets' than the angels in general; cf. ch. viii. 2 end: 'I was honoured and adorned with all these...things more than all the children of heaven', referring *inter alia* to 'wisdom, understanding, knowledge'.

all the mysteries of Tora and all the secrets of wisdom and all the depths of the Perfect Law. The mysteries of the *Tora* is a technical term, denoting THE INNER ESSENCE OF WHICH THE TORA ITSELF IS AN EXPRESSION, FORM, PHENOMENON. They are not to be defined as the sum of mystical interpretations of the Tora: the mystical interpretation aims at finding these secrets by the study of the Tora, in which they are embodied (cf. e.g. *Baraita of R. Meir*, *Pirqe Ab.* vi: "Whosoever is busy in the Tora for its own sake...to him the mysteries of Tora are revealed"). They are in fact the 'mysteries of mysteries', the fundament not 'only' of the Tora but of the universe, of heaven and earth: cf. ch. xlviii D 8 and note *ad locum*. In the term are thus comprised also the following: **the secrets of Wisdom and the depths of the Perfect Law** and also **the Secrets of Creation.** See Introduction, section 14 (1). Cf. *Alph. R. 'Aqiba*, *BH.* iii. 43, 44, acc. to which God revealed to Moses (since Moses received the Tora on Sinai he was also thought to have received the 'Secrets' either directly from God or through Metatron; cf. ch. xlviii D 3, 7 seq.) 'the Tora...and opened to him the treasuries of Wisdom, which the Holy One...revealed to him, that he might see by His Wisdom all the orders of Creation....' **Perfect Law.** The expression is derived from Ps. xix. 8. Cf. *Alph. R. 'Aqiba*, *BH.* iii. 14: "But for the Perfect Law (*Torá Temimá*) the whole world would not subsist" and *vice versa*.

all living beings' thoughts of heart.... (2) **Before a man did think, I knew,** etc. (3) **...no thing...on high nor...in the deep hidden from me.** Metatron seems here to be invested with the attribute of omniscience proper only to 'the Maker of the World'. All past, present and future events are recorded with God (on the Curtain cf. on ch. xlv. 1). These were also shown to Moses acc. to the passage *Alph. R. 'Aqiba*, *BH.* iii. 44, referred to above.

CHAPTER XII

God clothes Metatron in a garment of glory, puts a royal crown on his head and calls him "the Lesser YHWH"

R. Ishmael said: Metatron, the Prince of the Presence, said to me:

(1) By reason of the love with which the Holy One, blessed be He, loved me more than all the children of heaven, He made me a garment of glory[1] on which were fixed[2] all kinds of [3] lights, and He clad me [4]in it[4]. (2) [5]And He made me a robe of honour on which were fixed all kinds of beauty, splendour, brilliance and majesty [6 5]. (3) And he made me a royal crown in which were fixed forty-nine costly stones

---

1 so *BCL*. lit. 'highness' *A* corr. 2 so *C*. *ABDEL* om. 3 *B* ins. 'beauty, splendour and majesty and' 4–4 supplied from *C*. 5–5 *DE* om. 6 *CL* add: 'and wrapped me (in it)'

Ch. xii. Continued description of Enoch's exaltation, ending with the climax: ENOCH-METATRON CALLED THE LESSER YHWH. A very close parallel to this chapter is found in 2 *En.* xxi. 5–11, xxii. 5. *Vide* Introduction, section 7 (*b*). (1) **The Holy One...made me a garment of glory.** Cf. 2 *En.* xxii. 8 (lvi. 2): God bids Michael clothe Enoch with 'the raiment of glory'. In early traditions the 'garment of glory' ('raiment of honour', etc.) represents the light-substance in which the inhabitants of the high heavens appear; the 'glory' is light, splendour, probably conceived of as a reflection, outflow of the Divine Glory, the Splendour of Shekina. The putting on 'the raiment of glory' is a necessary condition of entering the highest heavens, God's abode of light. Hence it is also a mark of the holy, celestial nature of its bearer. Cf. how acc. to *Asc. Is.* ix. 2–11 (vii. 25) Isaiah can only ascend to the highest heaven after having received the garment of glory. 'Garments of glory' are designed for the righteous and elect: 1 *En.* lxii. 15, 16. Similarly *Esdras* ii. 39 ("those which are departed from the shadow of the world and have received glorious garments of the Lord"), explained *ib.* iv. 45 ("they that have put off the mortal clothing and put on the immortal"), 1 *En.* cviii. 12 (*vide* CHARLES' notes *ad loca cit.*), 2 Cor. v. 3 seq., *Rev.* iii. 5, iv. 4, vi. 11, vii. 9, 13, 14, *Alph. R. 'Aqiba*, *BH.* iii. 28 and 34 (the righteous will be sitting on thrones before the Glory in royal garments and royal crowns).

The garment of glory and robe of honour is here assigned to Metatron as distinguished from the other angels: 'by reason of the love with which [He] loved me more than all the children of heaven'. The writer has Metatron's rulership, his vice-regency in view. THE GARMENT AND ROBE ASSIGNED TO HIM ARE TO BE UNDERSTOOD AS SYMBOLS OF HIS DERIVED KINGSHIP. This is apparent from the following context: Metatron crowned with a crown of kingship and especially by his pronouncement as the Lesser YHWH. Acc. to *Alpha Beta de Metatron* (*Add.* 15299, fol. 81 b) Metatron "is clad in eight garments, made out of the splendour of Shekina (*ib.* 81 a: when the righteous parts from this world the Prince of the Presence conducts him to the Garden of Eden and there he clothes him in eight garments from the splendour of Shekina)". THE GARMENT(S) OF GLORY ARE A DISTINCTION ASSIGNED ALSO TO MESSIAH acc. to *Pirqe Mashiach*, *BH.* iii. 73 ("God will clothe Messiah in splendour and majesty...and garments of glory").

(3) **And he made me a royal crown.** 'Crowns' often termed 'Crowns of Glory' are frequently, one might say regularly, ascribed to angel-princes. Cf. in

[7]like unto[7] the light of the globe of the sun. (4) For its splendour went forth [8]in the four quarters of the '*Araboth Raqia*', and in (through) the seven heavens, and in the four quarters of the world[8]. And [9]he put it[9] on my head.

(5) And [10]He called me[10] THE LESSER YHWH in the presence of all His[11] heavenly household; as it is written (Ex. xxiii. 21): "For my name is in him".

7–7 *B*: 'shining as' 8–8 *B*: 'from one end of the world to the other, and in the seven heavens and in the four quarters of the world' 9–9 lit. 'he wreathed it' *C*: 'they put that crown' 10–10 *BC*: 'they called me (by the name of)' 11 *BCL*: 'the'

the present book chh. xvi. 1, 2 (princes of kingdoms), xvii. 8 (item), xviii. 1–22 (all the angels and princes); in the angelological section, the Merkaba-angels and the princes set over them: chh. xxi. 4, xxii. 5, 11, xxv. 6, xxvi. 7, 8, further xxxix. 2, xl. 2, xlviii C 4. The Divine Names, ch. xlviii B 1. Cf. Rev. iv. 4. The righteous are to receive crowns in the world to come or in the after-life, e.g. 2 *Esdras* ii. 45. *Alph. R. 'Aqiba, BH.* iii. 34, and *ib.* 36, God is represented as crowning the letters on the Merkaba with a crown of kingship and a crown of glory. In the present book 'the crown of kingship' is the special emblem of Metatron and of the seventy-two princes of kingdoms (whose ruler he is): ch. xvii. 8 (cf. xvi. 1, 2); in ch. xviii all the angel-princes are depicted with 'crowns of glory' except the 'seventy-two princes of kingdoms' who have 'crowns of kingship'. They are the celestial rulers over the nations of the world. The royal crown here is apparently meant to distinguish Metatron as representative ruler. The following chapter makes it clear that METATRON'S CROWN WAS CONCEIVED OF AS A COUNTERPART OF 'KÉTHER NŌRĀ' OF THE HOLY ONE AS KING OF THE WORLD (cf. ch. xxix. 1). its splendour went forth etc. Cf. ch. xxv. 6.

(5) And He called me the Lesser YHWH... "For my name is in him." The tradition that Metatron bears the name of his Master is attested in *TB. Sanh.* 38 b, with the same scriptural support as here, viz. Ex. xxiii. 21. The passage is frequently referred to Metatron. The reference has been interpreted from the equal numerical value of Metatron and *Shaddai* (the name of God Almighty). *The original meaning was, however, as here*, that METATRON ACTUALLY WAS CALLED BY THE DIVINE NAME OR NAMES. Such seems to be the import even of *TB. Sanh.* 38 b, since there Ex. xxiv. 1 is referred to Metatron: "And He said unto Moses, Come up unto YHWH"; 'Come up unto YHWH' is to be understood: 'Come up unto Metatron'. A very important parallel is found in *Apocalypse of Abraham* (ed. BOX), ch. 10: "I am called *Jaoel* by Him who moveth that which existeth with me on the seventh expanse upon the firmament, a power in virtue of the *ineffable Name that is dwelling in me*". *Jaoel* is made up of the Divine Names, and therefore 'God's Name is *in Him*'. For Metatron called 'the Lesser YHWH' cf. *BH.* ii. 61, 114, 117, and also 3 *En.* xlviii C 7, xlviii D 1 (no. 102: 'the Lesser YHWH, after the name of his Master, "for my name is in him (Ex. xxiii. 21)"'; *ib.* no. 14, YHWH is included as one of the names of Metatron). *Sepher ha-Qoma* (*'Inyānē Merkaba*), *Bodl.* OPP. 467, fol. 61 b (where the variant reading, however, differs): "The Explicit Name, which is Metatron, the Youth" (var. "the explicit name which Metatron announces"). In the commentary on *Sepher ha-Qoma* (*Bodl.* OPP. 658, fol. 101 a): "for Metatron's name is YHWH the Lesser". *Add.* 27142 quotes from *Hekaloth* (*et al.*): "And he (Metatron) is the crown of the attributes of the Holy One, and his name is as the name of His Master: THE LESSER YHWH". *Add.* 15299, fol. 134 a (*Widdūy Yaphe*): "all the princes that are standing beneath the Lesser YHWH". Cf. *Zohar*, i. 21 a. The ascribing to Metatron of the name *YHWH*

CHAPTER XIII

God writes with a flaming style on Metatron's crown the cosmic letters by which heaven and earth were created

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me:

(1) Because of the [1]great love and[1] mercy with which the Holy One, blessed be He, loved [2]and cherished[2] me more than all the children of heaven, He wrote with his finger with a flaming style upon the crown on my head the letters by which were created [3]heaven and earth, the seas and rivers[3], [4]the mountains and hills,[4] the planets and constellations [5], the lightnings, winds, earthquakes [6]and voices (thunders)[6], the snow and hail, the storm-wind and the

---

C OM. CHH. XIII AND XIV. 1–1 so with *BDEL*. *A*: 'love of the Holy One, blessed be He, and the' 2–2 *L* om. 3–3 ins. with *BDEL*. *A* om. 4–4 *BL* om. 5 *B* ins. 'the sun and the moon' 6–6 *L* om.

ha-QATAN is very near to ascribing to him an intermediary Function of Deity. But it here denotes his function of being God's representative. As His representative the Most High has conferred upon him part of His essence which is in His name. Cf. how acc. to later traditions Metatron is regarded as part of the Shekina, the body of *Shekina*, "the *Shekina* is called by his name Metatron" (*YR.* i. 57 a). Further on the significance of the name 'the Lesser YHWH' see Introduction, section 8. (*Add.* 27199, fol. 114 a: חקוק בלבו שם הגדול כי שמי בקרבו speaking of Metatron.) *The expression 'the little Iao' is found in Pistis Sophia (ed. Horner), page 6* (12b) (ed. Schmidt, pp. 7, 8). *Cf.* Introduction, 8 (p) and 11 H 2 (a).

Ch. xiii. (Cf. the parallel chapter xli.) ON THE CROWN WITH WHICH THE HOLY ONE CROWNED METATRON ACC. TO THE PRECEDING CHAPTER VS. 3, HE WRITES THE MYSTICAL LETTERS "BY WHICH HEAVEN AND EARTH ETC. WERE CREATED". This is indicated as a distinction assigned to Metatron over 'all the children of heaven' (cf. ch. xii. 1). The idea is presumably to denote that Metatron's crown is the counterpart of the Crown of the Most High, just as Metatron's throne and curtain (ch. x. 1) are the counterparts of the Divine Throne and Curtain resp. Acc. to *Alph. R. 'Aqiba*, *BH.* iii. 13 and iii. 50, the "22 letters by which the whole Torah was given to the Tribes of Israel...are engraved with a flaming style on the Fearful Crown (cf. ch. xxix. 1)". And the latter passage continues: "and when the Holy One, blessed be He, desired to create the world, they all went down and stood before Him". *Mass. Hek.* vii: "the crown with the Explicit Name is on His (fore)head".

(1) **the letters by which were created heaven and earth.** Which are these letters? In three different ways the conception of 'Creation by letters' is expressed: (1) the world was created by the letter *Beth*, being the first one of the letters of the Tora (*Bĕrēshīth*): *Gen. R.* i. 14, *TJ. Chag.* 77 c, *Alph. R. 'Aqiba*, *BH.* iii. 5: for on the Tora the Creation was based; (2) the *letters of the Divine Name* are the constituents of the world (*Zohar*, ii. 76 a b), especially the letters of the *YHWH* and *'EHYE*, viz. י, ו, ה, א. But also in particular the letters *Yod* and *He* (common to both these names and found in the name *YAH*). The biblical passage Is. xxvi. 4

tempest; the letters by which were created all [7]the needs of the world [8]and all[8][7] the orders of Creation.

(2) And every single letter [9]sent forth[9] [10]time after time as it were[10] [11]lightnings, [12]time after time as it were[12] torches, [12]time after time as it were[12] flames of fire, [12]time after time[12][11] (rays) like [as] the rising of the sun and the moon and the planets.

7–7 *L* om. 8–8 so with *BDE*. *A*: 'upon all' 9–9 *L*: 'flew off' 10–10 *BDE*: 'figures like unto' or 'figures of aspects as' 11–11 *DE* om. 12–12 *B* as in 10–10.

(cf. ch. xlii. 4) is used as support, interpreted thus: "By *Yōd Hē* He created the worlds". The 'worlds': "the world to come with *Yōd*, this world by *He*" or *vice versa* (*YR.* i. 8 b). From the word *behibbare'ām*, read *bĕ Hē bĕrā'ām* (by He did He create them), in Gen. ii. 4, support is brought for the statement: 'by *He* heaven and earth were created'. The first word of the Tora (*Bĕrēshīth*, read *Bārā Sheth* (He created (by) six) together with the passage Is. xxvi. 4 already mentioned (interpreted: By *YH YHWH* he created the worlds) are used as support for the creation of heaven and earth and the world by the six letters: ה, ו, ה, י, ה, י (*Ma'ase Bereshith, S. Raziel, Or.* 6577 foll. (19 b, 20 a b). Cf. for further references: *TB. Men.* 29 b, *TJ. Chag.* 77, *Gen. R.* xii. 2, 9, *Mass. Hek.* vii, *Alph. R. 'Aqiba*, *BH.* iii. 23, 24, 53, 55, 56, *YR.* i. 4 b, 8 b. (3) The world was created by the twenty-two letters (which of course are also regarded as constituting the Divine Name). *Pirqe R. Ishm.* (*Bodl.* MICH. 175, foll. 20 a–26 a, ch. xxi cont.) the statement to this effect is based likewise upon Is. xxvi. 4. The creation of everything in heaven and on earth by means of the twenty-two letters is notedly the fundamental doctrine of the *S. Yeşira*: "By means of the 22 letters, by giving them a form and a shape, by mixing them and combining them in different ways, God made the soul of all that which has been created and of all that which will be" (ii. 2, cited by Abelson in *Jewish Mysticism*, p. 104). Cf. *ib.* p. 100 from *Ber.* 55 a: "Bezalel knew how to join together the letters by means of which the heavens and earth were created"). Cf. also the "Sa'adya" commentary on *S. Yeşira*, ii. 2. As no special letters are named here and no reference is made to the 'name', also because the wording suggests a plurality, THE 'LETTERS' ARE PRESUMABLY IN THE PRESENT CHAPTER TO BE UNDERSTOOD AS THE 22 LETTERS. In ch. xlviii D 5 the conferment upon Metatron of the twenty-two letters is explicitly stated.

(2) **And every single letter sent forth** etc. Cf. ch. xxxix. 1 and ch. xlviii B 1, from which it appears as if the reading of *L* might probably be original: 'flew off'. Cf. notes *ad loca*. On 'the mystical letters' *vide* Introduction, section 14 (1).

The idea of creation by letters (of the Name) is to be traced back in the Enoch literature to 1 *En.* lxix. 14–25: "the hidden *Name* (enunciated) in the oath...and these are the secrets of this oath:...through it the earth was founded...the sea was created...the depths made fast...the sun and moon complete their course" (Charles' ed.).

CHAPTER XIV

All the highest princes, the elementary angels and the planetary and sideric angels fear and tremble at the sight of Metatron crowned

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the Holy One, blessed be He, put this crown on my head, (then) trembled before me all the Princes of Kingdoms who are in the height [1]of '*Araboth Raqia*' and all the hosts of every heaven[1]; and even [2]the princes (of) the *'Elim*, the princes (of) the *'Er'ellim* and the princes (of) the *Ṭafṣarim*[2], who are greater than all the

---

1–1 *L* om. 2–2 so with *BL*. *A*: 'the princes of the *'Er'elim* and the princes of the *'Elim Ṭafṣarim* and the princes of the *'Er'ellim*' *DE*: 'the princes *'Elim* and the princes *'Ṭafṣarim*'

Ch. xiv. In the form of a narrative of how different princes and angels trembled before Metatron, when they saw him crowned by the Most High, the PRESENT CHAPTER GIVES AN EXPOSITION OF THE VARIOUS ANGELIC POWERS UNDER METATRON'S AUTHORITY. These comprise mainly: (1) the princes of kingdoms, including Sammael ('who is greater than all of them'); (2) the princes (of) the *'Elim*, *'Er'ellim and Ṭafṣarim*; (3) the so-called 'rulers of the world', i.e. (*a*) the angels appointed over the elementary powers of the world, fire, ice, wind, lightning, thunder, snow, rain, (*b*) the angels appointed over the heavenly bodies, including the angels of 'the day' and 'the night'. It will be noticed that these angels and angelic functions fall within the traditional dominion of the 'Prince of the World': METATRON IS HERE (cf. on chh. ix. 5, x. 3) DENOTED AS VIRTUAL PRINCE OF THE WORLD, HAVING AUTHORITY OVER THE 72 PRINCES OF KINGDOMS (cf. ch. xxx) AND OVER THE 'RULERS OF THE WORLD'.

(1) **all the Princes of Kingdoms.** Metatron is particularly depicted as the ruler over the princes of kingdoms; cf. chh. x. 3, xvi. 1, 2, xlviii c 9, and on iii. 2. For the conception of the princes of kingdoms—the representatives of the nations of the world—see on ch. xvii. 8 and cf. chh. xviii. 2, xxx. 2. **who are in the height of 'Araboth Raqia'**, the highest of the heavens. The princes of kingdoms are usually represented as having their place in the highest of the heavens, near the Throne of God. They form the Celestial *Beth Din*, the Divine Council (ch. xxx). See on ch. xvii. 8 (in Raqia') and xviii. 2 (in the 'Araboth Raqia', but in rank under the guardians of the Halls of Araboth).

'Elim, the princes of the 'Elim. A class of angels mentioned also chh. xv B 1 and xix. 6 (in the reading of *B*). The name is derived from Ex. xv. 11 and Ezek. xxxii. 21. *Mekilta* on the former passage explains *'Elim*' as "those who minister before the Holy One in the high heavens", thus denoting them as angels. The *'Er'ellim* and *'Ṭafṣarim*, also in ch. xxxiii. 7. The 'Er'ellim, denoting angels (in general?) in *Ket.* 104 a and *Yer. Kil.* 32 a, are derived from Is. xxxiii. 7. They are one of the 'ten classes of angels' (under the rulership of Mikael, *Mass. 'Aṣiluth*, *Zohar*, Ex. xliii; *Maimon*, *Y. Ch. Y. T.*), also mentioned as one of the first classes of angels in *YR.* i. 13 a (from *Midrash Kōnēn*) and i. 31 a (from *'Ōr ha-Chayyim*). The *Tafṣarim* (Jer. li. 27, Nah. iii. 17) occur here and in ch. xxxix. 2 only. **For the hosts of every heaven** (*om. by L*) cf. xvii. 2.

ministering angels who minister before the Throne of Glory, [4]shook, feared and trembled before me [3]when they beheld me[3 4].

(2) Even Sammael [5], the Prince of the Accusers, who is greater than all the princes of kingdoms on high, feared and trembled before me.

(3) And even the angel[6] of fire, and the angel[6] of hail, and the angel[6] of the wind, [7]and the angel of the lightning,[7] and the angel of anger, [8]and the angel of the thunder[8], and the angel of the snow, and the angel of [9] the rain; and the angel of the day, and the angel of the night, [10]and the angel of the sun and the angel of the moon[10] and the angel of the planets and the angel of the constellations [11]who rule the world under their hands, feared [12]and trembled and were affrighted before me, when they beheld me[12].

[13](4) These are the names of the rulers of the world: *Gabriel*, the

---

3–3 *E* om. 4–4 *L* om. 5 *DE* ins. 'the Evil One' 6 *BL*: 'angels' 7–7 *B* om. 8–8 *D*: 'the angel of the storm-wind, the angel of the earthquake' *B*: 'the angel of the earthquake and the angel of commotion and the angel of hail' *L*: 'and the angels of the earthquake and the thunder' 9 *L* ins. 'the lightning and' (cf. 7–7) 10–10 *L* om. 11–11 *L* om. from 'who rule...' vs. 3 to vs. 5. 12–12 *B* om. 13–13 *B* om. vs. 4.

(2) **Sammael, the Prince of the Accusers, who is greater than all the princes of kingdoms.** For Sammael cf. on ch. xxvi. 21. He is here put in relation to the princes of kingdoms, probably regarded as the chief of these princes. As 'the prince of Rome'—ch. xxvi. 12—he is naturally included in this category, and as a representative of Rome, Israel's greatest oppressor, he also becomes the representative of all the Gentile nations and the leader of the princes who accuse Israel (represented by Mikael) on high. From this point of view one trend of traditions regards the princes of kingdoms, under Sammael, as evil, demoniacal powers. In the present book the tendency is contrary: in ch. xxx the princes of kingdoms, under the Prince of the world, together plead the cause of the world before God in a universal sense, and here they are all subjected under the rulership of Metatron whose authority supersedes that of Sammael.

(3) The angels of the elementary forces of fire, hail, wind, lightnings, etc., are comprised with those of the heavenly bodies under the category of 'rulers of the world' ('who rule the world under their hands'). Cf. 2 *En.* iv–vi where the first heaven is said to contain "the rulers of the orders of the stars" together with the angels guarding "the treasuries of snow, ice, clouds and dew". The names and characteristics of the angels of 1 *En.* vi. 7 and viii show a combination of elementary and sideric-planetary powers: Kokabiel, evidently = Kokbiel of vs. 4 (planets or stars), Shamsiel (= Shimshiel of vs. 4: the sun), Sariel (the moon) *and* Ezeqeel (= Ziqiel of vs. 4: the sparks or lightnings); cf. Zaqiel, Baraqijal (= Baraqiel: lightnings), Jomjael (= Yomiel?, prince of the day, here Shimshiel). For the close connection of the gods, angels or rulers of elementary and planetary phenomena attested in Persian religion, Mithraism and Gnosticism cf. Bousset, *Hauptprobleme der Gnosis*, pp. 223–237. Cf. Diels, *Elementum*, pp. 41 seqq., pointing out that the στοιχεῖα, 'elements', of N.T.-time comprise elementary powers and planets (Gal. iv. 3, 9, Col. ii. 8, 20 etc.) For planetary angels, spirits or demons cf. 1 *En.* lx 15–22, 2 *En.* xv, xvi. 7, *Jub.* ii. 2, 4 *Ez.* vi. 41, 2 *Bar.* vi. 1, item 1 *En.* lxi. 10 ("principalities...and the powers of earth and water"), *ib.* lxvi. 2 ("angels...over the

angel of the fire, *Baradiel*, the angel of the hail, *Ruchiel* who is appointed over the wind, *Baraqiel* who is appointed over the lightnings, *Za'amiel* who is appointed over the vehemence, *Ziqiel* who is appointed over the sparks, *Zi'iel* who is appointed over the commotion, *Za'aphiel* who is appointed over the storm-wind, *Ra'amiel* who is appointed over the thunders, *Ra'ashiel* who is appointed over the earthquake, *Shalgiel* who is appointed over the snow, *Maṭariel* who is appointed over the rain, *Shimshiel* who is appointed over the day, *Lailiel* who is appointed over the night, *Galgalliel* who is appointed over the globe of the sun, *'Ophanniel* who is appointed over the globe of the moon, *Kokbiel* who is appointed over the planets, *Rahaṭiel* who is appointed over the constellations[1311].

(5) And they all fell prostrate, when they saw me. And they were not able to behold me because of the majestic glory and beauty of [14]the appearance of the shining[14] light of the crown of glory upon my head. [15]

14–14 *L* om. 15 here follows in *B* a recension of ch. vii, in *L* a version of ch. xv B.

powers of the waters"), *ib.* lxix. 2 (Kokabel, Baraqel, cf. vi, viii referred to above), *ib.* vs. 22 ("the spirits of the water and of the winds"). (4) **Gabriel the angel of the fire.** This seems to be a remnant of a tradition, connecting the archangels or the four 'Presences' with the elements and planets. Such a tradition is preserved in *Tiqqunē Zohar*, no. 70 ("Mikael is appointed over the water or seas, Gabriel over the fire, Uriel over the wind, Raphael over the 'dust of the ground', the earth"). For Uriel as the angel of the fire, see BOX, *Ezra-Ap.* pp. 20, 21. **Shimshiel**, the angel over the day. The name is derived from *Shemesh* (sun). *Shemesh* and *Yom* are often equivalent (cf. *TB. Ab. Zar.* 4 b, 5 a, *Rashi*). The name *Yomiel* which would have been more strictly in accordance with the scheme of the preceding angelic names (each derived from the name of their function or of the element over which they are appointed) occurs already in 1 *En.* vi. 7 ('Jomjael' cf. above). In *Hek. Zot. Bodl.* MICH. 9, fol. 68 a, '*Yomael*' is one of seven angels connected with the seven heavens. Cf. note on ch. xvii. 3. Cf. also Shamsiel, 1 *En.* viii. 3 (who taught men "the signs of the sun"). For **Galgalliel, 'Ophanniel, Kokbiel, Rahaṭiel,** as angels over sun, moon, planets and constellations, see the identical representation—in a fuller form—in ch. xvii. 4–7. Cf. ch. xlvi. 3 (Rahaṭiel). *'Ophanni'el* as the prince of the Ophannim, see ch. xxv (which preserves traces of the connection of this angel with "the globe of the moon"). *Vide* the consummate exposition of the angelic names in the parallel passage of 1 *En.* vi (with variant readings) given by CHARLES, in *The Book of Enoch*, Oxford, 1912, pp. 16, 17!

(5) **crown of glory....** Metatron's crown is here called 'crown of glory', in contrast to the preceding where it is always referred to as 'crown of kingship'.

CHAPTER XV

Metatron transformed into fire

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the Glory of all heavens, said to me:

(1) As soon as the Holy One, blessed be He, took me [1]in (His) service[1] to attend the Throne of Glory and [2] the Wheels (*Galgallim*) of the *Merkaba* and the needs[3] of *Shekina*, forthwith my flesh was changed into flames, my sinews into flaming fire, my bones into coals of burning juniper, [4]the light of[4] my eye-lids into [5]splendour of[5] lightnings, my eye-balls into fire-brands, the hair of my head into hot flames, all my limbs into wings of burning fire and the whole of my body into glowing fire.

(2) And on my right were divisions[6] of fiery flames, on my left [7]fire-brands were burning[7], round about me [8]stormwind and tempest were blowing[8] and in front of me and behind me was roaring of [9]thunder with earthquake[9]. [10]

1–1 so *A*. *D*: 'in joy' *BCL* om. 2 *C* ins. 'by consequence' 3 *CSYR*: 'arrangements' 4–4 *BCL* om. 5–5 *B*: 'sparks of' *CL* om. 6 so *B*. *A*: 'dividers' (cf. on ch. vi. 2). 7–7 so with (*B*)*CDbEL*. *A* corr. 8–8 so with *BDE*. *A* corr. *L*: 'were blown, roused' instead of 'were blowing' *C* om. 'were blowing' 9–9 *BCDEL*: 'thunder upon thunder' 10 *CL* end here. Cf. 16 on ch. xiv and 1 on ch. xvi.

Ch. xv. This chapter in common with ch. ix treats of the metamorphosis through which Metatron-Enoch was made into an angel. His body and substance are wholly changed into fire. For fire as the regular substance of the angels, see Introduction (Angelol., Nature, etc., of the angels). The *Tos.* (*Yeb.* 16 b) record the *piyyutic* statement: "Metatron, the Prince, who was made from flesh into fire", meaning "Enoch is Metatron". See *YR.* i. 54 b.

(1) **my limbs into wings of burning fire.** Cf. ch. ix. 2.

(2) **on my right were divisions of fiery flames** etc. High angel-princes surrounded by fire, thunder, tempest and storm-wind is a frequent representation of the angelological section, chh. xviii–xxvi. Cf. e.g. chh. xviii. 25, xxii. 9, 13, etc., xxxiv, xxxvii.

CHAPTER XV B

Addition occurring in B and L

B:

(1) *R. Ishmael said: Said to me Metatron, the Prince of the Presence and the prince over all the princes—and he stands before*

L:

(1) *Metatron, he is prince over all the princes—and he stands before*

Him who is greater than all the Elohim. And he goes in under the Throne of Glory. And he has a great tabernacle of[1] *light on high. And he brings forth the fire of deafness and puts (it) into the ears of the Holy Chayyoth, that they may not hear the voice of the Word (Dibbur)* [2]*that goes forth from the mouth of the Divine Majesty*[2].

(2) *And when Moses ascended on high, he fasted* 121 *fasts, till* [3]*the habitations of the chashmal were opened to him*[3]*; and he*

Fragment of an "Ascension of Moses"

B:

saw the heart within the heart of the Lion

L:

saw, that it was white as the heart of the Lion

---

1 *L*: 'above' the *chashmal*' 2–2 *L* om. 3–3 *L*: 'they opened to him the habitations of

Ch. xv B. THIS ADDITIONAL PIECE which is embodied in *B* and *L* in a disconnected style PRESERVES A FRAGMENT OF AN 'ASCENSION OF MOSES' (vss. 2 seqq.). This 'Ascension of Moses' was connected with the Metatron-tradition, in so far as Metatron plays the rôle of an intermediary between the Deity and Moses (cf. ch. xlviii D 7): vss. 4 and 5. Cf. also the *Gedullath Moshe* and the quotation from *Pirqe Hekalot* by *R. Ishmael* in *YR.* ii. 66 a ("Said to me Metatron, the Prince of the Presence: When Moses ascended on high, the Holy One, blessed be He, gave me command and conferred on me from his Shi'ur Qoma (stature) seventy thousand myriads by seventy thousand myriads of parasangs . . .'"). (1) Metatron is standing before the Most High: 'Prince of the Presence'.

(1) he goes in under the Throne of Glory, the place of the treasuries and also of the 'Tabernacle of the Youth'. he has a great tabernacle on high. The Tabernacle (Sanctuary) of Metatron under the Throne: *Sepher Qoma* (*Bodl.* OPP. 467, fol. 61 a), "Metatron goes in under the Throne to say the 'Blessed'", acc. to *Hilkoth Metatron*, *Add.* 27199, fol. 114 a, item "to prostrate himself before the Holy One" (*commentary on Sepher ha-qQoma*, *Bodl.* OPP. 658, fol. 101 a). "The Tabernacle of the Youth whose name is Metatron" was completed by the ministering angels simultaneously with the completion of the Tabernacle on earth acc. to *Num. R.* xii. 15 (with reference to Nu. vii. 1). Cf. *Zohar*, ii. 159 a and Introduction. Metatron is the High Priest on high (*Shemoth shel Metatron*, *Bodl.* MICH. 256, fol. 29 a), thus occupying the position elsewhere assigned to Mikael. Cf. *Zohar*, iii. 50 a: *two* Altars on high. The priest of the inner Altar is כהנא עלאה מכלא and of the outer Mikael, שרא רבא. and he brings forth the fire of deafness etc. Literally the same is said in *S. ha-'qQoma* (*Bodl.* OPP. 467, foll. 61 a b) with the addition "(from the mouth of the Holy One) and the Explicit Name that the Youth Metatron recites (i.e. in the Tabernacle)".

(2) he fasted 121 fasts, i.e., probably, 121 days. The sudden introduction of

and he saw the innumerable[4] *companies of the hosts* [5]*round about him. And they desired*[5] *to burn him. But Moses prayed for mercy, first*[6] *for Israel and after that*[7] *for himself: and He who sitteth on the Merkaba opened the windows that are above the heads of the Kerubim. And a host of* 1800 *advocates* [8]*—and the Prince of the Presence, Metatron, with them—went forth to meet Moses. And they took* [9]*the prayers of Israel*[9] *and put them*[10] [11]*as a crown*[11] *on the head of the Holy One, blessed be He.*

(3) *And they said* (*Deut. vi.* 4)*: "Hear, O Israel; the Lord our God is one Lord"*

4 lit. 'companies of' 5–5 *L* om. corr. 6 *L* om. 7 *L* ins. 'he asked mercy'
8 *L* ins. 'of Israel' 9–9 *L*: 'his prayer' 10 *L*: 'it' 11–11 *L* om.

the theme of the revelations to Moses is perhaps to be accounted for by the traditional association of the Tabernacle on high with the Tabernacle completed by Moses and by Metatron's function as revealer of the 'secrets' to Moses. Cf. ch. xlviii D 3, 7. **the habitations of the chashmal.** *chashmal*, derived from Ezek. i. 4, is interpreted either as an angelic name (*chashmal*, *chashmallim*, cf. note on ch. vii) or as a celestial Matter. In any case the 'abodes of the chashmal' here mean the highest or central place in heaven. Acc. to Gikatillas, *Sod ha-Chashmal*, the prophet (or the seer) after having entered the successive Halls at last arrives at the 'Hall of the Chashmal', the Chashmal being the equivalent of the 'Chayyoth of fire' (*Arze Lebanon*, 40 a b. Cf. 41 a: "the inner *chashmal* and the outer *chashmal* etc."). **the heart of the Lion,** the Lion = one of the four Chayyoth, Ezek. i. 10. **they desired to burn him.** Cf. the *Rev. of Moses*, e.g. *YR.* ii. 66 b ("I—Moses—saw the company of the angels of dread who surround the Throne of Glory...and they all desired to burn me"): it is a symbol of guard. Cf. i. 3, 4. **opened the windows that are above the heads of the Kerubim.** These are the windows through which the prayers of men are let into the Presence of the Godhead. In the *Widduy Yaphe* the supplicant prays that the Kerubim who are by the side of the Chayyoth and the Throne of Glory may open "the windows that are in the Throne of Glory...in the habitations" and let in his prayer before Him who sitteth on the Kerub, etc. **1800 advocates,** i.e. angels who plead in favour of Israel. The *kerub* is advocate already in *TB. Chag.* 13 b. **the prayers of Israel ...as a crown.** This represents the frequent idea of the prayers wreathed into diadems on the head of the Most High. Usually the angel-prince *Sandalfon* is assigned the function of receiving the prayers of the righteous and making them into crowns for 'his Creator'. Here this function is ascribed to the advocating angels under Metatron. (*Sandalfon* is nowhere mentioned in the present book.) (Cf. *Chag.* 13 b, *Rev. Moses YR.* ii. 66 b, *Zohar*, ii. 58 a, i. 167 b.) Acc. to *Yalqut Chadash*, *mal'akim*, no. 25, "Metatron brings the prayers of Israel before the Holy One, blessed be He". *Ib. ib.* no. 9, "There are three who receive the prayers: *'Akatriel* (cf. vs. 4), Metatron and *Sandalfon*", of these three, acc. to *ib. ib.* no. 38, *'Akatriel* receives the prayers of the *'nĕshāmā'* (the spirit, the highest part of man), Metatron those of the *rŭach* (the soul, as it is perhaps best translated), *Sandalfon* those of the *nĕfesh* (the mental or vital part of man). And *ib. ib.* no. 95, Metatron receives the prayers and ascends through 900 of the 955 heavens (cf. ch. xlviii A 1), handing them over to *Akatriel*. A class of angels receiving the prayers, as here, is also represented in *Masseket Asilut*, ch. v (Jellinek, *Ginze Chokmath ha-qQabbala*), "in the world of *'Asiyya* are the *'Ophannim* and (the angels who) receive the prayers and requests...."

(3) **And they said** "Hear, O Israel etc." This seems to indicate that the fragment was connected with a midrashic exposition of the *Shĕma'*. It is difficult

B:

and their face shone and rejoiced over Shekina

L:

and the face of Shekina shone and rejoiced

and they said to Metatron: "What are these? And to whom do they give all this honour and glory?" And they answered: "To the Glorious Lord of Israel". And they spake:

B:

"Hear, O Israel: the Lord, our God, is one Lord. To whom shall be given abundance of honour and majesty but to Thee YHWH, the Divine Majesty, the King, living and eternal".

L:

"YHWH the Living and Eternal".

(4) *In that moment spake Akatriel Yah Yehod Sebaoth and said to Metatron, the Prince of the Presence: "Let no prayer that he prayeth before me return (to him) void. Hear thou his prayer and fulfil his desire whether (it be) great or small*[12]*".*

(5) *Forthwith Metatron, the Prince of the Presence, said to Moses: "Son of Amram! Fear not,* [13]*for now God delights in thee*[13]*. And ask thou* [14]*thy desire*[14] *of the Glory and Majesty. For thy face shines from one end of the world to the other". But Moses answered him: "(I fear)*

---

12 ins. with *L*. *B* om. 13–13 *L* om. 14–14 *L*: 'thy need'

to determine the different subjects of the sentences of the present verse. 'They' and 'their' probably refer to the advocating angels mentioned in the preceding verse, except in **they give all this honour** etc. which is equivalent to 'is given all this honour...' and in **they answered** which should be emended 'he (Metatron) answered'.

(4) **In that moment spake Akatriel Yah Yehod Sebaoth.** *Akatriel Yah Yehod Sebaoth* is here in all probability a name of the Most High, not of an angel: cf. 'prayer that he prayeth before me' and vs. 5: '(Metatron says, probably with reference to the words attributed to *Akatriel* in this verse,) now God delights in thee'. *Akatriel* as a name of God occurs in the well-known passage *Ber.* 7 a. *Akatriel* ("the crown of God", "God crowned") *is cabbalistically the name of the Godhead as manifested on the Throne of Glory.* He is identical with the *Kerub ha-mMeyuchad* (*Or.* 5510, fol. 127 b) and represents the *sefira Keter*. *Akatriel* is, however, also a frequent name of an angel, in this case usually without the appendix *Yah Yehod Sebaoth*; cf. quotations in note on vs. 2 above. It may be apposite here to give the view of Cordovero (*Pardes*, quoted *YR.* i. 90 a): he maintains that *Akatriel* even in *Ber.* 7 a refers to an angel, not to God: "said R. Ishmael, I saw *Akatriel Yah YHWH Sebaoth* etc. This means the angel who receives the prayers, and not the King of the Glory, for if so, he (R. Ishmael) would not have said 'I saw'—God forbid! As is known, *Akatriel* is a prince on high and not God. And the '*Yah Yah Sebaoth*' means nothing more than that he is like other angels who are called by the name of their Master (cf. on xxix. 1, x. 3, iii. 2)".

Hear thou his prayer and fulfil his desire. HENCE METATRON IS CONCEIVED OF AS GOD'S REPRESENTATIVE NOT ONLY TO THE ANGELS BUT ALSO TO MAN. The underlying idea is here probably Metatron's identification with the 'angel' of Ex. xxiii. 20 seqq.

(5) **For thy face shines from one end of the world to the other.** Cf. Ex. xxxiv. 29. Moses has obtained from the ethereal light or splendour of the Divine

lest I bring guiltiness upon myself". Metatron said to him: "Receive the letters of the oath, in (by) which there is no breaking the covenant" [15] *(which precludes any breach of the covenant).*

CHAPTER XVI[1]

Probably additional

Metatron divested of his privilege of presiding on a Throne of his own on account of Acher's misapprehension in taking him for a second Divine Power

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the Glory of all heaven, said to me:

(1) At first I was sitting upon a[2] great Throne at the door of the Seventh Hall; and I was judging [3] the children of heaven, [4]the household on high[4] by authority of the Holy One, blessed be He. And I divided Greatness, Kingship, Dignity, Rulership, Honour and Praise, and Diadem and Crown of Glory unto all the princes of kingdoms,

---

15 the additions following upon this are in *B* definitely stated not to belong to '*the Baraita*'

Ch. xvi. 1 Chh. xvi–xxii om. by *E*. Ch. xvi is not included in the *Part of Baraitas from the Ma'ase Merkaba* in *L*, but a recension of it follows immediately after the version of ch. xii, without reference to source. 2 so *BDL*. *A*: 'the' 3 *L* ins. 'all' 4–4 *BDL* om.

Glory. For '*the oath*' cf. 1 *En.* lxix. 14–25. The oath contains Divine letters, i.e. letters of the Divine names. Cf. Introduction, section 14 (1).

Ch. xvi. The present chapter is a different version of the well-known narrative in *Chag.* 15 a (cf. *Tos. Chag.* 2, 3, *Yer. Chag.* ii. 1, fol. 77 b). The main DIFFERENCES between the two versions are: (1) in *Chag.* 15 a Metatron's privilege of 'sitting' in the heavens is explained from his being the scribe, recording the merits of Israel, here the view of the preceding chapters is accepted (ch. x. 2 seqq.) acc. to which Metatron was seated on a Throne of his own as judge and ruler over the angels, in particular the princes of kingdoms, (2) in *Chag.* the reason for or justification of the punishment administered on Metatron is that he did not rise when he saw Acher beholding him (so as to prevent the misapprehension as to the Unity of the Godhead; this is omitted here, (3) the execution of punishment is in *Chag.* attributed to a plurality of angels, not further defined, here the angel '*Anaphiel*, known from ch. vi. 1 and allied traditions (see on ch. x. 3) as having occupied a position above Metatron, is used for this purpose. (*A*: ''Aniyyel'.)

(1) **At first I was sitting upon a great Throne at the door of the Seventh Hall.** Cf. ch. x. 1–3. THE OPENING GIVES THE IMPRESSION THAT THE CH. IS AN INDEPENDENT FRAGMENT. INDEED VS. 1 REPEATS THE DETAILS OF CHH. X, XLVIII C 8, 9, WITH THE EXPLICIT ADDITION THAT THE DISTINCTIONS IN QUESTION, CONFERRED UPON METATRON, WERE ONLY TEMPORARY ('AT FIRST', 'IN THE BEGINNING'). The rôle here assigned to Metatron is markedly primarily the rulership over the princes of kingdoms. Over these he presides in the Celestial Court, passing judgement upon the heavenly household but also as conferring upon them their authority and

while I was presiding (lit. sitting) in the Celestial Court (*Yeshiba*), and the princes of kingdoms were standing before me, on my right and on my left—by authority of the Holy One, blessed be He.

(2) But when Acher[5] came to behold the vision of the Merkaba and fixed his eyes on me, he feared and trembled before me and his soul was affrighted even unto departing from him, because of fear, horror and dread of me, when he beheld me sitting upon a throne like a king with all the ministering angels standing by me as my servants and all the princes of kingdoms [6]adorned with crowns[6] surrounding me: (3) in that moment he opened his mouth and said: "Indeed, there are two Divine Powers in heaven!" (4) Forthwith *Bath Qol* (the Divine Voice) went forth [7]from heaven[7] from before the Shekina and said: "Return, ye backsliding children (Jer. iii. 22), except Acher!"

---

5 *DL*: 'Elisha ben Abuya who is (also called) Acher' *B*: (instead of 'Acher came') 'came Elisha ben Abuya and he was standing behind (corr. reading for 'Acher') YHWH' 6–6 so *DL* (cf. on vs. 3 of ch. xii, chh. xvii. 8, xviii. 3 beg.). *AB*: 'wreathing crowns' (cf. also vs. 1 here: 'divided...crown...until etc.') 7–7 *BDL* om.

emblems of rulership: again a trait of the Prince of the World conception. **presiding in the Celestial Court** or **council.** Metatron is depicted in a position similar to that of God presiding in the Celestial *Beth Din* in chh. xxviii c 7–9, xxx. The conception is implied in ch. x and ch. xlviii c 8, 9. Metatron's presidency in his *yeshiba* is apparently pictured after the pattern of God's presidency in the highest *Beth Din*, and naturally so, Metatron being God's representative and vice-regent. **by authority of the Holy One, blessed be He.** It is emphasized that Metatron's presidency in the *yeshiba* and his rulership are derived from 'his King'.

(2) **when Acher came to behold the vision of the Merkaba.** Acher, as Elisha ben Abuya was called after his 'fall', is a well-known figure of Rabbinic (in modern time characterized as 'the Faust of the Talmud'): see, besides *Chag.* 15 a and *Yer. Chag.* 77 b, *Rut. R.* vi, *Eccl. R.* to vii. 8, 26 (*P. Aboth*, iv. 25), further Graetz, *Gnostizismus u. Judentum*, pp. 62–71, *Chaluz*, v. 66–72, Smolenskin in *Hash-Shachar*, v. 66–72, Steinschneider, *Elisha ben Abuya*, Bacher in *Agada der Tannaiten* (*R. Meir, etc.*) came to behold the vision of Merkaba: acc. to the Talmud-passages he was one of the four who 'entered Paradise' in their lifetime, an expression evidently denoting mystical experiences and speculations on the '*Ma'ase Merkaba*', here he is simply denoted as one of those who beheld the vision of the Merkaba (as R. Ishmael, ch. i. 1 seq.).

(3) **Indeed, there are two Divine Powers in heaven** (cf. *Chag.* 15 a: "are there, God forbid, two Divine Powers?"). Acher is described as giving vent to the most abominable heretic view, that denying the absolute Unity of the Godhead. The Talmudic tradition emphasizes Acher's aberration into heresy, and also, as it seems, that his heresy was caused by his mystical speculations. Acher, after having entered Paradise 'cut the plantations', i.e., probably, seduced scholars from the right faith. (Cf. also the Tosaphists *ad locum*, *Chag.* 15 a).

(4) **Bath Qol went forth...and said: "Return, ye backsliding children, except Acher!'** (identical with *Chag.* 15 a). Acher was to be excluded from the opportunity of forgiveness through repentance, offered to all other children of God.

(5) Then came *'Aniyel*[9], the Prince, the honoured, glorified, beloved, wonderful, revered and fearful one, in commission from [10]the Holy One, blessed be He[10] and [11]gave me sixty strokes with lashes of fire[11] and made me stand on my feet.

CHAPTER XVII [1]

The princes of the seven heavens, of the sun, moon, planets and constellations and their suites of angels

R. Ishmael said: Metatron, the angel, the Prince of the Presence, the glory of all heavens, said to me:

(1) Seven (are the) princes, the great, beautiful[2], revered, wonderful

---

9 *BDL*: ''Anaphiel YHWH' 10–10 *DL*: '*MAQOM*' (the Divine Majesty) 11–11 lit. 'struck me with sixty lashes of fire' *B*: '(and) brought with him sixty lashes and hosts of fire'

Ch. xvii. 1 Chh. xvii–xxi om. by *B*. Extant in *D* and *A* only. Cf. ch. xv. 10, ch. xvi. 1. 2 *D* om.

(5) Then came 'Anaphiel (*BDL*) H etc. Cf. ch. vi. 1 and on ch. x. 3. The chapter accepts the tradition acc. to which '*Anaphiel* is assigned a position higher than that of Metatron. He is given six epithets, exactly as in *Hek. R.* xxii. 1. In *Chag.* 15 a the executors of the punishment are not defined ("*they* brought out Metatron and struck him..."). Cf. introd. of notes on the present chapter. For the punishment of angels with lashes of fire cf. *Yoma*, 77 a (Gabriel). made me stand on my feet, i.e. Metatron was deprived of his privilege of sitting on a throne. *Tosaf. Chag.* 15 a, explains: להודיע לו שלא היה לו יכולת יתר מאחרים.

Note. The position of ch. xvi within the present 'Enoch-Metatron piece' of the Hebrew Book of Enoch is discussed in the Introduction, section 8 (*v*).

THE ANGELOLOGICAL SECTION: chh. xvii–xxii, xxv–xxviii. 6.

Ch. xvii. With the present chapter begins a section treating exclusively of the different angels, princes and orders of angels which may conveniently be called 'the angelological section'. It comprises chh. xvii–xxii, xxv–xxviii. 6, containing at least THREE DIFFERENT EXPOSITIONS: ch. xvii (A 2), ch. xviii (A 3) and chh. xix–xxii, xxv–xxviii. 6 (A 1). On the angelology of this section, see Introduction, section 13 (1 A, B, C).

Ch. xvii presents an angelological system from the highest to the lower orders. The highest are the seven princes over the seven heavens, i.e. the seven archangels. Next to these come the princes appointed over the heavenly bodies, four in number. Each of these princes have under them myriads of angels.

(1) seven are the princes... who are appointed over the seven heavens... Mikael etc. It is noticeable that order and forms of the names of the princes of the seven heavens, the archangels, are not identical with those of vs. 3. Besides, the readings of *A* and *D* differ. In fact, great uncertainty seems to have prevailed from the very earliest as to the names of the seven archangels. No two sources extant, from 1 *En.* xx to mediaeval *Qabbala*, present exactly the same order and names of these angels. Cf. further on vs. 3.

and honoured ones who are appointed over the seven heavens. And these are they:

A:	*D*:
MIKAEL, GABRIEL, SHATQIEL, SHACHAQIEL, BAKARIEL, BADARIEL, PACHRIEL.	MIKAEL and GABRIEL, SHATQIEL and BARADIEL and SHACHAQIEL and BARAQIEL and SIDRIEL.

(2) And every one of them is the prince of the host of (one) heaven. And each one of them is accompanied by 496,000 myriads of ministering angels.

(3) MIKAEL, the great prince, is appointed over the seventh heaven, the highest one, which is in the '*Araboth*.

---

(2) **each one of them is accompanied by 496,000 myriads of ministering angels.** The number 496,000 (myriads) generally refers to the ministering angels as performers of the *Qĕdushsha* (cf. chh. xxxv. 1, xl. 3). 496 is the numerical value of *Malkut* (Kingdom): the song-uttering angels proclaim God's sovereignty, 'take upon themselves the yoke of the Kingdom of heaven' (ch. xxxv. 6). The hosts of song-uttering angels are usually depicted as under the authority, not of the *seven* archangels—'princes of the host'—but of the four 'princes of the army' (ch. xxxv. 3), 'the four presences' (1 *En.* xxxix f., see on xviii. 4): MIKAEL, GABRIEL, 'URIEL (Nuriel) and RAPHAEL. The conception of the four presences is closely connected with that of the seven archangels.

Each one of them is the prince of the host of one heaven. (3) **Mikael... is appointed over the seventh heaven, Gabriel, the prince of the host, is appointed over the sixth heaven** etc. The expression 'princes of the hosts' is used of Mikael and Gabriel in *Alph. R. 'Aqiba*, *BH.* iii. 48. Metatron is called 'one of the princes of the host' in *Shi'ur Qoma* (*Bodl.* MICH. 175, fol. 18 b). The term is probably derived from Josh. v. 14 ("the captain of the host of the Lord", "the prince of the host of YHWH") which is referred either to Metatron or to Mikael or to Gabriel (cf. *Siuni*, 53 b–d). The idea of the multitudes of angels as divided in hosts, distributed through the seven heavens underlies ch. xviii. 1 (cf. also ch. xiv. 1). The tendency of arranging the orders of the angels according to the system of the seven heavens appears already in the Pseudepigrapha, although the traditions are somewhat confused. *Test. Levi*, iii. assigns different classes of angels to each of the seven heavens (1st heaven: "the spirits of the retributions for the vengeance"; 2nd heaven: "the hosts of the armies which are ordained for the day of judgement"; 3rd heaven: acc. to rec. 3 ($\beta A^{\beta}S$) = 2nd heaven (*a*); 4th heaven: "thrones and dominions in which always they offer praise to God"; 5th: "angels who bear answers (prayers) to the angels of the presence"; 6th: "the archangels who minister and make propitiation to the Lord"; 7th: "the Glory of God and the angels of the Presence" ($\beta A^{\beta}S$).) See CHARLES, A and P, *ad loc.* Acc. to 2 *En.* iii–ix, to the first heaven are located the rulers of the stars and the angels set over the treasuries of ice, snow, clouds, etc., to the 4th the sun and moon and the angels over them together with "an armed host of angels praising God", to the 5th the Grigori (Watchers), to the 6th "seven bands of angels...who make the orders and learn the goings of the stars and the alteration of the moon and the revolution of the sun... (who are) appointed over seasons and years etc.", to the 7th "fiery troops of great archangels etc." In 3 *Bar.* the angels attending the sun, moon (and the stars ch. ix. 1) are assigned to the 3rd heaven, in the 5th heaven (*ib.* xi. 1 seqq.) is Mikael "who holds the keys of the Kingdom of Heaven". In *Ascension of Isaiah* similarly the seven heavens are depicted as containing different hosts of angels, each surpassing the lower one in glory. (*Vide* CHARLES, *Asc. Is.* in *T.E.D.*)

GABRIEL, the prince of the host, is appointed over the sixth heaven which is in *Mākōn*.

[3]SHATAQIEL, prince of the host, is appointed over the fifth heaven which is in *Mā'ōn*.[3]

SHAḤAQI'EL[4], prince of the host, is appointed over the fourth heaven which is in *Zebul*.

BADARIEL[5], prince of the host, is appointed over the third heaven which is in *Sheḥaqim*.

3–3 *Db* om. 4 *Db*: 'Shataqiel' 5 *D*: 'Baradiel'

The seven archangels (holy angels who watch) are enumerated in the well-known passage, ch. xx of 1 *En.*, together with the dominions of their rulership: *Uriel, Raphael, Raguel, Mikael, Saraqael, Gabriel, Remiel.* In none of the adduced passages the present conception of the archangels as rulers each over one of the seven heavens, is developed: the archangels are generally assigned to a specified heaven (the 6th or 7th, cf. the references to *Test. Levi* and 2 *En.* above). Parallels to the present picture are, however, found in *Pirqe R. Ishmael* (*Bodl.* MICH. 175, foll. 20 seqq.), ch. xxi cont. and *Hek. Zot.* (*Bodl.* MICH. 9, foll. 67 b, 68 a), although with different names and order. In the former passage, which is closely dependent upon the representation of *Chag.* 12 b, the names of the princes of the respective heavens are: *Wilōn*–QEMUEL (and the angels of destruction, cf. *Test. Levi* above and *Gedullat Moshe*), *Raqia'*–GALLISUR, *Shechaqim*–SHAPHIEL, *Zebul*–MIKAEL (in accordance with *Chag.* 12 b), *Ma'on*–GABRIEL, *Makon*–SANDALFON, *'Araboth*–no name given. In *Hek. Zot.* the seven angels "praising the Holy One, blessed be He, in each heaven" are: 1st heaven, MIKAEL; 2nd, GABRIEL; 3rd, SODIEL; 4th, 'AKATRIEL; 5th, RAPHAEL; 6th, BODIEL; 7th, YOMAEL. A trace of the tradition locating the archangels, each to one of the seven heavens, is perhaps recognizable also in *Test. of Solomon*, vss. 59 seqq. (ed. Conybeare, *JQR.* vol. xi. 1–45), "RAPHAEL...BAZAZATH who has his seat in the second heaven...RATHANAEL who sits in the third heaven...IAMETH...".

The close connection with the rulers of the heavenly bodies in which the archangels as princes of the seven heavens are represented in the present chapter is perhaps indicative of the range of ideas from which the conception has emerged: the planetary or sideric speculations. The important role played by these speculations is discernible also in the pseudepigraphal passages referred to above. It is possible, that the idea of the seven archangels as rulers over the seven heavens was brought about through the conception of the heavens as planetary spheres, the archangels being originally the princes of the seven planets. The conception of the seven heavens as planetary spheres is attested in 2 *En.* xxviii. 3: "the seven stars, each one of them in its heaven". Cf. *YR.* i. 15 b, 16 b. This idea was probably obscured by the parallel tendency of assigning the heavenly bodies to a definite heaven, a tendency at work in the pseudepigraphal works in question and in its final form represented in the tradition locating the sun, moon, planets and constellations to *Raqia'*, the 2nd heaven (in Rabbinic, *Chag.* 12 b *et al.* and throughout the present book). The tradition of the seven archangels with their suites as rulers over the planets (including dominion over constellations and elements) might be traced in the representation of 2 *En.* xix, acc. to which seven bands of angels "make the orders and learn the goings of the stars"; cf. above. This conception obtains in later sources: *YR.* i. 6 a: "MIKAEL is appointed over *Saturn*, BARAQIEL over Jupiter, GABRIEL over *Mars*, RAPHAEL over the *sun*, CHASDIEL over *Mercury*, SIDQIEL over *Venus*, 'ANA'EL over the *moon*", *ib.* i. 16 a: "Mikael: the Sun, Gabriel: the Moon, Qaphsiel: Saturn, Sammael: Mars, Raphael: Jupiter, 'Ana'el: Venus". A trace of the same idea is possibly to be seen in vss. 35–41 of *Testament of Solomon*; seven archangels rule over and frustrate the seven demons

BARAKIEL[6], prince of the host, is appointed over the second heaven which is in [7]the height of (*Merom*)[7] *Raqia'*.

PAZRIEL[8], prince of the host, is appointed over the first[9] heaven which is in *Wilōn*, which is in *Shamayim*.

(4) Under them is GALGALLIEL[10], the prince who is appointed over the globe (*galgal*) of the sun, and with him are 96 great and honoured angels who move[11] the sun in *Raqia'*.[12]

(5) [13]Under them[13] is 'OPHANNIEL, the prince who is set over the globe (*'ophan*) of the moon. And with him are 88[14] angels who move[11] the globe of the moon 354 thousand parasangs every night at the time when the moon stands in the East at its turning point. [15]And when is the moon sitting in the East at its turning point? Answer: in the fifteenth day of every month.[15]

(6) Under them is RAHAṬIEL, the prince who is appointed over the constellations. And he is accompanied by 72 great and honoured angels. And why is he called RAHAṬIEL? Because he makes the stars run (*marhiṭ*) in their orbits and courses 339 thousand parasangs every night from the East to the West, and from the West to the East. For

---

6 *D*: 'Baraqiel' 7–7 *D* om. 8 *D*: 'Sidriel' 9 ins. with *D*. *A* om.
10 *D*: 'Galgiel' 11 so *D*. *A*: 'bring down' 12 *D* adds: '365,000 parasangs every day' 13–13 so with *D*. *A* corr. 14 *D*: '68' 15–15 *D* om.

connected with 'the seven stars' (the seven planets or the Pleiades, cf. Conybeare's note *in locum*). Of these seven high angels six are named: LAMECHAIAL, BARUCHIACHEL, MARMARATH (Marmaraoth, vs. 94), BALTHIEL, ASTERAOTH, URIEL. Uriel is the angel set over the stars acc. to 1 *En.* lxxii–lxxxii. In 1 *En.* xx Raguel is "one of the holy angels who takes vengeance on the world of luminaries".

As regards the names of the seven archangels it has already been pointed out that all the different sources vary on this point. To the passages given above may be added *Test. Salomon*, vss. 73–81: the names are there: MIKAEL, GABRIEL, URIEL, SABRAEL, ARAEL, IAOTH, ADONAEL. From the different enumerations can be seen that *the names most frequently recurring are those of the 'four presences'*, "Mikael, Gabriel, Raphael and Uriel", and of these Mikael and Gabriel are common to most of the sources. (Cf. how 1 *En.* lxxxvii. 2, 3 clearly represents the seven archangels as consisting of *four*, i.e. Presences and *three* with them.) Of the rest some are evidently derived from the old lists of superior angels, of which parts are preserved e.g. in 1 *En.* vi, viii, lxix (as Watchers, Fallen Angels), lxxxii. 10–20 (leaders of the stars, rulers of seasons and months). Baraqiel (*D*) here is the Baraqijal of 1 *En.* vi, Baraqel, *ib.* lxix. 2. Cf. Barakiel (*A*) with Berkael 1 *En.* lxxxii. 17, Badariel (*A*) with Batael 1 *En.* vi. 7, Batarjal *ib.* lxix. 2. The names are older than the conception of the seven archangels. But *it is significant that such names are chosen as originally represent the angels ruling over the heavenly bodies and over the elementary powers.* in Wilon which is in Shamayim, 'which is in Shamayim' is a gloss. '*Shamayim*' is the Hebrew synonym of *Wilon* (*velum*) as name of the first heaven.

(4–7) Under them are Galgalliel . . . 'Ophanniel . . . Rahaṭiel . . . Kokbiel, with subservient angels. The heavenly bodies are divided in the four categories of sun, moon, planets and constellations as in *Chag.* 12 b, and, as there, are assigned to the second heaven, the Raqia'. Each of these four categories is assigned a special prince, who is accompanied by a number of assistant angels. In the present system these

the Holy One, blessed be He, has made a tent for all of them, for the sun, the moon, the planets and the stars in which they travel at night from the West to the East.

(7) Under them is KOKBIEL, the prince who is appointed over all the planets. And with him are 365,000 myriads of ministering angels, great and honoured ones who move[16] the planets from city to city and from province to province in the *Raqia'* of heavens.

16 so *D*. *A*: 'bring down'

princes and angels are made to rank under the seven archangels as princes of the seven heavens. As has already been pointed out, it is highly probable, that the original representation was one of the seven archangels as princes each over one of the seven spheres as containing the planets with constellations. The present systematization can be regarded as a modification of this original view to the established notion of the Raqia', the second heaven, as the place of the heavenly bodies.

The names of the princes, GALGALLIEL, 'OPHANNIEL, RAHAṬIEL, KOKBIEL are uniform with those of ch. xiv. 4. *Rahaṭiel* also occurs in ch. xlvi. 3 in a similar function. *'Ophanniel* is the prince of the *'Ophannim*, ch. xxv. The names *Galgalliel*, *'Ophanniel* and *Kokbiel* are derived from *Galgal* (globe, i.e. of the sun), *Ophan* (globe, i.e. of the moon) and *Kokab* (planet) respectively. *Rahaṭiel* is, acc. to the intimation of vs. 6, derived from *rahaṭ* (to run). In *TB. Ber.* 32 b, *Rahaṭon* is the technical term for divisions of angels who have immediate rule over the stars and planets. *Rahaṭiel* is the prince over planets and constellations or luminaries in general acc. to *S. Raziel*, 19 b, 21 b (cf. also *Qeneh Binah*, 34 b, and *S. ha-Chesheq*, *Add.* 27120, fol. 14 b). *Galgalliel* and *'Ophanniel* seem to be comparatively late devices. *Kokbiel* is of early origin, cf. *Kokabiel*, 1 *En.* vi. 7, *Kokabel*, *ib.* viii. 3 (who "taught constellations"), lxix. 2.

For the conception of angels who 'move the heavenly bodies' cf. 1 *En.* lxxii–lxxxii ("the Book of the Heavenly Luminaries": CHARLES), URIEL being there the prince over the heavenly bodies; lxxii. 3 ("the leaders of the stars"), lxxv. 1 ("the leaders of the heads of the thousands who are placed over the whole creation and over all the stars"), lxxix, lxxx. 1 ("the leaders of the stars of the heaven and all those who turn them"), 6 ("chiefs of the stars"), lxxxii. 4 and esp. 10–20 (the names of the leaders of the stars), 4 *Ez.* vi. 3, 2 *En.* xi. 3–5 (15 myriads of angels attend the sun during the day, and 1000 by night), *Midrash 'Asereth Ma'amaroth*, *BH.* i. 64 ("365 angels are set over the sun, moving it from window to window in Raqia'"), 3 *Bar.* vi. 1 seqq. (the chariot of the sun drawn by forty angels), vss. 13, 16 ("for the sun is made ready by the angels"), *ib.* vii. 4 ("I saw the shining sun and the angels which draw it"), ix. 1 seqq. (the moon sitting on a wheeled chariot: "and there were before it oxen and lambs and a multitude of angels...the oxen and lambs...they also are angels"). The derivation of the numbers ninety-six and eighty-eight in vss. 4 and 5 resp. is not clear. The number seventy-two of the angels assisting RAHAṬIEL, the prince of the constellations, corresponds to the seventy-two divisions of the zodiac (cf. the seventy-two princes of kingdoms, vs. 8, etc.). KOKBIEL again, vs. 7, is assisted by 365,000 myriads of ministering angels. Literally the same statement is made about KOKBIEL in *S. Raziel*, 19 b. These angels "move the planets (*kokabim*)". It is noteworthy, that acc. to *TB. Ber.* 32 b, referred to above, the different camps (of angels), in the last instance sorting under the constellations, have each under them "365,000 myriads of planets (*kokabim*) corresponding to the days of the sun (i.e. the solar year)". The latter parts of vss. 5 and 6 are somewhat obscure. They might be remnants of expositions of the courses of the heavenly bodies, such as are given at length in 1 *En.* lxxii–lxxxii (the 'portals of the sun'); ch. lxxii, the moon; ch. lxxiv, the portals of sun, moon, stars and all the works of

(8) And over them are SEVENTY-TWO PRINCES OF KINGDOMS on high corresponding to the 72 tongues of the world. And all of them are crowned with royal crowns and clad in royal garments and wrapped in royal cloaks. And all of them are riding on royal horses and they are holding royal sceptres in their hands. And before each one of

---

heaven; ch. lxxv. 6 seqq., cf. ch. lxxviii. 7 seq., "and fifteen parts of light are transferred to the moon till the fifteenth day (when) her light is accomplished (vs. 5 here)". The conception of the 'tent' for the sun, etc., is usually referred to Ps. xix. 5 (and 7).

(8) **over them are seventy-two princes of kingdoms**... *lit.* 'above them etc.' It is difficult to reconcile this vs. with the preceding. To whom does '**above them**' refer? To the 365,000 myriads of angels of vs. 7 or to the princes and angels of the heavenly bodies in general? No doubt, as the context now stands, the seventy-two princes of kingdoms are intended as princes over the angels who 'move the planets', by analogy with the seventy-two assistant angels of vs. 6. This would seem to be additional, since the real counterpart of the assistant angels of vss. 4, 5, 6 are in vs. 7, the 365,000 myriads of angels. The expression '*above them*' is not appropriate in the sense which it is here made to denote, the right phrase would have been e.g. 'over them are appointed' (ועליהם ממונים). The inception 'above them' rather presupposes an exposition of the order of angelic classes, proceeding from the lower to the higher ones, hence quite contrary to that of the present chapter. The fragment is more akin to the angelological section, chh. xix seqq., to which it may even originally have belonged, since the beginning of that section is missing in the present book. See note on ch. xix. 1.

By the compiler of the present chapter the seventy-two princes of kingdoms are made the rulers over the planets. The conception of the princes of kingdoms as rulers of planets and constellations is frequently represented in later sources. *Their appellation properly refers to their function as angelic leaders of the destinies of the nations, as representatives in heaven of the kingdoms on earth.* As such their number is usually given as seventy (corresponding to the number of nations (tongues) of the world, enumerated Gen. x). The idea of heavenly guardians of the nations occurs in Dan. x. 20, 21, and is fully developed in Sir. xvii. 17, 1 *En.* lxxxix. 59 seqq. (in the metaphor of the seventy shepherds), *Targ. Yer.* to Gen. xi. 7, 8, *TB. Yoma*, 77 a, *Sukka*, 29 a, *Gen. R.* lxviii, lxxvii, *Ex. R.* xxi, *Lev. R.* xxix, *P. R. 'El.* xxiv. They plead the cause of their resp. nations before God, each suffers punishment with the nation under his protection, they form the celestial *Beth Din* etc. For this range of ideas see chh. xxx. 1, 2, xlviii C 9 and note on xxx. 2.

The leader of the princes of kingdoms is acc. to *Midr. Abkir, Yalq. on Gen.* no. 132, *Targ. Ps.* xxxvii. 7, 8, MIKAEL, prince of Israel; acc. to ch. xxx here, the Prince of the World; and acc. to the Enoch-Metatron sections of the present book, Metatron (chh. x. 3, xiv. 1, xvi. 1, 2, xlviii C 9, cf. also xlviii D 5). In their aspect of leaders of the Gentile nations they were sometimes regarded as evil agencies (so already 1 *En.* lxxxix. 65, 69, xc. 17, 22, 23, 25), and as their chief was then named SAMMAEL, the prince of Rome (cf. chh. xiv. 2, xxvi. 12).

When associated with the idea of the planets and constellations as determining or ruling the destinies of the nations, it was only natural that the conception should develop into that of the princes of kingdoms as rulers over the heavenly bodies—just as the Prince of the World was made the ruler of planets and constellations (cf. ch. xxxviii. 3). This development may have begun at an early time. The seventy shepherds are already in 1 *En.* connected with the rulers of the world, the Watchers or Fallen Angels who, symbolized by stars, are judged together with the seventy shepherds acc. to 1 *En.* xc. 24. (On the identification of the princes of kingdoms with the Watchers see note on ch. xxix intr.) For the Watchers as rulers of elements, constellations, planets, etc., see 1 *En.* vi–viii, lxix, note on vs. 3 above and on

them when he is travelling in *Raqia'*, royal servants are running with great glory and majesty

A:	*D*:
even as on earth they (princes) are travelling in chariot(s) with horsemen and great armies and in glory and greatness with praise, song and honour.	and before every one of them, when travelling in Raqia', there are running great armies, even as (the custom is) on earth, with chariot(s), in glory and greatness, praise, song and honour.

---

ch. xiv. 3, 4. The connection of the 'gods of the nations' with the planets is perhaps to be seen also in *TB. Sukka*, 29 a. Acc. to *Ma'areket ha-'Eloluth*, 128 b, "the nations are allotted to the Princes and Constellations". *YR.*, i. 15 a, gives the following quotation from *Tub-ha-'Ares*: "In the seven firmaments (heavens), under them, are the seven planets... (*Sheṣem Chanokol:* Saturn, Jupiter, Mars, Sun, Venus, Mercury and Moon) and in these seven heavens are the Spirits of the seventy nations, ten nations under each planet, and the twelve constellations give abundance unto them".

Probably under the influence of their sideric significance the number of the princes of kingdoms was changed from seventy to seventy-two (the number of the divisions of the zodiac). In the present book they are mentioned as seventy-two in chh. xviii. 3, xxx. 2 and here. Ch. xlviii C 9, on the other hand, has 'seventy princes'. Cf. note on ch. xxx. 2 and also on ch. xlviii B 1. The two princes added were later understood as MIKAEL and GABRIEL or as MIKAEL and SAMMAEL. Acc. to *YR.*, i. 18 a, MIKAEL is the Prince of Israel and GABRIEL the Prince of all the nations of the world. A curious effect of the alteration of seventy into seventy-two is the gloss in the present verse: **corresponding to the 72 tongues of the world**, which is of course a mis-emendation of the regular expression "corresponding to the 70 tongues of the world".

all of them are crowned with royal crowns etc., to designate them as rulers. Cf. notes on chh. xii. 3, xviii. 1.

when he is travelling in Raqia'. This seems to indicate that the princes of kingdoms were assigned to the second heaven, the region of the heavenly bodies and thus would tend to show, that the fragment itself, apart from the context, designates the princes of kingdoms as sideric rulers. Usually the princes of kingdoms are represented as being in the highest of the heavens, by the Throne of Glory: chh. xvi. 1, 2, xxx. 1, 2. Acc. to ch. xviii. 3, being in rank above the princes of the heavens, but below the guardians of the Halls, they are probably conceived of as having their abode in the highest of the heavens, but outside the Halls. Acc. to the passage quoted *YR.*, i. 15 a, referred to above, each of the seven heavens would contain a number of these princes. This is stated also in *Alph. R. 'Aqiba*, *BH.* iii. 36 ("then come all the princes of kingdoms in every heaven").

Passages in the present book mentioning the 'princes of kingdoms' are chh.: x. 3, xiv. 1, 2, xvi. 1, 2, xvii. 8, xviii. 2, 3, xxx. 2, xlviii C 9, D 5; cf. also ch. xxvi. 12.

CHAPTER XVIII

The order of ranks of the angels and the homage received by the higher ranks from the lower ones

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

(1) THE ANGELS OF THE FIRST HEAVEN, when(ever) they see their prince, they dismount from their horses and fall on their faces.

And THE PRINCE OF THE FIRST HEAVEN, when he sees the prince of the second heaven, he dismounts, removes the *crown of glory* from his head and falls on his face.

Ch. xviii. Angelological system A 3 (see Introduction, section 13 (1 c)).

This chapter (extant in *D* and *A* only) introduces an independent exposition of the angelic hierarchy. The point of connection with the preceding chapter is the mention of the princes of the seven heavens. In ch. xvii, however, these 'princes of the seven heavens' are regarded as constituting the highest rank of angels. That this is so is clear from the facts that the princes of the seventh and sixth heavens are identified with Mikael and Gabriel resp. and that they occur at the head of a classification which is arranged in an order beginning from the highest. In the present chapter, on the contrary, the princes of the heavens form the lowest class of angels in an enumeration from the lowest to the highest.

A peculiarity of this chapter which separates it in character from both ch. xvii and the rest of the angelological section is the monotonous repetition of the words 'when *X* see(s) *X* he (they) remove(s) the crown...from his (their) head and fall(s) etc.' the technical means by which the inferiority of one rank of angels or one angel-prince to the subsequently mentioned is indicated.

Another characteristic feature of this chapter are the abstruse forms of the names of most of the angels as compared with those of the other parts of the book, where the names are formed from the functions assigned to the angels. Here the derivations are obscure. It is noteworthy that most of the names are found in *Hek. R.*, to which this chapter even otherwise seems to be related—e.g. by the conception of 'the watchers of the doors of the Halls' (vs. 3), the common derivation of 'ANAPHIEL (vs. 19) etc. Though several of these angel-names are not registered by Schwab, *VA*, and a couple of them are *ἀπαξλεγόμενα* as far as printed books are concerned, they are preserved in many prayers, magical formulas, etc., extant in MSS. References are given below at each name.

(1) **The angels of the first heaven...the prince of the first heaven...second heaven** etc. On the seven heavens see note on ch. xvii. 3. The princes, *sārīm*, of the several heavens are pictured as having each one his suite of angels. They are mounted on horses (cf. *Mass. Hek.* iv and *Hek. R.* xvii seqq.) and pay homage one to the other when meeting. Unlike ch. xvii the present chapter mentions no names of these princes. That is to say, that the tradition embodied here probably knows no names of the 'princes of the heavens'. Consequently, in the view of this tradition, the heavens and their rulers form a comparatively low and unimportant part of the heavenly splendours, whereas the author of ch. xvii presumably sees all the glory of the Divine Court contained within the seven heavens.

Crown of glory is the mark of distinction common to all the angels and princes in this chapter with the exception of the seventy-two princes of kingdoms (vs. 3) and the two highest princes acc. to vs. 25, to whom is assigned the 'crown of royalty'. Crowns are in the Talmudic-Midrashic literature as well as in the Apocalyptic

And THE PRINCE OF THE SECOND HEAVEN, when he sees the prince of the third heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE THIRD HEAVEN, when he sees the prince of the fourth heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE FOURTH HEAVEN, when he sees the prince of the fifth heaven, he removes the crown of glory from his head and falls on his face.

[1]And THE PRINCE OF THE FIFTH HEAVEN, when he sees the prince of the sixth heaven, he removes the crown of glory from his head and falls on his face.

And THE PRINCE OF THE SIXTH HEAVEN, when he sees the prince of the seventh heaven, he removes the crown of glory from his head and falls on his face.[1]

(2) And THE PRINCE OF THE SEVENTH HEAVEN, when he sees THE SEVENTY-TWO PRINCES OF KINGDOMS, he removes the crown of glory from his head and falls on his face.

[2](3) And the seventy-two princes of kingdoms, when they see THE DOOR KEEPERS OF THE FIRST HALL IN THE 'ARABOTH RAQIA' in the

1–1 *D*: 'And the prince of the fifth heaven from before the prince of the sixth and the prince of the sixth heaven before the prince of the seventh heaven' 2 *D* inserts as title: 'The Order of the Halls'

attributed to (*a*) God himself: *TB. Chag.* 13 b, *Ber.* 7 a, *Ex. R.* xxi; (*b*) the righteous in the world to come: *TB. Ber.* 17 a, b, *Lev. R.* xx, *Test. Benj.* iv. 2, *Asc. Is.* vii. 22, viii. 26, ix. 10; (*c*) angels: chh. xvi. 2, xl. Cf. ch. xii. 3. For the removing of the crown(s) as token of homage cf. Rev. iv. 4, 10. An exact parallel of expression is found in *Alph. R. 'Aqiba*, rec. B, *BH*, iii. p. 61.

(2) **The seventy-two princes of kingdoms.** They are the representatives in heaven of the different kingdoms on earth, but are also connected with the planets and constellations. Concerning them cf. notes on chh. xvii. 8 and xxx. 1, 2. In ch. xxx they are supplemented by a leader, 'the Prince of the World' (cf. *TB. Yeb.* 16 b, *Chull.* 60 a, *Sanh.* 94 a). Their number varies between seventy and seventy-two: 1 *En.* lxxxix. 59, *P. R. 'El.* xxiv, *TB. Sukka*, 29 a. It is possible that the number seventy-two originated from the addition to the seventy princes of Mikael and Sammael (or Mikael and Gabriel) as their rulers. Mikael is the representative of Israel and Sammael of Rome and thereby the chief of all the Gentile nations. More probable is, however, that the number seventy-two is arrived at from astrological considerations. See note on ch. xvii. 8. Peculiar to this chapter is their position between the prince of the seventh heaven and the door-keepers of the Halls, their abode being usually near the Throne of Glory (ch. xxx, *Pesiqtha*, xxvii, *TB. Sukka*, 29 a). In ch. xvii, again, they have their place in the second heaven (Raqia') and are in rank under not only the princes of the heavens but also the princes of the sun, moon and constellations. (Cf. however note on ch. xvii. 8.)

(3) **The door keepers of the first Hall in the 'Araboth Raqia'.** The seven Halls or Palaces are situated in the highest of the seven heavens, the '*Araboth Raqia*', and are pictured as arranged in concentric circles, 'one within the other' (ch. i. 1). The conception of the seven Halls which plays so conspicuous a rôle in

highest, they remove the royal crown from their head and fall on their faces.

[3]And THE DOOR KEEPERS OF THE FIRST HALL, when they see the door keepers of the second Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SECOND HALL, when they see the door keepers of the third Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE THIRD HALL, when they see the door keepers of the fourth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FOURTH HALL, when they see the door keepers of the fifth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE FIFTH HALL, when they see the door keepers of the sixth Hall, they remove the crown of glory from their head and fall on their faces.

And THE DOOR KEEPERS OF THE SIXTH HALL, when they see the DOOR KEEPERS OF THE SEVENTH HALL, they remove the crown of glory from their head and fall on their faces.[3]

(4) And the door keepers of the seventh Hall, when they see THE FOUR GREAT PRINCES, the honoured ones, WHO ARE APPOINTED OVER

3–3 *D* simplifies: 'And the door keepers of the first Hall before the door keepers of the second Hall, and the door keepers of the second Hall before (those of) the third, and the door keepers of the third Hall before those of the fourth etc.'

Hek. R. is in the present book quite outside the centre of interest. Cf. chh. i. 1, x. 2, xvi. 1, xxxvii. 1, xxxviii. 1, xlviii c 8. The door keepers of the Halls are in this chapter without names and definite number. In these respects it differs from *Hek. R.* xv, where each Hall is said to be guarded by eight angels, of which the names are given (chh. xv, xvii et seq.). Of these names—which comprise the door keepers of the first six Halls—two, viz. GEBURATIEL and 'ANAPHIEL, recur later in the present chapter (vss. 14 and 19) as names of higher angels.

Mass. Hek. iv, agreeing with *Hek. R.*, gives the number of the door keepers of each Hall as eight.

Names of the chiefs of the door keepers of the Halls are found in *Pirqe R. 'Ishm.* xx (*Bodl.* MICH. 175, foll. 20 a–26 a), although different from those of *Hek. R.* As chief of the guardians of the fourth Hall occurs SAGNESAGIEL of vs. 11 here. Cf. *Zohar*, i. 41 a and ii. 245 a–268 b.

The functions of the door keepers of the Halls are the guarding of the entrance to the Halls generally and especially the control of the admittance of the aspirants to the vision of the *Merkaba*, so that nobody may enter who is not 'worthy' (*'rā'ūy'*) acc. to *Hek. R.* (cf. ch. xvii *e.a.*). This is probably implied also in ch. i. 3, where R. Ishmael begs God to protect him against the zeal of *Qaspiel* (or *Qafsiel*), an angel-prince who in this connection, no doubt, is to be considered as (one of) the guardian(s) of the door of the seventh Hall (cf. *ib.* vs. 2; *Zohar*, ii. 248 b).

(6) The four great princes...who are appointed over the four camps of

THE FOUR CAMPS OF SHEKINA, they remove the crown(s) of glory from their head and fall on their faces.

(5) And the four great princes, when they see TAG'AṢ, [5]the prince, great and honoured[5] with song (and) praise, at the head of all the

---

5–5 in aramaic.

Shekina. In ch. xxxvii the four camps of *Shekina* are mentioned together with 'the four chariots of *Shekina*'. In ch. xxxv all the myriads of camps of angels are said to be arranged in four rows, at the head of each row there being 'a prince of the army'. Probably 'the four great princes' here are to be understood as identical with the princes of the army in ch. xxxv. 3. In this case the camps of Shekina are the four companies of ministering angels arranged by the Throne of Glory, especially in their aspect as performers of *Qĕdushsha*.

In other writings 'the four camps of *Shekina*' is not an infrequent term and in later cabbalistic traditions a considerable amount of speculation centres round this conception. (Cf. here esp. *Zohar*, iii. 50 a: ד' מישריין)

Now one generally finds that the 'princes of the camps of *Shekina*' are named as Mikael, Gabriel, Uriel (more seldom: Nuriel) and Raphael. Cf. *Mass. Hek.* vi: "four companies of ministering angels praise before the Lord; the first *camp* under Mikael to the right, the second *camp* under Gabriel to the left, the third under Uriel before Him and the fourth under Raphael from behind", and it is added "the *Shekina* is in the middle".

Acc. to *Ma'ase Merkaba* (*Add.* 26922) 'the princes of the four camps of *Shekina*' are: Mikael, Gabriel, Uriel and Raphael, standing to the right, to the left, in front of and behind the Throne of Glory resp.

In *P. R. 'El.* iv the four angels Mikael, Uriel, Gabriel and Raphael stand by the Throne of Glory as leaders of four camps of angels glorifying the Most High. A similar picture is drawn by the *Widduy Yaphe* (*Add.* 15299, fol. 113 b).

The 'three men' visiting Abraham, Gen. xviii. 2 seqq. are in *Ṣiuni ad loc.* once identified with the angels Mikael, Gabriel and Raphael, and again with Raphael, Uriel and Gabriel, "who are the camp of *Shekina*".

The conception of the four princes in charge of the 'uttering of the Song' before the Holy One, is traceable as far back as 1 *En.* chh. xxxix. 12, 13 and xl, lxxi, ix. 1, where there are mentioned "FOUR PRESENCES ON THE FOUR SIDES OF THE LORD OF SPIRITS...uttering praises before the Lord of Glory". Their names are here: Mikael, Raphael, Gabriel and *Phanuel*. See also 2 *En.* xviii. 9, and CHARLES, 1 *En.* note on xl. 2.

Towards the formation of the idea of 'four princes of the four camps of *Shekina*', speculations on the "four living creatures" of Ezek. i. 5, 10, and the traditions of the four princes Mikael, Gabriel, Raphael and Uriel have, presumably, combined. In later cabbalistic sources one actually finds that the 'four camps of *Shekina*' are referred to the 'Eagle-Ox-Lion-Man' vision, e.g. *YR.* i. 80 a (*Meg.* '*Amuq.*).

Instances of other developments of the conception of 'the camps of Shekina': the four camps of *Shekina* are imaged by the arrangement of the "armies of Israel", Nu. i. 3, acc. to *Bachya* (*ad loc.*); they surround the *Shekina* or "the body of *Shekina*" which is the same as the "Greater Metatron", but are above the Lesser Metatron who stands on the heads of the living creatures, the *Chayyoth* (*YR.* i. 57 a); "in the camp of *Shekina* are Metatron, *Sandalphon*, Uriel, Raphael, Mikael, Gabriel" (*Shĕnē Luchoth ha-Berith*, cited by *Derek 'Emeth* on *Zohar*, i. 149 b).

(5) Tag'aṣ. (תְּגַעַץ). Not included in Schwab, *VA.* The name occurs in the prayer attributed to *R. Hamnuna ben Sabha* (*Or.* 6577, fol. 13 a, *Add.* 27187, fol. 67 b, *Add.* 27199, fol. 299 *e.a.*), and also in another, anonymous, prayer in *Add.* 15299, fol. 104 b. In these cases it is a Divine name (really a double *temura*) always followed by טַעַצַשׁ and letters of the *Tetragrammaton*. The epithet 'great

children of heaven, they remove the crown of glory from their head and fall on their faces.

(6) And Tag'aṣ, [5]the great and honoured prince[5], when he sees BARAṬṬIEL[6], the great prince of three fingers in the height of 'Araboth, the highest heaven, he removes the crown of glory from his head and falls on his face.

(7) And Baraṭṭiel[6], the great prince, when he sees HAMON, the great prince, the fearful and honoured, pleasant and terrible one—who maketh all the children of heaven to tremble, when the time draweth nigh (that is set) for the saying of the '(Thrice) Holy', as it is written (Isa. xxxiii. 3): "At the noise of the tumult (*hāmōn*) the peoples are fled; at the lifting up of thyself the nations are scattered"—he removes the crown of glory from his head and falls on his face.

(8) And Hamon, the great prince, when he sees ṬUṬRESIEL[7], the great prince, he removes the crown of glory from his head and falls on his face.

5–5 in aramaic. 6 *D*: "Aṭaphiel' 7 so acc. to the full reading of *D*. *A*: טטרסיאל. *D* adds 'יוי' after the name.

and honoured prince' (שרא רבא ויקירא) is the same as that given to Metatron in the beginning of *Shi'ur Qoma* (*Bodl.* OPP. 467, fol. 58 a, OPP. 563, fol. 52 b, S. Raziel). Cf. also in *S. Elijahu, beg.*:... גלא ליה מיכאל שרא רבא.

This angel is said to be 'honoured with song and praise' and to stand 'at the head of all the children of heaven'. In view of the functions commonly assigned to the 'princes of the camps of the *Shekina*' of the preceding verse (see note above) these expressions are probably to be understood as referring to the performance of the '*Thrice Holy*' and to the angels uttering the *Qĕdushsha*. The function of the angel may be that of a conductor of the song-uttering angels.

(6) **Baraṭṭiel** (ברטטיאל). Neither this nor the '*Aṭaphiel* of *D* is included in Schwab, *VA*. *Aṭaphiel* is found in *Hilk. Mal'akim La*, fol. 117 b. **of three fingers.** Cf. *Hilk. Mal'akim, ib.*: "'*Aṭaphiel* lifteth up the 'Araboth Raqia' on his fingers". Also ch. xxxiii. 3 of the present book ('the Holy Chayyoth bear the Throne of Glory...each one with three fingers'). Does the attribute 'of three fingers' here possibly stand in any connection with the recital of the Thrice Holy?

(7) **Hamon,** המון ('tumult'). The expression 'makes the children of heaven to tremble etc.' probably means 'announces the arrival of the time appointed for the *Qĕdushsha*'. The trembling and fear with which all the heavenly household is seized at the moment before the recital of the Thrice Holy is pictured e.g. in ch. xxxviii. For the attributes 'fearful, honoured, pleasant and terrible' cf. the parallels of chh. xx. 1, xxii. 1, xxv. 1, xxvi. 1. This method of heaping epithets after the name of a high angel-prince is frequently employed in *Hek. R.* The attributes were probably from the beginning intended as marks of distinction, applied according to a certain system to denote the resp. rank assigned to each prince. (Cf. also in Mandaitic.)

(8) **Ṭuṭresiel.** See Schwab, *VA*, pp. 134, 136. The name is of frequent occurrence, although in variant forms. Schwab explains it as '*διάτορος* El', 'piercing God'. Here and in *Midrash Sar Tora* it is the name of an angel. Often it appears as one of the names of the Godhead (*Hek. R.* xi. 2, xii, xiii, xv) or of Metatron (*Sefer ha Chesheq*, foll. 4 b, 8 a).

There are many variants of the name, which are enumerated in *Hek. R.* xii.

(9) And Ṭuṭresiel[7] H′, the great[9] prince, when he sees AṬRUGIEL[8], the great[9] prince, he removes the crown of glory from his head and falls on his face.

(10) And Aṭrugiel[8] the great[9] prince, when he sees NA'ARIRIEL H′, the great[9] prince, he removes the crown of glory from his head and falls on his face.

(11) And Na'aririel H′, the great[9] prince, when he sees SASNIGIEL[10], the great[9] prince, he removes the crown of glory from his head and falls on his face.

(12) And Sasnigiel H′, when he sees ZAZRIEL H′, the great[9] prince, he removes the crown of glory from his head and falls on his face.

(13) And Zazriel H′, the prince, when he sees GEBURATIEL H′, the prince, he removes the crown of glory from his head and falls on his face.

---

7 so acc. to the full reading of *D*. *A*: טטרסיאל. *D* adds 'יהו' after the name.
8 *D*: 'AṬRUGNIEL יהו' 9 *D* om. 10 *D* adds 'יהו' after the name.

See also *S. Raziel*, 40 a, 43 b. The ṢṬUṬREYAH of *Zohar*, ii. 245 b, 246 a, is perhaps also a variant (through transposition of the letters) of the same name.

(9 and 10) **Aṭrugiel or Aṭrugniel** (*D*) not in Schwab, *VA*. It is to be considered identical with the '*Aṭrigiel*' of *Hek. R.* xxii. 1 and 3, the name of one of the door keepers of the seventh Hall. The form *Ṭagriel*, *ib.* xv and xvii, is apparently also a variant. Cf. the names '*Aṭrigi(a)sh*' (cited from *Hek. R.* xxx) and *Aṭarniel* in Schwab, *VA*, p. 51. Schwab derives the former from τράγος, he-goat, goat-buck, the traditional symbol of a demon (cf. *sa'ir*).

Na'aririel: *i.e. Na'ar 'El* (*Na'ar* = Child, Youth, the name of Metatron, ch. iii). Occurs in *Hek. R.* in the form of *Na'aruriel* as the name of one of the door keepers of the seventh Hall (ch. xxii, together with *Aṭrugiel*). The '*H*' forming the second part of the name of this and the following princes stands for the *Tetragrammaton* (like 'יהו' in *D*). Cf. the expression 'called by the name of YHWH', ch. ix. 3 and note, *ad locum*.

(11) **Sasnigiel** is one of the variants of '*Sagnesagiel*' or '*Segansagel*', in ch. xlviii. 1, 2 appearing as the last of the names of Metatron, with the epithet 'the Prince of Wisdom'. Probably derived from גנז (treasure), cf. גנזי חכמה.

In the *Apocalyptic Fragment* (e.g. *BH.* v. 167–169) likewise, it is the name of "the prince of the Presence" who shows R. Ishmael the future.

Other forms are:

SASNIEL: *S. Raziel*, 24 a, 41 a; ZEGANZEGAEL: *ib.* 2 b, called "the Prince of the Tora"; SANSAGGIEL: Schwab, *VA*, cf. the explanation given there; ZANGEZIEL: *Midrash Petirath Moshe*; here he is introduced as Moses' teacher and, together with Mikael and Gabriel, fetching Moses' soul at the time of his death. He is also called "Prince of the world" (probably identical with *Metatron*).

In *Pirqe R. Ishmael*, xx, he is the chieftain of the door keepers of the fourth Hall.

Acc. to *Berith Menucha*, 37 a, he is one of the Seraphim and is appointed over "the peace".

(12) **Zazriel**, probably = 'the Strength of God,' 'the strong God.' Cf. the following names.

(13) **Geburatiel** = 'the strength of God'. Cf. the preceding verse. Acc. to *Hek. R.* xv and xvii, he is one of the door keepers of the fourth Hall. See Schwab, *VA*, p. 91.

(14) And Geburatiel H′, the prince, when he sees 'ARAPHIEL[11] H′, the prince, he removes the crown of glory from his head and falls on his face.

(15) And 'Araphiel[11] H′, the prince, when he sees 'ASHRUYLU[12], the prince, [13]who presides in all the sessions of the children of heaven[13], he removes the crown of glory from his head and falls on his face.

(16) And Ashruylu H′[12], the prince, when he sees GALLIṢUR H′, THE PRINCE, WHO REVEALS [14]ALL THE SECRETS OF THE LAW (*Tora*)[14], he removes the crown of glory from his head and falls on his face.

---

11 *D*: 'Ṭa'raphiel' 12 *D*: 'Ashruyli ''' 13–13 *D*: 'who is the head [over] all the students on high' 14–14 *D*: 'the secret of the crown of the Law, the crown of Holiness, the crown of Kingship'

(14) **'Araphiel** = 'the neck of God' (the neck is the symbol of strength). Acc. to *Hek. R.* xxi, he is one of the guardians of the second Hall. See Schwab, *ib.* p. 217.

(15) **'Ashruylu** = 'who causes to dwell', 'who causes to rest', *scil.* the disciples of Tora in the heavenly colleges, hence the function here assigned to him: 'presideth in all the sessions of the children of heaven'. That the colleges on earth have their counterparts in heaven is a common Rabbinic idea. Cf. the somewhat different picture of Metatron's function in ch. xlviii C 12.

In accordance with the present view is the epithet 'prince of Tora' given to this angel in *S. Raziel*, 45 a. In *Hek. R.* xii, '*Ashruylii*' is one of the twenty names of the Godhead; *ib.* xxx (*Sar Tora*) it is the name of an angel-prince. Cf. the interpretation, Schwab, *VA*, p. 77.

(16) **Gallişur . . . who reveals all the secrets of the Law.** The name is of comparatively frequent occurrence. *Pesiqta R.* par. xx, explains it as "he who reveals the reasons of the Creator" (*Şur*, Is. xxvi. 4).

The same explanation of the name '*Gallişur*' is repeated, with the addition of some other details, in *Ma'yan Chokma, BH.* i. 60, in *'Aggadath Shema' Israel, BH.* v. 165, also in *S. Raziel*, 41 b, 42 a, 42 b, and *P. R. 'El.* iv, further in citations in *Ṣiuni*, 93 d, and *YR.* ii. 67 a. Acc. to these sources he is identical with the angel, called '*Raziel*' (= 'the secret(s) of God'); he hears the Divine decrees from behind the 'Curtain' (cf. ch. xlv. 1) and reveals them to the world; he stands next to the *Chayyoth* and spreads his wings, so that the ministering angels shall not be consumed by the fire that goes forth from the breath of the Chayyoth. Acc. to *S. Raziel*, 42 b, he is one of the Princes of the Law.

In *Sefer ha-Yashar* ("the book of the righteous", *Add.* 15299, fol. 91 a b) it is related, that the book in question "was given to Adam by the hand of *Gallişur*". (Note the similar narrative in *S. Raziel*, 3 a, which is probably another version of *S. ha-Yashar*, where the name of angel is Raziel.)

In a prayer in the same MS., fol. 144 a, he is invoked—with the '*kinnuyim*' (or supplementary names) of '*Yephiphyah*' (cf. ch. xlviii D 4) and *Yophiel*—to give assistance in the study of the Tora.

From these sources it appears that the traditions assigned to him mainly two functions: revealer of the Divine Secrets and Prince of the Law. These two functions are here, rightly, comprised in the one "revealer of all the secrets of the Law". The Divine secrets are embodied in the Tora, constituting its inner meaning, the technical term for which is "the secrets of the Law". (Cf. on chh. ix. 1 and xlviii D 7 et seqq.)

As the Prince of the Law he is here probably connected with the Divine Judgement

(17) And Gallişur H′, the prince, when he sees ZAKZAKIEL H′, the prince who is appointed to write down the merits of Israel on the Throne of Glory, he removes the crown of glory from his head and falls on his face.

(18) And Zakzakiel H′, the great[15] prince, when he sees 'ANAPH(I)EL H′, the prince [16]who keeps the keys of the heavenly Halls, he removes the crown of glory from his head and falls on his face[16]. Why is he called by the name of 'Anaphiel? Because the bough of his honour and majesty and his crown and his splendour and his brilliance covers (overshadows)[17] all the chambers of '*Araboth Raqia*' on high even as the Maker of the World (doth overshadow them). Just as it is written with regard to the Maker of the World (Hab. iii. 3): "His glory covered the heavens, and the earth was full of his praise", even so do the honour and majesty of '*Anaphiel* cover all the glories of '*Araboth* the highest.

---

15 *D* om. 16–16 *D*: 'he removes the crown of glory from his head and falls on his face. And '*Anaphiel*, the prince, he is appointed to keep the keys of the Halls of '*Araboth Raqia*'' 17 so *D*. *A* om., probably taking ענף as a verb, thus giving the meaning: 'Because his honour etc. (overbranch) overshadow all the chambers etc.'

which in its different aspects is represented in nearly all the following angel-names; through the said epithet he is also connected with the aforegoing '*Ashrwylu*'.

(17) **Zakzakiel**, 'Merit-God', is the same both with regard to name and function as 'Zekukiel' of *S. Raziel*, 21 b: "the Prince of the merits of Israel".

(18) **'Anaphiel**, 'the branch of God'. In ch. vi of the Enoch-Metatron piece of the present book he is the angel who removes Enoch to the heavens; *ib.* ch. xvi (acc. to the reading of *BD*) he is the angel who gave Metatron sixty strokes with lashes of fire. (Vide Introd. section 8 u, x, y).

Acc. to *Hek. R.* xv, xvii, he is one of the door keepers of the fourth Hall. *Ib.* ch. xxii. 4, he is one of the guardians of the seventh Hall. A similar, partly literally identical, explanation of his name as in the second part of the present verse is given there.

The expression 'who keeps the keys of the Halls of '*Araboth Raqia*'' is the only trace in this chapter of the connection of the high angel-princes enumerated here with the guardianship of the heavenly Halls, whereas all of them that recur in *Hek. R.* are there guardians of one or the other of the Halls, mostly the seventh or the fourth. He has here the control of all the Halls.

The said statement "keeps the keys of the Halls of 'Arabōth Raqia'" together with the following part of the verse attribute a remarkably high position to '*Anaphiel*: he is compared with "the Creator of the world". In *Hek. R.* xxii, he is called "the most beloved of all the guardians of the heavenly Halls, the Prince, '*Ebed* (the Servant, Metatron's name), who is called thus by the name of his Master". A similarly high position is also implied by the passages in the Enoch-Metatron piece, just referred to. Another instance is the quotation from '*Sōdē Rāzā*' in *YR.* i. 5 a: "the angel '*Anaphiel*, to him are given in charge the 'ring' and the seal of heaven and earth, and all on high kneel down and prostrate themselves before him".

(19) And when he sees SOTHER 'ASHIEL H', the prince, the great, fearful and honoured one, he removes the crown of glory from his head and falls on his face. Why is he called [18]Sother Ashiel[18]? Because he is appointed [19] over the four heads of the fiery river over against the Throne of Glory; and every single prince who goes out or enters before the *Shekina*, goes out or enters only by his permission. For the seals of [20]the fiery river[20] are entrusted to him. And furthermore, his height is 7000 myriads of parasangs. And he stirs up the fire of the river; and he goes out and enters before the *Shekina* to expound [21]what is written (recorded)[21] concerning the inhabitants of the world. According as it is written (Dan. vii. 10): "the judgement was set, and the books were opened".

18–18 so *D*. *A*: 'Sother and Ashiel' 19 *A* ins.: 'from the beginning' 20–20 so *D*. *A*: 'the four fiery rivers' (corrupt for 'the four heads of the fiery river'?) 21–21 so *D*. *A* om.

(19) **Sother 'Ashiel H'** = 'who stirs up the fire of God'. The explanations of the name as they appear in the present verse are quoted in *Hilkot ha Kisse La*, fol. 138 a. A points: סוֹתָר אֵשׁיִאֵל (no other names in this ch. pointed).

He is here the angel appointed over the fiery river *Nehar di-Nur*, the speculations on which evolved from the beginning of Dan. vii. 10, the passage quoted in this verse. For the conceptions of the fiery river, see note on ch. xxxiii. 5.

The four heads of the fiery river. It is difficult to discern from *A*, whether 'four' or 'seven' are meant, the characters for '*daleth*' (= 4) and '*zain*' (= 7) being, in the current script employed there, almost indistinguishable. In *Hil. ha Merkaba* (*Add.* 27199, fol. 126 a) however, the "heads of the fiery river of the Throne of Glory" are definitely stated as four. If 'seven' is the correct reading here, the number '7000 myriads' would be explained as derived from 'the seven heads of the fiery river'. Ch. xxxiii. 4 mentions 'seven fiery rivers', an amplification frequently met with in the '*Sōdē Rāzā*' by Eleazar of Worms (cf. e.g. the quotation from this writing, *YR*. i. 4 b). The fiery river, usually described as issuing forth "from under the Throne of Glory" or "from the perspiration of the holy *Chayyoth*" is here simply described as being situated over against the Throne of Glory and is in the present connection probably conceived of as dividing the Throne of Glory with the *Shekina* from the world of the common angels and angel-princes, through which 'fiery stream' they must pass when they wish to enter before the *Shekina*. On this assumption the expression 'every prince...does not go out nor enter but by his permission' would be intelligible: *Sother 'Ashiel*, who is the guardian of the fiery river, also controls who shall pass through it to the *Shekina*. The fiery river as a bath of purification and preparation for the angels is a common idea in this and related writings. Cf. note on ch. xxxiii. 5.

he goes out and enters before the Shekina to expound what is written concerning the inhabitants of the world (*lit.* 'to expound in the writings of'. *A* perhaps reads: 'enters to the Curtain of the inhabitants of the world', i.e. the Curtain, on which everything is recorded acc. to ch. xlv. 1 seqq.). This strange expression obtains its elucidation by the quotation of Dan. vii. 10 with its reference to 'the Judgement'. The fiery river is also, and foremost, the symbol of the execution of the judgement on man. Hence *Sother 'Ashiel* is connected with the Divine Judgement, as far as he 'stirs up the fire of the *Nehar di-Nur*'. He, as it were, regulates the heat of the fire according to the requirements of judgement.

(20) And Sother 'Ashiel [22]the prince[22], when he sees [23]SHOQED CHOZI[23], the great prince, the mighty, terrible and honoured one, he removes the crown [24]of glory[24] from his head and falls upon his face. And why is he called [25]Shoqed Chozi[25]? Because he weighs [26]all the merits (of man)[26] in a balance in the presence of the Holy One, blessed be He.

(21) And when he sees ZEHANPURYU[27] H', the great prince, the mighty and terrible one, honoured, glorified and feared in all the heavenly household, he removes the crown of glory from his head and falls on his face. Why is he called Zehanpuryu[28]? Because he rebukes the fiery river and pushes it back to its place.

(22) And when he sees 'AZBUGA H', the great prince, glorified, revered, honoured, adorned, wonderful, exalted, beloved and feared among all

---

22–22 so *D*. *A* om. 23–23 *D*: 'Shaqadhozii ' ' ' 24–24 *A* om.
25–25 *D*: 'thus' 26–26 *D* om. 27 *D*: 'Zehaphṭaryi' 28 *D*: 'thus'

(20) **Shoqed Chozi**, also in the forms '*Shaqad Hozii*', '*Sheqar Chozii*' (the former in the readings of *D* and *Midrash Sar Tora*, the latter in *Hek. R.* and *S. Raziel*, 45 a). Derivations uncertain ('Waking' or 'Watching and Seeing'; Schwab, *VA*, p. 259: 'False Seer' [based upon the form '*Sheqar Chozii*']). Cf. the name '*Sheqadyahiel*', *Hek. R.* xxii and Schwab, *ib.*

The explanation given in the present verse rather presupposes a form 'SHEQAL ZAKI' ('weighing merits') or similar. (Cf. Mandaitic: *Abathur*, Introd. sect. 13 Ce.)

In *S. Raziel*, 45 a (where other names of this ch. recur), he is mentioned after '*Ashruylu* as one of "the Princes of Tora". In *Hek. Zot.* (*Bodl.* MICH. 8, foll. 68 b, 69 a) the name recurs twice, in the form of *Sheqad Chozyah* (*a*) in a hymn to God, (*b*) as the name in which Metatron is invoked by the scholar who is watching and praying during the night.

For the idea of 'weighing merits' cf. BOX, *Ezra Apocalypse*, p. 19, note p; 1 *En.* xli. 1.

(21) **Zehanpuryu.** Explained by Schwab, *VA*, thus: "this is the face of fear" (p. 121). More probable, at least in the connection in which the name appears here, is the explanation or reading of *S. Raziel*, 45 a: '*Zeh Paṭar*' = '*this one exempts*', '*this one sets free*'. In this chapter he represents the attribute of mercy, a constituent part of the Judgement, acc. to chh. xxxi and xxxiii et. freq. Such is at least the apparent significance of the words: 'pushes the fiery river back'. Contrast the function given to Sother 'Ashiel acc. to vs. 19 of stirring up the *Nehar di-Nur*, an expression which is there explicitly referred to the Judgement. The fiery river is the means of or symbol of punishment and execution of judgement.

In *Hek. R.* xvii. 5, he is called "Prince of the Presence". *Ib.* xxi, he is one of the guardians of the seventh Hall. There might be some connection between this name and the 'PURIEL' of *Test. Abraham*, ch. xii, the name of one of the two high angels who function at the Judgement.

(22) **'Azbuga.** Schwab, *VA*, p. 49, explains it as 'messenger'. Zunz, *GV*, p. 148, contains the notice that *Hek. Zot.* explains the name as denoting 'strength' (*ib.*). It recurs in *Midrash Sar Tora* and several times in *Berith Menucha*.

In a prayer in *S. ha Chesheq* (*Add.* 27120, fol. 11 b) he is invoked to deliver the suppliant from "every evil, disease and affliction". In this writing '*Azbuga* is mostly one of the names of the Godhead. It is also the name of a '*temurā*.'

In *S. Raziel*, 42 b, it is inscribed on an amulet which also contains the names of

the great princes who know the mystery of the Throne of Glory, he removes the crown of glory from his head and falls on his face. Why is he called 'Azbuga? Because in the future he will gird (clothe)[29] the righteous and pious of the world with the garments of life and wrap them in the cloak of life, that they may live in them an eternal life.

(23) And when he sees the two great princes, the strong and glorified ones who are standing above him, he removes the crown of glory from his head and falls on his face. And these are the names of the two princes[30]:

SOPHERIEL H' (WHO) KILLETH, (Sopheriel H' the Killer), the great prince, the honoured, glorified, blameless, venerable, ancient and mighty one; (*and*) [31]SOPHERIEL H' (WHO) MAKETH ALIVE (Sopheriel H' the Lifegiver), the great prince, the honoured, glorified, blameless, ancient and mighty one[31].

---

29 so *Da.* *A*: 'because he is girded etc.' 30 so *D.* *A*: 'the angels, the princes' 31–31 in *D* this is transferred after 'he writes him in the books of the dead' vs. 24.

KERUBIEL (ch. xxii), SOPHERIEL (vss. 23 and 24 of the present chapter), YEPHIPHYA (ch. xlviii D 4) and GALLIṢUR (vs. 16 of this chapter).

the princes who know the mystery (or 'secrets' D) of the Throne of Glory. This probably refers to angels, who enjoy the privilege of constant access to the Throne of Glory, and hence know the *inner reasons of the Divine decrees*. The expression, then, has the same import as the phrase 'stand inside the Curtain' applied to some high angels. Cf. further, ch. xlv. 1 and references there.

Garments of life. Cf. 1 *En.* lxii. 15, 16: "and the righteous and elect shall have risen from the earth...and they shall have been clothed with garments of glory, and they shall be the garments of life from the Lord of Spirits". 2 *Esdras* ii. 45: "These be they that have put off the mortal clothing and put on the immortal". Cf. also 2 *En.* xxii. 8. For the conceptions expressed by the terms '*garments of glory*' or '*garments of life*' cf. note on ch. xii. 1. *The garments of life are here the means by which eternal life is conferred upon the righteous*, possibly according to the literary principle of 'pars pro toto'. They are the outer appearance of the essentially changed or new body (of the righteous in the future life), constituted of light-substance. *Vide* CHARLES, 1 *En.*, notes on chh. lxii. 16 and cviii. 12. '*Azbuga*' is in the present chapter explained from אזר (= 'gird') and בגד (= 'garment').

(23) **Sopheriel**.... The name Sopheriel is not found in Schwab, *VA.* It occurs in *S. Raziel*, 21 b, as the name of "the Prince, appointed over the books of life", thus with the same function as is here assigned to the one of the two princes with that name.

It is obvious that the name here is understood as '*Sopheriel*', i.e. 'the Scribe (of) God'. But the writing or spelling of the name (*Sin-Shin* instead of *Samek*) suggests that the name *earlier* or *originally* was referred to the word '*Shophar*' (= 'trumpet'), meaning the angel who blows the trumpet, *scil.* at the judgement, perhaps at the time for the opening of the books (for this idea cf. BOX, *Ezra Apocalypse*, ch. vi. 23 and note d, p. 75). Since the angel, if this be correct, already was connected with the judgement, the change to the present interpretation was comparatively easy. In *S. Raziel*, 42, is found the similar name *Shaphriel* from '*Shefer*' (= 'beauty').

The angels function as scribes. They are differentiated into two, one for 'life' and one for 'death' in accordance with the noticeable tendency of the book to place

(24) Why is he called Sopheriel H' who killeth (Sopheriel H' the Killer)? Because he is appointed over the books of the dead: [so that] everyone, when the day of his death draws nigh, he writes him in the books of the dead.

Why is he called Sopheriel H' who maketh alive (Sopheriel H' the Lifegiver)? Because he is appointed over the books of the living (of life), so that every one whom the Holy One, blessed be He, will bring into life, he writes him in the book of the living (of life), by authority of *MAQOM*. Thou might perhaps say: "Since the Holy One, blessed be He, is sitting on a throne, they also are sitting when writing". (Answer): The Scripture teaches us (1 Kings xxii. 19, 2 Chron. xviii. 18): "And all the host of heaven are standing by him".

---

two polar opposites side by side. Cf. also ch. xxxiii. 2 and note (two scribes) and note on ch. xliv. 2.

The attributes 'H who killeth' and 'H who maketh alive' are in all probability derived from 1 Sam. ii. 6: "the Lord (H = YHWH) killeth and maketh alive". This passage is also used *TB. Rosh ha Shana*, 16 a, as point of support for the views concerning the Judgement which are expressed there.

(24) **Books of the dead...books of the living.** The 'books of the dead and the books of the living' are here merely the books recording the moments designed for each individual's birth and death. The books of the living contain the names of the living, the books of the dead those of the dead. Otherwise 'the book(s) of life' regularly refer to the righteous, which are recorded in this book for eternal life, for God's remembrance, and hence, when mentioned, 'the book(s) of death or the dead' are conceived of as containing the names of the wicked, for perdition. Parallel with this conception goes that, according to which 'the books' record the deeds of 'the world' or of the righteous and the wicked separately. The former idea is represented in the O.T. (Is. iv. 3, Ex. xxxii. 32 seq., Ps. lxix. 29, cxxxix. 16, Mal. iii. 16, Dan. xii. 1), in 1 *En.* xlvii. 3, civ. 1, cviii. 3, *Jub.* xxx. 20, 22, xxxvi. 10, *Ap. Elijah*, iv. 2, xiv. 5; Rev. iii. 5, xiii. 8, xvii. 8, xx. 12, 15, xxi. 27;—the latter in chh. xxx. 2 and xxvii. 2 of the present book, Is. lxv. 6, Neh. xiii. 14, Dan. vii. 10, 1 *En.* lxxxi. 4, lxxxix. 61 et seqq., xc. 17, 20, xcvii. 6, xcviii. 7 seqq., civ. 7, cviii. 7 seqq., 2 *En.* l. 1, lii. 15, liii. 2 seqq., *Ap. Bar.* xxiv. 1, *Copt. Apoc. El.* lii. 13 seqq., xi. 1 seqq., *Asc. Is.* ix. 26, 4 *Ez.* vi. 20, Rev. xx. 12. For references and discourses see BOX, *Ezra Apocalypse*, p. 74, note *y* on ch. vi. 20; Dalman, *Worte Jesu*, i. 171; Zimmern in *Keilinschriften des Alten Testaments*, 3rd ed., ii. 505; Bousset, *Rel. d. Judentums*, p. 247; Weber, *Jüd. Theol.* 2nd ed., pp. 242, 282 et seqq.: further *Rosh ha Shana*, 15 b *e.a.*, and the discourse on New Year's Day as day of Judgement in Fiebig, *Mischna Traktat Rosch ha-Schana*, pp. 41–45. (*Note.* The '3 books' *ib.* p. 43, and note on ch. xliv. 1 of the present book.)

Māqōm = 'place', one of the technical terms of the Divine Majesty. Cf. the expression 'the Curtain of *Maqom*', e.g. ch. xlv. 1.

Thou might perhaps say etc. The suggestion that the scribes must be sitting when writing is refuted. "There is no sitting in heaven" cf. *Chag.* 15 a. The scriptural passage from which this is deduced, 1 Kings xxii. 19, is the one regularly used for the purpose. Acc. to *TB. Chag.* 15 a, however, Metatron, in his function as scribe, was at first allowed to 'sit and write', and in the Enoch-Metatron piece (chh. iii–xv) Metatron is placed on a Throne. Apart from this there seems to have been a set of traditions which felt no objection against ascribing '*yĕshibā*' ('sitting') to angel-princes or righteous dead. (For references see note on ch. x. 1.) To the other prevailing view which was rigorous in this respect, it was probably the case

"The host of heaven" [32] (it is said) in order to show us, that even the Great Princes, none like whom there is in the high heavens, do not fulfil the requests of the *Shekina* otherwise than standing. But how is it (possible that) they (are able to) write, when they are standing? It is like this:

(25) One is standing on the wheels of the tempest and the other is standing on the wheels of the storm-wind.

The one is clad in kingly garments, the other is clad in kingly garments.

The one is wrapped in a mantle of majesty and the other is wrapped in a mantle of majesty.

The one is crowned with a royal crown, and the other is crowned with a royal crown.

---

32 *D* ins. 'is not written here, but "and *all* the host of heaven"'

of the 'scribes' that suggested a deviation from the strict rule; the question was raised as here: 'how can they write, if they must be standing?' Cf. further ch. xvi and notes.

The unwillingness to admit any 'sitting in heaven', apart from the Throne of God, has arisen from the interest of guarding the Unity of the Godhead: there must not be even the appearance of two Divine Powers (*Chag.* 15 a, ch. xvi).

With the two princes *Sopheriel H'*, 'none like whom there is in the high heavens', the angelological system of the present chapter is concluded. They are the highest of the angels of the hierarchy, the different ranks of which are here enumerated from the lowest to the highest. From this it is clear that ch. xviii is independent of the following chapters xix seqq., which from their present context appear as a continuation of the angelological system here set forth. *At the beginning of this chapter it was shown in the notes that this chapter is also independent of its antecedent chapter. In fact, it stands out by itself from all the rest of the book.*

The reason why it was embodied in the angelological section is apparently its seeming connection with ch. xvii owing to the mention in both chapters of the angels and the princes of the different heavens. Besides, the beginning of ch. xix, 'above these three angels', indicates a preceding exposition of high angel-princes, and when the original beginning of the fragment, of which chh. xix seqq. are a continuation was lost, ch. xviii was put in as a substitute, although not a very happy one.

(25) This verse, with its lengthy and extravagant descriptions of the 'two angels' constitutes a striking contrast to the concise, summarizing character of the aforegoing part of the chapter. The beginning of the verse is not very lucidly connected with vs. 24. The question 'how are they writing when standing?' is not intelligibly answered. It is difficult to understand how it could facilitate the writing to be standing 'on the wheels of the tempest'. Hence it is probable that vs. 25 is a later addition to the chapter. The end of the verse shows that the angels referred to are scribes like the princes Sopheriel. The addition was probably composed for the preceding verses, not adduced from another context.

The features used in the following description of the two angels are mainly those constantly recurring in descriptions of high angel-princes. Cf. the descriptions of KERUBIEL (ch. xxii. 1–9), OFFANNIEL (ch. xxv. 1–4), SERAPHI'EL (ch. xxvi. 1–7).

standing on wheels Cf. ch. xxii. 7.

clad in kingly garments etc. Cf. chh. xii. 1, xvii. 8.

crowned with a royal crown Cf. *ib.* and frequently.

The one's body is full of eyes, and the other's body is full of eyes.

The appearance of one is like unto the appearance of lightnings, and the appearance of the other is like unto the appearance of lightnings.

The eyes of the one are like the sun in its might, and the eyes of the other are like the sun in its might.

[33] The one's height is like the height of the seven heavens, and the other's height is like the height of the seven heavens.

The wings of the one are as (many as) the days of the year, and the wings of the other are as (many as) the days of the year.

The wings of the one extend over the breadth of *Raqia'*, and the wings of the other extend over the breadth of *Raqia'*.

The lips of the one, are as the gates of the East, and the lips of the other are as the gates of the East.

The tongue of the one is as high as the waves of the sea, and the tongue of the other is as high as the waves of the sea.

From the mouth of the one a flame goes forth, and from the mouth of the other a flame goes forth.

From the mouth of the one there go forth lightnings and from the mouth of the other there go forth lightnings.

From the sweat of the one fire is kindled, and from the perspiration of the other fire is kindled.

From the one's tongue a torch is burning, and from the tongue of the other a torch is burning.

On the head of the one there is a sapphire stone, and upon the head of the other there is a sapphire stone.

---

33 *D* ins. 'the one's splendour is like the splendour of the Throne of Glory and the other's splendour is like that of the Throne of Glory'

body full of eyes Cf. ch. xxii. 8.

the eyes are like the sun in its might Cf. ch. xxvi. 6.

their height like the height of the seven heavens Cf. ch. xxv. 4 etc., and esp. ch. xxii. 3.

wings as many as the days of the year, i.e. 365; cf. ch. xxv. 2, also ch. xxi. 3.

from the mouth of the one a flame goes forth Cf. e.g. ch. xxii. 4.

from the perspiration of them fire is kindled Cf. the current saying "from the perspiration of the *Chayyoth* a fiery river goes forth". *Gen. R.* lxxviii beg., *Lam. R.* on ch. iii. 23. Cf. the note on ch. xxxiii. 4.

From the one's tongue a torch is burning Cf. ch. xxii. 4: 'his tongue is a consuming fire'.

On the head of the one there is a sapphire stone Cf. ch. xxvi. 5: 'the sapphire stone upon his head'; also ch. xxii. 13.

On the shoulders of the one there is a wheel of a swift cherub, and on the shoulders of the other there is a wheel of a swift cherub.

One has in his hand a burning scroll, the other has in his hand a burning scroll.

The one has in his hand a flaming style, the other has in his hand a flaming style.

The length of the scroll is 3000 myriads of parasangs; the size of the style is [34]3000 myriads of parasangs[34]; the size of every single letter that they write is 365 parasangs.

CHAPTER XIX[1]

Rikbiel, the prince of the wheels of the Merkaba. The surroundings of the Merkaba. The commotion among the angelic hosts at the time of the Qĕdushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above [2]these three angels, these great princes[2] there is one

---

34–34 *D*: '3000 parasangs'. This is perhaps a better reading. It is more natural, that the style should not have the same length as the whole scroll.

1 *D* includes this chapter in the aforegoing. 2–2 *D*: 'them, the *two* angels, these high princes' (למעלה מהן משני).

a wheel of a swift cherub. Cf. the expression 'chariots of a swift cherub', ch. xxiv. 17.

The scroll and style are of fire, the heavenly matter. 'Graven with a flaming style' is an uncommonly frequent expression, referring e.g. to the letters engraved on the 'Fearful Crown', the Names on the Throne of Glory, etc. Cf. e.g. ch. xxxix. 1 and references in note, *ad loc.* Item, ch. xiii.

The scribes are represented as writing with a style of fire on a scroll of flames. Cf. *Midrash 'Aséreth Ma'ămaroth*: "Tora was written down by the arm of the Holy One, blessed be He, with dark fire on white fire".

The numbers used in describing the sizes of the scroll, the style and the letters are based on 3000 and 365. The number 365 is used very often in this book, see esp. ch. ix. 3. It was conceived of as a cosmic and celestial number, being the number of the days of the solar year. The 3000 is probably made up of 1000 times 3, the number 3 being, of old, a mystical number. Cf. the 300 thousand 'gates' of ch. viii.

Chh. xix–xxii, xxv, xxvi. (Angelological system A 1, see Introduction, section 13 (1 A).)

Chh. xix–xxii, xxv, xxvi, form an angelological description of a systematic structure. The centre, from which the system is evolved, is the conception of the *Merkaba* with the Throne of Glory. The objects of the exposition are the angel-princes, appointed over the 'wheels of the *Merkaba*' and over the four classes of superior angels who minister at the *Merkaba* and by the Throne, as well as these angels themselves.

Prince, distinguished, honoured, noble, glorified, adorned, fearful, valiant, strong, great, magnified, glorious, crowned, wonderful, exalted, blameless, beloved, lordly, high and lofty, ancient and mighty, like unto whom there is none among the princes. His name

---

For the *Merkaba* speculations—derived from Ezek. i and x—and the different arrangements of the details of the Merkaba-picture, see the Introduction, sections 13 and 14.

The importance of these chapters consists primarily in the fact that they reveal a clear attempt at systematization. Beginning with 'the wheels of the *Merkaba*', the description proceeds from the lowest to the highest of the four classes of superior angels which, wanting a more adequate comprehensive appellation, may be called the *Merkaba-angels*. They are arranged in an order, placing the *Chayyoth* as the lowest and the *Seraphim* as the highest, thus: *Chayyoth, Kerubim, 'Ophannim, Seraphim*. This order is by no means the one generally accepted. In most cases in the earlier cabbalistic literature it seems that the writers had no clear view of the mutual order of the *Merkaba*-angels, and the cases that suggest an intended classification, represent, when compared, nearly all possible permutations of the four classes in question. Furthermore, all of them are not mentioned, in such classifications, some omitting the *Chayyoth*, others the *Kerubim* and so on. It may suffice as an illustration, to refer to the arrangement presented in ch. xxii C 2, where the order is as follows: 'the *Galgallim*, the *Kerubim*, the *'Ophannim*... the Holy *Chayyoth*, the Throne of Glory'. Cf. further the Introduction, section 13 (1 A).

On the other hand, in *P. R. 'El.* iv, we meet with an order of the four classes of superior angels which is identical with the order represented in this section. In contrast with the present system, however, *P. R. 'El.* puts the 'wheels of the *Merkaba*' together with the *'Ophannim* and the 'princes' assigned as chieftains over the resp. classes of angels here, do not appear there.

(1) **Above these three angels, these great princes.** The beginning of the chapter points to a preceding description of angels. In the present context the opening words refer to ch. xviii. That it is highly improbable, however, that ch. xviii was the original antecedent of ch. xix, has been pointed out above, note on ch. xviii. 24. Who are then, originally, the angels and princes referred to? No answer can be given to this question apart from mere conjectures. First of all, the words 'these three angels' or, as the reading of *D* runs, "them, the two angels" sound like a gloss. They might, in fact, easily have been an emendation made by the redactor who combined ch. xix with ch. xviii. By this gloss—if our assumption is correct—ch. xix is made to refer to the last named princes of ch. xviii. This is particularly so, if the reading of *D* be adopted (the *two* princes are then, of course, the two Sopheriel H, ch. xviii. 23–25). Assuming that the original beginning of the chapter had the form 'above these great princes', the subject of the preceding angelological fragment to which this expression refers, might have been, say, the 'princes of kingdoms'. Now the princes of kingdoms are the subject of the last verse of ch. xvii. The style of ch. xvii. 8 is also similar to that of the present section. It opens with the phrase 'above these', which is the regular inceptive expression of all the chapters in this section. IT IS POSSIBLE THAT CH. XVII. 8 BELONGED TO THE SAME ANGELOLOGICAL EXPOSITION, POSSIBLE ALSO THAT IT IMMEDIATELY PRECEDED WHAT IS NOW CH. XIX. Further, on the connection of ch. xvii. 8 with the rest of that chapter, see note, *ad loc.*

distinguished, honoured, noble etc. On the epithets added to the name of an angel-prince cf. note on ch. xviii. 7 and chh. xx. 1, xxii. 1, xxv. 1 and xxvi. 1. The attributes are in the present case over twenty in number. This manner of excelling in variations of terms resembles the fashion of *Hek. R.* The words used here are mostly adduced from the O.T.

is RIKBIEL H', the great and revered prince[3] who is standing by the Merkaba.

(2) And why is he called RIKBIEL? Because he is appointed over the wheels of the *Merkaba*, and they are given in his charge. (3) And how many are the wheels? Eight; two in each direction. And there are four winds compassing them round about. And these are their names: "the Storm-Wind", "the Tempest", "the Strong Wind", and "the Wind of Earthquake". (4) And under them four fiery

3 so *D. A*: 'name'

Rikbiel. The names of the present section (with the exception of RADWERIEL, ch. xxvii) have a very simple derivation. RIKBIEL is derived from '*Rekeb*' (= 'chariot' = '*Merkaba*'), CHAYYLIEL is made to correspond to '*Chayyoth*', KERUBIEL to '*Kerubim*', 'OPHANNIEL to '*Ophannim*', SERAPHIEL to '*Seraphim*'.

The name RIKBIEL is not given by Schwab, *VA*. It recurs, however, twice in *Add.* 27199. The first time it is in the quotation of vss. 2–7 of the present chapter, see below. The second time in *Hilkoth ha Kisse*, fol. 138 a b, in a passage from an anonymous source, immediately following the quotation of ch. xxiii. 20 (cf. note, *ib.*) and (SOTHER ASHIEL), ch. xviii. 19 (cf. note, *ad loc.*), preceding the quotation of ch. xxii (KERUBIEL). The passage runs: "RIKBIEL H, the great and fearful prince by name, is standing by the *Merkaba* (cf. the last words of vs. 1 here) and he is appointed over the eight wheels of the *Merkaba*, two in each direction" Since this passage occurs in between quotations from this book it is probably directly dependent upon this chapter and might be regarded as a quotation. Notice, that the epithet "great and fearful prince" are regarded as part of the name.

(2) In a midrashic commentary on Ezek. i. 16 in *Add.* 27199, fol. 81 a, there is a passage on RIKBIEL which appears as a literal, though unacknowledged quotation, of vss. 2–7 of the present chapter.

the wheels of the Merkaba. (Hebrew: *galgille ham-merkaba*), wheels: '*galgallim*'. The GALGALLIM are here, at least acc. to vss. 2 and 3, understood in their literal sense, although they, in vs. 7, are represented as speaking and apparently on a level with the four classes of Merkaba angels. Cf. for the present conception *Mass. Hek.* vii, e.g. "the wheels of the Merkaba upon which is the Throne of Glory". In *Alph. R. 'Aqiba* the four *Chayyoth* appear "from under the wheels of the chariot of His Throne (i.e. the Merkaba carrying the Throne of Glory)". (Contrast vs. 5 here.) In other connections they are clearly represented as one of the angelic classes, e.g. *Mass. Hek.* v: "In the seventh Hall are the Throne of Glory, the chariots of the Kerubim, the camps of the Seraphim, the '*Ophannim*, the *Chayyoth* and the *Galgallim* of consuming fire". In this passage it is noteworthy that the '*Ophannim* and the *Galgallim* appear as two distinct angelic classes. Originally the words '*Ophannim* and *Galgallim* were, on the whole, identical notions, both meaning 'wheels'. See note on ch. xxv. 5. A third significance of the *Galgallim* is 'heavenly bodies', mainly occurring in the later cabbalistic literature. And through further developments of the speculations on the *Galgallim*, they are again identified with the '*Ophannim*, or, according to another trend of thoughts, the '*Ophannim* are made the rulers of the *Galgallim* or celestial spheres. Cf. note on ch. xxv. 5.

(3) The number of the wheels is presumably derived from Ezek. i. (not x): a wheel in the middle of a wheel by the side of each of the four living creatures.

four winds etc. 'Storm-wind' and 'tempest' are well-established parts of any descriptions of the celestial wonders. Cf. chh. xxxiv and xviii. 25. 'Storm-wind, East-Wind, Strong Wind and Wind of Earthquake' are represented in ch. xxiii. 15, 3, 2 and 6.

rivers are continually running, one fiery river on each side. And round about them, between the rivers, four clouds are planted (placed), and these they are: "clouds of fire", "clouds of lamps", "clouds of coal", "clouds of brimstone" and they are standing over against [their] wheels.

(5) [4] And the feet of the *Chayyoth* are resting upon the wheels. And between one wheel and the other earthquake is roaring and thunder is thundering.

(6) And when the time draws nigh for the recital of the *Song*, (then) the multitudes of wheels are moved, the multitude of clouds tremble, all the chieftains (*shallishim*) are made afraid, all the horsemen (*parashim*) do rage, all the mighty ones (*gibborim*) are excited, all the hosts (*ṣĕba'im*) are afrighted, all the troops (*gĕdudim*) [5]are in fear[5], all the appointed ones (*mĕmunnim*) haste away, all the princes (*sarim*) and armies (*chayyĕlim*) [6] are dismayed, all the servants (*mĕsharĕtim*) do faint and all[7] the angels (*mal'akim*) and divisions (*dĕgalim*) travail with pain.

---

4 *A* ins. 'and these' 5–5 ins. in accordance with *D*. *A* om. 6 *D* ins. 'and *'Elim'* 7 so *D*. *A* om 'all.'

(4) **four fiery rivers.** The number 'four' is to correspond with the four directions, the four *Chayyoth* etc. The four fiery rivers here should be compared with the mention in ch. xviii. 19 of 'the four heads of the fiery river'. Cf. note, *ib*. The fiery rivers here run under the feet of the Chayyoth. Cf. the usual expression: 'the fiery river goes forth from the perspiration of the *Chayyoth*'. The present conception of four fiery rivers is related to that of the rivers flowing between the four camps of Shekina as presented in ch. xxxvii. 1. Cf. *ib*. **Clouds between the rivers, surrounding them.** Cf. ch. xxxvii. 2. The object of the 'clouds' is acc. to ch. xxiv. 2 to protect from the heat of the fire. See also ch. xxxiii. 3.

(5) **the feet of the Chayyoth are resting upon the wheels.** In accordance with the system of the present section the *Chayyoth* have their place next above the wheels of the Merkaba. Angels standing on wheels, cf. ch. xviii. 25 and ch. xxii. 7.

The different names of angelic classes and positions enumerated in vs. 6 are most of them deduced from the O.T. where they represent various divisions and orders within an army. This is natural from the point of view of these writers who picture the 'hosts of angels' as armies, camps and troops. The words 'appointed', 'princes', 'servants', 'angels', are familiar from the other chapters of the book. Cf. chh. xiv; iv, xxxix; xxx, vi; see Index; the other terms are all found in the enumeration in *Mass. Hek.* v of the contents of the seventh Hall and the different angelic classes there ("armies, hosts, troops, ranks (*ma'arakoth*), divisions and armies of chieftains, the men of war, mighty ones, powers (*'azuzoth*) *ta'aṣumoth* (Ps. lxviii. 36) horsemen, the officers of armies, princes etc."). *The presentation of all the different 'hosts' and 'princes' has the object of enhancing the impression of the* SOLEMNITY OF THE MOMENT, WHEN 'THE SONG' IS TO BE SUNG. The commotion of all heavens and all angels at the sound of the *Trisagion* is described in ch. xxxviii. Cf. also ch. xviii. 7. For passages recalling the present vs. see 1 *En.* lxi. 10, 11, 2 *En.* xx. 1 seqq., *Ma'yan Chokma, BH.* i. 59, *Zohar*, ii. 136 a b. For *dĕgālim* applied to angelic troops cf. *Num. R.* par. ii with reference to Ps. lxviii. 18, *Shir. R.* on ii. 4. In the quotation *La*, fol. 81 a, only eight classes are mentioned, viz. *shallishim, parashim, ṣebaim, gibborim, memunnim, sarim, mal'akim, degalim.*

(7) And one wheel makes a sound to be heard to the other and one *Kerub* to another, one *Chayyā* to another, one *Seraph* to another (saying) (Ps. lxviii. 5) "Extol to him that rideth in '*Araboth*, by his name *Jah* and rejoice before him!"

CHAPTER XX

CHAYYLIEL, *the prince of the Chayyoth*

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) Above these there is one great and mighty prince. His name is CHAYYLIEL *H'*, a noble and revered prince, a [1]glorious and[1] mighty prince, a great and revered prince, a prince before whom all the children of heaven do tremble, a prince who is able to swallow up the whole earth in one moment (at a mouthful).

(2) And why is he called CHAYYLIEL *H'*? Because he is appointed over the *Holy Chayyoth* [2]and smites the *Chayyoth*[2] with lashes of

---

1–1 ins. with *D* (for the sake of symmetry). 2–2 ins. from *D*. *A* om.

(7) **one wheel makes a sound to be heard to the other.** After the pattern of Is. vi. 3: "and one cried unto another, and said etc." A parallel to the present verse occurs *Mass. Hek.* vii: "and one *Bath Qōl* by the side of one wheel (referring to the 'wheels of the *Merkaba*') and another *Bath Qōl* by the side of another wheel; in that moment one wheel causes (its voice) to be heard to another wheel with thunder and earthquake...(saying) 'Extol to him that rideth in '*Araboth*, by his name *Jah*, and rejoice before him'". The psalm here cited is the one specifically used in mystical interpretations. There are several cabbalistic commentaries on this psalm. The special attention of the mystics was drawn to this psalm already in the tannaitic period if not earlier. From the vs. referred to here, the name of the highest of the heavens, '*Araboth*, was deduced (cf. *Chag.* 12 b). Other passages of this psalm to which special interest was devoted are vss. 17 and 18.

Elsewhere the *Galgallim* of the *Merkaba* are stated to partake in the celestial *Qĕdushsha*, e.g. in the quotation, *YR.* v. 5 b: "the wheels of the *Merkaba* say: 'Blessed be the Glory of *H'* from his place etc.'"

Ch. xx. (1) **Above these** *scil.* RIKBIEL and the *Galgallim* of the *Merkaba*, described in the aforegoing chapter.

Chayyliel. The name of the Prince is chosen to correspond to the word '*Chayyoth*'. It is, however, derived from *Chayil* (='army') rather than from *Chayyā*. In accordance with this derivation 'CHAYYLIEL' was probably originally the name of the prince over the *Chaylim* (= 'the armies of angels', cf. ch. xix. 6). A remnant of a tradition to this intent is perhaps the passage, occurring in *Hilkoth ha Mal'akim La*, fol. 123 a, according to which he has the function of punishing the ministering angels, when they do not say the Song in the right time. The 'armies' sometimes are equivalent with the 'ministering angels'. In the same passage CHAYYLIEL is also the prince, appointed over the *Chayyoth*.

(2) **smites the Chayyoth with lashes of fire.** Here, where the expression 'smites the *Chayyoth*' stands in juxtaposition to 'glorifies them, when they give praise',

fire: and glorifies them, when they give praise and glory and rejoicing and he causes them to make haste to say[3] "Holy" and "Blessed be the Glory of *H'* from his place!" (i.e. the *Qĕdushsha*).

CHAPTER XXI

The Chayyoth

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) Four (are) the *Chayyoth* corresponding to the four winds. Each *Chayyā* is as the space of the whole world. And each one has four faces; and each face is as the face of the East. (2) Each one has four wings and each wing is like the cover (roof) of the universe. (3) And each one has faces in the middle of faces and wings in the middle of wings. The size of the faces is (as the size of) 248 faces, and the size of the wings is (as the size of) 365 wings.

(4) And every one is crowned with 2000 crowns on his head. And each crown is like unto the bow in the cloud. And its splendour is like unto the splendour of the globe [1]of the sun[1]. And the sparks that go forth from every one are like the splendour of the morning star (planet Venus) in the East.

---

3 *D* ins. 'after me (Metatron)'

1–1 Inserted from *D*. *A* om.

it seems that the 'smiting' would best be explained as referring to the punishment executed upon the *Chayyoth*, if they do not say the '*Holy*' in the proper manner. Such an idea would better harmonize with a context, where 'ministering angels' had been substituted for '*Chayyoth*'. Cf. how acc. to *YR*. i. 15 a, "God smites the *Chayyoth*".

Ch. xxi. The *Chayyoth* (singular form: *Chayya*) are the "four living creatures" of Ezek. i. They are, acc. to the present section, placed next above the wheels of the Merkaba. Acc. to ch. xxii C and *Hek. R.* xiii, they have their place immediately under the Throne of Glory, above the *'Ophannim* and the *Kerubim*. For other representations see the introductory section.

(1) The number of the *Chayyoth* and the faces and wings of each one is in accordance with Ezek. i. 5 seq. *Like the space of the whole world*, cf. ch. ix. 1, and the immense measures ascribed to the *Chayyoth* in *TB. Chag.* 13 a ("the feet of the Chayyoth are of a size like that of the seven heavens, the ankles of corresponding measure, the knees of corresponding measure, and so forth"). (3) **Faces in the middle of faces** etc. Cf. 'the heart in the middle of the heart of the lion (i.e. one of the four *Chayyoth*)' in ch. xv B. The conceptions have probably been developed by force of analogy from Ezek. i. 16 ("a wheel in the middle of a wheel"). The numbers '248' and '365' correspond to the number of positive and negative laws resp. Cf. ch. xxxiii. 4. (4) **crowned with 2000 crowns.** Crowns are regular attributes of high angels, cf. note on chh. xii. 3, xviii. 1.

CHAPTER XXII[1]

KERUBIEL, *the Prince of the Kerubim. Description of the Kerubim*

R. Ishmael said: Metatron, the angel, the Prince of the Presence, said to me:

(1) Above these[1a] there is one prince, noble, wonderful, strong, and praised with all kinds of praise. His name is KERUBIEL *H'*, a mighty prince, full of power and strength

AD:	*B*:
a prince of highness, and Highness (is) with him, a righteous prince, and righteousness (is) with him, a holy prince, and holiness (is) with him, a prince	a prince of highness, and with him (there is) a righteous prince, of righteousness, and with him a holy prince, of holiness, and with him (there is) a prince

glorified in (by) thousand hosts, exalted by ten thousand armies.

(2) At his wrath the earth trembles, at his anger the camps are moved, from fear of him the foundations are shaken, at his rebuke the '*Araboth* do tremble.

---

1 Here *B* continues. 1 a *D*: 'the *Chayyoth*'

Ch. xxii. (1) Kerubiel. In this form the name is not found in Schwab, *VA*. Cf. however, *KRBIEL*, p. 157, *ib*., and *Kerubyah*, *ib*.

In *Hilkoth ha Kissē*, *Add*. 27199, fol. 138 b, after mention being made of SOTHER 'ASHI'EL (cf. xviii. 19) and RIKBIEL (ch. xix), there occurs a summary of the functions ascribed to KERUBIEL, a passage which is apparently drawn from vss. 1, 3–5, 7–9, of the present chapter.

A similar abridged quotation (*ba'arikut mizzeh ham mal'ak*) occurs in *YR*. i. 54 a, from *Sōdē Rāzā*, a quotation which is important, because it begins with Gen. v. 24, also forming the beginning of the present book, *a fact which shows that the compiler of the Sōdē Rāzā used as one of his sources an Enoch-fragment or a book of Enoch which contained descriptions of Kerubiel, and, by consequence, probably also the essential parts of the angelological section of the present book.*

In *Widduy Yaphe* (*Add*. 15299, fol. 133 b) he appears at the head of the *Kerubim* as here, but *ib*. fol. 134 b he is in common with SERAPHIEL (ch. xxvi. 8), represented as one of the twenty-six angels 'who carry the *Merkaba*'.

In the enumeration of different classes of angels which is given in *Mass*. '*Asilut* (frequently referred to in notes and Introduction), the 'prince of the Kerubim' is called 'KERUBIEL'.

Even so in *S. ha Chesheq* (*Add*. 27120, fol. 14 b) KERUBIEL is introduced as the angel appointed over the *Kerubim*.

Acc. to 1 *En*. xx. 7, the prince of the *Kerubim* is GABRIEL, and acc. to *Zohar*, Ex. 43 (*JE*), this function is assigned to 'KERUB'.

The variant reading of *B* is most likely due to a false punctuation and subsequent transposition of the word '*immō*' (= 'with him').

(3) His stature is full of (burning) coals. The height of his stature is as the height of the seven heavens the breadth of his stature is as the wideness of the seven heavens and the thickness of his stature is as the seven heavens.

(4) [2]The opening of his mouth is like a lamp of fire[2]. His tongue [3]is a consuming fire[3]. His eyebrows are like unto the splendour of the lightning. His eyes are like sparks [4]of brilliance[4]. His countenance is like a burning fire.

(5) And there is a crown of holiness upon his head on which (crown) the Explicit Name is graven, and lightnings go forth from it. And the bow of *Shekina* is between his shoulders.

(6) *AD*:	*B*:
And his sword is upon his loins and his arrows[5]	And his sword is like unto a lightning; and upon his loins there are arrows like

---

2–2 *B*: 'from his mouth there burns as it were a lamp of fire' *D*: 'the opening of his mouth burns like a lamp of fire' 3–3 so *B*. *AD*: 'consumes fire' 4–4 *B* omits. 5 *D*: 'arrow'

(3) **His stature** etc. The simpler reading of *Hilkoth Kisse* (see above) might with advantage be adopted: "his stature is as high as the seven heavens and the thickness of his stature is as the width of the sea". On the measures of high angels cf. ch. ix. 1, xxi. 1 and notes. Also ch. xlviii c 5.

(4) **The opening of his mouth is like a lamp of fire** etc. The description of the body of this angel-prince is in the usual terms conveying that he is wholly made up of fire. The substance of the angels' body is regularly fire. So it is said in 2 *En.* xxix. 1, 3, with regard to God's creation of the angels: "for all the heavenly hosts I (God) fashioned *a nature like that of fire*: their weapons are fiery, their garment is a burning flame...". Descriptions of this kind are frequent. Cf. 2 *En.* i. 5 ("their faces shone like the sun, their eyes like burning lamps, fire came forth from their lips...their wings were brighter than gold"). Cf. also *Chibbuṭ ha Qeber*, i, *Mass. Hek.* iv, Rev. xix. 11–15.

Occasionally one finds the statement that some angels are made of water in contrast with others who are made of fire or that the angels in general are composed of fire and water. E.g. *Midrash 'Asereth haDĕbāroth*, pp. 64 seqq., *BH.* (on the contents of '*Araboth*): "the angels are made of fire and water, and there is peace between them etc.", based on Job xxv. 2. Cf. ch. xlii.

(5) **And there is a crown of holiness upon his head.** The term 'crown of holiness' instead of the more usual 'crown of glory', probably with reference to the attribute of 'holiness' conferred upon this prince in vs. 1.

on which the Explicit Name is graven. Cf. ch. xii. 1 and note, also ch. xxxix. 1. Acc. to *Shir Rabba*, i, the explicit name was engraved on the crowns given to the Israelites at mount Sinai.

the bow of Shekina. The (heavenly counterpart of) the 'bow in the cloud' is probably meant. This has become a regular part of the speculations on the heavenly splendours, cf. ch. xxii c 4, 7. Then also it is understood as referring to the angel's weapon.

(6) **his sword is upon his loins.** Sword is a frequent concomitant attribute of the angel of death or of the angels of destruction. Cf. *Rev. R. Joshua ben Levi*, *BH.* ii. 48.

are like lightnings in his girdle. And a shield of consuming fire (is) on his neck and coals of juniper are round about him.

unto a flame, and upon his armour and shield there is a consuming fire, and upon his neck there are coals of burning juniper and (also) round about him (there are coals of burning juniper).

(7) And the splendour of *Shekina* is on his face; and the horns of majesty on his wheels; and a royal diadem upon his skull.

(8) And his body is full of eyes. And wings are covering the whole of his high stature (lit. the height of his stature is all wings).

(9) On his right hand a flame is burning, and on his left a fire is glowing; and coals are burning from it[6]. And firebrands go forth from [7]his body[7]. And lightnings are cast forth from his face. With him there is alway thunder upon (in) thunder, by his side there is ever earthquake upon (in) earthquake*.

(10) And the two princes of the Merkaba are together [8]with him[8].

---

6 so *B*. *A*: 'from his body' *D*: 'from him' 7–7 so *BD*. *A*: ' him' 8–8 lit. 'the two princes of the Merkaba are in his place' *B* reads: 'are of his size (like his stature)'

(7) **the splendour of Shekina is on his face.** On the conception of the splendour of Shekina see Abelson, *Immanence*, pp. 85–89, and cf. note on ch. v. 4. When it is said to be on the face of KERUBIEL here, it is to be understood as a reflection of God's glory, in analogy with the 'glory' that the first Adam possessed before his fall (*Ber. R.* xii) and which is to be restored to the righteous in the world to come (cf. *Alph. R. 'Aqiba*, letter *Kaph*, beg.).

horns of majesty on his wheels. The angels are often depicted as horned, cf. vs. 13 (horns of glory) and ch. xxix. 2 (horns of splendour). Horned angels are referred to in *Mass. Hek.* v (angels of horns of majesty: *ba'alē qarnē hōd*). Instead of 'on his wheels' one would have expected 'on his head'. Cf. vs. 13. No doubt the angel was imagined as having 'wheels', but it is possible that the reading here is corrupt (''*ofan*' as a synonym of '*galgal*' having been put in the place of the latter?). But cf. Ezek. x. 12. For Messiah ben Joseph as 'horned' cf. note on xlv. 5.

(8) **his body is full of eyes.** The angels have eyes all round to be able to see without turning: "there is no back in heaven" (*Chag.* 15 a). The passage forming the point of support is such a one as Ezek. x. 12. Cf. further chh. ix. 3, xxv. 2, 6, xxvi. 6, *Hek. R.* xxii. **wings are covering the whole of his high stature.** Cf. ch. ix. 2, *Hek. R. ib.* For vss. 8 and 9 in general cf. *Chibbuṭ ha Qeber*, i.

(10) **the two princes of the Merkaba.** Cf. ch. i. 7. The princes of the *Merkaba* are carrying the *Merkaba* acc. to *Widduy Yaphe*, fol. 133 b. 'The princes of the *Merkaba*' are on the level with MIKAEL, GABRIEL, METATRON and SANDALPHON in so far as they, in contrast to other angels, are exempt from being burnt in the fiery river and 'created anew' acc. to *Ṣiumi*, quoted by the *Smaller Yalqut Re'ubeni* under '*Mal'ak*'. In *Alph. R. 'Aqiba*, letter *Mem*, *BH.* iii, they are one of the highest classes of angels; together with the *Chayyoth* they minister by the *Merkaba*. In *Midrash Sar Tora*, *BH.* iii, *Hek. R.* xxx, an angel, called SIRBIEL, is defined as "one of the princes of the *Merkaba*".

* The literal translation 'thunder in thunder' etc. is presumably that which best corresponds to the idea in the mind of the writer: that thunder was thundering from the midst of thunder, earthquake roaring from the midst of earthquake.

(11) Why is he called KERUBIEL [9]*H'*, the Prince[9]. Because he is appointed over [10]the chariot of the *Kerubim*. And the mighty *Kerubim* are given in his charge. And he adorns[10] the crowns on their heads and polishes the diadem upon their skull.

(12) [11]He magnifies the glory of their appearance.[11] And he glorifies[12] the beauty of their majesty. [13] And he increases the greatness of their honour. He causes the song of their praise to be sung. He intensifies their beautiful strength. He causes the brilliance of their glory to shine forth. He beautifies their goodly mercy and loving-kindness. He frames the fairness of their radiance. He makes their merciful beauty even more beautiful. He glorifies their [14]upright majesty[14]. He extols the order of their praise, to stablish the dwelling-place of him "who dwelleth on the *Kerubim*".

(13) And the *Kerubim* are standing by the Holy *Chayyoth*,
and their wings are raised up to their heads (lit. are as the height of their heads)
and *Shekina* is (resting) upon them
and the brilliance of the Glory is upon their faces
and [15]song and praise[15] in their mouth
and their hands are under their wings
[16]and their feet are covered by their wings[16]
and horns of glory[17] are upon their heads
and the splendour of *Shekina* on their face
and *Shekina* is (resting) upon them

9–9 *D* om. 10–10 *B*: 'the chariots of the *Chayyoth*. And he adorns the majesty and' 11–11 *B* om. 12 so *D*. *AB*: 'hastens' 13 *BD* ins. 'he increases their beauty' 14–14 *B*: 'majestic strength' 15–15 *D*: 'song of praise' 16–16 *B* om. 17 *B*: 'majesty'

In the two latter of these instances the 'princes of the *Merkaba*' are clearly indicated as more than two in number. Confer further on ch. i. 7 ('the princes of the *Merkaba* and the flaming *Seraphim*').

The expression 'are on his place' or 'are together with him' is perhaps a sign that the princes of the *Merkaba* had a function or occupied a position here ascribed to KERUBIEL or the *Kerubim*, a view which the writer tried to harmonize with his own in this way.

(11) KERUBIEL is the prince of the *Kerubim*. The *Kerubim* described here are "the four *Kerubim*" (Ezek. x). In the Pseudepigrapha they are mentioned, esp. in *Apoc. Moses* and 1 *En.* and 2 *En.* Further see the introductory section. mighty Kerubim is the expression used also in *Mass. Hek.* iv. chariot(s) of the Kerubim, also ch. xxiv. 1. Cf. *Apoc. Mosis*, xxii. 3 ("when God appeared in paradise, mounted on the chariots of his Kerubim"), and *ib.* xxxviii. 3.

(13) and Shekina is resting upon them and the... Glory is upon their faces. Cf. Ezek. x. 18. 'The brilliance of the Glory' is the resplendence of the 'Glory' of Shekina. their hands are under their wings, perhaps deduced from Ezek. x. 7. their feet are covered etc. obviously from Is. vi. 2. horns of glory

and sapphire stones are round about them
and columns of fire on their four sides
and columns of firebrands beside them.

(14) There is one sapphire on one side [18]and another sapphire on another side[18] and under [19]the sapphires[19] there are coals of burning juniper.

(15) And one *Kerub* is standing in each direction but the wings of the *Kerubim* compass each other above their skulls in glory; and they spread them to sing with them a song to him that inhabiteth the clouds and to praise with them the fearful majesty of the king of kings.

(16) And KERUBIEL *H'*, the prince who is appointed over them, he arrays them in comely, beautiful and pleasant orders and he exalts them in all manner of exaltation, dignity and glory. And he hastens them—in glory and might—to do the will of their Creator every moment. For above their lofty heads abides continually [20]the glory of the high king[20] "who dwelleth on the *Kerubim*".

CHAPTER XXII B

L(mr), following after the rec. of ch. xxii C. vss. 1–3 (middle):

(1) *And there is a court before the Throne of Glory,*

B:

R. Ishmael said to me: Metatron, the angel, the Prince of the Presence, said to me:

(1) *How are the angels standing on high? He said: Like a bridge that is*

18–18 ins. with *DB*. *A* om. 19–19 so *D*. *B*: 'the sapphire' *A*: 'their sapphires' 20–20 so *DB*. *A*: 'a great glory of the king'

Cf. vs. 7. sapphire stones. Cf. Ezek. i, etc. (vs. 26). columns of fire on their four sides. Cf. Ezek. x. 7.

(15) spread them to sing with them. The Kerubim are represented as singing with their wings. The 'sound' or 'voice of the cherubims' wings' of Ezek. x. 5 is interpreted as the sound of a song. Acc. to *Hek. R.* xi. 4: "the wings of the Chayyoth are full of rejoicing." The *Kerubim* themselves are singing acc. to vs. 13. Cf. 2 *En.* xix. 6 *e.a.* ("the indescribable singing of the host of the Cherubim").

(16) Cf. chh. xxv. 5, xxvi. 8.

The additional fragments, here marked chh. xxii B and xxii C, follow in *B* immediately after ch. xxii. Another recension of ch. xxii C occurs in *Add.* 27199, fol. 78 a, referred to here as '*L(o)*' or '*Lo*'. In the same MS. fol. 126 a (*Helak Merkaba*) there is a third recension, containing a version of ch. xxii C 1–3 (middle), followed by a piece parallel to but differing markedly from ch. xxii B 1, 3, 4: '*Lmr*'.

(1) there is a court before the Throne of Glory (*Lmr*). The place of God's manifestation in the highest heavens is depicted in the simile of the innermost part

(2) *which no seraph nor angel can enter, and it is* 36,000 *myriads of parasangs, as it is written (Is. vi. 2): "and the Seraphim are standing above him" (the last word of the scriptural passage being 'לי' [numerical value:* 36]).

(3) *As the numerical value of לי (36) is the number of the bridges there.*

(4) *And there are* 24 *myriads of wheels of fire. And the ministering angels are* 12,000 *myriads. And there are* 12,000 *rivers of hail, and* 12,000 *treasuries of snow.*

And in the seven Halls are chariots of fire and flames, without reckoning, or end or searching. (Lmr. ends here.)

placed over a river so that every one can pass over it, likewise a bridge is placed from the beginning of the entry to the end. (2) And three ministering angels surround it and utter a song before YHWH, the God of Israel. And there are standing before it lords of dread and captains of fear, thousand times thousand and ten thousand times ten thousand in number and they sing praise and hymns before YHWH, the God of Israel.

(3) *Numerous bridges are there: bridges of fire and numerous bridges of hail. Also numerous rivers of hail, numerous treasuries of snow and numerous wheels of fire.*

(4) *And how many are the ministering angels?* 12,000 *myriads: six (thousand myriads) above and six (thousand myriads) below. And* 12,000 *are the treasuries of snow, six above and six below. And* 24 *myriads of wheels of fire,* 12 *(myriads) above and* 12 *(myriads) below. And they surround the bridges and the rivers of fire and the rivers of hail. And there are numerous ministering angels, forming entries, for all*

---

of a Sanctuary. The seventh Hall is called 'the Holy of Holies'. The entry (*B*), then, is the entry of the innermost part of the sanctuary. The conception of 'bridges' in heaven is attested in *Hek. R. BH.* iii. 93. They are the bridges that are placed over the fiery rivers (cf. *ib.*). (2) three ministering angels. Probably the leaders of the song-uttering angels, who sometimes are represented as three, usually as four (cf. note on ch. xxxv. 3). lords of dread and captains of fear. Guardian angels who inspire dread and fear, cf. *Rev. Moses, YR.* ii. 66 b ("I saw the angels of dread who surround the Throne"). thousand times thousand etc. Derived from Dan. vii. 10. Cf. chh. xxxv. 6, xxxvi. 1, *Zohar*, ii. 252 b.

(3, 4) rivers of fire, rivers of hail. Cf. ch. xlii. 1, 7. wheels (*galgallim*) of fire. The wheels of fire are possibly conceived of as angelic beings. Cf. *Zohar*, ii. 252 b (in the fourth Hall): "under the *Chayyoth* are four *Seraphim* (cf. vs. 1 acc. to *Lmr*) . . . from these four *Seraphim* . . . there go forth flames of fire and from these flames are made 72 *galgallim* burning in the fire and from that fire is made the *Nehar di-Nur*". the treasuries of snow are usually said to be 'under the throne'. six above and six below etc. 'Above' and 'below' probably in relation to the

the creatures that are standing in the midst thereof, corresponding to (over against) the paths of Raqia' Shamayim.

(5) *What doeth YHWH, the God of Israel, the King of Glory? The Great and Fearful God, mighty in strength, doth cover his face.*

(6) *In 'Araboth are* 660,000 *myriads of angels of glory standing over against the Throne of Glory and the divisions of flaming fire. And the King of Glory doth cover His face; for else the 'Araboth Raqia' would be rent asunder in its midst because of the majesty, splendour, beauty, radiance, loveliness, brilliancy, brightness and excellency of the appearance of (the Holy One,) blessed be He.*

(7) *There are numerous ministering angels performing his will, numerous kings, numerous princes in the 'Araboth of his delight, angels who are revered among the rulers in heaven, distinguished, adorned with song and bringing love to remembrance: (who) are affrighted by the splendour of the Shekina, and their eyes are dazzled by the shining beauty of their King, their faces grow black and their strength doth fail.*

(8) *There go forth rivers of joy, streams of gladness, rivers of rejoicing, streams of triumph, rivers of love, streams of friendship—(another reading:) of commotion—and they flow over and go forth before the Throne of Glory and wax great and go through the gates of the paths of 'Araboth Raqia' at the voice of the shouting and musick of the* CHAYYOTH, *at the voice of the rejoicing of the timbrels of his* 'OPHANNIM *and at the melody of the cymbals of His Kerubim. And they wax great and go forth with commotion with the sound of the hymn:* "HOLY, HOLY, HOLY, IS THE LORD OF HOSTS; THE WHOLE EARTH IS FULL OF HIS GLORY!"

---

bridges. for all the creatures that are standing in the midst thereof.... The 'creatures' probably refer to human beings, perhaps the souls or spirits who are ascending towards their abode near the Throne of Glory, i.e. after death. It is improbable that the *Yōrēdē Merkaba* are meant here. The angels are placed so as to form an entry, through the midst of which the souls proceed.

(6) the king of Glory doth cover His face.... This part of the verse recurs literally identical in *Hek. R.* xi, *BH.* iii. 92, and *Or.* 6666, fol. 4 b. the veil with which the Most High covers his face is often identified with the *Pargod*, cf. on ch. xlv. 1. Cf. also *Mass. Hek.* iii and *Chag.* 12 b.

(8) There go forth rivers of joy etc. The whole of this verse recurs in *Hek. R.* viii. 4, *BH.* iii. 90, *Or.* 6666, fol. 3 a. Only the very last sentence is somewhat different in *Hek. R.*: "(go forth with commotion) with *Qĕdushsha*, at the hour when Israel say before Him: 'HOLY, HOLY, HOLY etc.' as it is written (Is. vi. 3) HOLY, HOLY, HOLY". In common with the rest of the book this chapter makes no reference to the *Qĕdushsha* chanted by the congregation on earth.

CHAPTER XXII C

(in *B*, *Lo* and *Lmr*)

[0]*R. Ishmael said: Metatron, the Prince of the Presence said to me:*[0]

(1) *What is the distance between one bridge and another?* 12 *myriads of parasangs.* [1]*Their ascent is* 12 *myriads of parasangs, and their descent* 12 *myriads of parasangs*[1]. [2]

(2) (*The distance*) *between the rivers of dread and the rivers of fear is* 22 *myriads of parasangs; between the rivers of hail and the rivers of darkness*[3] 36 *myriads of parasangs; between the chambers*[4] *of lightnings and the clouds of compassion*[5] 42 *myriads of parasangs;* [6] [7]*between the clouds of compassion*[8] *and the Merkaba* 84 *myriads of parasangs; between the Merkaba and the Kerubim* 148[8a] *myriads of parasangs*[7]*; between the Kerubim and the 'Ophannim* 24 *myriads of parasangs; between the Ophannim and the chambers of chambers* 24 *myriads of parasangs;* [9] *between the chambers of chambers and the Holy Chayyoth* [10]40,000 *myriads of*[10] *parasangs; between one wing* (*of the Chayyoth*) *and another*

0–0 *Lo*: 'R. Ishmael said' *Lmr* om (follows upon a par. to ch. xxxvii). 1–1 *L*(*o*): '(12 myriads of parasangs) in their ascent and 12 myriads of parasangs in their descent. 12 myriads of parasangs' corr. *L*(*mr*) om. 2 *Lmr* adds: 'and there are the rivers of dread' 3 *Lmr*: 'snow' 4 *Lmr*: 'orders' 5 *Lo*: 'heat' *Lmr*: 'consolation' 6 *Lmr* ins. the gloss: '(why) clouds of consolation? Because they console the Glory (the Most High)' 7–7 *Lo* om. 8 *Lmr*: 'consolation' 8a *Lmr*: '185' 9 *Lmr* ins. the explanatory gloss: 'and in these chambers are honour and majesty. This is the mystical meaning (of the passage Ezek. i. 16), and the appearance of the *'Ophannim* and their work' 10–10 so with *Lmr* and *Lo*. *B*: '1000'

Ch. xxii C. (1) **What is the distance between one bridge and another? 12 myriads of parasangs.** The present chapter is mainly concerned with measures and distances. This was an early theme of the mystical traditions. A striking parallel is the well-known passage in *Chag.* 13 a (the distances between the heavens and the measures of the different parts of the body of the *Holy Chayyoth*). It was probably referred to as *Seder Shi'urin*. Cf. the *Shi'ur Qōmā*. The latter part of vs. 1 is a variant of the former part. (2) Vss. 2 and 3, by way of an exposition of the distances and measures gives a definite *Merkaba*-picture. The order is from the lower to the highest parts: rivers of dread—rivers of fear—rivers of hail—rivers of darkness—chambers of lightnings—clouds of compassion—the beginning of the *Merkaba* proper—the *Kerubim*—the *'Ophannim*—the chambers of chambers—the Holy *Chayyoth*—the Throne. It will be seen that this order is entirely different from that implied in the angelological section, chh. xix–xxii, xxv seqq., and also from that of ch. xxxiii. 2 seqq. In placing the *Chayyoth* next to the Throne as the highest of the Merkaba-angels, this fragment agrees with *Hek. R.* xiii and the regular representation of *Zohar*, and also with the passage *Chag.* 13 a, referred to above. When it is said: "the Holy *Chayyoth* carry the Throne of Glory", this does not necessarily imply the *Chayyoth* being designed as the highest of the *Merkaba*-angels; the other classes may be conceived of as surrounding the Throne (cf. ch. xxxiii. 2, 3). The chambers of chambers are here the treasuries and storehouses of the Most High.

12 *myriads of parasangs;* [11]*and the breadth of each one wing is of that same measure*[11]*; and the distance between the Holy Chayyoth and the Throne of Glory is* [12]30,000 *myriads of parasangs*[12].

(3) *And from the foot of the Throne to* [13]*the seat*[13] *there are* 40,000 *myriads of parasangs*[14]. *And the name of Him that sitteth on it: let the name be sanctified!*

[(4) *And the arches of the Bow are set above the 'Araboth, and they are* 1000 *thousands and* 10,000 *times ten thousands (of parasangs) high. Their measure is after the measure of the 'Irin and Qaddishin (Watchers and Holy Ones)* [15]. *As it is written (Gen. ix.* 13) *"My bow I have set in the cloud". It is not written here "I will set" but "I have set", (i.e.) already; clouds that surround the Throne of Glory. As His clouds pass by, the angels of hail (turn into) burning coal.*

(5) *And a fire of the voice goes down from*[16] *by the Holy Chayyoth. And because of the breath of that voice they "run" (Ezek. i.* 14) *to another place, fearing lest it command them to go; and they "return" lest it injure them from the other side. Therefore "they run and return" (Ezek. i.* 14).

(6) *And these arches of the Bow are more*[17] *beautiful and radiant than*[18] *the radiance of the sun during the summer solstice. And they are whiter than a flaming fire and they are great and beautiful.*

(7) *Above* [19]*the arches of the Bow*[19] *are the wheels of the 'Ophannim.*

11–11 *Lmr*: 'and the same (measure) is its length and its breadth' 12–12 so with *Lmr*. *Lo*: '30 myriads of parasangs' *B*: 'of that same measure' 13–13 *Lmr*: 'where He is seated' 14 *Lmr* continues here with a parallel to ch. xxii c, see text *ib.* 15 *Lo* ins. the gloss: 'and this is what the poet lays down: the arches of the Bow with the wing(s) of the dragon' 16 *Lo* om. 17 *Lo* om. 18 *Lo*: 'as' 19–19 *Lo* om.

(3) **from the foot of the Throne** etc. The R. Aqiba version of *Shi'ur Qoma* has: "from the seat of His Glory (Yāqār, not Kabod) downwards is (a distance of) 118,000 parasangs" (half the numerical value of ורב כח, "and of great power": Ps. cxlvii. 5). Cf. *Hek. R.* x, *BH.* iii. 91 ("from His Throne of Glory upwards is a distance of 180,000 myriads of parasangs").

Vss. 4–7 cannot be harmonized with the Merkaba-picture of the preceding verse. They are in reality a mystical commentary on Ezek. i. 14 seqq., starting from the conception of the Celestial Bow, brought about by the combination of Gen. ix. 13 with Ezek. i. 28. Also in *Zohar*, i. 71 b, the passage Gen. ix. 13 is used to elucidate the mystical meaning of passages in the first chapter of Ezekiel. These vss. may have been added here on account of the reference to 'measures' in vss. 4 and 7. **after the measure of the 'Irin and Qaddishin.** Cf. Rev. xxi. 17. The measures laid down in '*Shi'ur Qoma*' are said *ib.* to be acc. to the measures of the Most High, to whom a span (*zéret*) means the distance from one end of the world to the other. For the '*Irin* and *Qaddishin* see ch. xxviii. Vs. 4 recurs in *S. Raziel*, 30 a, preceding *Shi'ur Qoma*. (5) **a fire of the voice** etc. is an allusion to the *Qol Ha'mullā* of Ezek. i. 24. It is here conceived of as a Divine Voice. The Voice goes forth in fire. The *Chayyoth* fearing the fire: cf. *Hek. R. BH.* iii. 104. (7) vs. 7 recurs in *S. Raziel*, 4 a.

Their height is 1000 *thousand and* 10,000 *times* 10,000 *units of measure after the measure of the Seraphim and the Troops* (*Gĕdudim*).]

CHAPTER XXIII

The winds blowing 'under the wings of the Kerubim'

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) There are numerous winds blowing under the wings of the *Kerubim*.

There blows "the Brooding Wind", as it is written (Gen. i. 2): "and the wind of God was brooding upon the face of the waters".

(2) There blows "the Strong Wind[1]", as it is said (Ex. xiv. 21): "and the Lord caused the sea to go back by a strong east wind all that night".

---

1 Ins. with *BDE*. *A* om. *E* continues here. *DE* put at the beginning of this chapter as heading, 'Order of the winds'.

CHH. XXIII, XXIV.

Merkabah. The רוחות *and* מרכבות.

Chh. xxiii and xxiv stand out by themselves from the rest of the book. They are nearest akin to the chapters describing the heavens from their quasi-physical aspects, and can therefore conveniently be reckoned as belonging to section 6. (See the survey of the contents of the present book.) The different 'winds' and 'chariots' are enumerated. Their names are deduced from passages of the O.T. where the words '*rûăch*' resp. '*merkaba*', '*rékeb*' or similar occur in different connections or with different attributes.

An almost literal parallel to ch. xxiii, although in a shorter form (the winds are reduced to eight), is found, *YR*. i. 9 a, quoted from *Sōdē Rāzā*: "There are eight winds. The first is 'the wind of Jealousy', as it is written (Gen. vi. 3), 'My wind shall not always strive with man', the second is 'the Wind blowing in the world', as it is written (Gen. i. 2): 'the wind of God was brooding upon the face of the waters'; the third is 'the angel-wind' as it is written (1 Kings xix. 11): 'but the Lord was not in the wind', etc." As the word for 'wind' is also that for 'spirit', in all passages referred to here, where the English version has 'spirit', this word has been replaced by 'wind' in accordance with the significance '*rûăch*' has assumed throughout the chapter.

Parallels for the present method of deriving 'names' of different heavenly objects from O.T. passages and enumerating them are found in *Mass. Hek.* i and in *Alph. R.* '*Aqiba*, letter *Zain*.

In *Mass. Hek.* i it is the Thrones of the Holy One, blessed be He, which are dealt with according to this principle. The wording is almost literally the same as that of the present chapters. "Numerous thrones has the Holy One, blessed be He. He has 'the Established Throne' as it is written.... He has 'the Throne of Justice and Righteous-ness'.... He has the Throne of Loving-kindness.... He has the Throne of Yah, as it is written (Ex. xvii. 16): 'Because a hand is lifted up upon the throne of Yah'. (Cf. ch. xxiv. 20 here), etc."

In *Alph. R.* '*Aqiba*, *ib.* the 'keys of the Holy one' are the objects. The 'winds', 'chariots', 'thrones' and 'keys' of the said passages are to be understood in their literal sense.

Ch. xxiii. (1) blowing under the wings of the Kerubim. This trait forms

(3) There blows "the East Wind[1]" as it is written (Ex. x. 13): "the east wind brought the locusts".

(4) There blows "the Wind of Quails[2]" as it is written (Num. xi. 31): "And there went forth a wind from the Lord and brought quails".

(5) There blows "the Wind of Jealousy" as it is written (Num. v. 14): "And the wind of jealousy came upon him".

(6) There blows the "Wind of Earthquake" as it is written (1 Kings xix. 11): "and after that the wind of the earthquake; but the Lord was not in the earthquake".

(7) There blows the "Wind of *H'*" [3]as it is written (Ex. xxxvii. 1): "and he carried me out by the wind of *H'* and set me down".

(8) There blows the "Evil Wind"[3] as it is written (1 Sam. xvi. 23): "and the evil wind departed from him"[4].

(9) There blow the "Wind of Wisdom" [5]and the "Wind of Understanding" and the "Wind of Knowledge" and the "Wind of the Fear of *H'*"[5] as it is written (Is. xi. 2): "And [6]the wind of[6] *H'* shall rest upon him; [7]the wind of wisdom and understanding, the wind of counsel and might, the wind of knowledge and of the fear of *H'*".

(10) There blows the "Wind of Rain", as it is written (Prov. xxv. 23): "the north wind bringeth forth rain".

(11) There blows the "Wind of Lightnings", as it is written (Jer. x. 13, li. 16): "he maketh lightnings for the rain and bringeth forth the wind out of his treasuries".

(12) [8]There blows the "Wind, Breaking the Rocks", as it is written (1 Kings xix. 11): "the Lord passed by and[9] a great and strong wind (rent the mountains and brake in pieces the rocks before the Lord)".[8, 7]

(13) There blows the "Wind of Assuagement of the Sea", as it is written (Gen. viii. 1): "and God made a wind to pass over the earth, and the waters assuaged".

---

1 Ins. with *BDE*. *A* om. 2 *E*: 'Day' corr. 3–3 *E* om. 4 *B* quotes 1 Sam. xvi. 14: 'and an evil wind from the Lord troubled him' 5–5 *B*: '"and the wind of counsel and might" and "the wind of knowledge and fear of *H'*"' *E*: '"and Understanding," "the wind of counsel and might", "the wind of knowledge and fear"' 6–6 so *BDE*. *A* om. 7–7 *B* om. from 'the wind of wisdom etc.' vs. 9 to the end of vs. 12. 8–8 *E* om. 9 so *D*. *AB*: 'in'

the point of connection with ch. xxii, treating of the *Kerubim*. (6) and after that the wind.... The scriptural verse in question is interpreted in a sense different from the natural ('but the Lord was not in the wind: and after the wind an earthquake, etc.), in order to furnish the notion 'wind of earthquake'.

(14) [10]There blows the "Wind of Wrath[11]", as it is written (Job i. 19): "and behold there came a great wind from the wilderness and smote the four corners of the house and it fell".[10]

(15) There blows the "Storm-Wind", as it is written (Ps. cxlviii. 8): "Storm-wind, fulfilling his word".

(16) And Satan is standing among these winds, [12]for "storm-wind" is nothing else but "Satan"[12], and all these winds do not blow but under the wings of the *Kerubim*, as it is written (Ps. xviii. 11): "and he rode upon a cherub and did fly, yea, and he flew swiftly upon the wings of the wind".

(17) And whither go all these winds[13]? The Scripture teaches us, that they go out from under the wings of the *Kerubim* and descend on the globe of the sun, as it is written (Eccl. i. 6): "[14]The wind goeth toward the south and turneth about unto the north; it turneth about continually in its course and the wind[14] returneth again to its circuits". And from the globe of the sun they return and descend upon [[16]the rivers and [15] the seas, upon] the mountains and upon the hills, as it is written (Am. iv. 13): "For lo, he that formeth the mountains and createth the wind".

(18) And from the mountains and the hills they return and descend to the seas and the rivers; and from the seas and the rivers they return and descend upon [17] [16] (the) cities and provinces; and from the cities and provinces they return and descend into the Garden, and from the Garden they return and descend to Eden, as it is written (Gen. iii. 8): "walking in the Garden in the wind of day". And in the midst of the Garden they join together and blow from one side to

---

10–10 *B* om. 11 *DE* add: 'and Sorrow' 12–12 so *D*. *BE* om. *A*: 'for Satan has no wind (spirit?)' 13 *BDE* add: '(when) descending' 14–14 so *DE*(*B*). *A* om. 15 *A* ins. 'in the Garden and from the Garden and into' 16–16 *B* om. 17 *DE* ins. 'the country and from the country they return and descend upon'

(16) **Satan is standing among these winds** etc. Satan, acc. to the reading adopted above, is represented by 'the Storm-wind'. The winds are thus divided into good and evil ones. Cf. 1 *En.* xxxiv. 3: "and out of one portal they (the winds) blow for good: but when they blow through the other two portals it is with violence and affliction on the earth. The 'storm-wind' represents the destructive agency among the winds.

(17) The winds are represented as going out from under the wings of the *Kerubim*. The idea common to older and later Apocalyptic and Rabbinic is that the winds are kept in treasures in heaven, from where there are sent out and whereto they return.

(18) **into the Garden, and from the Garden... to Eden.** On the relation between the 'Garden' and 'Eden' cf. note on ch. v. 5.

And in the midst of the Garden they join together. Cf. *Cant. R. Par.* iv. 31: "in the world to come God will make the north wind and the south wind to blow

the other and are perfumed with the spices of the Garden even from its remotest parts, until[18] they separate from each other, and, filled with the scent of the pure spices, they bring the odour from the remotest parts of Eden and the spices of the Garden to the righteous and godly who in the time to come shall inherit the Garden of Eden and the Tree of Life, as it is written (Cant. iv. 16): "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden and eat his precious fruits".

CHAPTER XXIV

The different chariots of the Holy One, blessed be He

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, the glory of all heaven, said to me:

(1) Numerous chariots has the Holy One, blessed be He:

He has the "Chariots of (the) *Kerubim*[1]", as it is written (Ps.

---

18 so with *DE*. *A* om. corr.

1 *DE*: '(a) kerub'

together as one". **are perfumed with the spices of the Garden.** For the fragrance and sweet odour of the trees of *Gan 'Eden*, esp. of the Tree of Life, cf. 2 *En.* viii. 2, 3. In *Apoc. Pauli* the 'perfuming winds' are replaced by '*εὐωδέστατον ὕδωρ*', which "flows from the root of the tree of life". Cf. also *Rev. R. Joshua ben Levi*, Paradise, 5th Compartment: "a perfume breathes through it, more exquisite than the perfume of Lebanon" (Gaster's translation).

they bring... the spices of the Garden to the righteous... in the time to come. Here we are at once translated into a picture of the future world. It would have been more natural if the relative sentence ('who etc.') had not appeared here, for then 'the righteous and godly' could have been referred to the common conception, according to which they are already living in Paradise, having been brought there immediately after death. The author's glide from present to future time is, however, comprehensible and excused by the poetical form of expression of the chapter.

Also acc. to 2 *En.* ix, "the fragrancies of the Garden of Eden are prepared for the righteous". Cf. especially *Num. R.* xiii. 3 (there, as here, with reference to Cant. iv. 16): "In the world to come God will make a feast for the righteous in the Garden of Eden. Neither balsam nor spices will then be needed, for the North Wind and the South Wind will come down and bring with them all the spices of the Garden of Eden and they will spread their perfume". See Introd. sect. 16, 6.

Ch. xxiv. The same method that is used in regard to the 'winds' in the aforegoing chapter is here applied to the 'chariots'. The key to the understanding of the often far-fetched deductions from scriptural passages can be expressed by the principle: "WHENEVER IT IS STATED IN THE HOLY WRIT THAT GOD APPEARS, IT MUST BE ASSUMED THAT HE APPEARS ON A VEHICLE". Thus, e.g. when it is said (vs. 5), 'I saw the Lord standing upon the altar', this is interpreted as referring to 'the Chariot of the altar'; 'appeared in the Tent' is interpreted as 'appeared in the Chariot of the Tent', etc.

(1) **the Chariots of the Kerubim.** This forms the connecting link with ch. xxii,

xviii. 11, 2 Sam. xxii. 11): "And he rode upon a cherub and did fly".

(2) He has the "Chariots of Wind", as it is written (*ib.*): "and he flew swiftly upon the wings of the wind".

(3) He has the "Chariots of (the) Swift Cloud", as it is written (Is. xix. 1): "Behold, the Lord rideth upon a swift cloud".

(4) He has "the Chariots of Clouds", as it is written (Ex. xix. 9): "Lo, I come unto thee in a cloud".

[2](5) He has the "Chariots of the Altar", as it is written (Am. ix. 1): "I saw the Lord standing upon the Altar".

(6) He has the "Chariots of *Ribbotaim*", as it is written (Ps. lxviii. 18): "The chariots of God are *Ribbotaim*; thousands of angels".

(7) He has the "Chariots of the Tent", as it is written (Deut. xxxi. 15): "And the Lord appeared in the Tent in a pillar of cloud".[2]

(8) He has the "Chariots of the Tabernacle", as it is written (Lev. i. 1): "And the Lord spake unto him out of the tabernacle".

(9) He has the "Chariots of the Mercy-Seat", as it is written (Num. vii. 89): "then he heard [3]the Voice[3] speaking unto him from upon the mercy-seat".

(10) He has the "Chariots of Sapphire Stone", as it is written (Ex. xxiv. 10): "and there was under his feet as it were a paved work of sapphire stone".

(11) He has the "Chariots of Eagles", as it is written (Ex. xix. 4): "I bare you on eagles' wings". [4]Eagles literally are not meant here but "they that fly swiftly as eagles".[4]

(12) [5]He has the "chariots of Shout", as it is written (Ps. xlvii. 6): "God is gone up with a shout".[5]

(13) He has the "Chariots of '*Araboth*", as it is written (Ps. lxviii. 5): "Extol Him that rideth upon the '*Araboth*".

(14) He has the "Chariots of Thick Clouds", as it is written (Ps. civ. 3): "who maketh the thick clouds His chariot".

(15) He has the "Chariots of the *Chayyoth*[6]", as it is written (Ezek. i. 14): "and the *Chayyoth*[6] ran and returned". [7]They run by permission and return by permission, for *Shekina* is above their heads.[7]

2–2 *B* om. vss. 5–7. 3–3 *B*: 'YYY' (i.e. YHWH) *MT* as above. 4–4 *BDE* om. (perhaps gloss). 5–5 *B* om. 6 so *BDE*. *A*: 'the Living Ones' (*Chayyim*). 7–7 *B* om

treating of the *Kerubim* in general and mentioning the 'chariots of the *Kerubim*', vs. 11. Cf. *ib.* note.

(15) They run by permission *scil.* of the Shekina. Shekina is above their heads. Cf. the expression '*Shekina* is resting upon them', with reference

(16) He has the "Chariots of Wheels (*Galgallim*)", as it is written (Ezek. x. 2): "And he said: Go in between the whirling wheels".

(17) He has the "Chariots of a Swift *Kerub*", as it is written (?[8]): "riding on a swift cherub[9]".

And at the time when He rides on a swift kerub, as he sets one of His feet upon him, before he sets the other foot upon his back, he looks through [10]eighteen thousand[10] worlds at one glance. And he discerns and sees into them all and knows what is in all of them—and then he sets down the other foot upon him, according as it is written (Ezek. xlviii. 35): "Round about eighteen thousand".

Whence do we know that He looks through every one of them every day? It is written (Ps. xiv. 2): "He looked down from heaven upon the children of men [11]to see if there were any that did understand, that did seek after God[11]".

---

8 The reference is a confusion of Ps. xviii. 10 with Is. xix. 1. *B* om. vs. 17. 9 *D*: 'cloud' cf. vs. 3. 10–10 so *BDE*. *A*: '18,000 thousands (of worlds)' 11–11 *B* om.

to the *Kerubim*, in ch. xxii. 13. The *Chayyoth* carry the Throne of Glory, the seat of *Shekina*.

Note the systematic order of the 'chariots' in vss. 15 seqq. The Chariots are those of 'the *Chayyoth* (vs. 15), the *Galgallim* (vs. 16), the *Kerub* (vs. 17), the *'Ophannim* (vs. 18) and the Divine Thrones (vss. 19 seqq.)'. This order recalls the system of the *Merkaba*-representation in the angelological section, chh. xix–xxii, xxiv seqq.: four classes of *Merkaba*-angels arranged according to rank under and next to the Divine Throne. If the order here presented is intentional, it appears that the *Merkaba*-picture of this chapter is different from that of the angelological section referred to: the arrangement (and names) of the superior classes of angels here is not congruent with that of the latter. Cf. further note on ch. xix and Introduction.

(16) **Chariots of Wheels** (*Galgallim*). On the Galgallim cf. note on ch. xix. 2.

(17) **Chariots of a Swift Kerub.** Cf. *P. R. 'El.* iv: "When God looks out on the earth his Chariots are on the wheels (*Galgallim*, cf. the preceding vs.), when riding in heaven, *on a swift Kerub*".

before he sets the other foot etc. The expression occurs also *Hek. R.* iii. 2 *et al.*

he looks through 18,000 worlds at one glance. "It was presumed that our present earth was preceded by many others which were not good in the eyes of the Creator (*Gen. R.* iii. 9, ix. 2) who traverses in all 18,000 *worlds*". The 18,000 worlds are co-existent with the present world.

The number 18,000 is here deduced from Ezek. xlviii. 35. So also in *S. Raziel*, 36 (*Ma'ase Bereshith*).

Acc. to *'Abōdā Zārā*, 3 b, the number is derived from Ps. lxviii. 18, interpreted somewhat in the following sense: 'God rides (through) twenty thousands (i.e. 20,000 worlds) less two thousand (worlds)'. This interpretation is repeated in later cabbalistic works, e.g. *'Peli'a'* (cited *YR.* i. 7 b).

In the Talmud-passage just mentioned the Holy One is represented as traversing all the 18,000 worlds "on his SWIFT KERUB".

The number 18,000 is lastly deduced even in a third way, viz. from the first word of the Tora: *Bereshith*. The number of the letters of this word when written in full (*beth, resh, shin*, etc.) is 18. Hence the interpretation: "18 (scil. *thousand worlds*) *created God*".

With the conception of 18,000 worlds may be compared that of 955 heavens: ch. xlviii A 1 (cf. note, *ib.*).

[12](18) He has the "Chariots of the *'Ophannim*", as it is written (Ezek. x. 12): "and the *'Ophannim* were full of eyes round about".[12]

(19) He has the "Chariots of [13]His Holy Throne[13]", as it is written (Ps. xlvii. 8): "God sitteth upon his holy throne".

(20) He has the "chariots of the Throne of *Yah*", as it is written (Ex. xvii. 16): "Because a hand is lifted up upon the Throne of Jah".

[14](21) He has the "Chariots of the Throne of Judgement", as it is written (Is. v. 16): "but the Lord of hosts shall be exalted in judgment".[14]

(22) He has the "Chariots of the Throne of Glory", as it is written (Jer. xvii. 12): "The Throne of Glory, set on high from the beginning, [15]is the place of our sanctuary[15]".

(23) He has the "Chariots of the High and Exalted Throne", as it is written (Is. vi. 1): "I saw the Lord sitting upon the high and exalted throne".[16]

CHAPTER XXV

'Ophphanniel, the prince of the 'Ophannim. Description of the 'Ophannim

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above these there is one great prince, revered, high[1], lordly, fearful, ancient and strong. 'OPHPHANNIEL *H'* is his name.

12–12 *B* om. 13–13 *B*: 'the Holy Throne' *E*: 'the Throne of His Glory' cf. vs. 22. 14–14 *ED* om. 15–15 *B* om. 16 *B* ends with this chapter.
1 *DE*: 'honoured'

(19–23) **The Chariots of his Holy Throne... of the Throne of Yah... of the Throne of Judgement... of the Throne of Glory... of the High and Exalted Throne.** The word 'chariots' seems here to be merely a metaphorical expression (= the vehicle of God's manifestation?). For the different 'Thrones' of God see *Mass. Hek.* i, ii. All the names of 'Thrones' of the present verses recur there, partly with the same scriptural references.

Ch. xxv. The continuation of ch. xxii.

(1) **Above these....** The opening words of the chapter make it evident that it cannot possibly be a continuation of the preceding chapter, as it appears to be from its present place. With ch. xxii, however, it fits in well, both with regard to style, phraseology and general arrangement. It treats of the third class of Merkaba-angels, the *'Ophannim*, and their prince, 'OPHPHANNIEL, in a manner very similar to that of chh. xix–xxii, with regard to *Chayyoth* and *Kerubim*. **'Ophphanniel.** The name occurs, chh. xiv. 10 and xvii. 5, as the name of the angel set over the course of the moon. Cf. *S. Raziel*, 19 b. No instance attributing to 'OPHPHANNIEL the function assigned to him in the present chapter is found among the references in Schwab, *VA.*

There seem to have been two different traditions concerning the name of the

(2) He has sixteen faces, four faces on each side, [2](also) hundred wings on each side[2]. And he has 8466 eyes, corresponding to the days of the year.

A:	*DE*:
2190—and some say 2116—on each side[3].	2191 (*E*: 2196) and sixteen on each side.

(3) And those two eyes of his face, in each one of them lightnings are flashing, and from each one of them firebrands are burning; and no creature is able [4] to behold them: for anyone who looks at them is burnt instantly.

(4) His height is (as) the distance of 2500 years' journey. No eye[5] can behold and no mouth can tell the mighty power of his strength[6] save the King of kings, the Holy One, blessed be He, alone.

(5) Why is he called 'OPHPHANNIEL?

Because he is appointed over the *'Ophannim* and the *'Ophannim*

2–2 *D* om. 3 *A* repeats the last sentence. 4 so *DE*. *A* ins. 'to stand (and)' 5 so *D*. *A*: 'house' 6 so *DE*. *A*: 'eyes'

leader of the *'Ophannim*. According to one it was 'OPHANNIEL, according to the other RAPHAEL. The former tradition is represented by this chapter, the latter by *Zohar*, Ex. xliii. In *Masseket 'Asilut* the two are foisted together, so that there RAPHAEL *and* 'OPHANNIEL are given as the chieftains of the *'Ophannim*.

(2) **he has 8466 eyes** etc. The number of the eyes is a calendary one. The text is, however, corrupt, the reading of *DE* worse than that of *A*. If, instead of 'days of the year', we read (as Jellinek suggests in note, *ad locum*, in E) 'hours of the days of the year', the number 8466 would correspond to a *lunar* year of 352$\frac{3}{4}$ days; the fourth part of 8466 is 2116 (plus $\frac{1}{2}$), the number of eyes on each of the four sides, according to one of the variants of *A*. The other variant, 2190, is the exact fourth part of the number of hours of the *solar* year, if counted as 365 days of 24 hours each. The variants of *A* thus point to two different readings, one of which used 'solar' numbers, the other 'lunar' ones. This fact does not imply any contention between solar and lunar calculations as in the earlier Apocrypha. In the present book the solar and lunar numbers are merely cosmic numbers, used side by side, apparently of equal value, although the solar ones are more frequent. The only reason to consider the variant, giving the lunar numbers, as the original in this case, is the fact that 'OPHANNIEL elsewhere—chh. xiv. 10 and xvii. 5 of the present book and *S. Raziel*, 19 b—is connected with the course of the moon (notice the use of the number 354 in connection with 'OPHANNIEL, ch. xvii. 5). Besides, the numbers 8466 and 2116 may be corrupt for 8496 and 2124 resp., corresponding to a lunar year of 354 days.

A parallel passage in *Mass. Hek.* iv runs (using solar numbers): "In each Hall there are 8766 gates of lightnings, corresponding to the number of hours of the days of a year". This parallel is pointed out by Jellinek in his note (referred to above) and is the point of support for the emendations suggested by him.

(3) **two eyes that are in his face.** His face, being pictured as that of a man, has two eyes only, whereas the rest of his body is wholly covered with eyes: see the preceding verse.

(4) **appointed over the 'Ophannim.** On the *'Ophannim* cf. Introduction. The *'Ophannim* have here, as well as in 1 *En.* lxi. 10, lxxi. 7, 2 *En.* xxix. 3, *Yer. Ber.* iv. 5,

are given in his charge.[7] He stands [8] every day and attends and beautifies[9] them. And he exalts and orders their apartment (*DE*: runnings) and [10]polishes their standing-place[10] and makes bright their dwellings, makes their corners even[11] and cleanses their seats. And he waits upon them early and late, by day and by night, to increase their beauty, to make great their dignity and to make them diligent in praise of their Creator.

(6) And all the *'Ophannim* are full of eyes, [12]and they are all full of brightness[12]; [13 14]seventy two sapphire stones are fixed on their garments on their right side[14] and seventy two sapphire stones are fixed on their garments on their left side[13].

(7) And four[15] carbuncle[16] stones are fixed on the crown of every single one, the splendour of which proceeds in the four directions of *'Araboth* even as the splendour of the globe of the sun proceeds in all the directions of the universe. [17]And why is it called Carbuncle (*Baréqet*)?[17] Because its splendour is like the appearance of a light-

---

7 *A* ins. 'And he is appointed to attend the *'Ophannim'* 8 *A* ins. 'over them' 9 *E*: 'makes them to fear and refreshes them' 10–10 *E*: 'assembles their meeting (congregation)' 11 *DE* instead of 'makes even' read: 'refreshes' 12–12 *DE*: 'and all of them are full of wings, eyes over against wings, wings corresponding to eyes, and in between them splendour and radiance are shining as the light of the planet Venus' 13–13 *E* om. 14–14 *D* om. 15 *E*: 'seventy two' 16 so *D*. *EA*: 'sapphire' 17–17 so *D*. *A*: (Why is it called *Beraqot* (lightnings) (carbuncles)' *E*: 'Why is he called by the name of ṢIDQIEL?'

lost all traces of their original character of wheels (*galgallim*). Cf. the similar development of the traditions concerning the *Galgallim* (see note on ch. xix. 2).

Here the *'Ophannim* are depicted as one of the classes of Merkaba-angels, with the regular appearance of angels (with eyes, garments, crowns etc. cf. vs. 6).

Later the *'Ophannim* are identified with the *Galgallim*, e.g. in the cabbalistic treatise on the Throne, the Merkaba and the Shekina, contained in *Harley Or.* 5510, fol. 127 a: "the *'Ophannim*, they are (the same as) the *Galgallim*".

When the *Galgallim* are identified with the spheres or heavenly bodies, the conception of the *'Ophannim* as those who 'move the spheres' arises. Such is the representation of the 'Ophannim in *Shefa 'Ṭal* (by R. Sheftel Horwitz, ed. 1612), fol. 41 c: "... the *'Ophannim*, who act in the *'Asiyyatic* world ('the world of creative matter') and move the spheres, as it is written (Ezek. i. 15) '... behold one *'Ophan* upon the earth' etc."

It was, no doubt, through the connection of the *'Ophannim* with the 'globes' that 'OPHANNIEL was made the prince appointed over the 'globe of the moon'.

(6) 72 sapphire stones are fixed on their garments. Cf. ch. xii. 1, and for the use of the number 72, vs. 1 of ch. ix.

(7) four carbuncle stones on the crown.... Carbuncle stone is mentioned as one of the different kinds of precious stones fixed on "the floor of the 'Araboth" in *Mass. Hek.* iv, where a similar statement is made to its splendour as here: "its splendour proceeds through the whole universe and through all the seven heavens".

why is it called Carbuncle? There is a certain confusion in the readings of the latter part of the verse. The reading of *D* is adopted in the translation, as being

ning[18] (*Baraq*). And tents of splendour, tents of brilliance, tents of brightness as of sapphire and carbuncle inclose them because of [19]the shining appearance of their eyes[19].

CHAPTER XXVI

SERAPHIEL, *the Prince of the Seraphim. Description of the Seraphim*

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above these there is one prince, wonderful, noble, great, honourable, mighty, terrible, a chief and leader [1]and a swift scribe[1], glorified, honoured and beloved.

(2) He is altogether filled with splendour, full of praise and shining; and he is wholly full of brilliance, of light and of beauty; and the whole of him is filled with goodliness[2] and greatness.

---

18 *E*: '(the planet) Jupiter' 19–19 *A*: 'the shining appearance of them (the *'Ophannim*), and of their eyes and before them (=and of their faces?)'. The adopted reading is that of *DE*.

1–1 *DE* om. 2 *A* omitting 'goodliness' has here a lacuna.

the most plausible: the unfamiliar word '*Bareqet*' is explained as derived from '*Baraq*' ('lightning'). The reading of *E* is based on the assumption that the word to be explained is that of an angel: the expression '*wĕlāmmā niqrā shĕmō*... = why is he called by the name...' is the regular phrase introducing the explanation of an angel's name. Hence *E* presents the reading: "Why is he called by the name of SIDQIEL? Because his splendour is like the splendour of the planet Jupiter (*Ṣédeq*)".

The reading of *E* is probably due to an emendation of a copyist. It is, however, difficult to understand why he should have substituted 'SIDQIEL' and '*Ṣedeq*' for '*Bareqet*' and '*Baraq*' resp. (it would have been more natural to choose, say, the name 'BARAQIEL', cf. ch. xiv. 10), unless one may assume, that he was dependent upon some tradition, according to which SIDQIEL was the Prince of the *'Ophannim*. Acc. to *Zohar* and *Mass. Aṣilut*, SIDQIEL is the leader of the class of angels, which is called *Shin'anim*. tents of splendour etc. The tents, like the clouds of ch. xxxiv. 2, serve the purpose of protecting the other angels from the splendour of the *'Ophannim*.

(1) a swift scribe. As this attribute is omitted by *D* and *E*, and no second statement occurs in the chapter to the effect that SERAPHIEL had the function of a scribe, scarcely any importance can be ascribed to this single expression. It is possible that a copyist, missing a clear reference to the identity of the 'scribes' or 'scribe' in the present angelological section, there being only an occasional mention of 'scribes' in ch. xxvii. 2, concluded that SERAPHIEL, the highest of the princes of the Merkaba-angels held this function. To the 'scribes' was assigned a high position near the Throne of God. The conception is mainly connected with that of the Judgement.

(3) His countenance is altogether like (that of) angels, but his body is like an eagle's body.

(4) His splendour is like unto lightnings, his appearance like fire brands, his beauty like unto sparks, his honour like [3]fiery coals[3], his majesty like *chashmals*, his radiance like the light of the planet Venus. The image of him is like unto the Greater Light. His height is as the seven heavens. The light from his eyebrows is like the sevenfold light.

(5) The sapphire stone upon his head is as great as the whole universe and like unto the splendour of the very heavens in radiance.

(6) His body is full of eyes like the stars of the sky, innumerable and unsearchable. Every eye is like the planet Venus. Yet, there are some of them like the Lesser Light and some of them like unto the Greater Light. From his ankles to his knees (they are) like unto stars of lightning, from his knees to his thighs like unto the planet Venus[4], from his thighs to his loins like unto the moon, from his loins to his neck like the sun, from his neck to his skull like unto the Light Imperishable. (Cf. Zeph. iii. 5.)

(7) The crown on his head is like unto the splendour of the Throne of Glory. The measure of the crown is the distance of 502 years' journey. There is no kind of splendour, no kind of brilliance, no kind of radiance, no kind of light in the universe but is fixed on that crown.

(8) The name of that prince is SERAPHIEL *H'*. [5]And the crown on

---

3–3 so *D*. *A*: 'streams' stars' 4 *E* instead of 'the planet Venus' reads 'the shining 5–5 *DE* om.

(6) The description of the appearance of the body of SERAPHIEL in this verse seems to indicate that his body was conceived of as having human form, in contradiction to the statement made in vs. 3.

(7) **The crown on his head.** On the crown as regular accompaniment-feature of descriptions of high angels, cf. ch. xii. 3 note (also ch. xviii. 1). **The measure of the crown is....** Cf. *Shi'ur Qoma*, *Bodl.* OPP. 467: the measure of the crown on the head of the manifested Godhead is 500,000 by 500,000 (measures).

(8) **Seraphiel H'.** See Schwab, *VA.* p. 260. Among the different passages treating of 'SERAPHIEL' that which is nearest akin to the present representation is *Zohar*, ii. 252 b (*Hekaloth*), where SERAPHIEL is given as the name of one of the four *Seraphim*, viz. the first one.

Acc. to *S. Raziel*, 36 b, he is appointed over one of the gates of the heavenly apartments.

Acc. to *Widduy Yaphe* (*Add.* 15299, fol. 133 b) SERAPHIEL is one of the twenty-six angels who carry the *Merkaba*.

In *S. ha Chesheq* he is invoked together with other angels by the suppliant, praying for "knowledge in purity".

In *Berith Menucha*, fol. 47 c, SERAPHIEL is mentioned as one of the company of 'consuming' or 'burning' angels. The words 'SERAPHIEL' and '*Seraphim*' are deduced from the verb '*saraph*' ('burn', 'to burn'). Cf. the explanation of the

his head, its name is "the Prince of Peace".[5] And why is he called by the name of SERAPHIEL *H'*? Because he is appointed over the *Seraphim*. And [6] the flaming *Seraphim* are given in his charge. And he presides over them by day and by night and teaches them song, praise, proclamation of beauty, might and majesty; that they may proclaim the beauty of their King in all manner of Praise and Sanctification (*Qĕdushsha*).

(9) How many are the *Seraphim*? Four, corresponding to the four winds of the world. And how many wings have they [7]each one of them[7]? Six, corresponding to the six days of Creation. And how many faces have they? [7]Each one of them[7] four faces. [8]

(10) [9]The measure of the *Seraphim* and the height of each one of them correspond to the height of the seven heavens.[9] The size of each wing is like the measure of all *Raqia'*. The size of each face is like that of the face of the East.

5–5 *DE* om. 6 *A* ins. 'the Holy *Seraphim* and' 7–7 *DE* om. 8 *DE* add: 'in each direction' 9–9 *E* om.

name '*Seraphim*' in vs. 12 of the present chapter. Hence SERAPHIEL, acc. to '*Amtachat Binyanim*, fol. 38 b (cited Schwab, *ib.*), is invoked in case of fire.

And the crown on his head, its name is "the Prince of Peace." This statement is peculiar to *A*: it is not found in *D* and *E*. It is somewhat out of keeping with the style of this section, as well as of the whole book, in so far as it is the only instance where a special, artificial, name is given to any part of an angel's body or adornment. The attribution of special names to the different parts of the body of the Godhead is a marked feature of *Shiur Qoma*, and even of *Hek. Zot.* The sentence is no doubt a gloss.

in all manner of Praise and Sanctification. The Seraphim are singing praises to their Creator and especially the *Qĕdushsha* or *Trisagion*. That the *Seraphim* perform the *Qĕdushsha* is definitely stated also in the *Testament of Adam* (Patrologia Syriaca), in *Ma'yan Chokma*, *BH.* i. 58–64, and in the *Qĕdushsha* of the Additional service for Sabbath and Festivals (the *Qĕdushsha le-Musaph*). The last mentioned runs: "We will revere and sanctify thee as in the secret whisper of the Holy *Seraphim* who sanctify Thy name in Holiness, as it is written by the hand of the prophet (Is. vi. 3), 'And one cried unto another and said, Holy, Holy, Holy, etc.'" The entire conception of the *Qĕdushsha*-singing *Seraphim* is of course deduced from Is. vi. It is uncertain whether *Qĕdushsha* here is really = *Trisagion*.

The *Seraphim* are identical with the *Chalkadri* of 2 *En.* xii and xv. 1 (according to CHARLES) and, probably, also with the 'serpents' of 1 *En.* xx. 7 ("Gabriel, one of the holy angels, who is over Paradise and the serpents and the Cherubim"). Cf. 2 *En.* xix. 6.

In *Apoc. Mosis*, xxxiii. 3, the *Seraphim* are connected with the *Merkaba* as here.

They appear as one of the classes of superior angels in 1 *En.* lxi. 10: "And He will summon all the host of the heavens, and all the holy ones above, and the host of God, the *Kerubin*, *Seraphin* and *'Ophannin*"; and *ib.* lxxi. 7: "And round about were *Seraphin*, *Cherubin* and *Ophannin*...". Cf. further 2 *En.* xix. 6, xxix. 3, *TB. Chag.* 12 b.

As the first (and highest) rank of angels they are represented (as here) in the Coptic *Mysteries of St John and the Holy Virgin*, fol. 6 b (Budge's ed.): "I saw all the ranks of the angels. The first rank contained the Seraphim".

(11) And each one of them gives forth light like unto the splendour of the Throne of Glory: so that not even the Holy *Chayyoth*, the honoured *'Ophannim*, nor the majestic *Kerubim* are able to behold it. For everyone who beholds it, his eyes are darkened because of its great splendour.

(12) Why are they called *Seraphim*? Because they burn (*saraph*) the writing tables of Satan: Every day Satan is sitting, together with SAMMAEL, the Prince of Rome, and with DUBBIEL, the Prince of Persia, and [10]they write[10] the iniquities of Israel on writing tables which they hand over to the *Seraphim*, in order that they may present them before the Holy One, blessed be He, so that He may destroy Israel from the world. But the *Seraphim* know [11]from the secrets[11] of the Holy One, blessed be He, [12]that he desires not,[12] that this

10–10 *DE*: 'he writes' 11–11 *E*: 'in a vision from' 12–12 ins. from *D*. *A* om.

Berith Menucha, 38 b, also puts the *Seraphim* in the highest rank, under the leadership of YEHOEL.

Further on the *Seraphim*, see the Introduction.

(12) **Every day Satan is sitting, together with Sammael** etc. Satan is here the Prince of the Accusers, SAMMAEL and DUBBIEL being merely his assistants. This function tends more and more to be transferred to SAMMAEL, who as the representative of Rome, the head of the Gentile Nations, naturally becomes the chief supraterrestrial enemy of Israel. So, ch. xiv. 2, SAMMAEL is explicitly named 'the Prince of the Accusers'. Likewise, in the *Pirqe Mashiăch*, *BH*. iii. 68, SAMMAEL appears as the official accuser of Israel. In the earlier Apocrypha he is the angel of death, e.g. *Sir*. xxv. 24; 3 *Bar*. iv. 8, ix. 7. He is also identified with the serpent of the Genesis narrative of the primordial sin, or at least considered as the angel who led Adam astray acc. to 3 *Bar*. iv. 8, ix. 7. Traces of his character as angel of death are found even in later writings, e.g. *Midrash Peṭirath Moshe*, *BH*. i. 125, acc. to which 'SAMMAEL, the head of the Accusers' aspires to fetch Moses' soul at the time of his death. In the same line fall his functions of prince of the *Nehar di-Nur*, the fiery river (*Zohar*, i. 40 a, ii. 243 b), and angel of Gehenna (*Midrash Konen*, *'Arze Lebanon*, 3 b, *P. R. 'El*. xxxi, xiii). As Prince of Rome Sammael is mentioned in *Gen. R*. lxxvii, in *Pirqē Mashi'ch*, *ib*., in *Hek. R*. iv, v and freq. As such he obtains a prominent place among 'the Princes of Kingdoms', even at times represented as their leader. Cf. notes on chh. xiv. 2 and xvii. 8.

For DUBBIEL as the Prince of Persia cf. *TB. Yoma*, 77 a. *Vide* Introd. sect. 7.

For 'Satan' and 'Satans' as having access to heaven, *vide* CHARLES, *The Book of Enoch*, p. 66, on the relation of 'The Parables' of 1 *En*. to the rest of the book. Acc. to 1 *En*. xl. 7, the Satans have access to heaven.

that they may present them before the Holy One. This conception of the Seraphim as having the function of handing over documents or petitions to the Holy One, is represented in a somewhat different form in the statement occurring in *Lev. R*. xxii and *Eccl. R*. x, that the record of man's deeds during the past day is during his sleep transmitted by the *'nĕshāmā'* to a *Kerub* and by the *Kerub* to a *Seraph*, who in his turn presents it before the Holy One, blessed be He. The conception is based on the assumption that the *Seraphim* are the class of *Merkaba*-angels who stand next to the Throne.

know from the secrets of the Holy One. It was thought that some of the highest angels enjoyed the privilege of partaking in the knowledge of God's secrets;

people Israel should perish. What do the *Seraphim*? Every day do they receive (accept) them from the hand of Śatan and burn them in the burning fire over against the high and exalted Throne [13] in order that [14]they may not come[14] before the Holy One, blessed be He, at the time when he is sitting upon the Throne of Judgement, judging the whole world in truth.

CHAPTER XXVII

RADWERIEL, *the keeper of the Book of Records*

R. Ishmael said: Metatron, the Angel [1]of *H'*[1], the Prince of the Presence, said to me:

(1) Above the *Seraphim* there is one prince, exalted above all the

---

13 *E* adds: 'of Glory'

14–14 so *DE*. *A*: 'he may not present them'

Ch. xxvii. 1–1 *E* om.

they knew beforehand the decrees and the reasons of the decrees. Cf. chh. xxviii. 4, x. 1, xlv. 1, 2 and notes resp., xviii. 16 and note. A technical term for this knowledge of the Divine secrets was the expression "know from inside the Curtain" or "hear from behind the Curtain". Cf. *Chag.* 16 a (concerning the ministering angels), *Chibbuṭ ha Qeber*, iv (of the angel of death), *Ma'yan Chokma, et freq.* (of the angel *Gallisur*).

receive them from the hand of Satan and burn them... that they may not come before the Holy One etc. Cf. how acc. to 1 *En.* xl, "the four presences on the four sides of the Lord of Spirits" "fend off the Satans and forbid them to come before the Lord of Spirits to accuse them who dwell on the earth" (vs. 7). The accusations have no power to alter the Divine decrees concerning Israel, so far as they are sufficiently counterpoised by high merits on the part of Israel (for instance their acceptance of the Tora on mount Sinai, without which acceptance the whole world could not have subsisted). Of this impotence of the accusations the burning 'of the writing tables of Satan' is a metaphor.

The *Seraphim* are here represented as frustrating the plottings of the accusing angels. In *P. R. 'El.* on the contrary, SAMMAEL, the *Chayyoth* and the *Seraphim* in unity desire man's fall and plan to bring it about.

sitting upon the Throne of Judgement, judging the whole world in truth. The interest begins to turn to the Judgement. Similarly, in the independent angelological exposition contained in ch. xviii, the functions of the last enumerated angels centre round the different aspects of the Divine Judgement. The Throne of Glory seems to the visionary as he directs his gaze higher, to reveal itself as the Throne of Judgement. For the expression 'judging in truth' cf. ch. xxxi. 1.

Ch. xxvii. Ch. xxvii, although belonging to the same angelological section as the preceding chapters, leaves the subject of the angels of the *Merkaba* and the princes appointed over them and approaches the subject of the Judgement, already alluded to by the last verse of the aforegoing chapter. It treats of RADWERIEL, the heavenly registrar, the keeper of the Case of Writings, of which the most important is 'the Book of Records'. On 'the Book of Records' the Judgement is to be based.

(1) **Radweriel H'.** The name is, so far as is known to the present writer, an *ἁπαξ-λεγόμενον*. So is also the reading of *E*: '*Daryoel*'. But it seems very probable that

princes, wondrous more than all the servants. His name is RADWERIEL[2] *H'* who is appointed over the treasuries of the books.

(2) He fetches forth the Case [3]of Writings (with) the Book of Records in it, and brings it before the Holy One, blessed be He. [4]And he breaks the seals of the case[4-3], [6]opens it, [5]takes out[5] the books and delivers them before the Holy One, blessed be He[6]. And the Holy One, blessed be He, receives them of his hand and gives them in his sight to the Scribes, that they may read them [7]in the Great *Beth Din*[7] in the height of 'Araboth Raqia', before the heavenly household.

---

2 *E*: 'Dāryō'el' *D* marks, through vowel points, the pronunciation '*Radweriel*', which is adopted above. 3–3 *E* om. 4–4 *D* om. 5–5 so *E*. *A* corr.: 'gives' 6–6 *D* om. 7–7 so *DE*. *A* (seemingly): 'before the Holy One, blessed be He, the Great One'

there exists a connection as well with regard to name as function between RADWERIEL here and the 'VRETIL' of 2 *En.* xxii. 11, 12 (and xxiii): "*And the Lord called one of his archangels, by name Vretil, who was more wise than the other archangels and wrote down all the doings of the Lord. And the Lord said to Vretil, 'Bring forth the books from my store-places, and give a reed to Enoch and interpret to him the books'* etc." The affinities between this and the features represented in the present chapter are obvious. 2 *En.*: VRETIL, an archangel, more wise than the other archangels—*here*: RADWERIEL, above the *Seraphim*, the highest of the Merkaba-angels, exalted above all the Princes etc.; 2 *En.*: VRETIL brings forth the books from God's store-places—*here*: RADWERIEL is appointed over the treasuries of the books and fetches forth the 'Case of Writings with the Book of Records'.

The derivation of the words 'RADWERIEL' or 'VRETIL' is uncertain: from the Greek εὐρρείτης (thus signifying 'fluent speech, fluent reading'?). Cf. vs. 3. He may originally have had the function, here assigned to the scribes, of 'reading the books before the Great *Beth Din* in heaven'.

(2) **Case of Writings.** The Hebrew word, here translated 'Case', is used in this sense in *TB. Soṭa*, 22 d, *Meg.* 26 b *et al.*, also *Alph. R. 'Aqiba*, letter *Qoph*.

Book of Records (or 'of remembrance'). On the three main lines of conceptions of the 'books' at the Judgement cf. note on ch. xviii. 24. The 'book of records' evidently is conceived of as recording all the deeds of the inhabitants of the world relevant to the issues at the Judgement. The Book of Records is the basis of the Judgement also acc. to the liturgical prayer 'ונתנה תקף' ("and thou wilt remember all that is forgotten, and wilt open the Book of Records").

takes out the books. The plural might either refer to other books besides and inclusive of the Book of Records or be due to a confusion between two traditions, one knowing one 'Book' only, the other speaking of 'the books'. The second tradition is represented, e.g. in 4 *Ez.* vi. 20, *Ap. Bar.* xxiv. 1, Rev. xx. 12, not to mention Dan. vii. 10.

gives them...to the scribes, that they may read them. A similar situation, with the same expressions, is pictured in the *Alph. R. 'Aqiba*, letter *Qoph*, only with the difference that it there takes place at the court of the Pharaoh. The illustrative features are borrowed from the writer's ideas of the proceedings at a royal court.

The Great Beth Din or *Sanhedrin* or Court of Justice. Cf. chh. xxviii. 9 and xxx. 1. The *Sanhedrin* on earth had its counterpart in heaven, the *Beth Din Shelma'ala* under the presidency of the Most High himself. The members of the *Beth Din* on high were the highest angels, according to ch. xxx evidently the seventy-two princes of kingdoms together with the Prince of the World, acc. to ch. xxviii. 9,

(3) And why is he called RADWERIEL[8]? Because out of every word that goes forth from his mouth an angel is created: and he stands in the songs (in the singing company) of the ministering angels and utters[9] a song before [10]the Holy One, blessed be He[10] when the time draws nigh for the recitation of the (*Thrice*) *Holy*.

---

8 *E*: 'Dāryō'el' 9 *E*: 'they utter' 10–10 *E*: 'him'

presumably, the '*Irin* and *Qaddishin* (cf. notes, *ad loca*). See also *Hek. R.* v. 3, *BH.* iii. 87.

Concerning the conception of '*Scribes*' cf. on ch. xxxiii. 2. Acc. to some passages, there is only one 'Scribe' as such: e.g. ch. xxxiii. 2 (in the reading of *E*) and *Hek. R.* v. 1. Acc. to chh. xviii. 23–25 and xxxiii. 2 (in the adopted reading) the Scribes are two in number. They record the deeds of the inhabitants of the world in the 'books', and also write down the divine decrees (*Hek. R.* v. 1). Here they are even more represented as reading what is written in the books before the *Beth Din* (cf. *Alph. R. 'Aqiba*, letter *Qoph*, referred to above). The last function was perhaps, as already suggested, originally assigned to VRETIL-RADWERIEL: in 2 *En.* xxii. 12, VRETIL is asked to "*interpret* to him (Enoch) the books".

(2) **Why is he called Radweriel? Because out of every word that goes forth from his mouth an angel is created.** This explanation of the name presupposes the form 'DIBBURIEL' or 'DABARIEL'. The form 'DABAR YAH' is found in a MS. acc. to Schwab, *VA.* The derivation is perhaps a mere construction on the part of the writer. Exchanging '*W*' for '*B*' he reads '*Ra-Dabariel*' or '*Radibburiel*', regarding the '*Ra*' as an epenthesis.

The ascribing to an angel-prince of the faculty of creating an angel by the 'word of his mouth' is rather singular. Such a statement is otherwise made of God, e.g. ch. xl. 4, *Chag.* 14 a, *Gen. R. Par.* lxxviii, *Lam. R.* on iii. 23. It would seen that the present passage could be made to refer to 'RADWERIEL' only on the assumption that it is one of the different names of the Godhead, and not the name of an angel. The whole of vs. 3 might have been adduced from a treatise on the Divine Names. The instances where the same name at one time or in one writing is represented as the name of an angel, and in another as one of the names of the Godhead, are frequent in the cabbalistic literature. Cf. the case of 'TAG'AS', note on ch. xviii. 5; the '*Pardes*' (quoted *YR.* i. 90 a) discusses the "*Akatriel*' of *Ber.* 7 a, rejecting the view that it is the name of the Most High, and maintains that "Akatriel' is "a Prince on high".

he stands etc. The 'he' probably refers to the created angel. **in the songs.** The Hebrew here might be translated 'in the service' instead of 'in the songs, i.e. in the singing company' of the ministering angels. But the latter is presumably the correct interpretation. The exact meaning is: 'he stands and sings the songs (*shiroth* as a technical term) which the ministering angels sing'. Cf. *Gen. R.* lxxviii: "God creates every day a new order of angels who utter a song, etc." See note on ch. xl. 4. On RADWERIEL *vide* Introd. sect. 13 A (6).

CHAPTER XXVIII

The 'Irin and Qaddishin

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Above all these there are four great princes, '*Irin* and *Qaddishin* by name: high, honoured, revered, beloved, wonderful and glorious ones, greater than all the children of heaven. There is none like unto them among all the celestial princes and none their equal among all the Servants. For each one of them is equal to all the rest together.

(2) And their dwelling is over against the Throne of Glory, [1]and their standing place [2]over against the Holy One, blessed be He[2],

---

1–1 *E* om. 2–2 so *D*. *A* uncertain, corr.; perhaps: 'is the place of the Throne (*Beth ha-kKisse*)'

Ch. xxviii. (1) **'Irin and Qaddishin,** i.e. the Watchers and the Holy Ones.

The '*Irin* and the *Qaddishin* are acc. to the present angelological system at the summit of the hierarchy of angels. They form the council of the Most High (vs. 4), have executive power over the terrestrials (vs. 6) and, acc. to the latter part of the chapter, they assist at the forensic as well as retributive judgement, being both 'court-officers' and executors of the Divine decrees.

The '*Irin* are mentioned in 1 *En.* (as 'Watchers'), alone or together with the *Qaddishin* (= 'Holy Ones') in chh. vi–xvi, xix, lxxxvi *et al.* In 2 *En.* they appear as the '*Grigori*', *ib.* xviii.

The expression 'Holy Ones' occurs frequently in 1 *En.* (chh. ix. 3, xii. 2, xiv. 23, xxxix. 5, xlvii. 2, lvii. 2, lx. 4, lxi. 8, 10, 12, lxv. 12, lxix. 13, lxxi. 8, lxxxi. 5, cvi. 19. *Vide* CHARLES, 1 *En.* Index II, "Angels, the holy ones"). In ch. ix. 3 it refers to the *four* archangels or 'Presences', in ch. lxxxi. 5 to the seven archangels, in ch. xlvii. 2 possibly to the *Chayyoth*, in chh. xxxix. 5, lx. 4, lxi. 8, lxv. 12 to the angels or 'children of heaven' in general, the distinction from other classes of angels or as a definite class being uncertain, as is the case also with chh. lvii. 2 and lxxi. 8. Of special interest here are ch. xii. 2 ("watchers and the holy ones"), ch. xiv. 23 ("the most holy ones who were nigh to him did not leave by night [= watchers] nor depart from him"). These passages indicate a conception of the '*Irin* and *Qaddishin* as a special class of angels, intimately connected with each other, and hence show affinity with the presentations of our chapter. Cf. also ch. lxix. 13.

As regards the 'Watchers' we meet with two different traditions in 1 *En.* One, the more prominent, is embodied in chh. vi–xvi, xix, lxxxvi, represents the watchers as fallen angels, identifying them with "the sons of God" (Gen. vi). The other view agrees with that of the present chapter in placing the Watchers near the Divine Presence and is represented in chh. xii. 2, xiv. 23, lxi. 12 ("those who sleep not above in heaven" = 'the Watchers') and, possibly, ch. cvi. 19. (Cf. however, CHARLES's distinction in *Pseudepigrapha* (*A and P.* II), p. 188, note 5.)

Notice the expression, 1 *En.* xx. 1: "the holy angels who watch", with reference to the seven archangels.

The names and conception are, of course, deduced from Dan. iv. 14 (10). See vss. 4, 8 and 9 here. The present interpretation of the said passage in Daniel is, however, by no means the general one. Cf. the commentaries.

(2) their dwelling is over against the Throne of Glory...over against the

so that the brilliance of their dwelling is a reflection of the brilliance of the Throne of Glory[1]. And the splendour of their countenance is [3]a reflection of[3] the splendour of *Shekina*.

(3) And they are glorified by the glory of [4]the Divine Majesty (*Gĕbūrā*)[4] and praised by (through) the praise of *Shekina*.

(4) And not only that, but the Holy One, blessed be He, does nothing in his world without first consulting them, but after that he doeth it. As it is written (Dan. iv. 17): "The sentence is by the decree of the *'Irin* and the demand by the word of the *Qaddishin*."

(5) The *'Irin* are two and the *Qaddishin* are two. And how are they standing before the Holy One, blessed be He? [5] It is to be understood, that one *'Ir* is standing on one side and the other *'Ir* on the other side, and one *Qaddish* is standing on one side and the other on the other side.

1–1 *E* om. 3–3 so *DE*. *A*: 'like unto, similar to' 4–4 *E*: 'Shekina' 5 here the parallel of *D* breaks off.

Holy One... the brilliance of their dwelling is a reflection of... the Throne etc. This is best paralleled by what is said with regard to Metatron, chh. vii, x. 1 seq., xlviii C 4, 5, 7. These expressions will presumably convey the exclusive position of the *'Irin* and *Qaddishin*. They are depicted as having their abode at the very top of the hierarchical structure: face to face with the Throne of Glory and the *Shekina*. For 'the splendour of *Shekina*' see note on ch. v. 4. Ch. xxii. 7 and 13, the splendour of *Shekina* is said to be on the face of KERUBI'EL, resp. the *Kerubim*. But there the splendour of *Shekina* is received from above; 'the *Shekina* is resting upon them', *ib*. 13.

(3) **they are glorified by the glory of the Divine Majesty and praised by the praise of Shekina.** The glorification and praise directed towards the *Shekina* are reflected also on the *'Irin* and the *Qaddishin*, owing to their near association with the Godhead.

(4) **the Holy One, blessed be He, does nothing... without first consulting them.** Cf. *TB. Sanh.* 38 b: "the Holy One, blessed be He, doeth nothing without consulting the heavenly household, as it is written (Dan. iv. 17): 'The sentence is by the decree of the watchers etc.'" What in Talmud is applied to the angels in general ('the heavenly household') is here referred to the definite class of angels called *'Irin* and *Qaddishin*. The idea of God consulting the angels is common in Rabbinic: "when God wished to create the first Adam, he took counsel with the ministering angels" (e.g. *Gen. R.* viii. 4). The important feature here is that the function of Divine counsellors is limited to a specified class of angels; and this is evidently due to the attempt to systematize, characteristic to the present section. Of necessity the advising function could be ascribed to none but the highest class of angelic beings.

(5) **The 'Irin are two and the Qaddishin are two.** The *'Irin* and *Qaddishin* are acc. to this verse only four in number. In vs. 9 they must be conceived of as being a larger number. The 'Holy Ones', 1 *En.* ix. 3, are four, being identified with 'the four Presences, MIKAEL, URIEL, RAPHAEL and GABRIEL'. Otherwise the "Watchers (and Holy Ones)" of 1 *En.* are numerous: acc. to ch. vi. 6 they are 200. There might possibly be some connection between the passage 1 *En.* ix. 3 and the present vs. (traces of the same tradition?). Cf. note on ch. xxviii. 9.

(6) And ever do they exalt [6]the humble[6], and they abase to the ground those that are proud, and they exalt to the height those that are humble.

(7) And every day, as the Holy One, blessed be He, is sitting upon the Throne of Judgement and judges the whole world, and the Books of the Living and the Books of the Dead are opened before Him,

---

6–6 *A* om.

(6) **And ever do they exalt the humble.** *A* seems to read: 'And they make high the world'. **abase...those that are proud and...exalt...those that are humble.** This idea is deduced from Dan. iv. 17: "the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men", which follows after the words cited in support of the conception of the *'Irin* and *Qaddishin*. What there is said with reference to God has been transferred to the *'Irin* and *Qaddishin*, the counsellors and executors of the Divine decrees. Cf. ch. xlviii c 9.

CHH. XXVIII. 7–XXXIII. 2.

The Divine Judgement and the Heavenly Tribunal.

With vss. 7–10 of the present chapter (xxviii) a certain change in character is noticeable. The main difference is that the systematic exposition of the aforegoing part, with its specific manner of expression seems to be ended. The theme which already from ch. xxvi. 12 has begun to verge into the conceptions of the Judgement is henceforth (till ch. xxxiii. 3) altogether absorbed in the different aspects of the Divine Judgement, the heavenly assize and the execution of the Divine decrees. But, in contrast to the preceding angelological section, this section reveals no clear progressive structure in the treatment of its subject, but leaves rather the impression of a complex of culled fragments from the different traditions of the proceedings at the Divine Court of Justice.

A divergence in the present vss. of ch. xxviii from the preceding has already been referred to: the *'Irin* and *Qaddishin* are in vs. 5 said to be four in number, vs. 9 presupposes a considerably larger number. Chh. xxix and xxx furthermore maintain the identity of the *'Irin* and *Qaddishin* with the seventy-two princes of kingdoms. (Acc. to the angelological section the 72 princes of kingdoms probably occupy a comparatively low place in the angelic hierarchy, see note on ch. xvii. 8.)

For divergences within the section notice e.g. (1) ch. xxviii. 7, the books on which the judgement is to be based are 'the Books of the Living and the Books of the Dead'; ch. xxx. 2 speaks only of 'the book in which all the doings of the world are recorded'; and ch. xxxii. 1 of 'the book': (2) chh. xxxi. 1 and xxxiii. 1, two different representations of the same idea: the relation between the agencies of Justice and Mercy at the Judgement (esp. from the point of view of mediation between them). For the different conceptions of the Judgement cf. also the Introduction, sect. 16.

(7) **every day as the Holy one...is sitting upon the Throne of Judgement,** i.e. every day, at the time when. The judgement here is daily. Cf. the dictum of R. Yose, *Tosephta Rosh ha Shana*, i, "man is judged every day". It is both *forensic* and *retributive*. The cases (vss. 8, 9) refer to the continual happenings in the daily life of man (and the world in general), and the decrees are executed immediately.

the Books of the Living and the Books of the Dead. Cf. ch. xviii. 23 seq. In view of the character of the Judgement as daily, the Books of the Dead are here probably of the same significance as in ch. xviii. 24; they record the time destined for every man's death. The Books of the Living may be the records of the time destined for a man's entering life on earth, but are perhaps also conceived of as

then all the children of heaven are standing before him in fear, dread, awe and trembling. At that time, (when) the Holy One, blessed be He, is sitting [7] upon the Throne of Judgement[8] [9]to execute judgement[9], his garment is white as snow, the hair on his head as pure wool [10]and the whole of his cloak[10] is like the shining light. And he is covered with righteousness all over as with a coat of mail.

(8) And those *'Irin* and *Qaddishin* are standing before him like court officers before the judge. And they raise and argue every case and close the case that comes before the Holy One, blessed be He, in judgement, according as it is written (Dan. iv. 17): "The sentence is by the decree of the *'Irin* and the demand by the word of the *Qaddishin*."

(9) Some of them argue and others pass the sentence in the Great *Beth Din* in *'Araboth*. Some of them make the requests from before [11]the Divine Majesty[11] and some close the cases before the Most High. Others [12]finish by going down[12] and (confirming =) executing the sentences on earth below. [13]According as it is written[13] (Dan.

---

7 *E* ins. 'as judge' 8 *E*: 'Presence' 9–9 *E* om. 10–10 so *E*. *A* corr.: 'and he is wholly lifted up' 11–11 so with *E*. *A* has a lacuna. 12–12 *E* om., thus reading 'others execute the sentences etc.' 13–13 *A* lacuna.

recording the deeds (merits and transgressions) of the living (= the Book of Records, chh. xxx. 2, xxvii. 2).

Throne of Judgement... garment is white as snow etc. This is deduced from Dan. vii. 9. The Throne of Judgement as a conception plays a prominent part in 1 *En.* xc. 20, xlv. 3, lv. 4, lxi. 8, lxix. 27 (only in the first of these instances, however, called "the Throne of Judgement", in the others "the Throne of Glory"), also 4 *Ez.* vii. 33 ("And the Most High shall be revealed upon the throne of judgement"). See BOX, *Ezra-Apocalypse*, p. 118.

(8) **And those 'Irin and Qaddishin are standing before him like court officers before the judge.** Acc. to *Mass. Hek.* "seven court-officers are sitting on seven thrones" before the Holy One. A quotation, *YR.* i. 7 a, from the writings of Eleazar of Worms treats of the "seven court officers (*shoṭerim*) in heaven by whose demand every decree is executed, whether for good or for evil, abundance or privation, war or peace".

they raise and argue... and close the case. The cases include all different issues arising from the course of the daily life of the inhabitants on earth. Acc. to *Ex. R.* xxxi, angels act as defensors and accusers of man at the judgement: "when a man has committed a transgression and stands before God to receive judgement, then some angels plead in his defence, others accuse him guilty".

(9) **Some of them argue and others pass the sentence... some of them make the requests... some close the cases... others finish by... executing the sentences.** Cf. Sa'adya's *commentary* on Dan. iv. 17: "The *'Irin* are the Holy Angels of anger and fury who pass the sentence". (Notice, by the way, how Sa'adya represents the angels in question as one class only, called *'Irin*, regarding the *'Qaddishin* = Holy Ones' as an attribute—further, how he identifies them with "the angels of anger and fury" usually but another name for the 'angels of destruction', cf. note on ch. xxxi. 2.) Cf. also *Hilkoth Mal'akim, Add.* 27199, fol. 124 a: "the angel who passes the sentence and who issues the demands is called *'Ir* and *Qaddish*".

It is evident from the way in which the various functions are depicted as divided

iv. 13, 14): "Behold an '*Ir* and a *Qaddish* came down from heaven and cried aloud and said thus, Hew down the tree, and cut off his branches, shake off [14]his leaves[14], and scatter his fruit: [15]let the beasts get away from under it, and the fowls from his branches[15]".

(10) Why are they called '*Irin* and *Qaddishin*? By reason that they sanctify the body and the spirit with lashes of fire on the third day of the judgement, as it is written (Hos. vi. 2): "After two days will he revive us: on the third he will raise us up, and we shall live before him."

14–14 *A* lacuna. 15–15 *E* om.

between the '*Irin* and *Qaddishin*, that they are in this verse regarded as comprising a comparatively large number. One might, with some certainty, venture the conjecture that the underlying idea here is the representation of the '*Irin* and the *Qaddishin* as the Heavenly *Beth Din*. The '*Irin* and *Qaddishin* would then be conceived of as 70 or 72. This is confirmed by the confusion in the two chapters following next, between these angels and the 72 princes of kingdoms who acc. to ch. xxx constitute the heavenly *Beth Din*. Also, in *Zohar*, e.g. ii. 6 a, the '*Irin* and *Qaddishin* of Dan. iv. 14 are explicitly interpreted as "the 72 members of *Sanhedrin* who consider the judgements of the world".

That the '*Irin* (and *Qaddishin*) in 1 *En.*, according to the prevalent representation there, are counted as a large number (e.g. ch. vi. 6: 200) is already recalled above. On the other hand, in later cabbalistic writings, they are likewise often pictured as a numerous class of angels, e.g. *YR.* i. 162 b (quotation from *Sōdē Rāzā*), they are referred to with the formula "the *troops* of '*Irin* and *Qaddishin*".

(10) **they sanctify the body and the spirit with lashes of fire.** The expression 'the body and the spirit' may be taken in two different senses, viz. as referring either to the angels in question (the '*Irin* and *Qaddishin*) or to the body and spirit of a man who has undergone judgement; the judgement of man, referred to here, would in this case be the so-called *Din ha-qQéber*, the judgement on man immediately after his death. The interpretation of the present sentence in the sense of 'sanctify the body and spirit of the judged man' is probably the correct one, esp. in view of the difficulty, that otherwise arises, of explaining the meaning of the words immediately following: 'on the third day of judgement'. 'The third day' cannot very well be meant '*absolutē*', since the judgement here is daily and continual. But with the assumed interpretation it will naturally take on the meaning 'the third of the three days that man is judged', the third day being also the final one, on which the sentence passed on man is consummated through his purification in fire ('by lashes of fire'). Cf. ch. xliv.

The result thus arrived at accords with *Masséket Chibbuṭ ha-qQeber*, *BH.* i. 151: "The ministering angels (corresponding to the '*Irin* and *Qaddishin* of the present verse) receive man, after his death, from the hands of the angel of death; they judge him on the first two days on account of his character as developed during his life, through his observance or neglect of the statutes of *Tora*; on the third day they judge him, spirit, soul and body, by strokes with lashes of fire". This is a description of the *Din ha-qQéber*, referred to above.

The bath of sanctification or purification in fire is depicted as forming the conclusion of judgement also with regard to the ministering angels, in *Revelation of Moses* (tr. Gaster, *rec. B*, in *Royal Asiatic Society's Journal*, 1893): "the Almighty sits and judges the ministering angels, and after the judgement they bathe in that river of fire and are renewed". Cf. ch. xxxvi.

It is true that in other connections the *Qaddishin* are represented as 'sanctifying

CHAPTER XXIX

Description of a class of angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Each one of them has seventy names corresponding to the seventy tongues [1]of the world[1]. And all of them are (based) upon

---

1–1 *E* om.

themselves in fire'. Thus in *Shemoth shel Metatron*, *Bodl.* MICH. 256, fol. 40 b, we read: "Metatron admonishes the angels every third day to bathe and purify themselves in the fiery river (*Nehar di-Nur*)".

Ch. xxix. Ch. xxix contains a short description of angels, the names or class of which are not defined in the chapter. As the context now stands, the description is, by the opening words 'each one of *them*', made to refer to the '*Irin* and *Qaddishin* of the aforegoing chapter. On the other hand, the following chapter, xxx, in defining 'the great princes who are called *H'* by the name of the Holy One' as the 72 Princes of Kingdoms, seems to have in view no others than the angels of the present chapter, of which it is stated here that their names are 'based upon the Name of the Holy One'.

Thus, in the present arrangement of the context, the '*Irin* and *Qaddishin* are, by inference, identical with the Princes of Kingdoms. The identification is justifiable, since the functions of both categories, as represented in chh. xxviii. 7–xxx, are practically congruent: they are both depicted as constituting the Celestial *Beth Din*, the Divine Council or Court of Justice.

It is scarcely probable, however, that ch. xxix is the original continuation of ch. xxviii. 7–10. It gives the impression of being a fragment from an angelological description from some other source. When considered by itself, it can best be understood as treating of the Princes of Kingdoms, for the reason that the expression 'seventy names corresponding to the seventy tongues of the world' naturally —and usually—connects the angels or angel of which it is used, with the conception of the seventy nations and their representative body in the heavens.

Still it seems to be a necessary conclusion that to the Redactor, responsible for the present arrangement of chh. xxviii–xxx seqq., the identity of the '*Irin* and *Qaddishin* with the Princes of Kingdoms, did not, at least, present any difficulty. Some tradition to this effect might have obtained. As a trace of such a tradition, although from a late source, may perhaps be regarded the passage on the Princes of Kingdoms in Menaḥem Reqanati's *Commentary on the Pentateuch*, Gen. x. 5 (*E*): "70 princes are set over the 70 nations...they are the 70 princes who surround the Throne of Glory and they are the same that are called in the Song of Solomon (Cant. iii. 3) 'the Watchmen (*Shōmĕrim*) that go about the city', for by their hands *the decrees from on high are issued* (cf. ch. xxviii. 8 seq.)".

Convergences between the conceptions of the Watchers and of the Representatives of the Nations (the Princes of Kingdoms) may have occurred at an early period, although then perchance in another aspect. The Watchers (1 *En.*) as well as the Princes of Kingdoms, acc. to a different trend of traditions, were regarded as evil agencies in the world (cf. 1 *En.* lxxxix. 59–65 and note on ch. xxviii. 1). The Watchers become the leaders of corrupt mankind on earth and the Princes of Kingdoms are the rulers of the Gentile nations: occasionally the leader of the Watchers is mentioned as SATANIEL or SAMMAEL, and the Princes of Kingdoms, as evil agencies, are later regularly represented as headed by SAMMAEL. Cf. on this *TB. Sota*, 9 a, *Sha'are 'Ōrā*, 65 a, *'Emeq ha-mMelek*, 121 b *et al.*

the name of the Holy One, blessed be He. And every several name is written with a flaming style [2] upon the Fearful Crown (*Kéther Nōrā*) which is on the head of the high and exalted King.

(2) And from each one of them there go forth sparks and lightnings. And each one of them is beset with horns of splendour round about. From each one lights are shining forth, and each one is surrounded by tents of brilliance[3] so that not even the *Seraphim* and the *Chayyoth* who are greater than all the children of heaven are able to behold them.

---

2 *A* adds: 'of iron' 3 *E*: 'Understanding (*Binā*)'

(1) **seventy names corresponding to the seventy tongues...(based) upon the name of the Holy One.** Exactly the same is said with regard to Metatron, chh. iii. 1 and xlviii c 9. The expression 'seventy names corresponding to the seventy tongues' is a formula, conveying the connection of the angels in question with the seventy nations. So ch. xlviii c 9 the ascribing to Metatron of seventy names is clearly connected with his character of chief of the seventy princes of the seventy nations. The phrase 'based upon the Name of the Most High' with regard to a name, means that it contains the elements of the *Tetragrammaton*. Cf. note on ch. x. 3 and the angelic names ch. xviii. 9–24. **written with a flaming style.** Cf. chh. xiii. 1, xxxix. 1, xli. 4. **upon the Fearful Crown...on the head of the... King.** The Fearful Crown '*Kéther Nōrā*' is the technical term for the crown on the head of the Most High as seated on the Throne of Glory. In magical writings the 'Fearful Crown' plays a prominent role, being, together with 'the Great Seal', the most effectual of magical formulas. Cf. *Hek. Zot.* (*Bodl.* MICH. 9, fol. 66 a): "the Fearful Crown...(follow some mystical letters)...this is the crown with which one conjures all the Princes of Wisdom". Cf. also *Mass. Hek.* vii: "the crown on the forehead of the Holy One, blessed be He, on which the Explicit Name is graven".

(2) **And from each one of them there go forth sparks and lightnings** etc. This verse repeats the phraseology of the angelological section. For 'horns of splendour' cf. ch. xxii. 6. For 'tents of brilliance', ch. xxv. 6. **"not even the *Seraphim* and the *Chayyoth*** etc.' cf. ch. xxvi. 11. Does the present fragment know only the *Seraphim* and the *Chayyoth* as Merkaba-angels? Or does it regard the *Seraphim* and the *Chayyōth* as the two highest classes of superior angels by the *Merkaba*? (Cf. *Zohar*, ii. 252 b. תחות האי חיותא ארבעה שרפין,...מאלין ארבע כד נטלי נפקי שביבין דאשא ומאלין שביבין אתעבידו שבעין ותרין גלגלין מלהטן באשא)

CHAPTER XXX

The 72 princes of Kingdoms and the Prince of the World officiating at the Great Sanhedrin in heaven

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Whenever the Great *Beth Din* is seated in the '*Araboth Raqia*' on high [1]there is no opening of the mouth for anyone in the world save[1] those great princes who are called *H'* by the name of the Holy One, blessed be He.

1–1 *E* om. corr.

Ch. xxx. Another representation of the daily judgement in the Celestial *Beth Din*. The function of court-officers (ch. xxviii. 8) is here attributed to the Princes of Kingdoms with their leader, the Prince of the World. In contrast with ch. xxviii. 8, 9, this function is here seen exclusively from the aspect of defence or plea in favour of the world (vs. 2). The accusing part is hereby implicitly reserved for the Most High himself.

(1) **Whenever** (lit. every fixed time that) **the Great Beth Din is seated.** Every day, at a fixed time, the Great Sanhedrin assembles in the highest of the heavens, the '*Arabōth*, under the presidency of the Holy One. This is explicit from vs. 2: 'every day at the hour that', and 'pleads... before the Holy One, blessed be He'. The sittings of the *Beth Din* are here for judgement, although the judgement may include all the various decisions with regard to the affairs of the world. But the Celestial *Beth Din* has even a wider scope. So, e.g. in *Gen. R.* xlix. 6, it is said that God introduces new *Halakas* daily in His Celestial *Beth Din*. For the *Beth Din Shelma'ala* as giving daily decisions with regard to the happenings of the world cf. *Hek. R.* i–iii seqq.

there is no opening of the mouth for anyone in the world etc. For the expression in this sense cf. *Alph. R. 'Aqiba, BH.* iii. 57. Cf. also the phrase 'opening of the mouth for the *Minim* (heretics, Christians)' = scriptural points of support for heretical beliefs. Here it apparently means that no one is allowed to speak either as accuser or defender except the Great Princes called *H'*.

great princes... called *H'* by the name of the Holy One. Ch. x. 3 speaks of '8 great princes called *H'* by the name of their King', to whom also is assigned an exceptional status. Cf. note, *ib.*, and *Hek. R.* xxi. 'called *H'* etc. In most cases simply means that the *Tetragrammaton* forms the latter part of the name. It seems to have been a general assumption, that the highest circle of angels were marked out from the other angels by the common distinction of the *Tetragrammaton* as part of their name, whereby their names were 'based upon the Name of the Holy One'. But the traditions are at variance as to the further character, number and function of these highest angels. Thus, in the present book, ch. x. 3 (already referred to), 'the 8 Great Princes, called *H'* etc.' occupy so high a position as to be above the jurisdiction of Metatron (the Lesser YHWH), which includes all the other angels and princes; in the angelological classification of ch. xviii each one of the sixteen highest princes have the '*H*' at the end of their names; in the angelological section, chh. xix–xxii, xxv–xxvii (xxviii), the six princes there named have likewise all the *Tetragrammaton* as part of their names. (It is in fact altogether in harmony with that angelological section, when ch. xxix, the '*Irin* and *Qaddishin*, the highest of the princes acc. to ch. xxvii. 1–6, are in ch. xxix represented, or made

(2) How many are those princes? Seventy-two princes of the kingdoms of the world besides the Prince of the World who speaks (pleads) in favour of the world before the Holy One, blessed be He,

---

to be represented, as having their names 'based upon the name of the Holy One'.) Acc. to *Hek. R.* xxii. 1, the highest angels who are there the door-keepers of the Seventh Hall and seven in number, have all names of the form X-*H'*; in the preceding chapter of *Hek. R.* one meets with the statement that the awe-inspiring power of these guardians of the seventh Hall and of their names lies just in the fact that "each one of them, his name is called (based) upon the name of the King of the Universe".

In the present chapter again, the Princes *H'* are defined as the

(2) **Seventy-two princes of the kingdoms,** and this evidently because, acc. to the view contended here, the seventy-two princes of kingdoms, inclusive of the Prince of the world, form the highest angelic order in their capacity of constituting the Celestial *Beth Din.*

For the different conceptions of the Princes of Kingdoms, cf. note on ch. xvii. 8. Here they are decidedly conceived of as the REPRESENTATIVES OF THE NATIONS OF THE WORLD. The conception of representatives in heaven of the various kingdoms on earth is a well-known, early idea attested in the O.T., Dan. x. 20, 21; it occurs in *Sir.* xvii. 17 ("for every nation He appointed a ruler. But Israel is the Lord's part"). Since the nations were counted as seventy, the number of these representatives was at first usually given as seventy (cf. ch. xlviii c 9); so in 1 *En.* lxxxix. 59 (seventy shepherds). Apposite for the resemblance to vs. 2 of the present chapter is *Targ. Yer.* to Gen. xi. 7, 8 ("every nation has its own guardian angel who *pleads the cause* of the nation under his protection"). In *Talmud* the conception occurs, e.g. *TB. Yoma,* 77 a (MIKAEL, the prince of Israel, DUBBIEL, the prince of Persia etc.), *Sukka,* 29 a (the *Gods* of the nations suffer punishment with them). Cf. further *Gen. R.* lxviii, lxxvii, *Ex. R.* xxi, *Lev. R.* xxix, *Pesikta R.* xxiii, xxvii, *P. R. 'El.* xxiv. Notice, how in *Mass. Hek.* the conception of seventy princes is replaced by that of "70 *thrones of the Holy One,* blessed be He, corresponding to the nations of the world".

For discussion of the origin of the number 72 as ascribed to these princes, see note on ch. xvii. 8. In the present connection—the seventy-two princes of kingdoms constituting the Great *Sanhedrin* of heaven—one is reminded of the fact that the Great *Sanhedrin* proper, of which the *Beth Din shelma'ala* is a counterpart, is in a few Mishna passages represented as consisting of *seventy-two* members: *M. Zebachim,* i. 3, *Yad.* iii. 5, iv. 2.

For the princes of kingdoms as the Celestial *Beth Din* cf. also Bachya's *Commentary on the Pentateuch, Par. Beha'aloteka* (162 b): "The Holy One, blessed be He, said to the 70 angels who surround the Throne of Glory... and they are the Beth Din of the Holy One". Cf. *Zohar,* i. 173 b, and *Mass. Hek.* v. 70, thrones always surrounding the Shekina. The 'thrones' in *Zohar* are angelic beings when termed כרסוון, and similarly *their* 'thrones' are termed קתדראי.

the Prince of the World who speaks in favour of the world. The Prince of the World is here, then, the leader of the princes of kingdoms. He combines the functions of the rulers of the nations: they plead each one the cause of his nation, the Prince of the World pleads the cause of all the nations together, of the world in its entirety. There is no reference here to any contrast between the Gentile Nations, the idolaters, and Israel. On the contrary, the representation is strikingly universal in its character. The Accuser is God himself, whereas acc. to other views, the Prince of Israel and the princes of the nations, especially the prince of Rome (or of Persia) are represented as accusing each other before the Most High. Cf. the Introduction.

For the conception of the nations (or their representatives) appearing before God in judgement or pleading before God, cf. *inter alia* 4 *Ezra* vii. 37, and the reference in BOX, *Ezra-Apocalypse,* p. 124, note *ad loc.,* to the passage in *TB.* '*Aboda Zara,* 2 a b =

every day, at the hour when the book is opened in which are recorded all the doings of the world, according as it is written (Dan. vii. 10): "The judgement was set and the books were opened."

CHAPTER XXXI

(*The attributes of*) *Justice, Mercy and Truth by the Throne of Judgement*

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time when the Holy One, blessed be He, is sitting on the Throne of Judgement, (then) Justice is standing on His right and Mercy on His left and Truth[1] before His face.

---

1 so *E*. *A*: 'in Truth' (cf. Is. xvi. 5, quoted vs. 2).

"the nations appear before God *in the future age* to receive their reward. They are summoned up singly, are asked what they have done in the world, and each is condemned (Rome, Persia and other nations)".

On the Prince of the World see note on ch. xxxviii. 2, and cf. notes on chh. iii. 2, ix. 2–3, x. 3, xlviii C 9. In the Enoch-Metatron pieces, chh. iii–xv and xlviii C, Metatron occupies the same position as the Prince of the World here, i.e. leader of the princes of kingdoms and, notably, Metatron and the Prince of the World are. acc. to one trend of traditions, identical. Here, in so far as Metatron is represented as the speaker, this is not the case.

at the hour when the book is opened etc. This is the same view of the book, forming the base of the judgement, that we meet with in ch. xxvii. 2, 'the Book of Records'. Cf. note, *ib*. The 'records' are here perhaps conceived of more from the point of view of the nations or the world at large than of the individual.

Ch. xxxi. Another short, independent, piece on the Judgement, characterized by the representation of the hypostasized attributes of Justice, Mercy and Truth as agencies at the Divine Judgement.

Justice and Mercy as attributes of God is a subject of speculation from the earlier periods: "Palestinian as well as Alexandrian theology recognized the two attributes of God, '*middath ha din*' and '*middath ha raḥamim*' (*Sifre Deut*. 27, Philo, *De Opific. Mundi*, 60) and the contrast between justice and mercy is a fundamental doctrine of the Cabala" (*JE*, article 'Justice'). Among the Tannaites the doctrine of Justice and Mercy as the two main attributes of God was connected particularly with the name of R. Meir. Cf. Bacher, *Agada der Tannaiten*, vol. ii. p. 60, and *TB. Ber*. 48 b, *Gen. R*. xxvi, *Ab. R. Natan*, xxxii, R. 'Aqiba, *TB. Sanh*. 67 b.

(1) **At the time (or: in the hour) when the Holy One . . . is sitting on the Throne of Judgement.** Although not clearly indicated, the judgement is probably here, as in the preceding chapters, the daily judgement, for which is appointed a fixed time, cf. ch. xxx. 2 and note.

Justice is standing on His right hand, Mercy on His left and Truth before His face. Since Mercy in vs. 2 is represented as supporting man, Justice probably stands for the accusing function at the judgement. Justice and Mercy as agencies at the judgement or of attributes of God as Judge are perhaps indicated in the *Talmudic* dictum as to the *two Thrones*, one of Justice, the other of Mercy (*Ṣedaqa*), *TB. Chag*. 14 a, *Sanh*. 38 b (attributed to R. 'Aqiba from R. Jose the Galilean).

(2) And when man[2] enters before Him to judgement, [3](then) there comes forth from the splendour of the Mercy towards him as (it were) a staff[3] and stands in front of him. Forthwith man falls upon his face, (and) all the angels of destruction fear and tremble [4]before him[4], according as it is written (Is. xvi. 5): "And with mercy shall the throne be established, and he shall sit upon it in truth."

---

2 *E*: 'a wicked man' 3–3 *E* prob. corr.: 'the Mercy goes out from judgement towards him' 4–4 *E*: 'on his right'

For the hypostasized attribute of Justice as accusing cf. *Alph. R.* '*Aqiba*, *2nd rec.*, *BH.* iii. 50: "In that hour the attribute of Justice said before the Holy One, blessed be He, 'Lord of the Universe, even the righteous are designated for death (i.e. have sinned—according to Law no man shall be justified)'".

For a later representation of the roles of Justice and Mercy cf. *Sha'are 'Ora*, quoted *YR.* 7 b, vol iii: "The attribute of Justice gives to the supplicant... riches and all good things, but the attribute of Justice prevents (interrupts, annuls) the decision and says, Let us consider whether this supplicant is worthy that his supplication be granted him, and if not, let him be judged in the Great *Sanhedrin* etc." Notice the combination here of the two conceptions of Justice-Mercy and of the Great *Sanhedrin*.

The distinctive feature of the present chapter, vs. 1, is the introduction of the third attribute, the Truth, as mediating between Justice and Mercy. The combination of truth with judgement is deduced from or, rather, occurs already in the O.T. Reference is in vs. 2 explicitly made to Is. xvi. 5. Then in 4 *Ezra*, vii. 34 ("But judgement alone shall remain and truth shall stand"). For references to parallels in Rabbinic see BOX, *Ez. Apoc.* p. 122, note *ad loc.* Cf. further *Alph. R.* '*Aqiba*, beg. ("The Holy One...is called Truth, and He sits on His Throne...in Truth...all his judgements are judgements of truth, and all his ways are Mercy and Truth"), and ch. xxvi. 12. The *mediating* character of the attribute of Truth is here symbolically indicated by the place assigned to it 'before the face of the Most High' between 'Justice' to the right and 'Mercy' to the left. Another expression of the mediation at the judgement is found, ch. xxxiii. 1 ('Angels of mercy, of peace, and of destruction').

The distinction involved in the expressions 'to the right', 'to the left', does not carry the extreme symbolical significance of certain gnostic systems and esp. the later *Qabbala*: there the accusing role is always assigned to the left side, the favour-pleading to the right. In the system of Ten *Sefiróth* Justice is on the left, Mercy on the right (contrast here).

(2) when man enters before Him to (receive) judgement, i.e. immediately after death, cf. note on ch. xxviii. 10. there comes forth from the splendour of the Mercy towards him as (it were) a staff and stands in front of him. This evidently means that the attribute of Mercy wields a protecting, supporting influence over man against forces working for the strict application of the principles of justice. And this influence is represented as prevailing over the latter, at least such seems to be the import of the words following: all the angels of destruction fear and tremble before him. The angels of destruction represent the execution of the decrees of justice (cf. ch. xxxii. 1), i.e. the punishment of man's sin. Here it appears that 'the staff' from the 'splendour of the Mercy' protects man from the rage of the angels of destruction.

For the conception of the angels of destruction cf. 1 *En.* liii. 3 ("I saw all the angels of punishment abiding and preparing all the instruments of Satan [for the sinners]"), lvi. 1, lxiii. 1 ("In those days shall the mighty and the kings...implore God to grant them a little respite from His angels of punishment"). 2 *En.* x. 3; *Ap. Petri*, 6, 8. *TB. Shab.* 55 a, presents an instance of the connection between the

CHAPTER XXXII

The execution of judgement on the wicked. God's sword

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) [1]When the Holy One, blessed be He, opens[1] the Book half of

---

1–1 *E*: 'when they open before the Holy One, blessed be He'

angels of destruction and the attribute of Justice (as accusing and desiring the strict enforcement of the Law): "God said to Gabriel (with reference to the situation, Ezek. ix. 4 seqq.), 'Go and write on the forehead of the righteous a mark of ink, that the angels of destruction may not get power over them, but on the forehead of the wicked a mark of blood, that the angels of destruction may have power over them'. Then said the attribute of Justice before the Holy One... '...In what respect are those better than these?'" Cf. *ib.* 152 b, 89 a; *Yer. Shebu'oth*, vi. 37 a; Rev. vii. 2, xii. 7; *Test. Abr.* xii, xiii; *Gĕdullath Moshe*, section *Gehinnom*; *Masseketh Gehinnom*, *BH.* i. 142; *Alph. R. 'Aqiba*, *BH.* iii. 62. See also ch. xliv. 2 and note. In these instances they appear mainly in two aspects: one is that of executors of punishment and of the divine decrees in general in the world, the other that of officials of *Gehenna* appointed over the wicked (and intermediate).

On their number and names the different sources are at variance, from those speaking of two angels of destruction, usually called 'APH and CHÉMA (i.e. anger and fury), cf. SIMKIEL and ZA'APHIEL, ch. xliv. 2, to those counting them in thousands and myriads. *Rev. of Moses* (tr. Gaster, *RAS's Journal*, 1893, p. 589) represents the angel-prince QEMU'EL as the chieftain of 12,000 angels of destruction.

The 'man' who acc. to the present chapter, obtains the support of the attribute of Mercy is apparently man in general, the vast majority, perhaps those who elsewhere (e.g. ch. xliv) are referred to as the class of intermediate, '*bēnōniyyim*'.

Instances of the attribute of Mercy pleading for man in opposition to the prosecuting activity of the attribute of Justice are numerous in later Qabbala. *YR.* i. 94 a, quotes from '*Asara Ma'amaroth* the following passage: "The attribute of Mercy occupies itself with the merit of every creature...if a man commits a transgression, then the attribute of Justice comes to punish the man on account of the transgression but the attribute of Mercy says: 'Even if the man's hand has sinned, lo, yet his eye has not sinned...if thou wilt punish his body on account of the sin of the hand, lo, even the eye will suffer, and so it will be punished unjustly'", and continues the passage: "in this way the Mercy prevents tribulations and plagues from visiting the world (as punishments for the sins of mankind)".

Ch. xxxii. This chapter treats of the aspect of the judgement consisting in the execution of judgement on the wicked. The execution of the Divine decrees is referred to in ch. xxviii. 9, the executors there being the '*Irin* and *Qaddishin*. The identity of the executors of judgement is in the present chapter not revealed. Regarded as immediate continuation of ch. xxxi. 1 of this chapter would imply that they are 'the angels of destruction'. That is, however, the natural conclusion presenting itself at a slight examination of the chapter, since the execution of judgement is here that on the wicked only, not of the Divine decrees in general. The plurality of angelic beings indicated by the words 'they go out from before Him in every moment' can in this connection scarcely be interpreted as any others than the angels of destruction, whose essential function is the punishment of the wicked.

(1) **When the Holy One...opens the Book** etc. *One* book as the basis of judgement here as chh. xxx and xxvii. 2 (i.e. the Book of Records). Cf. notes, *ib.*

which is fire and half flame, (then) they go out from before Him in every moment to execute the judgement on the wicked [2]by His sword (that is)[2] drawn forth out of its sheath and the splendour of which shines like a lightning and pervades the world from one end to the other, [3]as it is written (Is. lxvi. 16): "For by fire will the Lord plead (and by his sword with all flesh)."

(2) And all the inhabitants of the world (*lit.* those who come into the world) fear and tremble before Him, when they behold His sharpened sword like unto a lightning from one end of the world to the other[3], and sparks [4]and flashes[4] of the size of the stars of *Raqia'* going out from it; according as it is written (Deut. xxxii. 41): "[5]If I whet[5] the lightning of my sword".

2–2 *E*: 'and His sword is' 'and sparks etc.' vs. 2. 3–3 *E* omits from 'as it is written etc.' vs. 1 till 4–4 *E* om. 5–5 *E* om.

they go out from before Him in every moment. 'They' is best understood as 'the angels of destruction'; cf. above and note on ch. xxxi. 2. For the angels of destruction as executing punishment on the wicked in the world, cf. *Hek. R.* v: "R. Ishmael said: 'What did the *Beth Din* on high do? In that hour they commanded the angels of destruction and they went down (to earth) and made a "consumption even determined" upon Caesar Lupinus'". Further *Alph. R. 'Aqiba, BH.* iii. 50, 51 (with reference to the destruction of Jerusalem): "In that hour six angels of destruction were sent down on Jerusalem, and they destroyed the people in it...and these they were: *'Aph, Chema* (cf. note, ch. xxxi. 2), *Qeṣeph* (= 'wrath'), *Mashchith* (= 'destroyer', Ex. xii. 23), *Mashmid* (also = 'destroyer'), *Mekallé* (= 'consumer')....And each one of them had a two-edged *sword in his hand*"; *ib. BH.* iii. 62 (in a context, treating of the idolaters of the world), "Forthwith *'Aph* and *Chema*, two angels of destruction,...drew *their sword*...in order to destroy the world". Cf. further the references adduced in the note on ch. xxxi. 2. The expression **every moment** prompts the conclusion that the execution of the punishment is one that takes place in this world continually (as well as through periods of great crises); this is confirmed by pointing to the parallel passages just referred to. We are even in this chapter concerned with the daily judgement. Against this conclusion does not speak what follows:

by His sword (that is) drawn forth out of its sheath. In the two passages from *R. 'Aqiba* cited above, the angels of destruction are represented as armed with swords. Here the sword by means of which the punishment is executed is 'the sword of God', a conception, acc. to the statements in the present chapter itself, deduced from Is. lxvi. 16 and Deut. xxxii. 41. The sword of God is a well-known, eschatological, symbol of the O.T. Cf. Is. xxvii. 1, xxxiv. 5, xlvi. 10, xlvii. 6, lxvi. 16, Ezek. xxi. 3 seqq. Later we meet with the same symbol of punishment and vengeance in 1 *En.* e.g. xc. 17, 19 (connected with the opening of the 'book'), "opened the book...and a sword was given to the sheep"; *ib.* xci. 12, "and a sword shall be given to it, that a righteous judgement may be executed". Add *ib.* xc. 34, lxxxviii. 2. Other instances of the same symbolic use of 'the sword' are Rev. i. 16, ii. 12, 16, vi. 3, 4, xix. 15. It may be noted that 'the sword' in this chapter again, as in the O.T., is *God's* sword, although wielded by the angels of destruction.

(3) **And all the inhabitants of the world fear and tremble...when they behold His...sword...from one end of the world to the other.** This is more in the style of a description of the Last Judgement. Perhaps the writer unconsciously falls in with the eschatological phraseology. Or, more probably, the situation in

CHAPTER XXXIII

The angels of Mercy, of Peace and of Destruction by the Throne of Judgement. The scribes. (vss. 1, 2) *The angels by the Throne of Glory and the fiery rivers under it.* (vss. 3–5)

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time that the Holy One, blessed be He, is sitting on the Throne of Judgement, [1] (then) the angels of Mercy are standing on His right, the angels of Peace are standing on His left and the angels of Destruction are standing in front of Him.

---

1 *E* adds: 'of truth'

the writer's mind may be that of a great general Divine visitation, such as a war. Passages representing the Divine sword as visible to an assembly or large number of people simultaneously, occur in Rabbinic: e.g. *Sifrē* on Deut. xi. 12 (cf. *Lev. R.* xxxv, *Deut. R.* iv): "(At Sinai) A book and a sword came down from heaven... and the Voice was heard, saying: 'If you practise the doctrine of this book, you shall be saved from the sword, but if not, you shall be punished by it'". It should be noted that the 'sword' in this passage is said to be identical with the sword of Gen. iii. 24, which is another of the fundamental references on which the conception of the 'sword' is based. See *Gen. R.* xxi. 14 (the sword personified).

Ch. xxxiii. 1–2. Vss. 1 and 2 of the present chapter constitute the last fragment of the context treating of the Judgement. The representation of vs. 1 is but another version of the conception of the principal agencies at the Judgement, already met with in ch. xxxi. The hypostasized attributes of Justice, Mercy and Truth of ch. xxxi. 1 are here replaced by the *angels* of mercy, peace and destruction. It is safe to assume that the angels of mercy here more or less exactly correspond with the attribute of Mercy there as to significance and function, i.e. represent the activity of plea in favour of man. As regards the angels of peace their character of mediating forces is confirmed by the frequent usage of the term 'peace' for the mediation between two opposites, see ch. xlii. 7. The correspondence between the angels of destruction and the attribute of Justice was attested, note on ch. xxxi. 2, esp. in the passage quoted from *TB. Shab.* 55a. The attribute of Justice perhaps more emphasizes the accusing part, the angels of destruction, again, the punishment, the strict carrying out of the principles of justice.

(1) **the angels of Mercy are standing on His right.** In contrast with ch. xxxi. 1, the defending agencies, the '*melammedim zakuth*' are assigned the place to the right side, cf. note, *ib.* The strict system of the later Qabbala is however not applied even here, since the opposing agency of the '*melammedim choba*' on the left is missing.

For the angels of mercy pleading in favour, cf. *Hilkot ha-kKisse* (*Add.* 27199, fol. 139 a): "211 myriads of angels of mercy are standing there (by the Throne) and they plead in favour of Israel". *Ib.* fol. 125 a (*Hilkot Mal'akim*): the 'angels of mercy' are the performers of the Thrice-Holy part of the *Qĕdushsha*, perhaps a symbolic expression of the meritorious properties of the performance of the *Qĕdushsha* (ch. xl. 1). The angels of mercy have their attentions and efforts fixed on the 'merits': cf. end of note on ch. xxxi. 2.

(2) And one scribe is standing beneath[2] Him, and [3]another scribe[3] above Him.

(3) And the glorious *Seraphim*

A:	*E*:
surround them like fire-brands round about the Throne of Glory.	surround the Throne on its four sides with walls of lightnings, and the *'Ophannim* surround them with fire-brands round about the Throne of Glory.

2 so *E*. *A*: above Him' 3–3 so E. *A*: 'a *Kerub*'

The expression 'angels of peace' is perhaps derived from Is. xxxiii. 7. The 'angel of peace' is Enoch's guide acc. to 1 *En.* xl. 8, lii. 5, liii. 4, lvi. 2 *et al.* Cf. also *Test. Dan.* vi. 5, *Asher*, vi. 6.

On the angels of destruction see notes on chh. xxx. 2 and xxxii. 1 (xliv. 2).

(2) **one scribe is standing beneath Him, and another scribe above Him** (acc. to the reading of *E* adopted above). The scribes record all the facts that have regard to the Divine Judgement, the fixed times appointed for man's entering and leaving this world (ch. xviii. 23, 24), his observance or non-observance of the Divine statutes, all 'the doings of the world', not only as to individuals but with reference to nations and the world at large (chh. xxvii. 2, xxviii. 7, xxx. 2). Besides such 'facts' the scribes also write down the decisions of judgement, the Divine decrees with regard to man after death as well as to the living.

For instances related to the ideas here presented cf. *Chibbut ha-qQeber*, *BH*. i. 150: "a scribe and one appointed with him (function at man's death)...counting the number of his days and years"; *Sefer Chasidim* (*EJ*. ii. 333): "two scribes record the place assigned for every man, whether in Paradise or Hell"; *Hek. R.* v. 1 (in the *Legend of the Ten Martyrs*): "in that hour, the Holy One, blessed be He, ordered the *Scribe* incessantly to write down dire decrees and terrible plagues ...for the wicked Rome". Note also *Hek. R.* xx, where GABRIEL, the *scribe*, is represented as writing down the merits and deeds of a man, desiring to behold the vision of the *Merkaba*, and also his application for the grant of this privilege.

Ch. xxxiii. 3–5. With vss. 3 seqq. of the present chapter the theme of the Divine Judgement is abandoned. What follows in this chapter is a short representation of the Throne of Glory, the *Merkaba*-angels surrounding it and the seven fiery rivers flowing through all the seven heavens down to Gehenna, thus forming a concise summary of the *Merkabah*-picture: the heavenly glories with the Throne at their centre. Since the emphasis here is neither on the Judgement-Throne—as in the section on the Judgement, just concluded—nor on the angelic classes of the heavenly hierarchy—as in the angelological section—it may be convenient to include these verses in the section comprising chh. xxiii, xxiv, xxxiv, xxxvii, which deals with various wonders of the heavens (the Throne of Glory, the *'Araboth* and the seven heavens in general), esp. from the quasi-physical aspect. This section is of the same fragmentary, unsystematical character as the section on the Judgement.

As regards the relation between vss. 1, 2 on one hand and vss. 3–5 on the other, it is quite probable that they belong together even originally, the compiler having put this chapter in its present place merely because the two opening verses referred to the subject of the preceding chapters, the Judgement.

Considered as a unity the present chapter forms another instance of the *Merkabah* picture revealing the Throne in its highest aspect as a Judgement-Throne. This tendency is noticeable in both the angelological expositions: ch. xviii and chh. xix–xxviii. Cf. note on ch. xxvi. 12.

(3) This verse presents three classes of Merkaba-angels: acc. to *A*, *Kerub*,

And clouds of fire and clouds of flames compass them to the right and to the left; and the Holy *Chayyoth* carry the Throne of Glory from below: each one [4]with three fingers.[5] The measure of the fingers of each one[4] is 800,000 and 700 times hundred, (and) 66,000[6] parasangs.

(4) And underneath the feet of the *Chayyoth* seven fiery rivers are running and flowing. And the breadth[7] of each river is 365 thousand parasangs [8]and its depth is 248 thousand myriads of parasangs[8]. Its length is unsearchable and immeasureable.

(5) And each river turns round in a bow in the four directions of '*Araboth Raqia*', and (from there) it falls down to *Mā'ōn* and is

---

4–4 *E* om. 5 *A* repeats: 'each one with three fingers' 6 *E*: '6000'
7 *E*: 'length' 8–8 *E* om.

Seraphim and *Chayyoth*; acc. to *E* (probably the correct reading), *Seraphim*, *'Ophannim* and *Chayyoth*; thus in both readings omitting one of the classes of the angelological section (besides the wheels of *Merkaba*). Apart from this, the adopted reading presents the same order as that of the angelological section: *Seraphim*, *'Ophannim*, (*Kerubim*), *Chayyoth*.

For the 'clouds of fire and clouds of flames' cf. the 'four clouds', ch. xix. 4 and chh. xxxix and xxxvii.

the Holy Chayyoth carry the Throne of Glory. This is a frequent statement. Cf. *Gen. R.* lxxviii, *Lam. R.* to iii. 23.

each one with three fingers. Cf. ch. xvii. 6. The measures of the fingers present some difficulty. Originally the passage might have contained some reference to the different measures ascribed to each of the three fingers, e.g. the first one 80,000, the second 70,000, the third 66,000, in a gradation intended to convey a correspondence in proportions to the second, third and fourth fingers of a human hand, respectively. For measures of the Chayyoth cf. ch. xxi. 1–3 and note, *Chag.* 13 a.

(4) seven fiery rivers running and flowing underneath the feet of the *Chayyoth*. Cf. ch. xix. 4 (under the wheels of the *Merkaba*, upon which the feet of the *Chayyoth* are resting, four fiery rivers are continually running) and note, *ib.*, ch. xviii. 19 and note (the four heads of the fiery river), the fiery river of ch. xxxvi, the fiery rivers between the camps of *Shekina* in ch. xxxvii. Note also 'the rivers of fire', flowing in the midst of rivers of water', ch. xlii. 7. In 1 *En.* cf. ch. xiv. 19: "from underneath the throne came streams of flaming fire so that I could not look thereon" (seven rivers, *ib.* lxxvii. 5–7). 365 number of positive, 248 of negative statutes.

The conception of 'rivers of fire' from underneath the Throne of Glory or the *Chayyoth* is an amplification of that of *the* fiery river, derived from Dan. vii. 10, "a fiery stream issued and came forth from before him", and after this passage frequently called *Nehar di-Nur* and sometimes *Rigyon* (e.g. *Rev. of Moses*, *BH.* i. 59). Acc. to *Gen. R.* lxxviii, *Lam. R.* iii. 21 (with reference to *Lam.* iii. 23); the *Nehar di-Nur* goes forth from the perspiration of the *Chayyoth* who are perspiring under the burden of the Throne(s). Acc. to *Mass. Geh.* simply "from under the Throne of Glory".

The amplification of the conception of one fiery river into that of several rivers of fire, beginning with the assumption of four heads of the *Nehar di-Nur* (ch. xviii) is at variance as to the number of these rivers, one tendency being to make them into four (corresponding to the number of the *Chayyoth* and the 'winds'), another to count them as seven (so here).

(5) And each river turns round in a bow in the four directions of 'Araboth Raqia'. Cf. ch. xxiii. 17, 18. and (from there)...to Ma'on and is

stayed (?), and from *Mā'ōn* to *Zebul*, from *Zebul* to *Shechaqim*, from *Shechaqim* to *Raqia'*, from *Raqia'* to *Shamayim* and from *Shamayim* upon the heads of the wicked who are in Gehenna, as it is written (Jer. xxiii. 19): "Behold a whirlwind of the Lord, even his fury, is gone, yea, a whirling tempest; it shall burst upon the head of the wicked".

---

stayed (?), etc. The heavens are enumerated with the omission of *Makon* and the substitution of the Hebrew name *Shamayim* for the Latin *Wilon* (*velum* or Greek *βήλον*). In ch. xvii. 3 both these names are given for the first heaven. In *Seder Rabba di Ber. Rabba* the *Wilon* and *Shamayim* appear as two different heavens, viz. the first and second respectively.

A parallel to the present conception of the fiery river(s) going through all the heavens and eventually falling down **upon the heads of the wicked in Gehenna** is found in *Mass. Geh.* iv (*BH.* i. 149): "the fiery river goes down upon them (the wicked in Gehenna) and it runs from one end of the universe to the other". Similarly in the fragment, translated by Gaster, *RAS's Journal*, 1893, pp. 599–605, called *Description of Hell*: "the river *Di-nur* floweth from beneath the Throne of Glory and falleth over the heads of the sinners". Cf. 2 *En.* x. 2: "in Gehenna there is a fiery river coming forth and it floweth from one end of the world to the other". In *TB. Chag.* 13 b, the fiery river from the perspiration of the *Chayyoth* is said to "fall down upon the heads of the wicked in Gehenna" with reference to Jer. xxiii. 19, the scriptural passage adduced also by our verse. Cf. further *Apoc. Petri*, 8, *Apoc. Pauli*, 57. *Hek. R.* xiii (*Rigyon* surrounds His Throne...and covers all the chambers of the Hall of '*Araboth Raqia*' with fire-smoke).

In the vss. 4 and 5 of the present chapter we meet with a conception of fiery rivers that is brought about through an amalgamation of various views concerning the *Nehar di-Nur*.

(1) Founding upon Dan. vii. 10 the *Nehar di-Nur* became a constituent part of the picture of the splendours by the Throne. Flowing from underneath the Throne its origin was explained from the perspiration of the *Chayyoth*, heavily burdened by the weight of the Throne. In this aspect it serves no definite purpose other than to add to the glory of 'the Holy One, blessed be He, who sitteth on the Throne of Glory'.

(2) Brought into connection with the 'thousand thousands and ten thousand times ten thousand' angels ministering before the Throne acc. to the same passage, Dan. vii. 10, from which the conception of the *Nehar di-Nur* was deduced—especially in their function of performers of the *Qĕdushsha* or 'the Song' the fiery river became the bath of purification, by which the song-uttering angels were thought to prepare themselves for the saying of the Thrice Holy: see ch. xxxvi.

(3) Once connected with the ministering angels even other functions than the last named were assigned to the *Nehar di-Nur*. In the fiery river the angels were "renewed every morning" (in accordance with Lam. iii. 23). To the tradition holding the view that the song-uttering angels live only so long as to perform the *Qĕdushsha* and then perish, the fiery river was the substance from which they were formed and whither they were sent back again: *TB. Chag.* 14 a, *Gen. R.* lxxviii, *Lam. R.* iii. 21. From this conception there is only a short step to that of the fiery river as the place of punishment for those of the ministering angels who uttered the Song untimely or improperly: ch. xlvii. 2.

(4) Lastly the *Nehar di-Nur*, as derived from Dan. vii. 10, is brought to bear upon the "judgement and the books" mentioned *ib.* Already serving the purpose of sanctification, purification and punishment of the ministering angels, it was easily made an integral part of the Divine Judgement. On one hand it served to purify man in general from sin after death (on the third day of judgement: cf. the purification with lashes of fire, ch. xxviii. 10, *Chibbuṭ ha-qQeber*, *BH.* i. 151),

CHAPTER XXXIV

The different concentric circles round the Chayyoth, consisting of fire, water, hailstones etc. and of the angels uttering the Qĕdushsha responsorium

R. Ishmael said: Metatron; the Angel, the Prince of the Presence, said to me:

(1) The hoofs of the *Chayyoth* are surrounded by seven clouds of

---

the means of purification and preparation of the Intermediate (the '*benoniyyim*', cf. ch. xliv. 5), on the other hand it became the means of punishment of the wicked (in Gehenna), a conception which is attestedly old and related to that of the punishment of the wicked in a sea of fire etc. Cf. Rev. xix. 20, compared with 2 *En.* x. 2, CHARLES's notes on both passages, and Boeklen, *Die Verwandtschaft der jüd.-christlichen mit der persischen Eschatologie*, pp. 119 seqq.

In the present vss. it is primarily the conceptions indicated in the points (1) and (4) that have been foisted together. As the place of the wicked was conceived of as Gehenna, Gehenna being situated below the heavens, it was necessary, in order to reconcile the different views (*Nehar di-Nur* in '*Araboth* and as means of punishment) to present the *Nehar di-Nur* or the fiery rivers as flowing from the Throne of Glory in the '*Araboth* through the heavens down to Gehenna. In *Ma'yan Chokma* (*Rev. Mosis*), *BH.* i. 58–64, the points (3) and (4) are combined: "after having undergone the judgement the ministering angels bathe in the fiery river and are renewed. And then the fiery river...falls down upon the heads of the wicked in Gehenna, as it is written (Jer. xxiii. 19): 'Behold a whirlwind of the Lord...it shall burst upon the head of the wicked'". Cf. vs. 5 above.

Ch. xxxiv. This chapter, in common with the latter part of the aforegoing chapter, treats of the glories of heaven with emphasis laid on the celestio-physical parts of these. The centre is the Throne of Glory, the feet of the *Chayyoth* carrying the Throne, and out from this centre the heavenly splendours are represented as evolving in concentric circles. This tendency towards a view arranging the heavenly objects concentrically round the Throne of Glory is noticeable in a number of earlier and later cabbalistic writings, and is, moreover, extended to the cosmological theories of the structure of heavens and earths and their foundations. Cf. especially *Midrash Kōnēn*.

A parallel to the present chapter is ch. xxxvii. For parallels in other writings reference can be made to *Midrash Kōnēn*, *BH.* ii. 33, *Seder Rabba di Bereshit Rabba* (in Werthheimer's *Batte Midrashot*) and *Helak Merkaba*, *Add.* 27199, fol. 126 a.

In *Midrash Kōnēn*, *ib.*, where the 'concentricism' is already extended so as to include the whole cosmos—the lowest of the seven earths, the '*Ereṣ ha-tTachtona*', and the highest of the heavens, the '*Araboth* with the Throne of Glory, being on the same circle—the passage runs: "the outside of the '*Eres ha-tTachtona* is surrounded by fire and water, the water by earthquake and trembling, these by lightning and thunder, the lightning and thunder by sparks and commotion, the sparks and commotion by the likeness of the *Chayyoth* (Ezek. i. 5), the likeness of the *Chayyoth* by '*Rāsō wā-Shōb*' (Ezek. i. 14), the *Rāsō wā-Shōb* by (those who utter) the Voice of Speech (Ezek. i. 24)...(these by) the still small Voice (1 Kings xix. 12)...(this by) *those who utter the 'Holy'*,...(these by) *those who utter the 'Blessed* be the Glory of H from His place'...(these by) those who say 'Blessed be the Glory of H for ever and ever'..." *Seder R. di Bereshith R.*, repeating this, adds (after "those who utter the Holy"): "and behind all these are the Holy *Chayyoth*, and the '*Ophannim* and

burning coals. The clouds of burning coals are surrounded on the outside by seven walls of flame(s). The seven walls of flame(s) are surrounded on the outside by seven walls of hailstones (stones of *'El-gabish*, Ezek. xiii. 11, 13, xxviii. 22). The hailstones are surrounded on the outside by [1]stones of hail (stone of *Bārād*). The stones of hail are surrounded on the outside by stones of "the wings of the tempest". The stones of "the wings of the tempest" are surrounded on the outside by[1] flames of fire. The flames of fire are surrounded by the chambers of the whirlwind. The chambers of the whirlwind are surrounded on the outside by [2]the fire and the water[2].

(2) Round about [2]the fire and the water[2] are those who utter the

---

1–1 E om. 2–2 *E*: 'walls of fire and water'

the Throne of Glory (cf. here ch. xxxiii. 3 and beginning of this chapter) and the feet of *Shekina* are resting upon their heads...and thousand thousands and ten thousand times ten thousand ministering angels are standing round the feet of *Shekina* (cf. 'thousand camps of fire etc.', vs. 2 here)".

Helak Merkaba, referred to above, has the following representation: "Behind the Throne is the Wind, that surrounds the Throne, and Light surrounds the Wind, and splendour surrounds the light, fire surrounds the splendour etc....and the colour of *chashmal* (Ezek. i. 4) surrounds the flames, and clouds surround the *chashmal* etc."

are surrounded on the outside by, *lit.* 'in front of' or 'before...are placed in a circle, are surrounded'. hailstones—stones of hail—stones of the wings of the tempest. These are used as mystical terms, and it is difficult to determine to what extent the writer when using them has a definite or clearly conceived idea in his mind as to what they represent. The *''el-gabish'* seems, like *'chashmal'*, to have been a difficult and hence mysterious word which, especially as it occurs only in Ezekiel, was thought to have a deeper mystical connotation. It is then natural that it came to be regarded as denoting a celestial substance or object. 'Wings of the tempest' as a technical term occurs also e.g. in ch. xviii. 25. In *Midrash Kōnēn*, beginning of the *Ma'ase Bereshith*, the "wings of the tempest" appears as a definite part of the cosmological structure (after 'the mountains' and 'the wind' and next to *''Ereṣ ha-tTachtona'*). As an illustration of the use of expressions like those of the present chapter in a mystical-technical sense, attention may be drawn to the passage preceding the one just referred to, *Midrash Kōnēn* (*BH.* ii. 32 seqq.): in a long enumeration of the foundations of the universe (the one resting upon or in the other) we meet with the statement: "the *'Ereṣ ha-tTachtona* is stretched out upon (over) the waters, the waters upon pillars of *chashmal*, the pillars of *chasmal* rest upon mountains of *hailstones*, the mountains of hailstones upon the mountains of *hail*, the mountain of hail upon the treasuries of snow etc." See also ch. xix. 3, 4.

For the walls of flames, walls of fire, flames of fire etc. (fire being the celestial substance, κατ' ἐξοχήν), cf. *Mass. Hek.* iv, according to which four walls surround the splendours in *'Araboth Raqia'*, "one of lappid (firebrands), another of flames, the third of burning fire, the fourth of lightnings". And *ib.* "the seven Halls (of *'Araboth*) are all of them full of coal, firebrands, sparks, lightnings, pillars of coal, pillars of burning fire, pillars of lightnings, pillars of fires, pillars of flames".

fire and water. Cf. ch. xlii. 7. The counterbalance of the two polar opposites of fire and water is a well-established part of the cosmological speculations as well as of those of the mysteries of the heavens.

(2) Round about...are those who utter the "Holy"...those who utter the

"*Holy*". Round about those who utter the "*Holy*" are those who utter the "*Blessed*". Round about those who utter the "*Blessed*" are the bright clouds. The bright clouds are surrounded on the outside by coals of burning juniper; and on the outside surrounding the cǫals of burning juniper there are thousand camps of fire and ten thousand hosts of flame(s). And between every several camp and every several host there is a cloud, so that they may not be burnt by the fire.

CHAPTER XXXV

The camps of angels in 'Araboth Raqia': angels performing the Qědushsha

[1] R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) 506[2] thousand myriads of camps has the Holy One, blessed be He, in the height of '*Araboth Raqia*'. And each camp is (composed of) 496 thousand angels.

---

1 *E* puts as heading: 'the Order of the Camps' 2 *E*: 496

"Blessed," i.e. the angels whose function is the performance of the responses of the *Qědushsha*. This in the present context forms the transition to the section, beginning with the following chapter, a section which has the performance of the *Qědushsha* in the heavens as main theme. Cf. Introduction, section 17.

thousand camps of fire and ten thousand hosts of flame(s). Referring to the angels arranged in camps (ch. xxxv. 1), hosts and armies. Cf. ch. xix. 6. The angels are made of fire, cf. note on ch. xxii. 4.

between every several camp...there is a cloud lest they be burnt by fire. For 'clouds' as protecting the angels cf. *Mass. Hek.* iii: "and clouds (are set) to protect the ministering angels from the splendour of the Throne of Glory".

Section 5. *The Celestial Qědushsha.*
(Chh. xxxv, xxxvi, xxxviii, xl.)

Ch. xxxv. With this chapter begins a new section centering round the conception of the heavenly *Qědushsha*, the counterpart of the *Qědushsha* on earth. Vss. 1–4 form an introduction, treating of the numerous camps in which the song-uttering angels are arranged. The different fragments all begin with an explicit reference to the performance of the '(Thrice) Holy' ("When the time for the saying of the 'Holy' draws nigh" or "when the ministering angels utter the Song") and are contained in chh. xxxv. 5, 6, xxxvi, xxxviii, xxxix, xl.

On the conception of the celestial *Qědushsha* see Introduction, section 17.

(1) The number of camps: 506 thousand myriads of camps has the Holy One...each camp...496 thousand angels. For parallels cf. *Alph. R. 'Aqiba*, *BH.* iii. 21, and *Hilkoth ha-mMal'akim* (*Add.* 27199), fol. 125 a.

The passage of *Alph. R. 'Aqiba*, placing the camps in *Shechaqim* (the third heaven) instead of, as here, in the *'Araboth* (the highest of the heavens)—by reason of the

(2) And every single angel, the height of his stature is as the great sea; and the appearance of their countenance as the appearance of the lightning, and their eyes as lamps of fire, and their arms and their feet like in colour to polished brass [3]and the roaring voice of their words like the voice of a multitude.

(3) And they are all standing before the Throne of Glory in four rows[3]. And the princes of the army are standing at the head of each row.

3–3 *E* om.

assigning of the celestial Sanctuary to the *Shechaqim*—runs: "In *Shechaqim* 1018 camps are standing before the *Shekina* in the Sanctuary which is the *Shechaqim*, saying before Him the 'Holy' every day, and each camp is (composed of) 1008 myriads of ministering angels. For '*Shechaqim*' is by *Gematria* 1018....From the morning until the evening they say before Him: 'Holy, Holy, Holy', and from the evening until the morning they say 'Blessed be the glory of H from His place'".

Hilkoth Mal'akim, *ib.*, presents both conceptions, that of the present chapter and that of *Alph. R. 'Aqiba*, in a developed form: "(Of) the angels 906,000 myriads (the number 906 is developed from '506' of vs. 1 here through the addition of a 'ת' to the numerical letters: 'תתקו' instead of 'תקו') are standing to the right of the Throne and as many are standing to the left of the Throne, together with a troop without number and a host without reckoning. They teach song(s) and hymn(s). And in *Shechaqim* there are 1018 camps of angels (cf. the passage in *Alph. R. 'Aqiba* above) who say 'Holy' and 'Blessed' from morning until evening. Before Him there are 496,000 angels who utter the 'Holy' by day and the 'Blessed' by night. And all the angels and all the camps bathe in fiery rivers seven times and restore themselves by fire 365 times (cf. ch. xxxvi. 2)."

Vss. 1 and 4 seem to indicate that the 'camps' here represent all the ministering angels. But the emphasis is clearly on the song-uttering angels and in the two parallel passages just referred to as well as in ch. xl. 3 the 'camps' refer only to the angels as performing the *Qĕdushsha*. There was, moreover, a definite tradition current, to the effect that the number of ministering angels in general was countless, infinite (basing upon Job xxv. 3: "Is there any number of his armies?"). Cf. *Hilkoth Mal'akim* above ("a troop without number etc.") and esp. *TB. Chag.* 13 b, where it is said expressly, that the passage Dan. vii. 10, which vs. 4 here uses as scriptural support, is to be interpreted as referring to the number of one troop only, "for the troops are without reckoning". The 'camps', then, are understood as the armies of angels which have the performance of the *Qĕdushsha* for their special object. Apart from this, of course, the view obtains that all the higher (and lower) classes of angels utter the 'Thrice Holy' or the 'Blessed'. Cf. chh. xx. 2, xxv. 5, xxvi. 8.

The numbers '506' and '496' are arrived at by means of *gematrical* calculations, as it is expressly stated to be the case with the number '1018' of the camps of *Shechaqim* in *Alph. R. 'Aqiba*, referred to above. (506 = kingdoms, 496 = kingdom. See Introduction, section 17 E.)

(2) From 'the appearance of their countenance' the description of the angels in this verse is in the literal terms of Dan. x. 6. The speculations concerning the song-uttering angels and the judgement are to a large extent drawn from interpretations of different passages of Daniel. Cf. vs. 4.

(3) they are all standing before the Throne of Glory in four rows. Cf. ch. xxxvi. 2. The four rows here represent the same idea as 'the four camps of *Shekina*', chh. xviii. 4, xxxvii. 1 (see note on ch. xviii. 4) and as "the four camps of angels" glorifying the Most High, *P. R. 'El.* iv. the princes of the army at the head of the rows (the meaning is probably "one prince at the head of each row") are,

(4) And some of them utter the "*Holy*" and others utter the "*Blessed*", some of them run as messengers, others are standing in attendance, according as it is written (Dan. vii. 10): "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set and the books were opened".

(5) And in the hour, when the time draws nigh for to say the "*Holy*", (then) first there goes forth a whirlwind from before the Holy One, blessed be He, and bursts upon the camp of *Shekina* and there arises a great commotion among them, as it is written (Jer. xxx. 23): "Behold, the whirlwind of the Lord goeth forth with fury, a continuing commotion".

(6) At that moment [4]thousand thousands of them are changed into sparks, thousand thousands of them into firebrands, thousand thousands into flashes, thousand thousands into flames, thousand thousands into males, thousand thousands into females, thousand thousands into

---

4–4 *E* corr. from 'at that moment, etc.' to 'until they take upon themselves, etc.'

consequently, a parallel representation to that of 'the four great princes...over the four camps of *Shekina*', ch. xviii. 4, and identical with the "four angels at the head of the four camps of angels etc.", *P. R. 'El.*, *ib.*, whose names are MIKAEL, URIEL, GABRIEL and RAPHAEL. On these grounds it is possible to point to a connection between the tradition preserved in the present chapter and 1 *En.* The four 'Presences' of 1 *En.* xl, uttering praises before 'the Lord of Glory', MIKAEL, RAPHAEL, GABRIEL and PHANUEL, are there introduced in the close company of "the thousands of thousands and ten thousand times ten thousand etc.", xl. 1, and of "those who stand before Thy glory and bless, praise and extol, saying, 'Holy, Holy, Holy', and, 'Blessed be Thou and blessed be the name of the Lord for ever and ever'", ch. xxxix. 12 f. Cf. *ib.* ch. ix. 1 and lxxi and 2 *En.* xviii. 9 ("the Grigori are standing in four orders, while singing [the Praise of the Holy One] with one voice"). Cf. *Zohar*, iii. 50 a: "four משריין". (*Vide* Introduction, section 17 A.)

(4) Some of them utter the "Holy" etc. some of them run as messengers etc. Cf. note above on vs. 1. Thousand thousands ministered unto him etc. Dan. vii. 10. This verse seems to have been used as an *epitome* of mystical *gnoseis*: it was the starting-point for the computation of the number of the angels, was used as support for the conception of the *Nehar di-Nur*, the fiery river(s), the ministration of the *Qĕdushsha* by hosts of angels, the Celestial *Beth Din*, the Judgement and the Book(s) of judgement.

Some say the '*Holy*', some the '*Blessed*', i.e. the *Qĕdushsha*, consisting of the Thrice Holy and the response 'Blessed', of which latter there are at least two forms within the present book: (1) '*Blessed be the glory of H' from His place* (ch. i. 13), and (2) '*Blessed be the name of His glorious kingdom for ever and ever*' (ch. xxxix. 2). The *Qĕdushsha* responsorium, as performed by the angels, is attested in 1 *En.* xxxix. 12 f., referred to above note on vs. 3. (Notice the form of the 'Blessed' there.)

(5) when the time draws nigh for the recital of the Holy...there goes forth a whirlwind. The moment before the *Qĕdushsha* was one of commotion and shudder through all the heavens, of a 'momentous' significance. Cf. chh. xviii. 7, xix. 6, xxxviii. 1.

(6) thousand thousands of them are changed into sparks...flames... males...females...light etc. The angels are thus represented as changeable

winds, thousand thousands into burning fires, thousand thousands into flames, thousand thousands into sparks, thousand thousands into chashmals of light[4]; until they take upon themselves the yoke of the kingdom of heaven, the high and lifted up, of the Creator [5]of them all[5] with fear, dread, awe and trembling, with commotion, anguish, terror and trepidation. Then they are changed again into their former shape to have the fear of their King before them alway, as they have set their hearts on saying [5]the Song[5] continually, as it is written (Is. vi. 3): "And one cried unto another and said (Holy, Holy, Holy, etc.)".

4–4 *E* corr. (mistaking the abbreviation 'אאמ"נ'—thousand thousands o them are made into—for: saying Amen) 5–5 ins. with *E*. *A*: lacuna

into various forms from their original state of angels with bodily form. This is stated *Gen. R.* xxi. 13, with reference to Ps. civ. 4: "'(who maketh his angels spirits), his ministers a flaming fire', which changes, for they change, appearing at one time as males, at another as females, now as winds (or, spirits), now as angels". This dictum (attributed to Rab?) is quoted and commented upon by Maimonides in his *More Nĕbukim*, vol. I, ch. xlix. The expression 'are made into males...made into females' is somewhat suspect in its present connection, where the changing of the angels into all sorts of fiery, lifeless substances, is apparently conceived of as a punishment ad premonitum, till they acquiesce in performing their duty, the performance of the *Qĕdushsha*.

until they take upon themselves the yoke of the kingdom of heaven, the high and lifted up, of the Creator. By the recitation of the *Qĕdushsha*, the angels take upon themselves the yoke of heaven. In the *Qĕdushsha* they recognize the Holy One, blessed be He, as the king of the heavens—cf. the response in the *Qĕdushsha* of the *Liturgy*: "*H'* shall reign for ever etc." Ps. cxlvi. 10. So the Israelites every day, when they recite the '*Shema'*' take upon themselves the yoke of the kingdom of heaven, *M. Ber.* ii. 2, and when praying in general, *TB. Ber.* 10 b. The *Qĕdushsha* is in itself the religious duty of the song-uttering angels. In the performance of the *Qĕdushsha* they put themselves as a harmonious unity in the heavenly kingdom, hence they are changed again into their former shape, described in vs. 2 as individual, manifested angelic beings, in which existence they remain only as long as they continue in the performance of the duty that is their only *raison d'être*. Cf. chh. xl. 3, xlvii. 1 f.

On the meaning of the expression 'take upon oneself the yoke of the kingdom of heaven' see article "Kingdom of heaven" in *JE* and Abelson, *Jewish Mysticism*, p. 84.

CHAPTER XXXVI

The angels bathe in the fiery river before reciting the 'Song'

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time when the ministering angels desire to say (the) Song, (then) *Nehar di-Nur* (the fiery stream) [1]rises with many "thousand thousands and myriads of myriads" (of angels) of power and strength of fire[1] and it runs and passes under the Throne of Glory, between the camps[2] of the ministering angels and the troops of '*Araboth*.

(2) And all the ministering angels first go down into *Nehar di-Nur*, and they dip themselves in the fire [3] and dip their tongue and their mouth seven times; and after that they go up and put on the garment of '*Machaqe Samal*' and cover themselves with cloaks of *chashmal* and stand in four rows over against the Throne of Glory, in all the heavens.

1–1 in acc. with the reading of *E*. '*bekamma*' *A*: '*bamma*' 2 so *E*. *A*: 'camp' 3 *E* ins.: 'in Nehar di-Nur'

Ch. xxxvi. The ministering angels, before singing the 'Song', i.e. in this connection presumably the *Qĕdushsha*, purify their bodies, in particular their tongue and mouth, in the *Nehar di-Nur*, the fiery river, see note on ch. xxxiii. 5.

(1) Nehar di-Nur rises etc. The beginning of the verse is a covert interpretation of Dan. vii. 10. The fiery river is represented as bringing with it the "thousand thousands etc." of Dan. vii. 10, all of which are fire "in strength and might". of power and strength of fire. The present writer is unable to translate this into intelligible English: it means that the fiery substance of the angels is on this occasion intensely radiant and sparkling.

The camps probably stand for the song-uttering angels, the troops for the rest: 'the host without reckoning'. Cf. 1 *En*. xl. 1 and note, ch. xxxv. 1.

(2) the angels... go down into Nehar di-Nur. Cf. *May'an Chokma*, *BH*. i. 58–64: "in the fiery river the ministering angels bathe themselves and are renewed every morning". their tongue... seven times, the special organ for the recital of the Thrice Holy needs special purification. Cf. the passage from *Hilkoth Mal'akim*, quoted above, note on ch. xxxv. 1. Machaqe Samal. No reasonable translation of this term seems possible. See Jellinek, *E*, *ad loc*. chashmal. Derived from Ezek. i. 4. four rows. Cf. ch. xxxv. 3.

CHAPTER XXXVII

The four camps of Shekina and their surroundings

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) In the seven Halls there are standing four chariots of Shekina, and before each one are standing the four camps of Shekina. Between each camp a river of fire is continually flowing.

(2) Between each river there are bright clouds [surrounding them], and between each cloud there are put up pillars of brimstone. Between one pillar and another there are standing flaming wheels, surrounding them. And between one wheel and another there are flames of fire [1]round about[1]. Between one flame and another there are treasuries of lightnings; behind the treasuries of lightnings are the wings of [2]the stormwind[2]. [3]Behind the wings of the storm-wind are[3] the chambers of the tempest; [4]behind the chambers of the tempest there are[4] winds, voices, thunders, sparks [5][upon] sparks and earthquakes [upon] earthquakes[5].

1–1 *E*: 'riding' 2–2, 3–3 *E* om. 4–4 *E* om. 5–5 *E*: 'and behind the sparks there are earthquakes'

Ch. xxxvii. This chapter belongs to the same category as ch. xxxiv. Cf. notes, *ib.* The reason why it was placed in its present context is probably the mention in vs. 1 of 'the four camps of Shekina' since the 'camps' are understood of the song-uttering angels.

(1) **seven Halls**, in 'Araboth, the highest of the heavens. Cf. note on ch. xviii. 3. The camps are conceived of as filling all the Halls, radiating from the centre of the Throne of Glory. The **chariots of Shekina** are here four, corresponding to the *four Chayyoth* of the Divine Chariot, an amplification of the One Chariot similar to that of one fiery river into four or seven. **four camps of Shekina.** See note on chh. xviii. 4, xxxv. 3. *E* misreads 'seven', probably by false analogy to the seven Halls.

(2) The text has probably suffered a confusion. Instead of 'between...and' read throughout 'behind' as in the latter part of the verse and as in the parallels of *Midrash Kōnēn* and *Seder Rabba di Bereshith Rabba* referred to note on ch. xxxiv, Introduction. The reading 'between...and' was presumably caused by the use of this expression with reference to the rivers as flowing between the camps of ministering angels. Cf. how in ch. xxxiii it is said about the fiery rivers: "each river turns round in a bow in...'*Araboth Raqia*'". The original intent of the chapter was to picture the concentric circles of flames, treasuries of lightnings, chambers of the tempest etc. surrounding the Throne of Glory and the camps. The confusion is, even after the suggested emendation, too great as to allow any clear reconstruction of the intended picture.

CHAPTER XXXVIII

The fear that befalls all the heavens at the sound of the 'Holy,' esp. the heavenly bodies. These appeased by the Prince of the World

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) At the time, when the ministering angels utter (the Thrice) *Holy*, then all the pillars of the heavens and their sockets do tremble, and [1]the gates of the Halls of '*Araboth Raqia*'[1] are shaken and the foundations of *Shechaqim* and the Universe (*Tebel*) are moved, and the orders[2] of *Ma'on* and the chambers[3] of *Makon* quiver, and all the orders[4] of *Raqia'* and the constellations and the planets are dismayed, and the globes of the sun and the moon haste away and flee out of their courses[5] and run [6] 12,000 parasangs and seek to throw themselves down from heaven, (2) by reason of the roaring voice of their chant, and the noise of their praise and the sparks and lightnings that go forth from their faces; as it is written (Ps. lxxvii. 18): "The voice of thy thunder was in the heaven (the lightnings lightened the world, the earth trembled and shook)".

1–1 *E*: 'the gates of the Halls and 'Araboth Raqia'' 2 *E*: 'chambers' 3 *E*: 'Halls' 4 *E*: 'secrets' 5 so *E*. *A* corr. 6 *E* ins.: 'back(ward)'

Ch. xxxviii. The importance of the Celestial *Qĕdushsha* is illustrated by a description of the commotion that seizes the whole Universe at the time appointed for its recital by the ministering angels.

(1) all the pillars of the heavens...tremble etc. This description is supplemented by the description of the fear of all the angelic hosts and different classes of angels at the time of the 'Song' in ch. xix. 6. A parallel in similar terms as those of the present verse and of ch. xix. 6 and of the same import is found in *Ma'yan Chokma*, *BH*. i. 59 seqq.: "all the heavenly hosts shake and tremble, and the Holy *Chayyoth* are struck dumb, the Holy *Seraphim* roar like lions...the *Galgallim* of the Throne...are moved, the thresholds of brilliancy quake and all the heavens are seized with terror". A similar expression in *Assumption of Moses*, x. 5: "and the circuit of the stars shall be disordered". Of the various heavens are here named: '*Araboth*, the 7th, *Shechaqim*, the 3rd, *Ma'on*, *Makon*, *Raqia'*, the 5th, 6th, 2nd resp. foundations of Shechaqim and...(Tebel), may be a hint of the connection of each of the seven earths with the corresponding heaven (elaborated in *Midrash Kōnēn* and often repeated in cosmological *Qabbala*), only that usually *Shechaqim* is represented as connected with the earth called '*Arqa*, whereas the earth called *Tebel* is combined with the *Raqia'*-heaven.

the orders of Raqia' and the constellations and planets...and...the sun and the moon. The heavenly bodies are situated in the Raqia', the second heaven (cf. *Chag*. 12 b).

(3) Until the prince of the world calls them, saying: "Be ye quiet in your place! Fear not because of the ministering angels who sing the Song before the Holy One, blessed be He". As it is written (Job xxxviii. 7): "When the morning stars sang together and all the children of heaven shouted for joy".

CHAPTER XXXIX

The explicit names fly off from the Throne and all the various angelic hosts prostrate themselves before it at the time of the Qĕdushsha

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the ministering angels utter the "*Holy*" then all the explicit names that are graven with a flaming style on the Throne of

---

(3) until the Prince of the World calls them. The Prince of the World is here the ruler or prince of the heavenly bodies, the constellations, planets, sun and moon. Ch. xxx. 2, he is the leader of the 72 princes of kingdoms and pleads the cause of the world (i.e. all the inhabitants of the world) before the Most High when seated on the judgement-throne. These two functions, leader of the planets-constellations and of the princes of kingdoms are naturally combined, when, according to the development of the conception of the princes of kingdoms, they are represented as the rulers of the planets and constellations (so even in this book, ch. xvii. 8, in its present redaction).

The Prince of the World has been identified with Metatron by one party of cabbalistic traditionists. Within the present book functions are attributed to Metatron that are essential to the Prince of the World. Metatron is indicated as the ruler over the princes of kingdoms, chh. x. 3, xlviii c 9 *et al.*, and he has authority over the planets (and constellations) acc. to ch. xlvi. 2, and over the princes of kingdoms and the rulers of the world, ch. xiv. 1, 3.

The Prince of the World was present at the Creation and in the days of Creation he uttered the words of Ps. civ. 31 ("The glory of the Lord shall endure for ever: the Lord shall rejoice in his works"). *TB. Chullin*, 60 a, hence to him refers the passage, Ps. xxxvii. 25, "I have been young and now am old": *TB. Yebam.* 13 a. Cf. further, note on ch. iii. 2.

Ch. xxxix. This chapter continues the picture of the preceding chapter (the commotion of all the heavens with the inclusion of the constellations and the planets at the sound of the Thrice Holy): the Explicit Names on the very Throne of Glory and the highest classes of angels are all moved into expressions of glorification of the Most High at the time of the *Qĕdushsha*.

(1) all the explicit names that are graven with a flaming style on the Throne of Glory. The explicit names are represented as a plurality; hence we are here on the ground of mystical speculations concerning the different Divine Names consisting of various permutations of the *Tetragrammaton* and of the other names of God and expressions representing the Godhead occurring in the O.T. For the various meanings attached to the term '*Shem Mĕphorash*' see *JE* (e.g. vol. i. 622); Gaster, *The Sword of Moses*, intr.; Bousset, *RJ*. pp. 344 *et al.* The

Glory fly off like eagles, with sixteen wings. And they surround and compass the Holy One, blessed be He, on the four sides of the place of His Shekina[1].

(2) And the angels of the host, and the flaming Servants, and the mighty *'Ophannim*, and the *Kerubim* of the Shekina, and the Holy *Chayyoth*, and the *Seraphim*, and the *'Er'ellim*, and the *Ṭaphsarim* [2]

1 so *E*. *A*: '(the place of the) Glory of His Shekina' 2 *A* ins.: 'the troops of flame'

meaning that suggests itself in the present connection is that of "names that are explicit, have an individual, fixed form or appearance". Cf. ch. xlviii B 1, acc. to the reading of *FGH*: "The Holy One, blessed be He, has 70 names that are explicit, the rest that are not explicit are innumerable and unsearchable". The Explicit Names are here distinguished as being graven on the Throne of Glory (with a flaming style; cf. chh. xiii. 1, xxix. 1, xli. 4). Cf. the enumeration of the different categories of Names in *Alph. R. 'Aqiba*, *BH*. iii. 26. The Explicit Names are there in a separate class from those on the Throne, if the reading is correct: "The Holy One, blessed be He, revealed to Moses all the Names: both the Explicit Names, the Names that are graven on the royal crown on his head, the names that are graven on *the Throne of Glory*, the names that are graven on the ring of his hand, the names that are standing as pillars of fire round his chariots, the names that surround the *Shekina like eagles* of the *Merkaba*, and the names by which heaven and earth are sealed...". The intent of the passage is probably to denote all these names as Explicit Names.

fly off like eagles. Cf. above, 'the names that surround the Shekina like eagles'. For the names flying off, cf. *TB. 'Ab. Zar.* 18 a (the letters fly off from a scroll of the Tora, when burning), *Pesachim*, 87 b (when the tables of the testimony were broken by Moses, acc. to Ex. xxxii. 19, the letters graven on them, flew off). *Alph. R. 'Aqiba*, *BH*. iii. 53: "The letter *Kaph* went down from its place on the Fearful Crown and stood before the Throne of Glory". Similarly, ch. xlviii B 1, the Names of the Holy One are represented as going forth 'from before the Throne of Glory'. The names are thus represented as self-existent and capable of taking on the form of living beings. The object of the names flying off as eagles (angels of the form of eagles) is their participation in the responses of the *Qĕdushsha*. This is explicitly stated with regard to the letters (the letters and the Names being vastly interchangeable terms) in the quotation from "the book of Enoch" in *Mishkan ha-'Edut* by Moses de Leon (*BH*. ii. p. xxxi): "the letters in the four different quarters round the Throne (cf. here: on the four sides of the place of His Shekina (fly off...and when flying off say: 'Blessed be the name of His glorious kingdom for ever and ever'".

(2) And the angels of the host, and the flaming Servants etc. The Explicit Names surrounding the Holy One are accompanied by great armies of princes of fire and mighty regiments of troops (*gĕdudim*) of fire, says *Alph. R. 'Aqiba*, *BH*. iii. 25. For the present enumeration of various angelic classes cf. chh. vi. 2, vii, xiv. 1. xix. 6. No doubt the present verse is to be regarded as presenting a tradition of the orders of the highest angel-classes. This is indicated by the mention of the four classes of 'Merkaba-angels' (*'Ophannim*, *Kerubim*, *Chayyoth* and *Seraphim*).

angels of the host. Cf. the expression 'prince of the host' applied to the princes of the seven heavens, ch. xvii. 2 f. In each heaven there is one 'host'. The term 'host' need not necessarily refer to the whole multitude of angels, it might also mean one special class of angels. 'The angels of the host' would then, here, mean. 'the angels of the host of the highest of the heavens'. Cf. ch. xiv. 1.

the flaming Servants. This expression occurs also ch. vii. Cf. note, *ib.*

the mighty 'Ophannim and the Kerubim of the Shekina, the holy Chayyoth and the Seraphim. The mighty *'Ophannim* or 'the *'Ophannim* of *Gebura*': *Gebura*

and the troops [3]of consuming fire[3], and the fiery armies, and the flaming hosts, and the holy princes, adorned with crowns, clad in kingly majesty, wrapped in glory, girt with loftiness, [4]fall upon their faces three times[4], saying: "Blessed be the name of His glorious kingdom for ever and ever".

CHAPTER XL

The ministering angels rewarded with crowns, when uttering the "Holy" in its right order, and punished by consuming fire if not. New ones created in the stead of the consumed angels

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) When the ministering angels say "*Holy*" before the Holy One,

---

3–3 emendated. *AE* both omit 'fire' 4–4 emendated. *A*: 'fall upon three times' *E*: 'fall upon their faces'

also means the Divine Majesty. The *'Ophannim*, *Kerubim*, *Chayyoth* and *Seraphim* are the four classes of Merkaba-angels, described in the angelological section, chh. xx–xxii, xxv, xxvi. Cf. also ch. vi. 2. The '*Galgallim*' or 'Wheels of the *Merkaba*' are missing here.

'Er'ellim and Taphsarim occur also ch. xiv. 1; cf. note, *ib.*

the troops of consuming fire. The term used is '(*'Esh*) *'Okela*', used ch. xlii. 3 as a Divine Name. the fiery armies and the flaming hosts. The attributes probably only convey the fiery substance of the angels. Cf. *Alph. R.* '*Aqiba*, *BH.* iii. 25.

the holy princes. This might refer to the 'princes of Kingdoms', ch. xiv. 2 (mentioned after the *'Erellim* and *Ṭaphsarim*), ch. xvii. 8 ('crowned with royal crowns, clad in royal garments etc.', cf. here: 'adorned with crowns, clad in kingly majesty', in the present connection of course referring to all the enumerated angels and princes), chh. xxix and xxx (identical with the Watchers and Holy Ones, cf. note on ch. xxix, intr.).

Blessed be the name of His glorious kingdom for ever and ever. This is then the form of the response to the 'Holy, Holy, Holy...' according to the present chapter. Ch. i. 13 has the regular response: 'Blessed be the glory of *H'* from His place'. The present response is a glorification of God as King, of the Kingdom of Heaven, a form implied by ch. xxxv. 6.

Ch. xl. The ministering angels receive crowns as reward when uttering the 'Thrice Holy' in the proper manner. Hereby the performance of the *Qĕdushsha* is indicated as a meritorious act, an observance of a religious duty. As such it is already characterized, ch. xxxv. 6 (the angels when singing the '*Holy*' take upon themselves the yoke of the Kingdom of heaven). It signifies the sustainment of the whole order of the heavens by the recognition of God's sovereignty (the whole earth is sustained by the *Qĕdushsha*, *TB. Soṭa*, 49 a). The reward of the ministering angels performing the *Qĕdushsha* is hence exactly paralleled by the rewarding of the Israelites with crowns at the time when they said, "We will do and hear (Ex. xxiv. 7)", related in *TB. Shabb.* 88 a ("60 myriads of ministering angels put crowns on every single one of the Israelites etc.")—but for the acceptance of the

blessed be He, in the proper way, then the servants of His Throne, [1]the attendants of His Glory,[1] go forth with great mirth from under the Throne of Glory. (2) And [2]they all carry in their hands, each one of them[2] thousand thousand and ten thousand times ten thousand crowns of stars, similar in appearance to the planet Venus, and put them on the ministering angels and the great princes who utter the "*Holy*". Three crowns they put on each one of them: one crown because they say "*Holy*", another crown, because they say "*Holy, Holy*", and a third crown because they say "*Holy, Holy, Holy, is the Lord of Hosts*".

(3) And in the moment that they do not utter the "*Holy*" in the right order, a consuming fire goes forth from the little finger of the Holy One, blessed be He, and falls down in the midst of their ranks

---

1–1 *E* om. 2–2 so *E*. *A*: 'every two of them carry between them'

Tora implied in those words the whole world could not have subsisted. The importance of the *Qĕdushsha* in the present section always refers to the Celestial *Qĕdushsha*, at any rate in the first place. The importance of the earthly *Qĕdushsha* is the subject of *Sota*, 49 a, and *Hek. R.* ix *et al.*; to the latter at times the greater importance is assigned (the angels must be silent while the Israelites say the 'Holy' on earth).

(1) **the servants of His Throne... go forth... from under the Throne.** The servants of His Throne are the angels entrusted with the care of the treasuries of the crowns which are under the Throne of Glory and hence also over the other treasuries that are conceived of as having their place under the Throne. From under the Throne was brought forth the fire of deafness for the *Chayyoth* acc. to ch. xv B, and go forth the 'horns' acc. to *Hek. R.* xii. In the secret chamber under the Throne God hid Moses away from the fury of the ministering angels acc. to *Ex. R.* xxii.

(2) **they all carry in their hands... crowns... and put them on the ministering angels.** The crowns are made of stars, in appearance like unto the splendour of the planet Venus. The 'planet Venus', 'the shining star', is a frequent term of comparison, cf. ch. xxvi. 6 *et al.* **one crown, because they say 'Holy'** etc. One would have expected 'one crown for each "Holy"' or similar. The same division of the Thrice Holy is found in the *Siddur of R. 'Amram Ga'on, Morning Prayer*, p. 4 (ed. Warsch), closely connected with the present chapter by reason of its being attributed to R. Ishmael: "*R. Ishmael said*: There are three companies of ministering angels who say the 'Holy' every day. One company says 'Holy', the other says 'Holy, Holy', and the third company says 'Holy, Holy, Holy, is the Lord of Hosts. The whole earth is full of His glory'". The same is repeated in a different version, *ib., Evening Prayer*, fol. 18, and also, with slightly corrupt readings, in *Seder Rabba di Bereshith Rabba* (ed. Werthheimer, *Batte Midrashot*). *Vide* Introduction, section 17 D.

(2) **And in the moment that they do not utter the Holy in the right order** or in the right time **a consuming fire... consumes them in one moment.** The same punishment of the ministering angels that utter the song out of order is set forth in ch. xlvii. 2. The fire is here not the fiery river, the regular means of punishment, but a fire sent out for the purpose from the little finger of the Holy One. In ch. xlvii. 2 the two ideas of the fire from the Most High and the fiery river are combined: the immediate extinction of the angels is effected by the fire 'from their Creator', but their continued punishment takes place in the fiery river.

and is divided into 496[3] thousand parts corresponding to the four camps of the ministering angels, and consumes them in one moment, as it is written (Ps. xcvii. 3): "A fire goeth before him and burneth up his adversaries round about".

(4) After that the Holy One, blessed be He, opens His mouth and speaks one word and creates others in their stead, new ones like them. And each one stands before His Throne of Glory, uttering the "*Holy*", as it is written (Lam. iii. 23): "They are new every morning; great is thy faithfulness".

---

3 *E*: '796'

The idea of the punishment by extinction in fire of the angels who utter the 'Holy' in the wrong way is echoed in *Hilkoth Mal'akim, Add.* 27199, fol. 123 a: "Every angel who begins earlier or later than his fellow-angels when singing the Song, is immediately burnt by *lashes of fire* through CHAYYLIEL, the Prince who attends the *Chayyoth*" (cf. ch. xx. 2).

Rekanati quotes from *Sepher Hekaloth* (one of the names of the present book), cited *BH.* ii. p. xvii: "All the ministering angels... who are standing before Him... none of them begins (the Song) too early or too late: anyone who tarries with his voice after his neighbour as much as a hair's breadth is instantly pushed into fire and flames". The singing the 'Song' in the wrong order is acc. to both these passages understood of the time. Cf. ch. xlvii. 2.

is divided into 496 thousand parts corresponding to the four camps of the ministering angels etc. This is apparently a confusion of the two conceptions of the four camps of Shekina (consisting of song-uttering angels) and the 496 (or 506) thousand myriads of camps each composed of 496 thousand angels. It seems to imply that the whole multitude of camps of song-uttering angels are destroyed. They are treated as a whole, a unity. (Contrast the quoted passages, *Hilkoth Mal'akim* and Recanati.)

a fire goeth before Him and burneth up his adversaries. The angels who do not utter the Song in the right way are identified with the 'adversaries of God' of Ps. xcvii. 3; this is altogether in accordance with the view of the performance of the *Qědushsha* as an all-important religious duty attested in the present chapter. The neglect of or unwillingness to perform the *Qědushsha* is an act of enmity against the Kingdom of the Most High. The punishment in fire here should be compared with the changing of the angels into all kinds of lifeless fiery substances until their acquiescence in the performance of their duty, depicted ch. xxxv. 5, 6.

(4) After that the Holy One, blessed be He, opens His mouth and speaks one word and creates...new ones. Hence, according to the view of the present chapter (and section) the angels who continue their existence as individual, corporeal beings as long as they rightly perform their duty: the uttering of the *Trisagion*, are consumed by fire only as punishment for their non-observance of this duty after which new ones are created by a word of God. This view is a harmonization of the different views concerning the origin and fate of the song-uttering angels recorded *TB. Chag.* 14 a, *Gen. R.* lxxviii, *Lam. R.* iii. 21: (1) the angels are created out of the fiery river and thither they are sent back again after they have uttered a Song; (2) the angels are created from the '*dibbur* (word)' of God.

Cf. ch. xxvii. 3 and note on ch. xlvii. 2 (the angels after being consumed in the fire, viz. as corporeal beings, subsist in soul and spirit).

They are new every morning; great is thy faithfulness: Lam. iii. 23. This was the fundamental starting point and basis of the speculations on the creation and duration of the angels. It is used, *TB. Chag.* 14 a, as support of view (1) above, and the review of the various traditions in *Lam. R., ib.*, is attached to this passage.

CHAPTER XLI

Metatron shows R. Ishmael the letters engraved on the Throne of Glory by which letters everything in heaven and earth has been created

R. Ishmael said: Metatron, the Angel, the Prince of the Presence, said to me:

(1) Come and behold[1] the letters by which the heaven and the earth were created,

[2]the letters by which were created the mountains and hills,

the letters by which were created the seas and rivers,

the letters by which were created the trees and herbs[2],

the letters by which were created the planets and the constellations,

[2]the letters by which were created[2] the globe of the moon and the globe of the sun, Orion, the Pleiades and all the different luminaries of *Raqia'*.

(2) [3] the letters by which were created the Throne of Glory and the Wheels of the *Merkaba*,

---

1 *E*: 'I will show thee' Cf. the opening words of the following chapters. 2–2 *E* om. 3 *E* ins.: 'the letters by which were created the ministering angels; the letters by which were created the *Seraphim* and the *Chayyoth*'

In ch. xlvi. 4 this passage is used with reference to the renewal of the planets (stars) in the time to come.

Ch. xli. This chapter marks the beginning of a new section distinguished from the rest of the book by the setting in which the revelations of the heavenly mysteries are here framed. Whereas according to the preceding chapters the various celestial facts are represented as orally transmitted to R. Ishmael by Metatron, the various wonders of heaven are acc. to this section actually shown to R. Ishmael.

The contents of the revelations thus presented in this section are greatly varied and can scarcely be comprised under one heading. Three main themes are, however, discernible. One is the physical-cosmological aspect of the heavenly mysteries; to this may be reckoned the letters engraved on the Throne of Glory (in the present chapter), the various polar opposites (ch. xlii)—in which the cosmological interest is apparent—the Curtain spread before the Holy One (ch. xlv), and the stars and planets (ch. xlvi).

The second theme is that of the conditions of the souls and spirits, comprising not only the spirits and souls of the departed (righteous, wicked and intermediate chh. xliii, xliv), but also those of the unborn, and, even more, those of the punished angels (chh. xliii, xlvii).

The third theme, connected with and partly interwoven in the others is of eschatological character: chh. xliv. 7–10, xlv. 5, xlviii A. Ch. xlviii A forms the conclusion of the section.

(1) This verse is an almost literal copy of ch. xiii. 1, on which see note, *ib.*

(2) by which were created the Throne of Glory and the Wheels of the Merkaba. The letters are thus prior even to the Throne of Glory, the vehicle of

the letters by which were created the necessities of the worlds[4],

(3) the letters by which were created wisdom, understanding, knowledge, prudence, meekness and righteousness by which the whole world is sustained.

(4) And I walked by his side and he took me by his hand and raised me upon his wings and showed me [5]those letters, all of them[5], that are graven with a flaming style on the Throne of Glory: and sparks go forth from them and cover all the chambers of *'Arabōth*.

CHAPTER XLII

Instances of polar opposites kept in balance by several Divine Names and other similar wonders

R. Ishmael said: Metatron, [1]the Angel, the Prince of the Presence,[1] said to me:

(1) Come and I will show thee, where the waters are suspended in the highest, where fire is burning in the midst of hail, [2]where lightnings lighten out of the midst of snowy mountains,[2] where thunders are roaring in the celestial heights, where a flame is burning

---

4 *E*: 'World' 5–5 so *E*. *A* corr. 'the *'Ophan* of the letters, all of them'
Ch. xlii. 1–1 so *E*. *A* om. 2–2 *E* om.

God's manifestation in the heavens. The Throne of Glory (pre-existent before the creation of the world) *created*, cf. *Gen. R.* i. 5.

(3) the letters by which were created wisdom etc.—by which the whole world is sustained. By ten things the world was created (wisdom, knowledge, etc.), *TB. Chag.* 12 a, *'Aboth R. Natan*, xxvii; upon three things the world is based, *Pirqe Ab.* i; by "knowledge, wisdom, understanding and faculty of speech the whole world is sustained", *Alph. R. 'Aqiba, BH.* iii. 43. The conceptions of creative agencies and of sustaining ideal forces are here recognizable together with an initial tendency towards the speculations emerging in the ideas of the *Sephiroth*.

(4) graven with a flaming style etc. Said of the Divine Names, ch. xxxix. 1. The mystical letters are the constituents of the Divine Names. *A* reads: "showed me the *Ophan* (i.e. circle, circuit) of the letters". The expression "*Ophan* of the letters" occurs in *Berith Menucha*, 3 b (ed. Amsterdam, 1648).

Ch. xlii. (For this chapter cf. notes on ch. xiii and 1 *En.* lxix. 14–25.)

The central idea of the present chapter is the COUNTERBALANCE OF POLAR OPPOSITES, effected by one of the Divine Names in each case. The instances refer to the physical aspect of the highest of the heavens, where R. Ishmael is represented as shown the various wonders by Metatron. They are, however, certainly of cosmological significance, since the heavens, esp. the *'Araboth*, are the realm of causes and the correspondence between the 'upper world' and the 'lower world' is a fundamental presumption of the present book in general. Hence what R. Ishmael beholds in the *'Araboth* is the fountain of cosmical realities, which although they are the basis of the terrestrial world, are hidden from the eyes of man on earth.

in the midst of the burning fire and where [3]voices make themselves heard[3] in the midst of thunder and earthquake.

(2) Then I went [4]by his side[4] and he took me by his hand and lifted me up on his wings and showed me all those things. I beheld the waters suspended on high in '*Araboth Raqia*' by (force of) the name *YAH 'EHYE 'ASHER 'EHYE* (Jah, I am that I am), [5]and their fruits going down from heaven and[5] watering the face of the world, as it is written (Ps. civ. 13): "(He watereth the mountains from his chambers:) the earth is satisfied with the fruit of thy work".

(3) And I saw fire and snow and hailstone that were mingled together within each other and yet were undamaged, by (force of) the name *'ESH 'OKELA* (consuming fire), as it is written (Deut. iv. 24): "For the Lord, thy God, is a consuming fire".

3–3 *E*: '(the) voice makes itself heard' 4–4 *E* om. 5–5 *E* om.

(2) I beheld the waters suspended on high in 'Araboth Raqia'. The waters suspended on high are in all probability the 'Upper Waters', divided from the 'Lower Waters' by the Divine command, Gen. i. 6, 7. The cosmological speculations concerning these form a prominent part of *Midrash Kōnēn* and the tractate called *Ma'asē Bereshith* (e.g. in *S. Raziel* and *Seder Rabba di Bereshith*, 9 a). The polar opposition is here not apparent, but is implied in the relation of the 'suspended waters' to the lower waters. The upper waters are referred to in a similar form in *Test. Levi*, ii. (6), 7: "I saw there (in the first heaven) a great sea hanging".

The upper waters are also conceived of as *male*, the lower as *female* (an ancient idea of cosmology), a clear polar opposition. This is attested in 1 *En.* liv. 8: "(And all the waters shall be joined with the waters): that which is above the heavens is the *masculine*, and the water which is beneath the earth is the *feminine*"; and in *Gen. R.* xiii. 14, where the fructifying, engendering function of the upper waters is connected with their nature of '*zĕkārim*, males' (with reference to Isa. xlv. 8). Of this idea the expression in the present verse, 'their fruits going down from heaven', is a trace.

by the name YAH 'EHYE 'ASHER 'EHYE. The expression '*bĕshēm*, in the name...' is in this chapter to be understood literally, as referring to a Divine Name. The names are here all such as are derived from the O.T. *YAH*: Ex. xv. 2, xvii. 16, Isa. xxvi. 4, Ps. lxviii. 5. *'EHYE 'ASHER 'EHYE*: Ex. iii. 14. The names here in general represent the mediating, sustaining force, and this is probably conceived of as depending upon their character as expressing the creative and ever-sustaining activity of the Most High himself. Their function is hence to be understood in a similar way as that conveyed by the frequent expression "the Holy One created...and *sealed* with the Name...".

What significance is to be assigned to the *YAH 'EHYE 'ASHER 'EHYE* here is not evident. Perhaps simply the permanence, inalterability of the suspension of the waters. The important rôle played by the name *'EHYE 'asher 'EHYE* in cabbalistic speculations is well known. It is invariably repeated in the different enumerations of the Divine Names set forth in *Shi'ur Qoma* and *Hek. Zot. Seder R. di-Bereshith* speaks of 'טבעת אהיה אשר אהיה'. In *Zohar* this name (*'EHYE 'asher 'EHYE* as distinguished from the *'EHYE* alone) represents the Godhead as containing and contained in the first pair of *Sephiroth*, the Wisdom and Intelligence, which are of course polar opposites, distinguished as masculine and feminine respectively (*Zohar*, iii. 65 b).

(3) Fire and snow and hailstone...mingled together...by (force of) the name

(4) And I saw lightnings that were lightening out of [6]mountains of snow[6] and yet were not damaged (quenched), by (force of) the name *YAH* [7] *ṢUR 'OLAMIM* (Jah, the everlasting rock), as it is written (Is. xxvi. 4): "For in Jah, *YHWH*, the everlasting rock".

(5) And I saw thunders and voices that were roaring in the midst of fiery flames and were not damaged (silenced), by (force of) the name [8]*'EL-SHADDAI RABBA* (the Great God Almighty) as it is written (Gen. xvii. 1): "I am God Almighty".

(6) And I beheld a flame (and) a glow (glowing flames) that were flaming and glowing in the midst of burning fire, and yet were not damaged (devoured), by (force of) the name[8] *YAD 'AL KES YAH* (the hand upon the Throne of the Lord) as it is written (Ex. xvii. 16): "[9]And he said[9]: for the hand is upon the Throne of the Lord".

(7) And I beheld rivers of fire in the midst of rivers of water [10] and they were not damaged (quenched) by (force of) the name *'OSE*

6–6 *E*: 'flames of fire' 7 *E* ins.: 'YHWH' 8–8 *E* om. from ''EL-SHADDAI RABBA' vs. 5. to 'YAD 'AL KES YAH' vs. 6. 9–9 *E* om. 10 *E* adds: 'and rivers of water running in the midst of rivers of fire'

'ESH 'OKELA (consuming fire). Here the name seems to be chosen simply with regard to the fire, which is represented as unquenched in spite of its surroundings of snow and ice. For the idea of fire and its opposites kept in balance see vs. 7. *'Esh 'Okēla* as attribute of God, see *Alph. R. 'Aqiba, BH.* iii. 37. In fact *'ESH 'OKELA*, in later *Qabbala*, very often follows immediately on *'EHYE 'asher 'EHYE* in enumerations of the Divine Names, a fact that drew the special attention of Reuchlin who comments upon it in his *De Verbo Mirifico*, chh. xvii, xviii.

(4) lightnings... out of mountains of snow... by (force of) the name YAH ṢUR 'OLAMIM. This is only another instance of the contraries of fire—ice (snow, water). The connection between instance and name seems to be, that the word '*ṢUR*: Rock' suggests a relation to the 'mountains (of snow)'. Else this verse, Is. xxvi. 4, is the regular point of support for the statement: God created the worlds by the letters *Yod He* (of *YaH*). In that case the '*Ṣur*' is interpreted from the root '*ṢUR*': to form, to create. Cf. note on ch. xiii. 1.

(5) thunders and voices... roaring in the midst of flames of fire... by force of the name 'EL SHADDAI RABBA. The voice of God was thought to go forth in the midst of fire. The connection of the Voice with the name *'EL SHADDAI* is established by Ezek. x. 5: "as the voice of the Almighty God when he speaketh". Cf. 2 *En.* x. 2.

(7) And I beheld rivers of fire in the midst of rivers of water.... Cf. 2 *En.* xxix. 2: "And fire is in the water and water in the fire and neither is the one quenched nor the other dried up". The juxtaposition of fire and water is a frequent cosmological simile. *TB. Pes.* 3 a, *Yer. Rosh. ha-shShana*, 58 a, *Cant. R.* to iii. 11: "the sky is made of water, the stars of fire and yet they do not damage each other". *Gen. R.* iv. 9: "The Holy One, blessed be He, took fire and water, mixed them together and out of them the heavens were created". *Gen. R.* x. 3: "The Holy One, blessed be He, took fire and snow, mixed them and so out of them the universe was created". In the last two passages the cosmology is apparent.

Emphasis is laid on the mediating function of the Divine Name, in this verse most significantly *'OSE SHALOM*, i.e. 'maker of peace'. 'Peace' is the technical term for the mediation, the synthetical agency or Divine activity. Cf. the 'angels

SHALOM (Maker of Peace) [11] [12]as it is written (Job xxv. 2): "He maketh peace in his high places[12]". For he makes peace between the fire and the water, [13]between the hail and the fire,[13] between the wind and the cloud, between the earthquake and the sparks.

CHAPTER XLIII

Metatron shows R. Ishmael the abode of the unborn spirits and of the spirits of the righteous dead

R. Ishmael said: Metatron said to me:

(1) Come and I will show thee [1]where are[1] the spirits of the righteous that have been created and have returned, and the spirits of the righteous that have not yet been created.

---

11 *E* adds: '*BIMĚRŌMĀW* (in his high places)' 12–12 *E* om. 13–13 *E* om.

Ch. xliii. 1–1 *E* om.

of peace', ch. xxxiii. 1. *Midrash 'Aseret Ma'amaroth*, *BH.* i. 66: "the angels are made of fire and water, and there is *peace* between: neither does the water extinguish the fire nor the fire lick up the water". As denoting mediation and synthesis the '*OSE SHALOM*, 'maker of peace', was understood and used in *Qabbala*. Cf. e.g. the quotation from the '*Peli'a*', *YR.* i. 7 b: "Why is it called heaven (*Shamayim*)? Because water (*shemmayim*) is to the right and fire to the left and it is in the middle and receives from both, and to this is to be referred the '*OSE SHALOM* and the (saying) 'he mixed fire and water and made out of them the heavens', and it is called '*truth*' (the mediating agency, ch. xxxi. 1) and 'mercy' and receives from (i.e. stands in the middle between) the Mercy and the Fear (= the second pair of opposites in the *Sephirotic* system, also called 'Mercy and Justice', cf. ch. xxxi. 1)".

for he makes peace between the fire and the water, between the ice and the fire, between the wind and the cloud. This, referring to God, denotes that the names set forth in the present chapter represent God himself in his different aspects as sustainer and mediator between the dual forces, the *syzygies*. The Names are part of God's being and essence.

Ch. xliii. This chapter enters upon the subject of the condition of the 'spirits', one of the traditional subjects of mystical literature in general and of the Enoch-literature in particular acc. to 2 *En.* xxiii: among the secret instructions given to Enoch were those of "the souls of men, those of them which are not yet born and the places prepared for them for ever", further represented in Apocalyptic (*Ap. Bar.*, 1 *En.*).

(1) Come and I will show thee the spirits of the righteous that have been created... the spirits of the righteous that have not yet been created.... (2) lifted me near by the Throne... revealed the Throne of Glory... showed me the spirits that have been created and had returned. The spirits of the righteous dead are here represented as having their abode by the Throne of Glory. Cf. *TB. Chag.* 12 a: "the '*Araboth Raqia*', the highest of the heavens, contains the Throne of Glory and the spirits and souls of the righteous"; *ib.* 12 b: "the spirits of the righteous dead under the Throne of Glory"; *TB. Shab.* 152 b: "the spirits of the righteous are hidden under the Throne of Glory"; contrast here 'flying above'

(2) And he lifted me up to his side, took me by his hand and lifted[2] me up near the Throne of Glory [3]by the place of the *Shekina*; and he revealed the Throne of Glory to me[3], and he showed me the spirits

---

2 *E*: 'conducted' 3–3 *E* om.

the Throne. The idea of the spirits of the righteous dead being hidden or stored (*gĕnūzoth*) under the Throne is clearly connected with the conception of "the chambers of the righteous", 4 Ezra iv. 35, 41, vii. 32, 80, 95 etc., 2 *Bar.* xxi. 23. xxx. 2, 1 *En.* xxii. 3 ff. On this conception see BOX, *Ezra-Apocalypse*, pp. 33, 34 (note on ch. iv. 35), 37 (note on ch. iv. 41), 119–21 (note on ch. vii. 32). Cf. also CHARLES, *Comm. Revel.* note on Rev. xx. 13. Vs. 1 here refers to the spirits of those not yet born as well as to those of the righteous dead. Besides, the expression 'that have returned' of the righteous dead presupposes the pre-existence of the spirits. Acc. to vs. 2, however, R. Ishmael is only shown the spirits of the righteous dead that have returned and have their place by or above the Throne of Glory, but to the unborn spirits there is no reference. There is thus no explicit statement as to the place of the pre-existent souls. As the intent of vs. 1 is to reveal the abode of both the 'returned' and the 'unborn' spirits and acc. to vs. 2 R. Ishmael for that purpose is taken to the Throne of Glory, it is possible that the unborn souls were conceived of as having their place by the Throne in common with those of the righteous dead. How far one can press the expression 'have returned' (whether as referring to a fixed place in heaven—in such a case the Throne—or to the heavens in general) is uncertain. The other possibility is that the unborn spirits are conceived of as having a different abode from that of the righteous dead, e.g. in special chambers under the Throne of Glory. On this assumption it would be necessary to conclude that a piece describing the place of the 'spirits of the righteous that have not yet been created' has fallen out. For the possibility of this place having been the traditional '*GUPH*' see below, note on vs. 3.

The place of the spirits yet unborn is acc. to 2 *Bar.* xxiii. 5 *et al.* 'the chambers' referred to above (which acc. to 4 *Ez.* iv. 35, are the abode of the righteous dead). Acc. to *TB. Chag.* 12 b, "the souls and spirits that are to be created together with the spirits of the righteous (*scil.* dead) are in '*Araboth*, the highest of the heavens". Acc. to *Ber. R.* viii. 6, the souls of the righteous "dwell with their King (in accordance with 1 Chron. iv. 23)" already before the Creation of the world: with them God took counsel before creating man. Acc. to a dictum of R. Assi (repeated *TB. Nidda*, 13 a, '*Aboda Zara*, 5 a, *Yebamoth*, 62 a) the unborn spirits await creation in the *GUPH*, the storehouse of souls. *Alph. R.* '*Aqiba*, *BH.* iii. 26 (apparently dependent upon the same tradition as that of *Chag.* 12 b) mentions in the '*Araboth*: "the Throne of Glory, the stores of life, the treasuries of blessings, of dew... and the *treasuries* (contrast *Chag.*, *ib.*) of the spirits of the living and of the dead", the "treasuries of the spirits of the living" being a rather singular expression, probably meaning the treasuries of the unborn spirits (cf. *Sifre*, 143 b). Acc. to *Tub ha-'Areṣ*, i. 50 a, the spirits "go out to the world from the *Libnat ha-sSappir* (one of the seven Halls of '*Araboth*)."

Hence one might conclude that the unborn spirits here referred to have their place in the proximity of the Throne of Glory, whether in special chambers or not.

The expression 'the spirits of the *righteous*, that have not yet been created' compels the question whether this implies a distinction between the righteous, wicked (and intermediate) *even before this life*. Such a distinction is met with in *Wisdom of Solomon*, viii. 19, 20 ("For I was a witty child, and had a good spirit. Yea, rather, being good, I came into a body undefiled...'). This idea in its strictest connotation implies that the moral character of the spirits is already determined before their embodiment—the different courses of the living on this earth being merely a consequence of their qualities as developed in their pre-terrestrial existence; it reappears in *Zohar* in contexts treating of the problems of metempsychosis.

that have been created and had returned: and they were flying above the Throne of Glory before the Holy One, blessed be He.

(3) After that I went to interpret the following verse of Scripture and I found in what is written (Isa. lvii. 16): "for the spirit clothed itself before me, and the souls I have made" that ("for the spirit was clothed before me") means the spirits [4]that have been created in the chamber of creation of the righteous and that have returned

---

4–4 *E* om.

The fully righteous spirits are there termed "the spirits from the side of *Shekina*"; cf. *Zohar*, ii. 94 a b. But another interpretation of the expression 'spirits of the righteous not yet born' is "the spirits that when once having entered earthly life will turn out righteous. They are foreseen to be righteous". Their future perfection reacts upon their pre-existent state. This seems to be the underlying idea of the passage *Ber. R.* viii. 6 referred to above, and is represented in *Zohar*, ii. 96 b. (Cf. *ib.* iii. 168 a and ii. 94 a b, referred to above, *et al.*)

If chh. xliii and xliv be treated as a whole, it is evident that here the life on earth is regarded as determining the character of man, and indeed so that it is the terrestrial life that taints the previously pure souls. Treated as a whole then, these chapters convey an interpretation of the words 'spirits of the righteous not yet created' more in line with the latter of the two connotations just referred to, but rather to the effect that there are no unrighteous spirits in the pre-existent state. No other unborn spirits are referred to in these chapters. Although only available as a *demonstratio e silentio*, this fact tends to show that at least the compiler of the present section moves on the basis of the orthodox conception expressed in the prayer *'Elohe Nĕshāmā* (given in *TB. Ber.* 60 b): "O God, the spirit which thou hast set within me is *pure* etc." (BOX, *Ezra-Apocalypse*, p. 120). Cf. *Eccl. R.* xii. 7: "the spirit I have given thee is pure; if thou give it back to me in the same state it is good for thee; if not, I will burn it before thee". (Cf. ch. xliv. and *TB. Nidda*, 30 a, *Shab.* 32 b, *Baba Batra*, 16 a.) Also 4 Macc. xviii. 23 ("having received pure and immortal souls from God").

Still it is evident that the expression by itself presupposes a distinction between righteous and not righteous already in the pre-existent state, in one form or the other. Hence the impression is left, that this tradition is suppressed in the present context and the possibility remains, that a fragment describing the conditions and abodes of the unborn spirits is missing, which originally would have had its place after vs. 2.

(3) After that I went to interpret etc., *lit.* 'after that I went and studied this scriptural passage and I found according as it is written etc.' 'This scriptural passage' means the well-known scriptural passage traditionally used as support for the doctrines concerning the subject in question. The passage, Isa. lvii. 6, adduced here, is the starting point for the speculations as to the conditions of the unborn spirits both in *TB. Chag.* 12 b and *Yeb.* 62 a, *'Aboda Zara*, 5 a, *Nidda*, 13 a (see above). Acc. to the J. Targum, *ad locum*, it is also used with reference to the doctrine of resurrection. Here the way in which the passage is used for its present purpose is set forth thus: the former part of the verse, 'the spirit was clothed before me', is made to refer to the spirits that have been created, that is to say, apparently, clothed with a body, the latter part, 'the souls I have made', is interpreted as referring to the spirits that are formed by God but not yet created, invested with a body.

that have been created in the GUPH of creation of the righteous, the chamber of creative forms designed for the righteous. The *GUPH* (= body) is then here not the chambers where the spirits dwell until the time appointed for

before the Holy One, blessed be He; (and the words:) "and the souls I have made" refer to the spirits[4] of the righteous that have not yet been created in the chamber (*GUPH*).

CHAPTER XLIV

Metatron shows R. Ishmael the abode of the wicked and the intermediate in Sheol. (vss. 1–6) *The Patriarchs pray for the deliverance of Israel* (vss. 7–10)

R. Ishmael said: Metatron, [1]the Angel, the Prince of the Presence,[1] said to me:

(1) Come and I will show thee the spirits of the wicked [2]and the spirits of the intermediate[2] where they are standing, and the spirits

---

4–4 *E* om.

Ch. xliv. 1–1 so *E*. *A* om. 2–2 *E* om.

their life on earth arrives, but evidently the chamber where they are conducted just at the time when they are to enter terrestrial bodies. In this chamber they are then first 'created', i.e. invested with a body, a creative form, which presumably determines the individual, animal or terrestrial body they are to join. The passage, *Zohar*, iii. 107, referred to by Abelson, *Jewish Mysticism*, p. 166, could be used as a commentary on the present verse, and one can safely assume that it belongs to the same line of traditions or development of traditions: "when the souls are about to quit their heavenly abode each soul appears before the Holy One, blessed be He, *clothed* with an exalted pattern (or image or form) on which are engraven the features which it will bear here below". The *GUPH* is here rather the chamber containing "the pre-existent forms or types of bodies" (Abelson's expression, *ib.* p. 165) than the abode of the spirits. The unborn spirits "have not yet been created in the Guph" of creation.

It should be added that there is a certain indication here of a beginning differentiation of the 'world of Creation' (*Bĕri'ā*) as a form of existence different from the higher world of 'the Throne'.

Lastly the qualifying addition 'of the righteous' (the *GUPH* of creation of the righteous) raises again the question of the distinction between righteous and non-righteous in the pre-existent state. Is there also a division in the *GUPH* between the compartment for the righteous and that or those for the others? Or did the original tradition maintain the existence of several *GUPH*s? In its strict connotation the distinction between righteous and non-righteous spirits has as a necessary corollary the distinction between different bodily forms for these two classes.

Ch. xliv. The preceding chapter, in so far as it dealt with the abode of the righteous dead, is in this chapter continued by a description of the two remaining classes of spirits who have left earthly life, i.e. the intermediate and the wicked. The intermediate undergo a purgatorial process in fire in She'ol, assisted and supported in their purification by an angel, SIMKIEL, whereas the wholly wicked are delivered to the wrath of the angel ZA'APHIEL who punishes them in Gehenna with staves of fire.

(1) the spirits of the wicked and the. . . intermediate where they are standing,

of the intermediate, whither they go down, [3]and the spirits of the wicked, where they go down[3].

(2) And he said to me: The spirits of the wicked go down to She'ol by the hands of two angels of destruction: ZA'APHIEL and SIMKIEL are their names. (3) SIMKIEL is appointed over the intermediate to support them and purify them because of the great mercy of the Prince of the Place (*Māqōm*). ZA'APHIEL is appointed over the spirits

---

3–3 *E* om.

i.e. probably at or immediately after the judgement which is daily acc. to the section on the judgement, chh. xxviii. 7–xxxiii. 2. **the spirits of the intermediate whither they go down and the spirits of the wicked whither they go down,** i.e. acc. to the following verses, Sheol.

(2) **The spirits of the wicked** (supply here, in accordance with the following verse: 'and the spirits of the intermediate) **go down to She'ol through two angels of destruction.** They are sent down from the Throne of Glory, before which they have undergone judgement. For the **angels of destruction** see notes on chh. xxxi. 2 and xxxii. 1. The angels of destruction carry out the judgement on the wicked, and are appointed over the different compartments of Gehenna according to numerous descriptions of the punishments assigned for the wicked in Gehenna. (Cf. '*Descriptions of Hell*' and other translations by Gaster, *RAS's Journal* (1893), further *Masseket Chibbuṭ ha-qQeber*, *BH.* i. 150, *Masseket Gehinnom*, *ib.*, i. 147–149, *Gan 'Eden we-Gehinnom*, *ib.*, v. 49 seqq., *Test. R. Eliezer*, *Seder Yeṣirat ha-wWalad*, *ib.*, i. 151–158.) They are then usually represented as numerous and as being assigned to a leader, 'the Prince of Gehenna' (*Gedullat Moshe*, Gehenna) (cf. QEMU'EL, note on ch. xxxi, 2). Here only two angels of destruction are mentioned. The older traditions speak of two angels of destruction as executioners of the divine decrees, 'APH and CHEMA. The angels of destruction function at the judgement, acc. to chh. xxxi–xxxiii, but represent there altogether the severe execution of judgement. Here one represents the attribute of Mercy, SIMKIEL (support of God), who is appointed over the intermediate to 'support and purify them' (cf. the staff of Mercy, ch. xxxi. 2).

The idea of the '*bēnōniyyim*', the intermediate class, the large majority of those who are neither wholly righteous nor wholly wicked, belongs to "the orthodox Rabbinic theology" of Palestine. See BOX, *Ezra-Apocalypse*, p. 155. The classical passages are *TB. Rosh ha-shSHana*, 16 b, 17 a, *Tos. Sanhedrin*, xiii. 3, *Aboth R. Natan*, xli, *TB. Shab.* 33 b. In *Rosh ha-shSHana*, *ib.*, it is the second *dictum* introduced there that is particularly apposite in this connection ("there are *three divisions* [companies] for the day of judgement: one that of the fully righteous, another that of the fully wicked, the third that of the intermediate. The fully righteous are immediately written down and sealed for eternal life, the fully wicked...for Gehenna, the intermediate go down into Gehenna, but when they scream in prayer [transl. of BOX] they are permitted to come up again" (acc. to Zech. xiii. 9: "And I will bring the third part through the fire... they shall call on my name and I will hear them...") "and of them said Hanna (1 Sam. ii. 6): the Lord killeth and maketh alive (cf. ch. xviii. 24)".

because of the great mercy of the Prince of the Place. The Place, the *Maqom*, is the Divine Majesty. The **Prince of the Place** is an unusual expression. It may be a synonym for 'Prince of the Presence'. A better reading would perhaps be obtained by substituting '*shel*' (of) for '*sar*' (Prince) and transl. simply: 'because of the great mercy of the Place, i.e. the Divine Majesty'.

ZA'APHIEL, 'the wrath of God'. In contrast to the supporting and helping attitude shown the intermediate from the Divine Mercy, expressed by the name

of the wicked[4] in order to cast them down from the presence of the Holy One, blessed be He, and from the splendour of the *Shekina* [5]to She'ol, to be punished in the fire of Gehenna[5] with staves of burning coal.

(4) And I went by his side, and he took me by his hand and showed me all of them with his fingers.

(5) And I beheld the appearance of their faces (and, lo, it was) as the appearance of children of men, and their bodies like eagles. And not only that but (furthermore) the colour of the countenance of the intermediate was like pale grey on account of their deeds, for there are stains upon them until they have become cleaned from their iniquity in the fire.

(6) And the colour of the wicked was like the bottom of a pot on account of [6]the wickedness of their doings[6].

---

4 *E*: 'intermediate' 5–5 so *E*. *A* corr.: 'to heat them for judgement in fire to Gehenna' (confusion of two variant readings?). 6–6 *E*: 'the multitude of their wicked deeds'

SIMKIEL, "support of God", stands the attitude of merciless wrath with regard to the wicked, symbolically expressed by the name ZA'APHIEL.

to be punished in the fire of Gehenna with staves of burning coal, probably pictured similarly to the passage *BH*. ii. 51 (of the angels punishing the wicked in Gehenna): "angels stand close by and with their staves drive them back into the fire and burn them". Cf. the punishment with lashes of fire, chh. xvi. 5, xx. 2 (the word translated 'lashes' Rashi interprets 'staves').

(5) the appearance of their faces as the appearance of children of men etc. The spirits have bodily form and actual bodies—like eagles, i.e. winged. These bodies are of course different from those they were invested with in the *GUPH*. The spirits of the righteous, that are 'flying above the Throne' are probably pictured in bodies of similar form. For the souls or spirits as having bodily form cf. 1 *En*. xxii. 9–14 ("these hollow places have been made that the spirits of the dead might be separated... their spirits shall be set apart in this great pain... scourgings and torments of the accursed for ever"), 4 *Ez*. vii. 78 seqq. (see BOX, *Ezra-Apocalypse*, note p. 121: "it seems clear that they (the souls of the unrighteous) are already endowed with bodies suitable to their altered condition.... This conception apparently characterizes also 2 *Enoch*"). Cf. also how acc. to ch. xlvii. 4 the spirits and souls of the punished angels whose 'manifested' bodies have been consumed with fire, are represented as having bodily form, 'their countenance like that of angels and their wings like those of birds'.

the colour of the countenance of the intermediate was like pale grey.... (6) And the colour of the wicked was like the bottom of a pot. The sins are depicted as having tainted the spirits—originally white and pure—the intermediate being merely stained so that their original nature is still recognizable, but the wicked black 'like the bottom of a pot': their original character is totally blotted out. This simile presupposes the conception of the absolute purity of the pre-existent spirits, cf. note on ch. xliii. 1–2 (end).

like the bottom of a pot is used of the wicked also in *Masseket Gehinnom*, *BH*. i. 149, and *Pirqe Mashiach*, *BH*. iii. 75 ("their faces were black like the bottom of a pot"). As to the special sins that caused such an entire corruption there is no explicit reference here. The traditions were different on this point. *TB. Baba Meṣia'*, 58 b, mentions three sins that consign for ever to Gehenna (cf. the fate of

(7) And I saw the spirits of the Patriarchs Abraham Isaac and Jacob and the rest of the righteous whom they have brought up out of their graves and who have ascended to the Heaven (*Raqia'*). And they were praying before the Holy One, blessed be He, saying in

---

the wicked as compared with that of the intermediate), and the same is repeated in the '*Treatise on Hell*' which appeared in translation by Gaster, *RAS's Journal*, 1893, p. 602: "(three sins cause those who commit them to go down to Gehenna and never return:) blaming one's neighbour in public, slandering him and adultery". *Masseket Gehinnom*, i. *BH.* i. 147, apparently follows another tradition as to the distinction between wicked and intermediate: there the full punishment—in the class of the wicked—is designed for those who cannot point to one single act of fulfilment of the Tora, "who have not one single statute in their hands". This corresponds with the statement, *TB.* '*Aboda Zara*, 5 a: "the fully righteous are those who have fulfilled the Tora from the beginning to the end, from *'Aleph* to *Taw*". The *bēnōniyyim* acc. to this view are those who have endeavoured to fulfil the Law but have failed to keep all the statutes. A third view identifies the *bēnōniyyim* with those who have kept the negative statutes only, the fully righteous with those who have kept all the positive statutes as well as the negative ones.

As to the length of the period of purification assigned for the intermediate it is probably here conceived of as proportionate to the degree in which the sins have tainted them: they are kept in the purgatory until 'they have become cleaned from their iniquity'. Cf. the passage *Rosh ha-shSHana* etc. above note on vs. 2 and the transl. in BOX, *Ezra Apocalypse*, p. 155, where it is pointed out that the *bēnōniyyim* were thought to go up after screaming in prayer *for one hour*, acc. to *Yalquṭ* on Zech. xiii. 9. Rashi likewise (*ad loc. Rosh ha-shSHana*) puts as an explanatory remark on the difficult word '*meṣafṣefim*': "it means: they cry and weep in their agony *for one hour* and then (are permitted to) come up again". Cf. *Se'uddath Gan 'Eden*, *BH.* v. 45, *OM.* i. 89 b: "the wicked of Israel tormented in Gehenna are brought up from Gehenna to partake in the Feast of the Righteous".

CH. XLIV. 7–10.

Vss. 7–10 contain an apocalyptic-eschatological fragment with the motto: "*Israel's deliverance is prevented by the sins of the wicked*".

The fragment does not fit in here. The theme of the chapter, acc. to vs. 1, is the conditions of the spirits of the intermediate and the wicked after death. If it had originally belonged to the exposition of the conditions of the spirits it would have had its place in ch. xliii which treats of the spirits of the righteous. But the interest of the present fragment is not focussed on the various conditions of the spirits of the dead but on the deliverance of Israel from the oppression under the 'nations of the world', the establishment of God's Kingdom on earth and the 'wicked' to which it refers are not the spirits of the wicked but the living evil-doers within Israel who through their transgressions prevent the establishment of the heavenly kingdom. It is, moreover, probable, that this fragment represents a different outlook upon the fate of man after death from that of the preceding context (*vide* below).

The frame is that of the rest of the section: R. Ishmael beholds various wonders in heaven under the guidance of Metatron. It is in this respect closely related to the *Apocalyptic Fragment* (e.g. *BH.* v. 167–169): "R. Ishmael said: the Prince of the Presence said to me: sit here in my bosom and I will tell thee what shall befall Israel etc....". An apocalyptic fragment of similar character with Metatron, the Prince of the Presence, as informant of R. Ishmael is contained in *Bodl.* MICH. 175, foll. 25 b, 26 a (part of the *Pirqe R. Ishm.*).

(7) And I saw the spirits of the Patriarchs...and the rest of the righteous who they have brought up out of their graves etc. This evidently marks the beginning of a new fragment. R. Ishmael is already shown the spirits of the righteous, acc. to ch. xliii. The expression 'have been brought out of their

their prayer: "Lord of the Universe! How long wilt thou sit upon (thy) Throne like a mourner in the days of his mourning with thy right hand behind thee [7]and not[7] deliver thy children and reveal thy Kingdom in the world? [8]And for how long wilt thou have no[8] pity upon thy children who are made slaves among the nations of the world? Nor[9] upon thy right hand that is behind thee wherewith thou didst stretch out [10] the heavens and the earth and the heavens of heavens? When wilt thou have compassion?"

(8) Then the Holy One, blessed be He, answered every one of them, saying: "Since these wicked do sin so and so, and transgress with such and such transgressions against me, how could I deliver my great Right Hand in the downfall by their hands (caused by them)[11].

(9) In that moment Metatron called me and spake to me: "My servant! Take the books, and read their evil doings!" Forthwith I took the books and read their doings and there were to be found

---

7–7 *E*: 'when wilt thou' 8–8 *E*: 'When wilt thou have' 9 *E*: 'And' 10 *E* ins.: 'and didst span' 11 *E* reads: '(my great Right Hand) that has fallen down in the downfall at their hands'

graves and have ascended to *Raqia'*' is also suspect in this connection: it sounds as if we were here confronted with a different conception as to the fate of men after death, according to which the Patriarchs and (some of) the righteous enjoy the privilege of bodily resurrection before the final consummation.

How long wilt thou sit.... thy right hand behind thee. The *Right Hand* or the *Right Arm of the Lord* represent the actualization of the kingdom of God on earth, the deliverance of Israel. That the Right Hand is laid behind the Lord is a symbol of cessation in His activity for this purpose. The deliverance of the Right Hand, hence, becomes synonymous with the deliverance of Israel. Cf. ch. xlviii A. It was God's Right Hand that stretched out the heavens and the earth, and so it must be His Right Hand that shall bring about the final establishment of the Kingdom on earth.

(8) **Since these wicked do sin... how could I deliver my great Right Hand** etc. The delay in the deliverance of Israel is caused by the wicked in their own ranks. That the downfall of Israel was caused by the wicked among them is a *dictum* attributed to R. Gamaliel II. In particular the idolatry was made responsible for the delay in the establishment of God's Kingdom. The coming of Messiah is suspended for a period which exactly corresponds to the number of years that Israel has been worshipping idols, acc. to *'Echa R. Proëm.* 21. Similarly, in the *Apocalyptic Fragment, Bodl.* MICH. 175, referred to above, R. Ishmael is represented as asking for the reason of the present sufferings of Israel, whereon he is informed that the deliverance is to be suspended for a time corresponding to that of their idolatry (700 years). Here evidently—see vs. 9—the 'sins' of the wicked comprise all 'transgressions of the Tora'.

'These sinners' was perhaps by the compiler thought to refer to the wicked of vss. 1–6, this being then one of the reasons why this fragment was given its present place.

(9) **Take the books, and read their evil doings!** On the conception of books recording the deeds of righteous or unrighteous etc. see note on ch. xviii. 24. The books here seem to be the records of the deeds of the wicked, cf. 1 *En.* lxxxi. 4 (book of unrighteousness), *ib.* xcviii. 7–8 ("every sin is every day recorded in heaven—all your oppression... is written down every day till the day of your

36 transgressions (written down) with regard to each wicked one [12]and besides, that they have transgressed[12] all the letters in the Tora, as it is written (Dan. ix. 11): "Yea, all Israel have transgressed thy Law". It is not written *'al torateka* but *'et* (את) *torateka*, for they have transgressed from *'Aleph* (א) to *Taw* (ת), 40[13] statutes have they transgressed for each letter.

(10) Forthwith Abraham, Isaac and Jacob wept. [14] Then said to them the Holy One, blessed be He: "Abraham, my beloved, Isaac, my Elect one, Jacob, my firstborn! [15]How can I now[15] deliver them from among the nations of the world?" And forthwith MIKAEL, the Prince of Israel, cried and wept with a loud voice and said (Ps. x. 1): "Why standest thou afar off, O Lord?"

12–12 so acc. to *E*. *A* corr. 13 *E*: '36' 14 *E* adds: 'to themselves'
15–15 *E*: 'I cannot now'

judgement"). Since Metatron here seems to have the 'books' in his charge, there must be a trace here of Metatron's function of scribe (*Chag.* 15 a).

36 transgressions (written down) with regard to each wicked one.... Both readings (*A* and *E*) seem to be corrupt. The meaning seems to be: for each wicked one were recorded 36 transgressions of the Tora and in addition thereto a great many transgressions of each single letter of the Tora. from 'Aleph to Taw. Cf. *Lam. R. Proëm.* 24: "the Holy One, blessed be He, said to Abraham: 'thy children have sinned and have transgressed the whole Tora and the 22 letters of Tora, as it is written (Dan. ix. 11), all Israel have transgressed thy Law' (thus here also the passage, Dan. *ib.*, is used as point of support)". The transgressing a letter of the Tora is in *Lam. R. ib.*, understood as equivalent to the transgressing a commandment beginning with that letter, or vice versa. But the expression 'from *'Aleph* to *Taw*' represents the entirety of a thing, in this case the Tora, any part of which is based upon one or the other of the letters. In an absolute sense it represents the entirety of things in general, and is to be compared with the expression '*Alpha and Omega*', Rev. i. 8. (See CHARLES, *Comm. on Rev.* i. 20, and Riedel in *Theologische Studien und Kritiken*, 1901, pp. 297 seqq., both regarding the '*Alpha* and *Omega*' as an imitation of the ''*Aleph* to *Taw*'.)

(10) Mikael, the Prince of Israel, cried and wept with a loud voice. This is the only passage in the present book where Mikael is explicitly referred to as the Prince of Israel. Ch. xvii. 3, Mikael is the prince of the seventh (highest) heaven. The scarce occurrence of 'Mikael' (only twice) is remarkable. His position seems to have been taken over by Metatron. *Ctr.* the frequent reference to Mikael as the prince of Israel in 1 *En.* (ix. 1, x. 11, xx. 5, xxiv. 6, xl. 9, liv. 6, lx. 4, 5, lxvii. 12, lxviii. 2–4, lxix. 14 f., lxxi. 3, 8, 9, 13).

For Mikael bewailing calamities that have befallen Israel, cf. *Pesik. R.* xliv and the parallel trait there: God answers that the deliverance is dependent upon Israel: "(the apostates of) Israel must first turn to me, even if it were only as much as the point of a needle". Cf. also *Midrash Petirath Moshe*: when Sammael is about to take away Moses' soul, Mikael "cried and wept with a loud voice".

CHAPTER XLV

Metatron shows R. Ishmael past and future events recorded on the Curtain of the Throne

R. Ishmael said: Metatron said to me:

(1) Come, and I will show thee the Curtain of *MAQOM* (the Divine Majesty) which is spread before the Holy One, blessed be He, (and) whereon are graven all the generations of the world and all their doings, both what they have done and what they will do until the end of all generations.

(2) And I went, and he showed it to me pointing it out with his fingers [1]like a father who teaches his children the letters of Tora. And I saw each generation,

the rulers of each generation[1],

1–1 so *E*. *A*: 'and like a father who teaches his children (he showed me) each generation'

Ch. xlv. R. Ishmael is shown the Curtain (*Pargod*) of MAQOM (the Place, i.e. the Divine Majesty as manifested on the Throne of Glory). This Curtain is spread before the Holy One. The Curtain of the Throne of Glory is referred to also, ch. x. 1. The Curtain separates the Throne of Glory and its innermost mysteries from the other parts of the highest heaven and from the world of angels in general, just as the curtain veiled off the Holy of Holies in the sanctuary. (Cf. *TB. Yoma*, 77 a.) The Curtain hence becomes the symbol of the last secrets of heaven and earth which are kept with the Godhead, hidden even from the angels. Occasional revelations of these secrets—'the reasons of the Creator'—are described either as obtained by 'hearing from behind the Curtain' or expressed by the phrase 'to know from behind the Curtain': this is one line of ideas. Or, according to another line, the secrets are represented as 'written down on the (inside of) Curtain'. As instances of the former line of conception reference may be made to the tradition concerning GALLIṢUR-RAZIEL (see note on ch. xviii. 16), further to *Mekilta* on Ex. xix. 9 (voices from behind the Curtain announce the answers of prayers), and *TB. Ber.* 18 b (there is heard 'from behind the Curtain, what tribulations are in store for the world'). It seems, that this tradition also contained the idea of special high angels being allowed inside or having their place inside the Curtain, in the immediate Presence of the Holy One, thus partaking of the Divine secrets: so acc. to ch. x. 1 in the reading of *BC* (cf. note, *ib.*) the case of GALLIṢUR, and in *Mass. Hek.* vii ("A curtain is spread before the Holy One...and the seven angels who were created first, minister before Him [i.e. inside the Curtain]"). The second conception is represented here and also *Alph. R. 'Aqiba, BH.* iii. 44—where it is as here called the *Pargod of MAQOM*. As a parallel in earlier Enoch-literature is to be noted especially 1 *En.* xciii. 2 and cvi. 19: "I Enoch will declare them unto you...acc. to that which appeared to me in the heavenly vision, and which I have known through the word of the holy angels and have learnt from the heavenly tablets" (the heavenly tablets correspond to the Pargod here).

(1–3) R. Ishmael is shown all generations and their doings, both past and coming. This implies the idea of pre-determination. In *TB. Sanh.* 38 b, one finds: "The Holy One, blessed be He, showed Adam every generation and its learned men (inter-

and the heads of each generation,
the shepherds of each generation,
the oppressors (drivers) of each generation,
the keepers of each generation,
[2]the scourgers of each generation,[2]
the overseers of each generation,
the judges of each generation,
the court officers of each generation,
the teachers of each generation,
[3]the supporters of each generation,
the chiefs of each generation,[3]
the presidents of academies of each generation,
the magistrates of each generation,
the princes of each generation,
[4]the counsellors of each generation,[4]
the nobles of each generation,
[4]and the men of might of each generation,[4]
the elders of each generation,
and the guides of each generation.

(3) And I saw Adam, his generation, their doings and their thoughts,[5]

Noah [6]and his generation, their doings and their thoughts[6],

and the generation of the flood, their doings and their thoughts,

Shem and his generation, their doings and their thoughts,

Nimrod and the generation of the confusion of tongues, and his generation, their doings and their thoughts,

Abraham and his generation, their doings and their thoughts,

Isaac and his generation, their doings and their thoughts,

[7]Ishmael and his generation, their doings and their thoughts,[7]

2–2 so *E.* (סורקיהי) *lit.* 'flayers, hatchellers'; cf. *Zohar* i. 177 a: "סריקתא דקוסטרי" *A*: 'eunuchs, officers' (?) 3–3 *E*: 'the helpers of each generation, and their pious men (*Chasidim*), their leaders, teachers, sages and heads of the schools' 4–4 *E* om. 5 *E* ins.: 'Methuselah, his generation, etc.' 6–6 *E* om. 7–7 *E* om.

preters of Scripture), every generation and its wise men, and when he came to the generation of R. 'Aqiba he (Adam) rejoiced at his (great understanding of) Tora but was grieved at his death (as a martyr)". In *Alph. R. 'Aqiba* this has the following form (*BH.* iii. 44): "Moses saw *on the Curtain of MAQOM* numerous hosts of scribes and hosts of (members of) Sanhedrin studying the Tora, the Prophets and the writings...and in the same hour Moses saw the fate (life) of R. Aqiba *on the Curtain of Maqom* how he was lecturing on the letters of Tora, expounding on each of the ornaments of each single letter 365 different significations of the *Tora* etc." The Curtain is here the repository of all past, present and future events, and it seems, as if the idea were rather, that the events, the 'generations,

Jacob and his generation, their doings and their thoughts,
Joseph and his generation, their doings and their thoughts,
the tribes and their generation, their doings and their thoughts,
Amram and his generation, their doings and their thoughts,
Moses and his generation, their doings and their thoughts,
(4) Aaron [8] and Mirjam [9] their works and their doings,
[10]the princes and the elders, their works and doings,
Joshua and his generation, their works and doings,
the judges and their generation, their works and doings,[10]
Eli and his generation, their works and doings,
[11] Phinehas, their (?) works and doings,[11]
Elkanah and his generation, their works and their doings,
Samuel and his generation, their works and doings,
[12] the kings of Judah with their generations, their works and their doings,
the kings of Israel and their generations, their works and their doings,
[13] the princes of Israel, their works and their doings; the princes of the nations of the world, their works and their doings,
the heads of the councils of Israel, their works and their doings; the heads of (the councils in) the nations of the world, their generations, their works and their doings;
[14]the rulers of Israel and their generation, their works and their doings;
the nobles of Israel and their generation, their works and their doings; the nobles of the nations of the world and their generation(s), their works and their doings;[14]
the men of reputation in Israel, their generation, their works and their doings; [15]
the judges of Israel, their generation, their works and their doings; the judges of the nations of the world and their generation, their works and their doings;
the teachers of children in Israel, their generations, their works

8 *E* ins.: 'and his generation, their thoughts and their doings' 9 *E* adds: 'and her generation' 10–10 *E* om. 11–11 *E* om. perhaps rightly 12 *E* ins.: 'Saul etc., David, etc., Salomo, etc.' 13 *E* ins.: 'the rulers of Israel, etc., the nobles of Israel, etc., the nobles of the gentiles, etc., the wealthy men of Israel, etc., the wealthy men of the nations of the world, etc., the wise men of Israel, etc.' 14–14 *E* om. 15 *E* ins.: 'the men of reputation in the nations of the world, etc.'

their thoughts and their doings', are pourtrayed on the curtain—the images are imprinted on it—than that the various facts are merely recorded.

and their doings; the teachers of children in the nations of the world, their generations, their works and their doings;

the counsellors (interpreters) of Israel, their generation, their works and their doings; the counsellors (interpreters) of the nations of the world, their generation, their works and their doings;

all the prophets of Israel, their generation, their works and their doings; all the prophets of the nations of the world, their generation, their works and their doings;

(5) and all the fights and wars that the nations[16] of the world wrought against the people of Israel in the time of their kingdom.

And I saw Messiah, son of Joseph, and his generation [17]and their works and their doings that they will do against the nations of the world[17]. And I saw Messiah, son of David, and his generation, and

---

16 so *E*. *A* corr. from here to 'the people of Israel': '(that the nations) of Israel wrought against the people of Israel' 17–17 *E*: 'and all the deeds of the nations of the world at that time'

(5) And I saw Messiah son of Joseph etc. From here to the end of the verse there follows a short eschatological piece. R. Ishmael, through the medium of the Curtain of the Throne, sees the events of the last times. The end of the course of the present world is marked by the appearance of Messiah ben Joseph and Messiah ben David in whose times there will be wars between Israel and 'Gog and Magog'; the final consummation will then, so it seems, be brought about by the Holy One Himself.

For the conception of the two Messiahs, reference may be made to the scholarly expositions by Dalman (*Der leidende und sterbende Messias*, pp. 1–26), Buttenwieser (in *JE*. viii. 511 b, 512 a), Klausner (*Die messianischen Vorstellungen des jüdischen Volkes*, etc., pp. 86–103), Rabinsohn (*Le Messianisme dans le Talmud et les Midrachim*). *Vide* also Eisenmenger, *Entdecktes Judenthum*, ii. 729, Schoettgen, *Horae Hebraicae et Talmudicae*, i. 139, 267, 360–5, Wuensche, *Die Leiden des Messias*, pp. 65 seqq., Castelli, *Il Messia secondo gli Ebrei*, pp. 224–9.

It will perhaps be best to follow Klausner (and Dalman) in assuming that the origin of a double Messiah was the realization of the duplicity inherent in the traditional Messianic picture, e.g. the political and military traits as against the spiritual and ethical (esp. of Isa. xi and Zech. ix. 9). "Die Doppelnatur des Messias muss in einen Doppelmessias umgesetzt werden" (Klausner). (Cf. Dalman in a somewhat different vein: "es muss als möglich gelten, dass überhaupt ein etwa durch die hadrianischen Verfolgungen neu hervorgerufenes Interesse an dem Trost der Messiashoffnung zu erneutem Schriftstudium trieb.... Alles was in der heiligen Schrift darauf zu deuten schien, dass Edom-Rom gestürtzt und Jerusalem, wenn auch nur vorläufig, an Israel zurückgegeben wird, musste dad en Forscher anziehen, und das Unbestimmteste gewann für das nach Erlösung dürstende Gemüt deutliche Umrisse und konkrete Gestalt. So erstand Messias ben Joseph, der sterbende Messias des Judentums".)

As to the designation 'ben Joseph' (son of Joseph), Klausner (*op. cit.* p. 97) holds that "when once a second Messiah has become necessary, he cannot be taken from any other tribe but that of Joseph" ("Der erste Messias ist ein Davidide, also ein Judäer. Was sollte nun der zweite Messias anders sein, als Josephite, beziehungsweise Ephraimite" [*Messiah ben Ephraim* is sometimes a variant of *Messiah ben Joseph*, *vide* below]). Also should be noted Klausner's remark that it "is highly

all the fights and wars, and their works and their doings that they

---

probable that *Bar Kochba's* death as hero in the war with the enemies of Israel, after having for a time been victorious and even reigned as a king, became the starting-point (*Vorbild*) for the conception of a Messiah who at first is victorious but in the end is overcome by the enemies of Israel". This is, most probably, the right explanation of the conception of a Messianic forerunner of the real Messiah: One had long been conscious of the duplicity in the Messianic picture; the Hadrianic persecutions and the *Bar Kochba* incident forced the attention on the Messianic ideas and hopes; the circumstances made one conscious of Israel's fate of having to go through many tribulations, temporal victories followed by severe debâcles: from this consciousness grew the picture of a forerunner-Messiah whose essential characteristic was described by the words of the *Baraitha* (*TB. Sukka*, 52 a): "he will be killed".

Dalman explains the designation 'ben Joseph' from Deut. xxxiii. 17 ("His glory is like the firstling of his bullock and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh"). "The 'firstling of his (Joseph's) bullock' is nearly as much the emblem of Messiah ben Joseph: *Ren. R.* lxxv. 6, *Ex. R.* to xlix. 14 acc. to *Pugeo Fidei*, *Num. R.* xiv. 2, *Midrash Tanchuma*, ed. Buber, 82 b, as the 'foal of an ass' of Zech. ix. 9 is the emblem of Messiah ben David". "Was dort (Deut. xxxiii. 17) von Joseph gesagt ist, führt den Gedanken an das spätere Königtum Ephraims, oder, wenn man das Wort zu der messianisch verstandenen Weissagung auf Juda in Gen. xlix in Parallele setzt, an einen in der Endzeit auftretenden mächtigen König Israels aus Josephs Stamm, einen Messiah ben Joseph. Die Rabbinen, welche in Deut. xxxiii. 17 wirklich einen Messias geweissagt glaubten, wurden dann in diesem Glauben durch ein Wort Jeremias bestärkt (viz. Jer. xlix. 20)".

[Schoettgen (*op. cit.*), adducing, apart from earlier sources, *Zohar* and *Zohar Chadash*, arrives at the conclusion that Messiah ben Joseph and Messiah ben David are identical, and that the former represents the human nature of Messiah, destined to suffer death. The designation 'son of Joseph' Schoettgen believes to be derived from the Christian designation of Christ, the Messiah, as 'the son of Joseph' and points out how, in the genealogy of St Matthew (i. 1), Christ is called 'the son of David', in that of St Luke, on the other hand, 'the son of Joseph'.

Wuensche, in his first discourse on the present problem (*op. cit.*), also maintained that Messiah ben Joseph and Messiah ben David really were identical. The identity he found established already in *TB. Sukka*, 52 a (where he, however, mistranslates; *vide* below and Klausner, *op. cit.* p. 91, note 2); in common with Schoettgen he further pointed to the fact that scriptural passages which receive Messianic interpretation are promiscuously referred now to Messiah ben Joseph, now to Messiah ben David—although passages interpreted as referring to the suffering Messiah are, according to Wuensche, more often applied to the former than to the latter; from the last-named fact he concluded that the figure of Messiah ben Joseph really symbolized the atoning function of Messiah.

Acc. to Friedmann (*Seder Eliyah*, Introduction, 20) the conception of Messiah ben Joseph goes back to the expectations among remnants of the tribes belonging once to the Northern Kingdom in Palestine for a Messiah from מלכות אפרים.

Bertholdt (in *Christologia Judaeorum*, 157) conjectures that the origin was from certain Messianic speculations among the Samaritans.

Castelli (*op. cit.* pp. 234–6) thinks that Messiah ben Joseph was the Messiah contrived for the ten tribes exiled in Media who was to lead them back to Palestine from their distant abode beyond the river *Sambaṭyon* (on the river *Sambaṭyon*, a definite detail of the eschatological scheme, *vide* BOX, *Ezra-Apocalypse*, pp. 296, 298, 300 seq.).

Hamburger (*Messianische Bibelstellen*, 111) and Levy (*Wörterb.*) think that the Messiah ben Joseph originated from the *Bar Kochba* incident. *Bar Kochba*, who

will do with Israel both for good and evil. And I saw all the fights

---

had been proclaimed as Messiah even by the great R. 'Aqiba (so *Yer. Ta'an*, iv. 68 d) was made to retain his Messianity by the formation of the doctrine of Messiah ben Joseph as the forerunner of the victorious Messiah ben David.

Jellinek (*BH.* iii. xlvi seqq.) expresses the view that the victory of Joseph Flavius in Galilee (thought as the region of the ten tribes or as part of the Northern Kingdom) followed by his defeat through Vespasianus influenced the 'saga' of the Messiah ben Joseph.

Buttenwieser (in *JE. loc. cit.*) says: "it is possible that the idea of Messiah ben Joseph is connected in some way with the Alexander-Saga". He points out how Messiah ben Joseph and Alexander (in the Koran) both are represented as horned.

Rabinsohn (*op. cit.*) finds the explanation of the 'son of Joseph' in Deut. xxxiii. 17. Cf. above on Dalman's theory.]

The conception of a Messiah ben Joseph goes back to Tannaitic times. The most important passages speaking of Messiah ben Joseph are found in *TB. Sukka* 52 a, dated by Levy, Hamburger, Friedmann, Dalman and Klausner as post-Hadrianic. One of the said passages is a *Baraitha* (תנו רבנן) running as follows: "Messiah, the son of David, who will shortly be revealed in our days, to him says the Holy One, blessed be He: 'Beg of Me anything and I will give thee' as it is written (Ps. ii. 8): 'Ask of me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession'. As soon as he (i.e. Messiah ben David) saw Messiah, the son of Joseph, that he was (or: would be) killed, he says before Him: 'Lord of the Universe! I do not ask of Thee anything but Life'. He says to him: 'Life! Before thou didst say it, David, thy father, has already prophesied (this, i.e. life) concerning thee, as it is written (Ps. xxi. 4): He asked life of thee and thou gavest it him, even length of days for ever and ever'".

The other passage (according to Klausner, "eine amoräische Überlieferung einer tannaitischen Deutung") runs: "(Zech. xii. 12): 'And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart'; They say: 'Must not the rule *qal wachomer* (*a minori ad majus*) be applied here: if with reference to the time to come when they are occupied with wailing and the evil inclination does not have power over them, the Scripture says "men apart and women apart" how much the more (ought this to be the law) now when they are occupied with pleasure and the evil inclination *does* have power over them?' This wailing, what does it really signify? Rabbi Dosa and our teachers are divided on this point. The one says: 'It (refers) to Messiah the son of Joseph who is (will be) killed', and the other says: 'It (refers) to the evil inclination which will be exterminated'. Surely (the right lies) with the one who says (that it refers) to Messiah the son of Joseph who will be killed, according as it is written (Zech. xii. 10): 'And they shall look upon the one whom they have pierced, and they shall mourn for him as one mourneth for his only son'".

'En Ya'aqob preserves the following version of *TB. Sukka*, 12 b: "(Zech. i. 20, Hebrew Bible, ii. 3): 'And YHWH showed me four *charashim*'. What are they (i.e. the *charashim*)? R. Chunna bar Bizna says: R. Sim'on the Chasid says: this means *Messiah ben David, Messiah ben Joseph, Elijah and the Priest of Righteousness.*"

Targ. Yer. I to Ex. xl. 11 speaks of Messiah the son of Ephraim through whom Israel will in the end of time overcome Gog ("*uthĕrabbē yath kiyyura wĕyath bĕsiséh uthĕqaddesh yatheh mĕṭul Yehošu'a' mĕshumshanakh rabba dĕ-Sanhedrin dĕ 'ammeh dĕ'al yĕdoy 'ăthida 'ar'a de-Israel le-'ithpĕlaga umĕshicha bar Ephraim denafiq minneh de'al yĕdoy 'ăthidin beth Israel limĕnaṣḥa le-Gog ulĕsi'atheh bĕsof yomayya*").

Targ. Yer. to Canticles iv. 5 and vii. 4 speak of Messiah ben David and Messiah ben Joseph as deliverers of Israel like Moses and Aaron.

The earlier passages represent Messiah ben Joseph merely as the forerunner of Messiah ben David and as the Messiah "who is killed". The passage in our book

and wars that Gog and Magog will fight [18] in the days of Messiah, and all that the Holy One, blessed be He, will do with them in the time to come.

---

18 *A* ins.: 'with Israel'

goes no further: he is to appear before Messiah ben David and will be engaged in warfare. Though it is not expressly stated here that Messiah ben Joseph will be killed, this is probably presupposed.

Later passages in *Num. R.* xiv. 2, in *Pesiqtha Zut.* to Num. xxiv. 13, *Midrash 'Asereth Melakhim, Pirqe Mashiach, BH.* iii. 70, *Pereq R. Yoshiyyahu, BH.* vi. 115 (Messiah ben Joseph called Nehemyah ben Ḥushiel) appears after the victory over Rome, is killed in the struggle with the Arabs and *resuscitated* by Elijah in the time of Messiah ben David. *Midrash Wayyosha', Nistaroth de R. Shim'on ben Yochai* (*BH.* iii. 80), *Tefillath R. Shim'on ben Yochai* (*BH.* iv. 124), *Othoth ha-mMashiach* (*BH.* ii. 58), *Sefer Zerubbabel* (*BH.* ii. 55) (*vide* Introduction, Sources and Literature, A 3 (B)) give the tradition that Messiah ben Joseph will be killed in the war with *Armilos*. In the *Nistaroth de R. Shim'on ben Yochai* there are three names of Messiah(s): Messiah ben Joseph, Messiah ben Ephraim and Messiah ben David. *Num. R.* xiv. 2, evidently dependent upon the tradition preserved in *TB. Sukka*, 12 b (acc. to *'En Ya'aqob, vide* above), interprets the four *charashim* of Zech. ii. 3 as: "Elijah, the Messiah who shall rise from the children of Manasse, the Anointed for War (*meshu^{a}ch milchama*) who will come from Ephraim and the Great Redeemer who is one of the sons of the sons of David".

Attempts at systematization of the various traditions in respect of the two Messiahs were made by Sa'adya in *'Emunoth we De'oth*, viii, and Hai Gaon in *Ta'am Zeqenim* (ed. Frankf. am Main, 1854, pp. 59 seq.). For these *vide* Dalman, *op. cit.* and Buttenwieser (in *JE. loc. cit.*). A display of still later, especially cabbalistic, traditions on Messiah ben Joseph is given in Eisenmenger's *Entdecktes Judenthum*, ii. 729 seqq. (from *Menorath ha-Ma'or, Shene Luchoth ha-bBerith, Yalquṭ Chadash, 'Emeq ha-mMelek*, etc.). Passages in the *Zohar* treating of Messianic times are: *Zohar*, i. 118 a, 119 a, 134 a b, 139 a b; ii. 7 a b, 32 a, 105 b, 109 b; iii. 67 b, 124 b, 125 a b, 153 a b, 212 b; in the *Tiqqunim*, 78 a, 95 a.

Gog and Magog play the rôle of "a collective anti-Messiah" (M. Friedlander, *Der Antichrist*, pp. 171–3). The war with Gog and Magog was speculated upon already in pre-Hadrianic Tannaitic times. Klausner says (*op. cit.* pp. 90, 100), basing upon *Siphra, Par. Bechuqqothai, 2, Siphre Deut. Pisqa.* 343: "We can with some certainty maintain that the belief current in pre-Hadrianic times was that the Messias ben David, supported by the presence of the Divine Glory (the *Shekina*), would wage war against and overcome the enemies of Israel (i.e. Gog and Magog), but in the post-Hadrianic times the warfare was assigned to Messiah ben Joseph destined after a temporal victory to be conquered, and the final victory, brought about by God Himself without shedding of blood, crowns Messiah ben David". This distinction is evidently correct. It will easily be seen that our passage reflects the post-Hadrianic belief in respect of the Messianic times; but it may also be noticed that the vivid impression of the fate of the Messiah ben Joseph characteristic of the Tannaitic dicta has been somewhat blurred out; there is not the same nearness of the picture of war and the conquering and death of Messiah ben Joseph; on the other hand there are no traces of new developments and elaborations of the original conceptions found in later sources. This suggests that the present passage belongs to a time of peace not too far removed however from the time of origin of the Messiah ben Joseph conception, probably some time during the third century A.D.

and all that the Holy One... will do with them: the final consummation will be brought about by the Holy One Himself.

(6) [19]And all the rest of all[19] the leaders of the generations and all the works of the generations both in Israel and in the nations of the world, [20]both what is done and what will be done hereafter[20] to all generations until the end of time, (all) were graven on the Curtain of *MAQOM*. And I saw all these things with my eyes; and after I had seen it, I opened my mouth in praise of *MAQOM* (the Divine Majesty) (saying thus, Eccl. viii. 4, 5): "For the King's word hath power (and who may say unto him: What doest thou?) Whoso keepeth the commandments shall know no evil thing". And I said: (Ps. civ. 24) "O Lord, how manifold are thy works!"

CHAPTER XLVI

The place of the stars shown to R. Ishmael

R. Ishmael said: Metatron said to me:

(1) (Come and I will show thee) the space[1] of the stars [2]that are standing [3]in *Raqia'*[3] night by night in fear[42] of the Almighty (*MAQOM*) and (I will show thee) where they go and where they stand.

(2) I walked by his side, and he took me by his hand and pointed out all to me with his fingers. And they were standing [5]on sparks of flames round[5] the *Merkaba* of the Almighty (*MAQOM*). What did

---

19–19 *E*: 'And there were' 20–20 *E*: 'both what they have done and what they will do in time to come'

Ch. xlvi. 1 *E* perhaps reads 'spirit' 2–2 emendated. *E* corr.: 'that are deep (or "high") in Raqia' and every night in fear (באמו obviously miswritten for באמתו)' 3–3 emendated acc. to *E*. *A*: ברקים, an easy corr. of ברקיע, 'lightnings' perhaps under influence of vs. 2: 'they are standing on sparks' 4 emendated with regard taken to *E*; see 2–2. 5–5 *E*: 'in sparks of flames of (from)'

Ch. xlvi. In this chapter R. Ishmael is shown the place of the stars who are standing by the 'Throne of the *Merkaba*' praising the Holy One during the time that they are not occupied by 'doing service to the world'—in *Raqia'*, the second heaven. For the stars, acc. to vs. 3, have two functions: one (during the night) of lighting the world, the other of singing hymns to their Creator.

(1) The text of the chapter is in a bad state, both acc. to the reading of *A* and acc. to that of *E*. Especially is this the case with vs. 1. Emendations have been made in the translation with the help of a comparison of the two readings. (Come and I will show thee) is omitted in both readings but is obviously to be inserted by analogy with the opening words of the surrounding chapters, since the rest of the present chapter follows the scheme and phraseology of the other chapters of the section.

(2) **standing on sparks of flames round the Merkaba of the Almighty (MAQOM) ... flew off on flaming wings.** The stars are depicted as standing by the *Merkaba*

Metatron do? At that moment he clapped his hands and [6]chased them[6] off from their place. Forthwith they flew off[7] on flaming wings, rose and fled from the four sides of the Throne of the *Merkaba*, and (as they flew) he told me the names [8] of every single one. As it is written (Ps. cxlvii. 4): "He telleth the number of the stars; he giveth them all their names", teaching, that the Holy One, blessed be He, has given a name to each one of them.

(3) And they all enter in counted order under the guidance of (*lit.* through, by the hands of) RAHAṬIEL to *Raqia' ha-shSHamayim* to serve the world. And they go out in counted order to praise the

---

6–6 *E*: 'made them to fly' 7 *E* adds: 'from their place' 8 *E* adds: 'and the additional names (*kinnuyim*)'

and evidently conceived of as living beings, presumably as angels, cf. vss. 3 and 4. '*Wings*' are the regular attribute of angels and angelicized beings, cf. ch. ix. 2 and 'the Names flying off *like eagles*', ch. xxxix. 1. The stars are hence probably pictured as having bodies and wings after the scheme of the description of angels. Cf. the representation of the fallen stars as having bodily form, in 1 *En.* lxxxvi. 1 seqq., lxxxviii. 1, xc. 21.

Metatron... clapped his hands and chased them off. Metatron here is represented as having authority over the stars—although their special '*mēmunne*' (appointed one) is RAHAṬIEL. The authority over the heavenly bodies is a special distinctive mark of the Prince of the World, acc. to ch. xxxviii. 3—hence this may be regarded as a trace of the identity between Metatron and the Prince of the World, maintained by one trend of traditions: cf. note on ch. iii and intr. told me the names... has given a name to each one. Cf. 1 *En.* lxix. 21: "through that oath (i.e. *Akae*) the stars complete their course. And He calls them by their names. And they answer Him from eternity to eternity". (Charles, 1 *En.* p. 140.)

(3) they all enter in counted order under the guidance of Rahaṭiel. For RAHAṬIEL as the ruler of the constellations, planets or heavenly bodies in general, see ch. xvii. 6 and note, *ad loc.* to Raqia' ha-shSHamayim, i.e. the second of the seven heavens, which is the region of the heavenly bodies (*Chag.* 12 b, chh. xvii. 4, 7, xxxviii. 1). Here the stars are represented as entering the *Raqia'* in order to serve the world, i.e. to give light, etc. to serve the world. For the expression and idea cf. 4 *Ezra* vi. 46: "and didst command them (the sun...moon and order of the stars) that they should do service unto man"; and see BOX, *Ezra-Apocalypse*, p. 88, note *ad locum*, where attention is called to parallels in Clemens, *Recogn.* v. 29 and *Hom.* x. 25 ("the sun daily waits upon the world", etc.), and where also is pointed out that the underlying idea of the expression is to "emphasize the thought that the stars are man's servants because by all the rest of the world they were regarded as gods".

And they go out in counted order. 'go out' is here obviously meant as the opposite of 'enter (the *Raqia'*)'. Hence the stars are here thought to leave the second heaven after having fulfilled their function of 'serving the world'. From the *Raqia'* they are presumably pictured as proceeding to the '*Araboth*, the seventh heaven, since they are said (vs. 2) to be standing round the *Merkaba* or 'the Throne of the *Merkaba*'.

to praise the Holy One, blessed be He, with songs and hymns. In their function of praising the Most High 'with songs and hymns' the stars are clearly conceived of as angelic beings, and this is especially marked by the manner in which their fate is associated with that of the song-uttering angels (see next verse). For the conception of the stars as angels, cf. Bousset, *Rel. des Judentums*, p. 315.

Holy One, blessed be He, with songs and hymns, according as it is written (Ps. xix. 1): "The heavens declare the glory of God".

(4) But in the time to come the Holy One, blessed be He, [9]will create them anew[9], as it is written (Lam. iii. 23): "They are new every morning". And they open their mouth and utter a song. Which is the song that they utter? (Ps. viii. 3): "When I consider thy heavens".

9–9 *E* corr.: 'and will help them anew'

Maimonides, *More Nebukim*, vol. ii, ch. v, uses the same scriptural reference as the present verse (Ps. xix. 2) in support of his view, that "the globes are living and rational beings...and they serve their Master and praise and glorify him with great praise and mighty glorification, as it is written (Ps. xix. 2): 'the heavens declare the glory of God'". The idea of the planets and stars as living, acting and dominating gods is, of course, fundamental in Babylonian and, by influence therefrom, in Persian religion—accompanied by the conception of special rulers of the stars. In the *Pehlevi* literature the planets and stars are represented as demons or else as animated or ruled by demons. See *Bundahish*, iii. 25, xxviii. 43, 44, *Zad sparam*, ii. 10, iv. 3, 7, 10, etc. In Jewish remodelling the planet-*gods* naturally become planet-*angels*, whereas the conception of special angels as rulers of the stars, constellations etc. or of the whole of the heavenly bodies is uncommonly frequent. The 70 princes of kingdoms are sometimes identified with the planets and constellations, although more often they are represented as the rulers of them. 'The angels are the souls of the heavenly spheres' is a comparatively frequent dictum. The *'Ophannim* are the angels who move the spheres, cf. note on ch. xxv. 5. The identification of the heavenly bodies with angel-princes or demons was also prompted by the astrological speculations. The archangels are identified with the seven planets or represented as rulers of the seven planets, thus preserving the old conception of the seven sideric rulers from which the conception of the seven archangels is supposed to have originated. (See *YR.* i. 16 a.)

(6) But in the time to come the Holy One, blessed be He, will create them anew...and they open their mouth and utter a song. The creating the stars and planets anew is here explicitly connected with their character of song-uttering angelic beings. It is, moreover, supported by the scriptural reference which traditionally was used as basis for the speculations concerning the song-uttering angels, who also are said to 'be created anew': 'They are new every morning, great is thy faithfulness', Lam. iii. 23. See ch. xl. 4, *Chag.* 14 a, *Lam. R.* iii. 21, *Gen. R.* lxxviii. 1. The creation anew in the case of the angels is depicted as going on continually every day, whereas that of the stars is designed for the 'time to come'. The future world is sometimes represented as referred to in the said passage (Lam. iii. 23), cf. *Gen. R. ib.* and *Alph. R. 'Aqiba.*

NOTE. It is significant that there seems to be no remnant in 3 *En.* of the Gnostic idea of the planets and constellations as evil agencies, as enemies of the spirit and the spiritual world. Contrast e.g. the 'Seven Great Princes' and the 'Seventy-two Princes of Kingdoms' of 3 *En.* xvii. with the 'Seven' in *Mandaitic. Vide* also 1 *En.* xix. 13–16, xxi. 3–6. There are, however, indications that this idea was known at the time of our book. Thus the inimical rôle of the planets is in our book replaced by that of *'Uzza*, *'Azza* and *'Azzael* (chh. iv, v), and the opposing angels in general. Possibly the present chapter is intentionally directed against the Gnostic (Parsic-Iranian) idea in question. (Cf. also Zimmern in Schrader, *Die Keilinschriften und das Alte Testament*, 8th ed., p. 459, and Reitzenstein, *Das iranische Erlösungsmysterium*, pp. 59 seq.)

CHAPTER XLVII

Metatron shows R. Ishmael the spirits of the punished angels

R. Ishmael said: Metatron said to me:

(1) Come and I will show thee the souls [1]of the angels[1] and the spirits of [2]the ministering servants[2] whose bodies [3] have been burnt in the fire of *MAQOM* (the Almighty) that goes forth from his little finger. And they have been made into fiery coals in the midst of the fiery river (*Nehar di-Nur*). But their spirits and their souls are standing behind the *Shekina*.

(2) Whenever the ministering angels utter a song at a wrong time

---

1–1 *E* om. 2–2 so *E*. *A* om., but 3 *A* has a lacuna which represents 2–2 and is wrongly put there instead of before its antecedent word.

Ch. xlvii. As a sequel to the exposition in chh. xliii, xliv—the spirits of the righteous, the wicked and those not yet born—the spirits and souls of the song-uttering angels who have been burnt by the fire from their Creator (cf. ch. xl. 3) are here made the subject of treatment in the general scheme of the section: they are shown to R. Ishmael by Metatron who superadds divers explanations and informations.

The angels in question are those who have uttered a song in a wrong time or improper way, and therefore, as stated in ch. xl. 3, have been consumed by fire. The object of this chapter is apparently to show that this destruction by fire refers only to the bodies of the angels, whereas their spirits and souls 'return to their Creator and stand behind the *Shekina*'. (On the *real* object, *vide* Introd. sect. 15.)

Thus the nature and fate of the song-uttering angels who have failed in their duty are pictured in analogy with those of failing men. Yet there are a few differences between the representations of chh. xliii, xliv and the present chapter. Whereas in chh. xliii, xliv only the term 'spirit' (*nĕshāmā*) is used, the present chapter uses both 'soul' (*nĕshāmā*) and 'spirit' (*rūăch*)—although practically synonymously. And whereas acc. to ch. xliv the punishment by fire is for the 'spirits', it is here the bodies only that are represented as destroyed in fire, the spirits (and souls) on the other hand are said to return to 'their Creator', i.e. to their abode behind the Shekina, thus rather reflecting the picture of the spirits of the righteous above the Throne in ch. xliii.

(1) **the souls of the angels and the spirits of the ministering servants.** The terms 'soul' and 'spirit' are here evidently synonymous. **whose bodies have been burnt in the fire of MAQOM...made into fiery coals in the midst of the fiery river.** The two traditions of the fire from God's little finger (ch. xl. 3) and the *Nehar di-Nur* (see note on ch. xxxiii. 5) as means of punishment of the angels, are here harmonized, see further vs. 2. **but their spirits and their souls are standing behind the Shekina.** Even here the two terms 'spirit' and 'soul' are best understood as being synonymous. The juxtaposition of 'spirit' and 'soul' is a mere repetition of that in the beginning of the verse.

(2) **Whenever the ministering angels utter a song at a wrong time...they**

or as not appointed [4]to be sung[4] [5] they are burnt [6]and consumed[6] by the fire of their Creator and by a flame from their Maker,

A:	*E*:
in the places (chambers) of the whirlwind, for it blows upon them and drives them	in their place (= on the spot); and a whirlwind blows upon them and throws them down

into the *Nehar di-Nur*; and there they are made into numerous mountains[7] of burning coal. But their spirit and their soul return[8] to their Creator, and all are standing behind their Master.

4–4 *E*: 'and as soon as it has been sung' 5 *A* ins.: 'הרוחן' (representing a corr. reading 'רוחן', 'their spirit(s)'?) 6–6 *E* om. 7 *E*: 'mountains of mountains' *A* has a lacuna: הרים...הרים, a sign of uncertainty in the text. 8 *E*: 'returns'

are burnt...by the fire of their Creator. Cf. on ch. xl. 3. **and drives them into the Nehar di-Nur.** This is to be understood as an harmonization between the view, acc. to which the song-uttering angels, when uttering the Song untimely or improperly, are consumed by a fiery stream from the little finger of the Holy One, and that, acc. to which the *Nehar di-Nur* is the place and medium of extinction of the angels. The latter view includes that represented in *Lam. R.* iii. 21, *Gen. R.* lxxviii. 1, which maintains that new angels are created continually to sing the song and then disappear—whither? answer: into the *Nehar di-Nur* from which they were created. **there they are made into numerous mountains of burning coal.** This should be compared with the statement of ch. xxxv. 5 seq.: the angels, until they acquiesce in performing the *Qĕdushsha*, are changed into all sorts of lifeless, fiery substances,—by a '**whirlwind from before the Holy One**' (cf. here). Cf. also 1 *En.* xxi. 3: "I saw seven stars of the heaven bound together in it (the place of punishment), like great mountains and burning with fire".

their spirit and their soul return to their Creator...standing behind their Master. This recalls ch. xliii, where the spirits of the righteous who have been created are said to 'return'. It implies that the spirits of the song-uttering angels like those of men are pre-existent before being manifested with bodies for the purpose of performing the *Qĕdushsha* or singing hymns and songs. But in contrast with the case of men the punishment of the failing angels is assigned not to their spirits but to their bodies alone. That the permanent abode of the spirits of the angels, not only after the severance from their bodies but even in their pre-existent state, is the place 'behind the *Shekina*' may be hinted at in vs. 3: R. Ishmael sees '*all* the souls of the angels and the spirits of the ministering servants' standing behind the *Shekina*. Such a view may have developed from a wish to harmonize the different traditions concerning the creation or origin of the angels, one maintaining their pre-existence or creation on the second or fifth day of Creation, the other their continual or successive creation daily. The first view would then be made to apply to the creation of the spirits and souls, the second to their bodily manifestation. In fact the wish to harmonization in this case is sometimes attested in cabbalistic commentaries, cf. the statement: 'the angels who are created daily, sing a song, and then perish, are those who were created on the fifth day; those who were created on the second day do not perish'. On the other hand the view that the angels continue to exist in spirit after their destruction in fire is explicitly refuted in *Hilkoth Mal'akim* (*Add.* 27199, fol. 123 a): "for the angels who have been burnt, there is no kind of continued life (or resurrection). It is not as with men, whose bodies die, their souls however are living on high and their spirits return to God—

(3) And I went [9]by his side[9] and he took me by his hand; and he showed me all the souls of the angels and the spirits of the ministering servants who were standing behind the *Shekina* [10]upon wings[11] of the whirlwind[10] and walls of fire surrounding them.

(4) At that moment Metatron opened to me the gates of the walls within which they were standing behind the *Shekina*. And I lifted up my eyes and saw them, and behold, the likeness of every one was as (that of) angels and their wings like birds' (wings), made out of flames, the work of burning fire. In that moment I opened my mouth in praise of *MAQOM* and said (Ps. xcii. 5): "How great are thy works, O Lord[12]".

9–9 ins. with *E*. 10–10 *E*: 'forthwith a whirlwind passed by' 11 emendated (cf. chs. xxxiv. 1, xxxvii. 2): כנפי instead of כדי. 12 Emend. *E* quotes Ps. cxi. 2: 'the works of the Lord (are great)' *A* confuses Ps. xcii. 5 with cxi. 2.

for them there is continued life. Not so with the angels: they return to the *Nehar di-Nur*".

(3) **who were standing behind the Shekina upon wings of the whirlwind and walls of fire surrounding them.** This is of course not indicative of any idea of punishment being assigned to the spirits of the song-uttering angels. Cf. how acc. to ch. xviii. 25 the two high angels SOPHERIEL H' MECHAYYE and SOPHERIEL H' MEMITH are said to be standing on the wheels of the stormwind. The *Kerubim* acc. to ch. xxii. 13 are surrounded by 'columns of fire on their four sides and columns of firebrands beside them'. Acc. to ch. xxxiii. 3 'clouds of fire and clouds of flame compass the angels to the right and to the left'. Cf. also the Enoch-Metatron piece, ch. xv. 2.

the likeness of every one was as angels and their wings like birds' (wings). Although separated from their bodies of manifested existence, the spirits and souls of the angels have bodily form; cf. chh. xliii. 2 and xliv. 5 and note on the latter.

NOTE. The juxtaposition רוחות ונשמות occurs in *TB. Chag.* 12 b, רוחות ונשמות שעתיד להבראות, but immediately preceding: נשמתן של צדיקים. Is this passage dependent upon our book, chh. xliii and xlvii? Also in *Mandaitic* the juxtaposition of 'spirit' and 'soul' in a similar vein is quite frequent. On the spirit (or perhaps better 'soul') as the non-physical body of the soul (spirit) in *Mandaitic vide* Reitzenstein, *Das iranische Erlösungsmysterium*, p. 35. *Cf.* Introd. section on 'the conception of spirit and soul'.

CHAPTER XLVIII (A)

Metatron shows R. Ishmael the Right Hand of the Most High, now inactive behind Him, but in the future destined to work the deliverance of Israel

R. Ishmael said: Metatron said to me:

(1) Come, and I will show thee the Right Hand of *MAQOM*, laid behind (Him) because of the destruction of the Holy Temple; from which all kinds of splendour and light [1]shine forth[1] and by which the 955 heavens were created; and whom not even the *Seraphim* and

---

1–1 ins. with *E*. *A* has a lacuna.

Ch. xlviii (A). Ch. xlviii (A) is an apocalyptic eschatological fragment, closely connected with that contained in ch. xliv. 7–10. Like the latter it uses the symbolical expression of the Right Hand of *MAQOM* as representing Israel and the Kingdom of Heaven on earth. The inactivity of God's Right Hand—its being laid behind him—is the symbol of Israel's oppression and sufferings among the nations of the world and the temporary suspension of the realization of the Kingdom of Heaven on earth. The deliverance of God's Right Hand is the deliverance of Israel and the establishment of the Heavenly Kingdom. Besides, God's Right Hand also represents God's activity for bringing about the deliverance, and is the instrument of the realization of the Kingdom.

Vss. 1–4 are in the frame of the present section: R. Ishmael is represented as shown the Right Hand of *Maqom* and sees the five streams of tears that go forth from its five fingers: it is bewailing the downfall of Israel. Vss. 5–10 on the contrary cannot in a strict sense be joined into that frame: without any transition we are there presented with a picture entirely eschatological and treating of the end of times that will see the final redemption: God himself will deliver His right Hand and by it work salvation for Israel and set up His Kingdom, the establishment of which will be marked by the appearance of Messiah and the banquet for the righteous in the restored earthly Jerusalem.

The fragment is distinguished by a more frequent use of scriptural quotations than the other chapters of the section and of the present book in general (with the exception of chh. xxiii and xxiv).

(1) **the Right Hand of MAQOM, laid behind (Him) because of the destruction of the Holy Temple.** The inactivity of God's Right Hand is here connected with the destruction of the Holy Temple. The cause of its continued inactivity is acc. to ch. xliv. 7–10 the sins of the wicked, here it is hinted that the dearth of saints and righteous in Israel accounts for its present downfall.

The destruction of the Holy Temple, the sign of the downfall of Israel, also implied the total suspension or cessation of the activity for the realization of the Kingdom on earth (the cessation of the activity of the Divine Right Hand), and this again was caused by the sins of Israel. The real catastrophe in the destruction of the Temple was the removal of the *Shekina* from earth, the presence of the *Shekina* in the Temple having made it the representative of God's Kingdom on earth. See *Lam. R. Proĕm.* 24 (God removes his *Shekina* from the Temple on account of Israel's sin, and this is the cause of the destruction of the Temple. 'I have no longer an abode on earth').

by which the 955 heavens were created. Cf. ch. xliv. 7: 'thy right hand that is behind thee, wherewith thou didst stretch out the heavens and the earth and the

the *'Ophannim* are permitted (to behold), until the day of salvation shall arrive.

(2) And I went by his side and he took me by his hand and showed me (the Right Hand of *MAQOM*), with[2] all manner of praise, rejoicing and song: and no mouth can tell its praise, and no eye can behold it, because of its greatness[3], dignity, majesty, glory and beauty.

(3) [4]And not only that[4], but all the souls of the righteous who are counted worthy to[4a] behold the joy of Jerusalem, they are standing by it, praising and praying before it three times every day, saying

---

2 *E*: 'and' 3 *A*: 'great greatness' 4–4 *E* om. 4a lit. 'and'

heavens of heavens'. The 955 heavens are, acc. to *Masseket Hek.* iii, above the seven heavens, constituting the Divine World from which the Holy One goes down when manifesting himself in the *'Araboth* on the Throne of Glory: "in the hour when the Holy One, blessed be He, descends from the 955 heavens and seats himself in the *'Araboth* upon the Throne of Glory...". *Y. Ch, s.v. Mal'aḵim*, no. 98, derives the number 955 by gematria from the letters of *haššāmaim* (='the heavens', the final *mēm* counted as 600). Metatron alone of all the heavenly household can ascend into 900 of these heavens, but the remaining 55 heavens are the exclusive abode of the Holy One. Cf. *Lam. R.* Proëm. 24. In *Seder Gan 'Eden, BH.* iii. 139, the many heavens above the seven heavens are also connected with the 18,000 worlds, and both are conceived of as the impenetrable 'Jenseits' into which no one from the manifested universe, whether from heavens or earth can enter. "A multitude of heavens above heavens did the Holy One, blessed be He, create—and the(se) highest heavens have no measure and no place (but they are the place of the worlds, cf. the similar saying about God)...and no eye has seen these higher heavens except ...God alone...and the 18,000 worlds (above the many thousands of worlds that are attached to and comprised in the seven heavens) have not been entered by any one save the Holy One, blessed be He, alone, as it is written (quoting Ps. lxviii. 18, cf. note ch. xxiv. 17)...for there is none who knows them save *H'*...alone".

whom not even the Seraphim and the 'Ophannim are permitted to behold. The *Seraphim* and the *'Ophannim* are apparently represented as the two highest classes of *Merkaba*-angels, in agreement with the angelological section (chh. xxv, xxvi).

(3) all the spirits of the righteous who are worthy and (i.e. to) behold the joy of Jerusalem, are standing by it. The spirits of the righteous have their abode in the Presence of the Holy One, as acc. to ch. xliii. The 'joy of Jerusalem' may refer either to the earthly or to the heavenly Jerusalem. The centre of the Messianic Kingdom in the end of times is acc. to vs. 10 the earthly Jerusalem. But the wording rather supports the interpretation of the expression 'the joy of Jerusalem' as referring to the heavenly Jerusalem: the spirits of the righteous are counted worthy and (are *now*) beholding the joy of Jerusalem. For the conception of the heavenly City, and its different shades (the pre-existent Jerusalem, preserved with God in heaven; the heavenly city which is to descend on earth in the future age; "the heavenly counterpart of the earthly city, the eternal reality of which the literal city is but a shadow") in Apocalyptic, cf. 2 *En.* lv. 2, 4 *Ez.* viii. 52 (x. 26 seq., 54, vii. 26, xiii. 36), 2 *Bar.* iv. 2–6, Rev. xxi. 2, 9–xxii. 8 (Hebr. xi. 10–16, xii. 22, xiii. 14, 1 *En.* xc. 28, 29) and for a full discussion see BOX, *Ezra-Apocalypse*, pp. 198 seq. (further references given there). CHARLES, Commentary on Rev., ch. xxi. 2, 10, BOUSSET, *Die Offenbarung Johannis*, 5 Aufl., 1906, pp. 453 seqq. The heavenly Jerusalem is, acc. to *TB. Chag.* 12 b, contained in *Zebul* (the fourth heaven), acc. to *Alph. R. 'Aqiba, BH.* iii. 21, in *Shechaqim* (the third heaven). Here it is perhaps

(Is. li. 9): "Awake, awake, put on strength, O arm of the Lord" according as it is written (Is. lxiii. 12): "He caused his glorious arm to go at the right hand of Moses".

(4) In that moment the Right Hand of *MAQOM* was weeping. And there went forth from its five fingers five rivers of tears and fell down into the great sea and shook the whole world, according as it is written (Is. xxiv. 19, 20): "The earth is utterly broken (1), the earth is clean dissolved (2), the earth is moved exceedingly (3), the earth shall stagger like a drunken man (4) and shall be moved to and fro like a hut (5)", [5] five times corresponding to the fingers of his Great Right Hand.

(5) But when the Holy One, blessed be He, sees, that there is no righteous man in the generation, and no pious man (*Chasid*) on earth, and no justice in the hands of men; and (that there is) no man like unto Moses, and no intercessor as Samuel who could pray before *MAQOM* for the salvation [6]and for the deliverance, and for His Kingdom, that it be revealed in the whole world; and for His great Right Hand[6] that He put it before Himself again to work great[7] salvation by it for Israel,

---

5 *E* ins.: 'behold' 6–6 *E* om. 7 *E* om.

regarded as having its place in the highest heaven by the Throne, since there is probably the permanent abode of the spirits of the righteous.

(4) **the Right Hand of MAQOM was weeping.** Cf. *Ber.* 3 a: the Voice goes forth three times every day (night) in the ruins of the Temple, bewailing its destruction and the dispersion of Israel among the idolatrous nations, and *Lam. R. Proëm.* 24: God weeping on account of the destruction of the Sanctuary.

five rivers of tears...shook the earth...five times. The number 'five' is deduced from the passage Isa. xxiv. 19 seq. from the five repetitions in that passage of expressions conveying the same thing: the earth being shaken.

(5) This and the following verses contain an eschatological piece treating of the final consummation by God himself in the end of times. No effort is made by the writer to reconcile it with the frame of the preceding acc. to which R. Ishmael is standing by Metatron's side beholding the Right Hand of God.

when the Holy One, blessed be He, sees, that there is no righteous man in the generation, etc. The deliverance of Israel and the establishment of the Kingdom on earth was to have been brought about as a consequence of the intercessions and prayers of the righteous and pious among the Israelites, see vs. 8. As the ideal examples of intercessors in the past the writer points to Moses and Samuel, cf. vs. 6. The identity as final goals of the deliverance of Israel, the revelation of the Heavenly Kingdom on earth and the reinstating of God's Right Hand in its right position and activity is here expressed: **who could pray...for the deliverance, for His Kingdom, that it be revealed in the whole world; and for His great Right Hand, that He put it before Himself again.** '*Again*', i.e. 'as in the ancient days, in the generations of old' (Is. li. 9) when it wrought salvation for Israel by the Red Sea (Is. li. 10) or when it stretched forth the heavens and laid the foundations of the earth (ch. xliv. 7 and Is. li. 13).

(6) then forthwith will the Holy One, blessed be He, remember His own justice, [8]favour, mercy[8] and grace: and He will deliver His great Arm by himself, and His righteousness will support Him. According as it is written (Is. lix. 16): "And he saw, that there was no man"—(that is:) like unto Moses who prayed countless times for Israel in the desert and averted the (Divine) decrees from them—"and he wondered, that there was no intercessor"—like unto Samuel who intreated the Holy One, blessed be He, and called [8a]unto Him[8a], and he answered him and fulfilled his desire, even if it was not fit (in accordance with the Divine plan), according as it is written (1 Sam. xii. 17): "Is it not wheat-harvest to-day? I will call unto the Lord".

(7) And not only that, but He joined fellowship with Moses [9]in every place[9], as it is written (Ps. xcix. 6): "Moses and Aaron among His priests."[10]. [11]And again it is written[11] (Jer. xv. 1): "Though

---

8–8 *E* om. 8a–8a *E* om. 9–9 *E* om. 10 *E* adds: 'and Samuel among them that call upon His name' 11–11 *E*: 'and He says'

(6) **then forthwith will the Holy One, blessed be He, remember His own justice, favour, mercy and grace: and He will deliver....** The final consummation brought about by God Himself is the burden of the whole fragment. The thought here is, that when the expectations for prayers and intercessions from the righteous in Israel are shown to be in vain, then God will support His work for the deliverance of Israel, i.e. the establishment of His Kingdom, by His own righteousness, merits and mercies: on their ground the establishment of the Kingdom by God Himself and alone will be justified—in spite of the lack of merits on the part of Israel.

Moses and Samuel. The interceding power of Moses with the Most High is a frequent theme in Rabbinic; it is especially attached to the narrative of the golden calf of Ex. xxxii (*TB. Ber.* 32 a, *Meg.* 24 a, *Ex. R.* xlvii. 14, *Num. R.* ii. 14, *Deut. R.* i. 2). Cf. also *Midrash Petirath Moshe, BH.* i. 121 (Moses says: Rather sooner let Moses and a thousand like him perish than that one of the people of Israel should perish!" *ib. BH.* i. 129: "Numerous times did Israel provoke me to anger, but he (Moses) prayed for them and placated me"). Cf. further *TB. Ber.* 7 a, *Yoma*, 36 b, *Baba Bathra*, 8 a.

The verse, Is. lix. 6, 'And he saw that there was no man' etc. is also in *'Othioth ha-mMashiach, BH.* ii. 60, used of the end of times, preceding the appearance of Messiah ben Joseph. **and His righteousness will support Him.** This re-echoes the latter part of the quoted passage (Is. lix. 6): 'his righteousness, it sustained him'.

Samuel...fulfilled his desire, even if it was not fit. The scriptural reference, 1 Sam. xii. 17, is to support the statement that God granted Samuel his requests, even when their fulfilment might not be in accordance with His own plan. To understand this the following part of the passage must be supplemented: "...I will call unto the Lord and he shall send thunder and rain, that ye may perceive and see that your wickedness is great...so Samuel called unto the Lord, and the Lord sent thunder and rain". The underlying idea is that God on this occasion interrupted the pre-determined course of events (implying a weather not destructive for the wheat-harvest) in favour of Samuel (sending thunder and rain).

(7) **He joined fellowship with Moses,** '*nizdawweg*': associated Himself with, revealed Himself face to face to.

Moses and Samuel stood before me" (Is. lxiii. 5): "Mine own arm brought salvation unto me".

(8) [12]Said the Holy One, blessed be He[12] in that hour: "How long shall I wait for [13]the children of men[13] to work salvation according to their righteousness [14]for my arm[14]? For my own sake and for the sake of my merit and righteousness will I deliver my arm and [15]by it[15] redeem my children from among the nations of the world. As it is written (Is. xlviii. 11): "For my own sake will I do it. For how should my name be profaned".

(9) In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world: for its length is as the length of the world [16] and its breadth is as the width of the world. And the appearance of its splendour is like unto the splendour of the sunshine in its might, in the summer solstice.

(10) Forthwith Israel will be saved from among [17]the nations of the world[17]. And Messiah will appear unto them and He

---

12–12 *E*: 'The Holy One, blessed be He, will say (in that hour)' 13–13 *E*: 'my children' 14–14 so *E*. *A*: 'as my arm' 15–15 *E* om. 16 *E* adds: 'from one end of the world to the other' 17–17 *E*: 'them'

(8) **How long shall I wait for the children of men (*E*: my children) to work salvation according to their righteousness.** The salvation was ideally to be brought about by the righteousness and merits of Israel (in particular by their proclaiming His sovereignty every day in their prayers), but in the present lack of righteousness in Israel God will depend only on His own merit and righteousness.

The expression, **'how long shall I wait for my children to work salvation'**, shows that 'the righteous and pious man' (vs. 5) of whose total absence from within Israel the writer is conscious does not refer to a desired leader—in spite of the fact that Moses and Samuel are chosen as examples of righteous intercessors—but to a whole class of saintly men whose prayers and intercessions would have had the effect of drawing the *Shekina* and with it the Kingdom of Heaven down to earth again.

The symbolical expression, 'the Right Hand' of the Holy One, is in vss. 6–10 changed into that of 'God's Arm'. To the writer these two terms are apparently synonymous, since already, vs. 3, the 'arm of the Lord' in Is. li. 9 and 'His glorious arm' in Is. lxiii. 12, are made to refer to 'the Great Right Hand' of God. The variance of expressions is merely a reflection of the phraseology of the scriptural passages referred to in the fragment.

(9) **In that moment will the Holy One, blessed be He, reveal His Great Arm and show it to the nations of the world.** The scriptural basis for this statement is given at the end of the following verse (Is. lii. 10): "The Lord hath made bare his holy arm in the eyes of all the nations". The revelation of the Arm is the revelation of the Kingdom but at the same time the Arm is the instrument for the realization of the Kingdom on earth.

its length is as the length of the world etc. Cf. ch. xxxii: God's sword 'like a lightning from one end of the world to the other'.

(10) **Forthwith Israel will be saved from among the nations of the world**—i.e. Israel's dominion will be established.

And Messiah will appear unto them and He will bring them up to Jerusalem. In contrast with ch. xlv. 5 this fragment apparently knows only one Messiah, the

will bring them up to Jerusalem with great joy. And not only that but

A:	*E*:
they will eat and drink for they will glorify the Kingdom of Messiah, of the house of David, in the four quarters of the world. And the nations of the world will not prevail against them,	Israel will come from the four quarters of the world and eat with Messiah. But the nations of the world shall not eat with them,

---

Messiah of the house of David; his role is to lead the dispersed Israelites up to Jerusalem. No Messianic wars bringing about the victory of Israel and the Kingdom are mentioned (contrast ch. xlv *ib.*)—on the contrary the actual consummation is to be effected by God Himself, through the aid of His Arm. Hence Messiah's role here is essentially passive: 'he will appear, be revealed to them'. Cf. 1 *En.* xx. 37, 38, lxii. 6, 7, 4 *Ez.* vii. 28 ("my Son, the Messiah shall be revealed, together with those who are with him"), *ib.* xiii. 32 ("then shall my Son be revealed"), 2 *Bar.* xxix. 3 ("it shall come to pass... that the Messiah shall begin to be revealed"), *Mysteries R. Shimeon B. Yochai, BH.* iii. 80 ("after that the Holy One, Blessed be He, will reveal to them Messiah, the son of David... Messiah will spring forth"), *TB. Sukka*, 52 b. In ch. xlv. 5 and 2 *Bar.* xl, on the other hand, the role of Messiah is decidedly active.

they will eat and drink (*A*)—Israel will come... and eat with Messiah (*E*). The Kingdom of Heaven as a feast is a well-known picture in the Gospels and Rev.: Matt. viii. 11, xxvi. 29, Luke xiv. 15–24, xxii. 16, 18, 30, Rev. ii. 7, iii. 20, xix. 9. For the banquet prepared for the righteous (with Messiah in the time to come) cf. 1 *En.* lxii. 14 ("And with that Son of man shall they [the elect] eat and lie down and rise up for ever and ever"), 2 *En.* xlii. 5 ("At the last coming they will lead forth Adam with our forefathers, and conduct them there that they may rejoice as a man calls those whom he loves to feast with him"), 2 *Bar.* xxix. 3, 4 ("Messiah shall then begin to be revealed.... And *Behemoth* and *Leviathan* shall be for food for all that are left"), *Pirqe Aboth*, iii. 20 ("Everything is prepared for the banquet"), *Pesikta*, 118 b ("*Behemoth* and *Leviathan* are reserved for the feast of the righteous in the time to come"), *Pirqe Mashiach, BH.* iii. 76 ("Then [in the Messianic time] will the Holy One, blessed be He, make a feast for the righteous on Behemoth, Leviathan and the wild beasts of the field [Ps. i. 11, lxxx. 13]"), *Mysteries R. Shimeon ben Yochai, BH.* iii. 80 ("And Jerusalem will come down built and completed from heaven and Israel will dwell therein in safety for thousand years and will [sit and] eat Behemoth and Leviathan and... the wild beasts of the field [*ziz-ha-sSade*, cf. above, perhaps treated as a technical term]"). Cf. Bousset, *Rel. des Judentums*, 2nd ed., p. 327, BOX, *Ezra-Apocalypse*, p. 208.

To this conception is correlated that of the righteous in the future enjoying the (fruits of) the Tree of Life and spices of the Garden of Eden. Cf. ch. xxiii. 18, 1 *En.* xxv. 5, 2 *En.* ix, *Test. Levi*, 18, *Sibyll.* ii. 318, iii. 46, *Num. R.* xiii. 3.

(*E*) But the nations of the world shall not eat with them. Cf. and contrast St Matthew viii. 11, 12: "many shall come from the east and the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness". Cf. and contrast also Rev. xxi. 8 and especially xxi. 24, 27: "and the nations of the world shall walk in the light of it (the glory of God in Jerusalem) and the kings of the earth do bring their glory and honour into it... and there shall in no wise enter into it any thing that defileth...".

Jerusalem is here obviously the earthly City: the nations of the world are outside its precincts, even desiring to conquer it: (*A*) 'the nations of the world will not

as it is written (Is. lii. 10): "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God". And again (Deut. xxxii. 12): "The Lord alone did lead him, and there was no strange god with him". (Zech. xiv. 9): "And the Lord shall be king over all the earth".

CHAPTER XLVIII (*cont.*) (B)

The Divine Names that go forth from the Throne of Glory, crowned and escorted by numerous angelic hosts through the heavens and back again to the Throne—the angels sing the 'Holy' and the 'Blessed'

AEFGH:	*K*:
(1) [1] *These*	*These are the seventy-two names written on the heart*

1 *FGH* begin: 'The Holy One, blessed be He, has seventy names that are explicit, and the rest that are not explicit are innumerable and unsearchable. And these they are. (*The names are missing*.) These are the names etc.

prevail against them. There is no idea of a new earth nor even of the heavenly Jerusalem coming down (although this is not actually refuted). Contrast the passage in *Mysteries R. Shimeon ben Yochai, BH.* iii. 80, cited above, and Rev. xxi. The tradition embodied in the present fragment thus bears marks of being rather old (or at least archaistic).

(*A*) the Kingdom of Messiah, of the house of David. There is no hint that the kingdom of Messiah here is conceived of as temporary. On the contrary it is from the context to be identified with the Kingdom of Heaven, the Kingdom of God, see the reference to Zech. xiv. 9: "And *H'* shall be king over all the earth". The Kingdom of Messiah as identical with the Kingdom of Heaven represents the final consummation, in approximately the same sense as that of the prophetic eschatologies from which passages are drawn as scriptural support.

Ch. xlviii cont. (B, C and D). The additional fragments now following, in the translation marked 'ch. *xlviii B, C and D*' resp. entirely break off the continuity with the preceding. Not only is the frame of the present section and of all the rest of the book altogether abandoned, but there is also no connection whatsoever with the immediately preceding part of the chapter. *B*, treating of the Divine Names, is introduced without reference to any spokesman (in the preceding parts: R. Ishmael-Metatron). *C*, a short Enoch-Metatron piece is laid in the mouth of 'the Holy One, blessed be He'. *D*, dealing with the 70 names of Metatron and the revelation of the treasuries of wisdom to Moses, is partly attributed to Metatron (vss. 6, 7), partly in general narrative form.

Neither *E* nor *A* can be made responsible for putting these additional fragments in their present place. In *A* they follow immediately on the preceding without the slightest break in the text; hence it is safe to conclude that they were already extant as concluding parts of the book in the MS. that *A* copied. Since *A* is in no way directly dependent on *E*, nor *vice versa*, both must be traced back to a common source in which the said fragments had been embodied.

The same fragments, however, recur in printed editions of the well-known *Alph. R. 'Aqiba* (rec. *A*), letter *'Aleph* (although missing in some editions). And the MS.

AEFGH: *are the names of the Holy*

K: *of the Holy One, blessed be He: ṢṢ, ṢeDeQ {righteousness}, ṢaḤI'eL ṢUR {Is. xxvi. 4}, ṢBI, ṢaDdIQ*

---

in the text-critical notes referred to as *m-ל* (*Lm*), explicitly states its indebtedness for its recension of *C* 3–10, 12 and *D* (abridged) to *Alph. R. 'Aqiba*.

A common feature of *A* and *E* on one hand and the editions of *Alph. R. 'Aqiba* on the other is, that in the fragment *B* the actual Divine Names, there referred to, are missing—and were apparently missing already in the MSS. on which the said printed editions of *'Othiyyot R. 'Aqiba* were based (since they contain no express statement as to their being omitted in print, as in the case of the names of Metatron, fragment D, see text-notes, *ib.*).

In *Bodl.* MICH. *Add.* 61, fol. 13 a, however, following on a recension of the so-called *Sepher ha-qQoma* and *Seder Ma'ase Bereshith* (fol. 12 b) there occurs a fragment which no doubt is closely related to the present fragments—ch. xlviii B, C—although it represents only an abridged version. This fragment is embodied in text and translation in a separate column and is marked '*K*' and ב resp. The distinguishing feature of *K* is that it gives the Divine Names and thus supplements the other sources.

Cf. further note on ch. xlviii C beginning and introduction.

(1) (*K*): **These are the 72 names....** *FGH* count 70 'names that are explicit', and besides them innumerable names 'that are not explicit'. Ch. xlviii C 9, D 5, also refer to the '70 names of the Holy One'. The tension between the two tendencies of giving the precedence as holy or mystical number to 70 or 72 resp. is noticeable in the case of the Divine Names as well as of the Princes of Kingdoms (cf. note on ch. xvii. 3). In *Add.* 27180, foll. 39 b–61 a the Divine Names are given as 72, likewise in *S. ha-Chesheq*, where the (72) names are enumerated (*Add.* 27120, fol. 17 b). Cf. also the conception of the 72-lettered name.

that are written on the heart of the Holy One.... The specific place of the Divine Names is in different sources differently designed. The names are sometimes represented as written on the Fearful Crown, sometimes on the Throne, sometimes on the forehead of the Most High. Cf. the quotation from *Alph. R. 'Aqiba* in note on ch. xxxix. 1. Here the Names are represented as written on the heart of the Most High. In the *Shi'ur Qoma* or *Sepher ha-qQoma*, treating of the various members of the Godhead, it is said: "on the heart of the King of Kings there are written 70 names" (*Bodl.* MICH. 175, fol. 18 b; *Bodl.* OPP. 467, fol. 59 a b, in the second recension, the *R. Ishmael version*; *Bodl.* OPP. 563, fol. 92 b, also in the *R. Ishmael-recension*).

The names enumerated here are on the whole identical with those of the *Shi'ur Qoma* passage just referred to. The resemblance between *K* (ch. xlviii B) and that passage is as striking as to prompt the conclusion that one is dependent on the other. Hence the *Shi'ur-Qoma* passage in its different readings may be used as a text-critical aid to the present fragment.

The enumeration of Divine Names given here presents the following different categories: (1) firstly, the various synonyms of the Divine Name, originally drawn from the O.T., may be singled out from the rest. They comprise the category of Divine Names known as '*the Ten Names*'. They are here ṢUR, ṢADDIQ, ṢeBAOTH, SHADDAY, 'ELOHIM, YHWH, YAH, CHAY, ROKEB 'ARABOTH.... The omission of the important name 'EHYE 'asher 'EHYE is, however, remarkable. In the *Shi'ur-Qoma* passage this name occurs after ṢEBAOTH in all the readings. It is probable that it was originally included also in the present fragment. The addition of this name, moreover, gives the number 72 as the number of names, agreeing with the specification in the opening of the fragment. For the name 'EHYE 'asher 'EHYE cf. ch. xlii. 2. (2) Another category is that of various permutations of the four letters constituting the *Tetragrammaton* and the 'EHYE', i.e. *'Aleph, Yod, He, Waw.* (3) A third category comprises the permutations of other letters, derived from O.T. names or passages

AEFGH:	*K:*
One, blessed be He,	*{righteous}, S'Ph, SḤN, ṢeBa'oTh {Lord of Hosts}, ShaDdaY {God Almighty}, 'eLoHIM {God}, YHWH, ṢḤ, DGUL, W'DOM, SSS", 'YW', 'Y', 'HW, HB, YaH, HW, WWW, ṢṢṢ, PPP, NN, HH, ḤaY {living}, ḤaY, ROKeB 'aRaBOTh {riding upon the 'Araboth, Ps. lxviii. 5}, YH, HH, WH, MMM, NNN, HWW, YH, YHH, ḤPhṢ, H'Ṣ, 'I, W', Ṣ'', Z', "', ȮȮȮ {Holy, Holy, Holy}, QShR, BW, ZK, GINUR, GINURYa', Y', YOD, 'aLePh, H'N, P'P, R'W, YYW, YYW, BBB, DDD, ṬṬṬ, KKK, KLL, SYS, 'TT', ḂṠḥḲṀLW {= blessed be the Name of His glorious kingdom for ever and ever}, completed for MeLeK Ha'OLaM {the King of the Universe},*

---

or from the different systems of substitutions of letters. Lastly a couple of names consist simply of a name of a letter of the alphabet: *Yod*, *'Aleph* and *He*.

completed for Mélek ha-'Olam. The right interpretation of this is doubtful to decide. It seems that there was a tradition, according to which the explanation of the Divine Names or the series of the Divine Names was permissible as far as to the name MELEK ha 'OLAM (the King of the Universe). After that name it was not permissible to give explanations or discourses on the basis of the Names. Hence there arose the technical expression *''ad Melek ha-'Olam'*. Cf. e.g. *Bodl.* OPP. 658, fol. 101 b. The real meaning of the expression in question here is thus probably (instead of 'completed for etc.'): here the series is completed with regard to the rule 'up to the name MELEK ha-'OLAM but not further'.

Holy, Holy, Holy....Blessed be the Name etc....**Blessed be He who gives power to the faint** etc. The names are inclosed in the responses of the *Qĕdushsha* and in other glorifications. This is also the case with the names in the *Shi'ur-Qoma* fragment which in all readings ends with the response 'Blessed'. The letters representing the responses 'Holy' (QQQ) and 'Blessed' (BShKMLW) are to be regarded as together forming actual Divine Names, acc. to the *Notariqon*-system. Some of the other names are perhaps also derived from the responses, e.g. BBB, KKK, KKL. As Divine Names—and not as private additions of praise by the writer—are also to be considered the *Notariqon*-complexes at the end of the enumeration. As a support for these statements may be adduced the following commenting remark on *Sépher ha-Qoma* in *Bodl.* OPP. 658, fol. 102 b: "the Names written in this book (*Sépher ha-qQoma*, thus including the parallel to our passage) are derived from scriptural verses and some of them are deduced from the '*Blessed be the name of His glorious kingdom for ever and ever*'". For the early connection of the Divine Names with the *Notariqon*-system cf. the so-called *Prayer of R. Neḥunya ben ha-qQana* embodied in the liturgy, the *Notariqon* of which forms the 42-lettered Name (known as אנא בכח גדלת ימינך תתיר צרורה: וגו': (אבג יתץ קרע שטן

(*A*) **the names of the Holy One...that go forth...from the Throne of Glory.** This echoes the idea represented in ch. xxxix. 1: 'the explicit names that are written with a flaming style on the Throne of Glory...fly off like eagles on sixteen wings'. See note *ad loc.* and cf. vs. 2 here: 'when they bring them back to their place, the Throne'. It is not actually stated here (as in ch. xxxix. 1) that the Names are written on the Throne, only that their place is before or by the Throne, and this in reality accords with the expression of *K* (and *Shi'ur Qoma*): 'written on the heart of the King of Kings, the Holy One', the 'heart' being in

AEFGH: *K*:

ḂṚḢ ḶḂ' {*the beginning of Wisdom for the children of men*}, *ḂṄḶḴ Ẇ''Ẏ* {*blessed be He who gives strength to the weary and increaseth strength to them that have no might, Is. xl.* 29}[1]

that go forth (*adorned*) *with numerous crowns of fire* [2] *with numerous crowns of flame,* [3] *with numerous crowns of chashmal, with numerous crowns of lightning* [4]*from before the Throne of Glory*[4]. *And with them* (*there are*) *thousand* [5] *hundreds*[6] *of power* (i.e. *powerful angels*) *who escort them like a king*

AE:

with honour [7] *and pillars*[8] *of fire* [9]*and cloud*(*s*)[9], *and pillars of flame,* [10]*and with lightnings*[10] *of radiance and with the likeness of* (*the*) chashmal.

FG:

with trembling and dread, with awe and shivering, with honour and majesty and fear, with terror, with greatness and dignity, with glory and strength, with understanding and knowledge and with a pillar of fire and a pillar of flame and lightning—and their light is as lightnings of light—and with the likeness of the chashmal.

---

1 here follows a short fragment of *C*, see *ib.* 2 *E* ins.: 'with numerous crowns of righteousness' 3 *FG* ins.: 'with numerous crowns of flashes' 4–4 *E* om. 5 *EFG* ins.: 'myriads of camps of *Shekina* and thousand myriads of' 6 *EFG*: 'hosts' 7 *E* adds: 'with glory and strength and with great joy and rejoicing' 8 so *E*. *A*: 'pillar' 9–9 *E* om. 10–10 *E*: 'and they send forth as it were lightnings'

Shi'ur Qoma, the symbolical expression for the centre of the Throne. The Names are probably here as in ch. xxxix. 1 conceived of as self-existent beings. This is confirmed by the fact that they are depicted as crowned 'with flaming crowns, crowns of chashmal, crowns of lightnings etc.' and as escorted like 'kings' or 'mighty and honoured princes' (vs. 2) by hosts of angels. As self-existent heavenly beings the Names are naturally pictured in the form of angels: crowned (cf. note on ch. xviii. 1, xvi. 2, xl) and winged (acc. to ch. xxxix. 1). Cf. vs. 2. For the conception of the Names as crowned cf. *Alph. R. 'Aqiba, BH.* iii. 24, where the *letters* of the Divine Name (*'EHYE YHWH*) are depicted as crowned: "and all of them (the letters) are crowned with crowns of brilliant flashes"; *ib. BH.* iii. 36: "At the hour when the Holy One, blessed be He, enters the *Merkaba*...then the letters on the *Merkaba* come to meet him with songs...and the Holy One, blessed be He, embraces them, kisses them and wreathes two crowns on each one of them: a crown of kingship and a crown of glory". Notice the hypostasized character of the letters (of the Divine Names) in the last quotation.

crowns of chashmal...with the likeness of chashmal. The *chashmal*, derived from Ezek. i. 4, is regarded as a celestial matter or substance. Cf. ch. xxxvi. 2 and note on ch. xxxiv. 1 (esp. the quotation from *Midrash Kōnēn, ib.*). From the same word is also derived the angelic class *Chashmallim* (cf. chh. vii and xlviii c 4).

thousand hundreds of power, i.e. angels. For this expression denoting angels cf. ch. xxxvi. 1 ('the *Nehar di-Nur* rises with many thousand thousands and myriads of myriads of power'). *EFG* in fact read 'hosts' instead of 'hundreds'.

(2) *And they give* [11]*glory unto them and they answer*[11] *and cry before them: Holy, Holy, Holy.* [12] *And they roll (convoy)*[13] *them through every heaven as mighty and honoured princes. And when they bring them all back to* [14]*the place of*[14] *the Throne of Glory, then all the* Chayyoth *by the Merkaba open their mouth in praise of His glorious name, saying: "Blessed be the name of His glorious kingdom for ever and ever".* [15]

CHAPTER XLVIII (*cont.*) (C)

An Enoch-Metatron piece

AEFGH:

(1) **Aleph**[1] **I made him**

K:

(1) **"I seized him, and I**

11–11 *EG*: 'unto them glory and praise of strength' 12 *GF* add: 'As it is written (Is. vi. 3): and one cried unto another and said: Holy, Holy, Holy' 13 *E* corr.: 'fill' 14–14 so *EFG* and *H*. *A*: 'their place' 15 *E* adds: 'And those names of the Holy One, blessed be He, that are not explicit, are innumerable and unsearchable. And these they are (!): *ADIRIRON*, Holy, Holy, Holy—I have written it in another place—*KPhTBIB*, that is *YaH*, the great name. They are written in another place'

Ch. xlviii (C). 1 *E*: 'thousand thousands'

(2) **And they give glory unto them and they answer and cry before them: Holy, Holy, Holy...** (and the Chayyoth say:) **Blessed** etc. The 'going forth' of the Names from the Throne of Glory is thus here, as in ch. xxxix. 1, connected with the heavenly performance of the responses of the *Qědushsha*. Cf. vs. 1 (*K*). In ch. xxxix the performance of the *Qědushsha* is treated as the central event to which the 'flying off' of the Divine Names was an accessory, here the representation is rather the reverse: the central interest is attached to the Names, the *Qědushsha*-responses are even represented as addressed to the Names (just as the Divine Names are the objects of prayers and glorifications from the side of man).

they roll them. The 'rolling' is perhaps to be understood as referring to the names as angels mounted on wheels, cf. chh. xviii. 25, xxii. 7.

Ch. xlviii (C). This fragment is a version of the Enoch-Metatron tradition and exhibits traits very much resembling those of the Enoch-Metatron piece contained in chh. iii–xv of the present book. In fact, vss. 1–9 present the same details as those of chh. iii–xv, although in an epitomized form, vss. 10–12 add statements about Metatron's functions as establisher of the Divine decrees and as teacher of the prematurely dead children.

Both in *A*, *E* and the editions of *Alph. R. 'Aqiba* the present fragment appears as a sequel to the fragment treating of the Divine Names (ch. xlviii B), and likewise in *K*. In the present context of *AE* as well as of edd. *Alph. R. 'Aqiba* there seems to be no internal connection between the two. In *AE* the fragment, ch. xlviii B, in its present form gives the impression of being quite out of place. Its only appropriate place would have been by ch. xxxix (also treating of the Divine Names). And also in *Alph. R. 'Aqiba*—although of a much looser structure than the present book—the reason for placing the fragment B in the context in which it is now introduced is not very apparent. The insertion of the fragment C, on the other hand,

AEFGH: strong, I took him, I appointed him: (namely) Me- | *K*: took him and I appointed him"—that is Enoch, the

is justifiable both as regards the present book and as regards the *Alph. R.* *'Aqiba*: in the present book in view of its dealing with Enoch-Metatron, in *Alph. R.* *'Aqiba*, letter *'Aleph*, on account of its beginning with *'Aleph*, representing the *Notariqon* (or mnemotechnical formula) for the three opening words אברתיו ('I made him strong'), לקחתיו ('I took him'), פקדתיו ('I appointed him'), אלף = א׳ל׳פ. The close connection that seems to prevail between the two fragments is hence neither to be explained by the assumption that they originally belong to *Alph. R.* *'Aqiba* (and when borrowed by other writings having been regarded as a unit) nor by the same assumption applied to the present book.

The explanation is presumably to be found in *K*, the only version that preserves the enumeration of the Divine Names in fragment B, an enumeration which must be presupposed as the original part of the fragment. In this enumeration of the Divine Names we find the word *''Aleph'* as one of the Names (the 55th from the beginning). The *''Aleph'* as representing the sentence 'I seized him, I took him, I appointed him (*K*)' is now the starting-point and basis of the exposition of the fragment, ch. xlviii C. Hence it is possible to conjecture that *the present fragment in reality is framed as a 'midrash' (in the proper sense) on the Divine Name 'Aleph.* On such a hypothesis the close connection between B and C would be easier to understand. Both B and C may have originated in the circles attaching great importance to the conception of Metatron, God's representative—whose names are based upon the names of his Creator (cf. vs. 9, chh. iii. 2, iv. 1, x. 3 seq., xii. 5). Among the Divine Names the *'Aleph* was chosen here as symbolizing the relation between the Holy One and His vice-regent, Metatron. *'Aleph* is represented as the symbol of God's sovereignty in *Alph. R.* *'Aqiba*, in passages preceding the version of B and C. *'Aleph* as the name or one of the names of the Godhead is also vindicated by the *Shi'ur Qoma* passage (cf. above on ch. xlviii B). *'Aleph, Beth*, etc., as symbolical for the Godhead, expressing different aspects of the Divinity, are dwelt upon in *TB. Shabbat*, 104 a. (*'Aleph-Beth* is explained as referring to the instruction in 'Intelligence', or the Tora.) As symbolical of Metatron the *'Aleph* (and *Beth*) is expressly designed in *Hek. R., BH.* iii. 104; Metatron's name is there *''Aleph, Beth'', BB, GG, DD, HH, WW, ZZ, ḤḤ, Metatron* etc. (cf. ch. xlviii D)". The name *'Alpha'* seems also to have been ascribed to *Sandalphon* acc. to *Hek. Zoṭ.* (*Bodl.* MICH. 9, fol. 67 a)—that angel occupying a position similar to or identical with Metatron's position (*scil.* in *Hek. Zoṭ.*).

(1) **I made him strong...in the generation of the first Adam.** The word *''ibbartiw'*, here translated 'I made him strong', is of a doubtful interpretation. With reference to the expression 'in the generation of the first Adam' it is probable that the word was to express some activity from God's part in regard to Metatron. But Metatron is evidently from the beginning of the fragment identified with Enoch. Hence the meaning seems to be to allude to God's special care for Enoch during his life on earth, among the men of the generation of Adam. *K* has the easier reading 'I seized him', which of course is a mere synonym for 'I took him', and like the latter expression is made to refer to Enoch's removal to heaven.

For the details of the present exposition cf. on the parallel passages of the Enoch-Metatron section, chh. iii–xv. **when I beheld the generation of the flood:** ch. iv. 3. **I removed my Shekina** etc.: ch. v. 13, 14.

For vs. 2 cf. chh. vi. 1, 3, iv. 3.

For vs. 3 cf. chh. x. 6, viii. 1.

For vs. 4 cf. ch. x. 3 seq. **I appointed him over the Chayyoth, the 'Ophannim** etc. Cf. the angelic classes enumerated, ch. vii. Metatron is here represented distinctly as the Prince of the *Merkaba*-angels. (Contrast the angelological section, chh. xix seqq.)

AEFGH:

ṭaṭron, [2]my servant[2] who is one (unique) among all the children of heaven. I made him strong in the generation of the first Adam. But when I beheld the men of the generation of the flood, that they were corrupt, then I went and removed my *Shekina* from among them. And I [3]lifted it up[3] on high with the sound of a trumpet and with a shout, as it is written (Ps. xlvii. 6): "God is gone up with a shout, the Lord with the sound of a trumpet".

(2) "And I took him": (that is) Enoch, the son of Jared, from among them. And I lifted him up with the sound of a trumpet and with a *teru'a* (shout) to the high heavens, to be my witness together with the *Chayyoth* by the *Merkaba* in the world to come.

K:

son of Jared, whose name is Meṭaṭron (2) and I took him from among the children of men (5) and made him a Throne over against my Throne. Which is the size of that Throne? Seventy thousand parasangs (all) of fire. (9) I committed unto him 70 angels corresponding to the nations (of the world) and I gave into his charge all the household above and below. (7) And I committed to him Wisdom and Intelligence more than (to) all the angels. And I called his name "the LESSER YAH", whose name is by Gematria 71. And I arranged for him all the works of Creation. And I made his power to transcend (*lit.* I made for him power more than) all the ministering angels. (*Ends K.*)

AEFGH:

(3) I appointed him over all the treasuries and stores that I have in every heaven. And I committed into his hand the keys of every several one.

Lm (begins here):

(3) He committed unto Metatron—that is Enoch, the son of Jared—all treasuries. And I appointed him over all the stores that I have in every heaven. And I committed into his hands the keys of each heavenly store.

2–2 so *FG*. *A*: 'the Servant' 3–3 *FG*: 'ascended'

AEFGH:

(4) I made (of) him the prince over all the princes and a minister of the Throne of Glory (and) the Halls[4] of '*Araboth*: to open their doors to me[5], and (of) the Throne of Glory, to exalt and arrange it; (and I appointed him over) the Holy *Chayyoth* [6]to wreathe crowns upon their heads[6]; the majestic *'Ophannim*, to crown them with strength and glory; the honoured *Kerubim*, to clothe them in majesty[7]; over the radiant sparks, [8]to make them to shine[8] with splendour and brilliance; over the flaming *Seraphim*, to cover them with highness; the *Chashmallim* of light, [9]to make them radiant with light[9] and to prepare the seat for me every morning

Lm:

(4) I made (of) him the prince over all the princes, and I made (of) him a minister of my Throne of Glory, to provide for and arrange the Holy *Chayyoth*, to wreathe crowns for them (to crown them with crowns), to clothe them with honour and majesty to prepare for them a seat

A:	*FGH*:	*Lm*:
as I sit upon the Throne of Glory. And to extol and magnify my glory in	when I am seated upon my Throne in glory and dignity that he may see my	when he is sitting on his throne to magnify his

4 so *FG*. *A*: 'Hall' 5 *FG*: 'him' 6 so *FG*. *A* corr. 7 so ins. with *FG* 8–8 *FGH*: 'to bring them to remembrance' 9–9 *FGH*: 'to be girt with light'

a minister of the Throne of Glory...to exalt and arrange it. Cf. chh. vii and viii. 1.

to wreathe crowns upon their heads etc. Cf. in the angelological section, chh. xxii. 12, xxv. 5 *et al.*

as I sit upon the Throne of Glory etc. The reading of *A* seems to be the best one. In *Lm* 'he' and 'his' should be emendated into 'I' and 'my' resp. For the present representation cf. *Hek. R.* xi, *BH.* iii. 91: "When the angel of the Presence enters to exalt and glorify the Throne of His (God's) glory, and to prepare the seat for the mighty God of Jacob, then he puts thousand thousand crowns on

A:

the height of my power; (and I have committed unto him) the secrets of above and the secrets of below (heavenly secrets and earthly secrets).

FGH:

glory in the height of my power, in the secrets of above and in the secrets of below.

Lm:

glory in the height.

AFGH:

(5) I made him higher than all. The height of his stature, in the midst of all (who are) high [10]of stature[10] (I made) seventy thousand parasangs. I made his Throne great by the majesty of my Throne. And I increased[11] its glory by the honour of my glory.

(6) I transformed his flesh into [11a]torches of fire[11a], and all the bones of his body into fiery coals; and I made the appearance of his eyes[12] as the lightning, and the light of his eyebrows as the imperishable light. I made his

Lm:

(5) The height of his stature among all those (that are) of high stature (is) seventy thousand parasangs. And I made his glory great as the majesty of my glory

(6) and the brilliance of his eyes as the splendour of the Throne of Glory

10–10 so ins. with *FGH*. *A* here a lacuna 11 so *FG*. *A* corr. 11*a*–11a so *FG*. *A*: 'fire and thousands of fire' 12 *FG*: 'his appearance'

the honoured '*Ophannim*...on the glorious *Kerubim*...the holy *Chayyoth*...the spark(s)".

(I committed unto him) the secrets celestial and the secrets terrestrial (*K*:) I committed to him Wisdom and Intelligence. Cf. chh. x. 5, xi. 1, 2.

(5) I made him higher than all. Cf. ch. ix. 1. The measure here ascribed to Metatron, 70,000 parasangs, is unique to this fragment. As compared with the statement of ch. ix. 1 and the measures of the Throne of Glory acc. to ch. xxiii c the size here assigned to Metatron is remarkably small. Was the original reading perhaps 'surpasses all the others that are high of stature, with 70,000 parasangs'? The *Shi'ur Qoma* counts in thousands of myriads of parasangs in its description of the measures of the Throne (with the special units of measure prevailing in heaven) and *TB. Chag.* 13 a, in journeying distances of 500 years (the size of the world), cf. with that ch. ix. 1.

I made his Throne great by...my Throne of Glory. Cf. ch. x. 1.

(6) I transformed his flesh into fire etc. Cf. ch. xv.

AFGH:

face bright as the splendour of the sun, and his eyes as the splendour of the Throne of Glory.

(7) I made [13] honour and majesty his clothing, beauty and highness [14] his covering cloak and a royal crown of 500 by (times) 500 parasangs (his) diadem.

Lm:

(7) his garment honour and majesty, his royal crown 500 by 500 parasangs.

AFGHLm:

And I put upon him of my honour, my majesty and the splendour of my glory that is upon my Throne of Glory. I called him [15] the LESSER YHWH, the Prince of the Presence, the Knower of Secrets: for [15a]every secret[15a] did I reveal to him [16]as a father[16] and all mysteries declared I unto him [17]in uprightness[17].

(8) I set up his throne at the door of my[17a] Hall [18] that he may sit and judge the heavenly household on high. And I placed every prince before him, to receive authority from him, to perform[18a] his will.

(9) Seventy names did I take from (my) names and called him by them to enhance his glory.

Seventy princes gave I [18a]into his hand[18a], to command

---

13 *FG* ins.: 'glory' 14 *FG* ins.: 'and strength' 15 *FG* ins.: 'by my name' 15a–15a: so *FGLm*. *A*: 'all' 16–16 *FG*: 'in love' *Lm*: 'as a friend' 17–17 *FGLm*: 'as (I set up his Throne)' 17a *Lm*: 'his' 18 *FGLm* ins.: 'on the outside' 18a, 18a–18a so with *FGLm*. *A* lacuna

(7) I made honour and majesty his clothing. Cf. ch. xii. 1, 2.

a royal crown...his diadem. Cf. ch. xii. 3. The measure of the crown, 500 by 500 parasangs, is an exclusive feature of the present fragment. In *Add.* 27199, fol. 114 a, the statement about Metatron's royal crown 'of 500 by 500 parasangs' is quoted from '*Ma'ase Merkaba*.'

I called him the LESSER YHWH. Cf. ch. xii. 4. ...the Knower of Secrets, 'Wise in Secrets' is part of the name of Metatron acc. to *Hek. R. BH.* iii. 104. K. by Gematria 71: the numerical value of אדוני is 71.

(8) I set up his throne at the door of my Hall. Cf. ch. x. 2. that he may sit and judge the heavenly household. Cf. ch. x. 4, 5, xvi. 1, 2.

And I placed every prince before him.... Cf. ch. x. 4, 5, xvi. 1, 2.

(9) Seventy names did I take from my names. Cf. chh. iii. 2, iv. 1 and xlviii D 5 (contr. xlviii D 1).

Seventy princes gave I into his hand, to command...in every language.

AFGHLm:

unto them [18b]my precepts and my words[18b] in every language:

AFGH:

to abase [19a]by his[19] word the proud to the ground, and to exalt[19a] by the utterance of his[19] lips the humble to the height; to smite kings by his speech, [20] to turn kings away from their paths[21], to set up (the) rulers over their dominion as it is written (Dan. ii. 21): "and he changeth the times and the seasons, [22]" and to give wisdom unto all [23]the wise[23] of the world and understanding (and) knowledge to all who understand[24] knowledge, as it is written (Dan. ii. 21): "[25] and knowledge to them that know understanding",
to reveal to them the secrets of my words and to teach the decree of my righteous judgement, (10) as it is written (Is. lv. 11):

Lm:

and to abase the proud to the ground
and to exalt the humble to the height
and to smite kings
and to bring rulers low
and to set up kings and rulers

and he changeth the times and the seasons
he removeth kings and setteth up kings
he giveth wisdom unto the wise
and knowledge to them that know understanding

and I appointed him to reveal secrets and to teach judgement and justice,

---

18b–18b *Lm* omits 19 *FG*: 'my' 19a–19a ins. with *FG*. *A* om. 20 *FG* ins.: 'to subdue rulers and presumptuous ones by his word' 21 *G*: 'kingdoms' 22 *FG* cont. (*MT*): 'he removeth kings and setteth up kings' 23–23 *FG*: 'kings' 24 *FG*: 'are intent upon' 25 *FG* ins. (*MT*): 'he giveth wisdom unto the wise'

the 'Princes of Kingdoms' are meant. Metatron is here definitely designated as the ruler over the princes of kingdoms, cf. chh. x. 3, xvi. 2.

to abase by his word etc. As chief of the princes of Kingdoms Metatron has general executive and governing power over the world. Through vs. 9 he is essentially defined as a 'Prince of the World'. Cf. on chh. xxx. 1 and iii. 2.

I appointed him to reveal secrets and to teach judgement and justice. Expresses the tradition of Metatron's character as communicator of the heavenly secrets to man (cf. ch. xlviii D 7), the role in which he appears in the frame of the present book.

AFGHLm:

"so shall my word be that goeth forth out of my mouth; it shall not return unto me void [26]but shall accomplish (that which I please)[26]". "*E'eśeh*' (I shall accomplish) is not written here, but "*āśāh*' (he shall accomplish)[27], meaning, that whatever word and whatever utterance goes forth from [27a]before the Holy One, blessed be He[27a], Metatron stands and carries it out. [27b] And he establishes the decrees of the Holy One, blessed be He. (Here the Lm version of fragment C ends.)

[(11) [28]"*And he shall make to prosper*[28] *that which I sent*". 'Aṣliaḥ[29] (*I will make to prosper*) *is not written here, but* wᵉhiṣliaḥ (*and he shall make to prosper*), *teaching, that whatever decree goes forth from before the Holy One, blessed be He, concerning a man, as soon as he make repentance, they do not* [30]*execute it* (*upon him*) *but upon another, wicked man*[30 30a], *as it is written* (*Prov. xi.* 8): "*The righteous is delivered out of trouble, and the wicked cometh in his stead*".]

(12) *And not only that but Metatron sits three hours every day in the high heavens, and he gathers all* [31]*the souls of*[31] *those dead who died in their mother's womb, and the sucklings who died on their mother's breasts, and of the scholars who died over the five*[32] *books of the Law. And he brings them under the Throne of Glory and places them in companies, divisions and classes round* [33]*the Presence*[33]*: and he teaches them the*

26–26 *A* repeats dittographically 27 so *FGLm* (= *MT*) *A*: '*ma'aseh*' 27a–27a *Lm*: 'the mouth of the Divine Majesty (*Gebura*)' 27b *Lm* inserts 'by himself' 28–28 ins. with *FG*. *A* om. 29 *FG*: '*maṣliach*' 30–30 *FG*: 'send him into punishment, but send them (the decrees) upon another, wicked man' 30a *FG* ins. 'instead' 31–31 so *FG*. *A* om. 32 *FG* om. 33–33 *FG* 'himself'

(10) **Metatron stands and carries it out...the decrees.** Metatron *standing* and *executing* the Divine decrees represents another trend of traditions than those contained in the statement 'Metatron *sits* and *judges* the heavenly household'. But both seem to have been connected already at an early time. So in a pregnant (and contradictory) form in *Rev. of Moses* (Gaster, *RAS's Journal*, 1893): "Metatron, the angel of the Presence, *stands* at the door of the Palace (Hall) of God. And he *sits* and *judges* all the heavenly hosts before his Master. And God pronounces judgement and he *executes* it". Cf. further on ch. xvi. 5.

(11) **they do not execute it** etc. This verse has no reference to Metatron, and it would seem that it does not belong to the Enoch-Metatron piece. It is a midrashic exposition on the continuation of Is. lv. 11, the scriptural passage used as support for the view on Metatron as executor of the decrees. It is omitted by *Lm* and may be regarded as additional.

(12) **Metatron sits three hours every day...** and teaches the prematurely dead. This is a well-known tradition with regard to Metatron, recurring in *TB.* '*Aboda Zara*, 3 b (in a slightly different form), Metatron sharing the function with God himself, and frequently in later writings, cf. e.g. *YR.* i. 31 b (quoting '*Or haChayim*).

Law, and (the books) of Wisdom, and Haggada[34] *and Tradition*[34] *and finishes (completes)* [35]*their instruction (education) [for them]*[35]*. As it is written (Is. xxviii. 9): "Whom will he teach knowledge? and whom will he make to understand tradition*[34]*? them that are weaned from the milk and drawn from the breasts".*

CHAPTER XLVIII (D)

The names of Metatron. The treasuries of Wisdom opened to Moses on mount Sinai. The angels protest against Metatron for revealing the secrets to Moses and are answered and rebuked by God. The chain of tradition and the power of the transmitted mysteries to heal diseases

(1) *Seventy names has Metatron which the Holy One, blessed be He, took from his own name and put upon him. And these they are:*

[1]1*YeHOEL YaH,* 2*YeHOEL,* 3*YOPHIEL and* 4*Yophphiel, and* 5*'APHPHIEL and* 6*MaRGeZIEL,* 7*GIPpUYEL,* 8*Pa'aZIEL,* 9*'A'aH,*

---

34 so *FG*. *A* plural 35–35 *FG*: 'for them the book of the Law'

Ch. xlviii (D). 1–1 In the printed editions *FGH* the names are left out except no. 105 'SAGNEZAGIEL' *Lm*: '(omission of names marked by a lacuna). *Na'ar* (= Youth, cf. chh. iii. 2, ix. 1). *Ne'eman* [= Faithful; again a lacuna] the LESSER YHWH [again lacuna] and he is called (NEGANZEGAEL)'

Ch. xlviii (D). This last fragment of the present chapter consists of mixed pieces of traditions only loosely bound together. The first, vs. 1, treats of the names of Metatron. **Seventy names has Metatron.** The number is given as 70 in accordance with chh. iii. 2, iv. 1, xlviii C 9. They are as in the passages mentioned, represented as a reflection of or based upon the Divine Name(s). The enumeration contains a larger number of names than the indicated 70. It evidently is a list of all the names that were known by the writer to be applied to Metatron. So also other enumerations, e.g. *S. ha-Chesheq*, ed. Epstein, and the commentary on Metatron's names, *Bodl.* MICH. 256, foll. 29 a–44 a, exceed the number 70.

As to the character of the names here enumerated the majority are angelic names of the usual pattern. Nos. 83 and 85–86 (= *Zehanpuryu*) occur as names of angels in ch. xviii. 8, 21 of the present book. Cf. also no. 82 with *Zakzakiel*, ch. xviii. 17, and no. 73 with *Simkiel*, ch. xliv. 2, 3. In Schwab, *VA.*, the following names of the present enumeration recur as names of individual angels attested in other writings, viz. nos. 1, 3 and 4 (companion of Metatron, *Zohar*, i. 149 a, Prince of the Law, *ib.* iii. 197 b), 5 (Prince of Understanding, *S. Raziel*, 45 a), 6 (Prince of the Presence, *Hek. R.* xvii, xxvi, cf. xxx), 19 (in a variant form), 20, 21, 22 (in many variants), 24, 25, 48, 49, 51, 54, 60, 63, 83, 84, 85–86, 96, 104 (1 *En.* vi. 7).

These names which probably are understood as representing different aspects and functions of Metatron perhaps indicate that Metatron was to be conceived of as combining all the different functions assigned to the special angels of the resp. names. Cf. *YR.* i. 56 b, referred to below.

Another group among the names enumerated consists of variants of the name

10*PeRIEL*, 11*ṬaṬRIEL*, 12*ṬaBKIEL*, 13*'W*, 14*YHWH*, 15*DH* 16*WHYH*, 17*'eBeD*, 18*DiBbURIEL*, 19*'aPh'aPIEL*, 20*SPPIEL*, 21*PaṢPaṢIEL*, 22*SeNeGRON*, 23*MeṬaṬRON*, 24*SOGDIN*, 25*'A-DRIGON*, 26*'ASUM*, 27*SaQPaM*, 28*SaQṬaM*, 29*MIGON*, 30*MIṬṬON*, 31*MOṬṬRON*, 32*ROSPHIM*, 33*QINOTh*, 34*Cha-ṬaṬYaH*, 35*DeGaZYaH*, 36*PṢPYaH*, 37*'BṢKNYH*, 38*MZRG..*, 39*BaRaD..*, 40*MKRKK*, 41*MṢPRD*, 42*ChShG*, 43*ChShB*, 44*MNRṬṬṬ*, 45*BṢYRYM*, 46*MIṬMON*, 47*ṬIṬMON*, 48*PiSQON*, 49*ṢaPhṢaPhYaH*, 50*ZRCh*, 51*ZRChYaH*, 52*'B'*, 53*BeYaH*, 54*HBH BeYaH*, 55*PeLeṬ*, 56*PLṬYaH*, 57*RaBRaBYaH*, 58*ChaS*, 59*ChaSYaH*, 60*ṬaPhṬaPhYaH*, 61*TaMTaMYaH*, 62*ṢeHaṢYaH*, 63*'IR'URYaH*, 64*'aL'aLYaH*, 65*BaZRIDYaH*, 66*SaTSaTKYaH*, 67*SaSDYaH*, 68*RaZRaZYAH*, 69*BaZRaZYaH*, 70*'aRIMYaH*, 71*SBHYaH*, 72*SBIBKHYH*, 73*SiMKaM*, 74*YaHSeYaH*, 75*ṢṢBIBYaH*, 76*ṢaBKaṢBeYaH*, 77*QeLILQaLYaH*, 78*KIHHH*, 79*HHYH*, 80*WH*, 81*WHYH*, 82*ZaKkIKYaH*, 83*ṬUṬRISYaH*, 84*SURYaH*, 85*ZeH*, 86*PeNIRḤYaH*, 87*Z'ZI'H*, 88*GaL RaZaYYa*, 89*MaMLIKYaH*, 90*'ṬṬYaH*, 91*'eMeQ*, 92*QaMYaH*, 93*MeKaPpeRYaH*, 94*PeRISHYaH*,

---

Metatron, e.g. nos. 23 (Metatron), 30, 31, 46, 47. This category of names forms part also of other enumerations of Metatron's names.

A few names are permutations of the letters of the *Tetragrammaton* and *'EHYE*, after the pattern of the enumerations of Divine Names: nos. 13 = 16, (53), 80, 81. Cf. note on ch. xlviii B 1.

Lastly mention may be made of the specific appellations of Metatron: no. 17 *'Ebed* (= Servant) and no. 102 *the Lesser YHWH*. *'Ebed*, 'servant', is expressly attached to Metatron in the Enoch-Metatron sections, chh. x. 3, xlviii C 1, the *Lesser YHWH* in chh. xii. 5, xlviii C 7. On the other hand it is noteworthy that the name *'Na'ar'* which is given a prominent place in chh. iii and iv, is not included in the present enumeration, nor in those of *YR.* i. 60 b, *S. Chesheq*, *Bodl.* MICH. 256, foll. 29 a–44 a. It seems, however, to have been extant in the recension of which *Lm* is an abridgement. Besides, acc. to traditions appearing in *Zohar* (e.g. i. 223 b) and elsewhere, cf. *YR.* i. 56 a (from *'Pardes'*), *Na'ar* is represented as equivalent with *''Ebed'*: "Metatron is called *'Na'ar'* (= *παῖς*, Servant) because he does the service of a *na'ar*, he ministers before the *Shekina* and he distributes maintenance to all the companies of angels". (Metatron as *'na'ar'* is also identified with Abraham's servant Elieser—through combination with Ps. xxxvii. 25 also called *Zāqēn* and *Saba de-Beta*, the Eldest of his house: *Zohar*, i. 149 a *et al.*)

Among the other names may be of special interest: **Pisqon** (no. 48), occurring *Sanh.* 44 b, and by Rashi referred to Gabriel. It evidently denotes Metatron's office of deciding, passing judgement, cf. ch. xlviii C 8, 10, x. 5. This name also occurs in the form *'Ru'ach Pisqonith*, the deciding spirit' (*Bodl.* MICH. 256, name no. 25); cf. *Pesiqtha* 27 b. **Senegron** (no. 22), i.e. 'defensor', whereby Metatron is indicated as occupying the same position as in Rabbinic is usually assigned to Mikael: defending Israel against the accusations of Satan, *Sammael*, or the representatives of the heathen nations, cf. on ch. xxx. **Gal Razayya** (no. 88) cf. **Razrazyah** (no. 68), i.e. 'Revealer of secrets' or 'knower of secrets.' Cf. ch. xlviii C 7, ch. xi. He is the mediator transmitting the celestial secrets to man. The name *'Galli-Razayya'* is the sixty-seventh of the names enumerated, *Bodl.* MICH. *ib.* Related to this name is no. 91 ('depths *scil.* of secrets'). Noteworthy is

95*SePhaM*, 96*GBIR*, 97*GiBbORYaH*, 98*GOR*, 99*GORYaH*, 100*ZIW*, 101*'OKBaR, the* 102*LESSER YHWH, after the name of his Master, (Ex. xxiii. 21) "for my name is in him"*, 103*RaBIBIEL*, 104*ṬUMIEL*,[1] 105*Segansakkiel*[2], *the Prince of Wisdom.*

---

2 *FG*: 'Sagnezagiel' *Lm*: 'Neganzegael'

Mekapperyah (no. 93) which would seem to *assign to Metatron an atoning function.* **Yehoel** (no. 1) is as well in earlier as in later literature the name of the high angel of the 'Presence' (cf. BOX, *Ap. Abr.* x, xii). His name is composed of the letters of the Divine Name, hence the '*shemi beqirbō*' ('my name is in him') could appropriately be applied to him. Cf. *Ap. Moses*, and in a later attestation e.g. *Add.* 26922, foll. 41 b seqq. (Yehoel on a level with Metatron as the Prince of the Presence). Lastly the *Tetragrammaton* itself appears as one of the names: no. 14.

For enumerations of the names of Metatron cf. *inter al.*: (1) *Hek. R.* xxvi. *BH.* iii. 104 (the centre of this enumeration are the 'eight names': *Margeziel, Giyothiel*, etc., *Yehoel... Sagnesagiel*): "In the camps of the holy angels they call him: 'Metatron, the '*Ebed YHWH* (!), the long-suffering and the merciful or: YHWH, wise in secrets etc.". (2) *Hek. Zoṭ. Bodl.* MICH. 9, fol. 69 b, containing nos. 6, 46, 84 here, and '*Uzyah, Menunyah, Sasnegaryah, 'Aṭmon, Sigron*, etc. (3) *Hek. Zoṭ. Bodl.* MICH. 9, fol. 70 a: "...the prince of the Host on high, the '*Ebed YHWH*, God of Israel, blessed be He, longsuffering etc."; cf. *Hek. R.* above. The Divine Attributes (from Ex. xxxiv. 6–7, cf. 4 Ez. vii. 132 seqq.) seem to have been ascribed to Metatron, and the name ''*Ebed*' to have been referred to the '*Ebed YHWH* picture of Deutero-Isaiah. (4) *Shi'ur Qoma*, e.g. *Bodl.* OPP. 467, fol. 59 a, *Bodl.* OPP. 563, fol. 92 b: "Metatron, *Ruᵃḥ Pisqonith* (cf. above), *Iṭmon, Hegron, Sigron, Maṭon, Miṭon Neṭiṭ, Neṭiph*". (5) *YR.* i. 56 b from *Tiqqunim.* This passage makes an attempt at explaining the meaning of the names. Metatron, it says, is called by the resp. names acc. to the various functions he is performing. He is called '*Oṭmon*' (from '*aṭam* = stop, shut') when he seals the guilty in Israel, '*Sigron*' ('*sagar* = shut') when he shuts the doors of prayers (i.e. the doors through which man's prayers are let into heaven), '*Pithḥon*' at the time when he opens for the prayers, '*Pisqon*' (cf. above) at the time when he decides Halakoth in *Raqia'*, in the (celestial *Beth Din*....And this angel is called by 60 myriads of *names of angels* (cf. above). He is called '*Chaṣdiel*' when he does kindness to the world, '*Gabriel*' at the time when '*gebura*' is in the world, '*Sithriel*' when he hides the children of the world under his wings from the angels of destruction. He is also called *Sidqiel, Raphael* and *Malkiel.* (6) *YR.* i. 60 b, from a '*midrash*', with reference to *Alph. R.* '*Aqiba*, hence possibly a fragment of a recension of the present verse. In fact, the following names of the present verse occur there: nos. 1, 3, 4, 5, 6, 11, 27, 28, 17, 30, 49 (variant), 21 (and variant), 22, 48 (as *Pisqonith*), 25. Of the remaining twenty names of that passage five recur in *S. ha-Chesheq* and the related commentary on Metatron's names, *Bodl.* MICH. 256 and a couple of the rest in the *Hek. R.* and *Hek. Zoṭ.* passages referred to above. (7) *S. ha-Chesheq* (*Add.* 27120, foll. 1 seqq.). The following names of the present verse occur there: nos. 11, 17, 21, 25, 30, 41, 49, 51, 54, 58–59, 60, 61, 64, 75, 77, 90, 94, 95. (8) *Bodl.* MICH. 256, foll. 29 a–44 a, a treatise called *Shemoth shel Metatron*: 'The Names of Metatron', presenting 77 different names with commentary. The names and order of names are on the whole identical with or resembling those of *S. ha-Chesheq.* It may be noted that the '*Yephiphyah*' of vs. 4 of the present fragment (the Prince of the Law who transmits the treasuries of Wisdom-Tora to Moses) is included in this enumeration as a name of Metatron. *Sigron, 'Iṭmon, 'Ebed, Senegron, Galli-Razayya* also occur. The comments on the names consist in explanations by means of *Gematria.* The names are here also represented as signifying different functions of his. The name Metatron e.g. is by gematria '*Shaddai*', for he said to God's world: it is enough (שַׁדַּי); and Metatron carries the world upon the great crown, and he is

(2) *And why is he called by the name Sagnesakiel? Because* [3]*all the treasuries of wisdom are committed*[3] *in his hand.*

(3) *And all of them were opened to Moses on Sinai,* [4]*so that he learnt them during the forty days, while he was standing (remaining)* [5] [4]*: the Torah in the seventy aspects of the seventy tongues,* [6]*the Prophets in the seventy aspects of the seventy tongues, the Writings in the seventy aspects of the seventy tongues*[6]*,* [7]*the* Halakas *in the seventy aspects of the seventy tongues, the Traditions in the seventy aspects of the seventy tongues, the* Haggadas *in the seventy aspects of the seventy tongues and the* Toseftas *in the seventy aspects of the seventy tongues*[7].

(4) *But as soon as the forty days were ended, he forgot all of them in one* [8] *moment. Then the Holy One, blessed be He, called* Yephiphyah, *the Prince of the Law, and* [9]*(through him) they were given to Moses as a gift*[9]*. As it is written (Deut. x. 4): "and the Lord gave them unto me". And after that it remained with him.* [10]*And whence do we know, that it remained (in his memory)?*[10] *Because it is written (Mal. iv. 4): "Remember ye the Law of Moses my servant*[11] [12]*which I commanded unto him in Horeb for all Israel, even my statutes and judgements*[12]*". 'The Law of Moses': that is the Tora, the Prophets and the Writings, 'statutes': that is the* Halakas *and Traditions, 'judgements'; that is*

3–3 *G*: 'all wisdom is committed' *F*: 'the wisdoms are all committed' 4–4 *Lm*: 'for they taught him them in forty days while Metatron was standing' 5 *FG* ins.: 'on the mount of the Torah' 6–6 ins. with *FGLm*. 7–7 *Lm* om. 8 *Lm* ins.: 'short' 9–9 *FG*: 'he gave them to Moses as a gift' *Lm*: 'he gave him all of them as before (i.e. he had forgotten them) as a gift' 10–10 *Lm* om. 11 *here Lm ends* 12–12 so ins. with *FG*, for the sake of the following contex.

suspended from the finger of the Holy One, blessed be He; it is by gematria '*Shuᵃḥ*' (from '*shiᵃḥ* = prayer') for he is appointed to receive the prayers. The name *Ṭiṭrasyah* is by gematria '*Gash*' ('come near', numerical value 303), for he comes nearer to the Throne than any other angel. It is by gematria '*ha-Raḥᵈmān* ('the Merciful'), for when the Holy One is wroth with his children, Metatron prays before him and turns him from the attribute of justice to the attribute of mercy (cf. ch. xxxi, *Ber.* 7 a) and so on.

(2) **Sagnesakiel.** On this name confer note on ch. xviii. 11. **Because all the treasuries of wisdom are committed in his hand.** Cf. chh. x. 5, 6, viii. 1, xi, xlviii c 7.

(3) **all of them were opened to Moses on Sinai....** The treasuries of wisdom contain the heavenly Tora which was revealed to Moses. The narrative contained in vs. 3 and occurs in variant forms in *Ex. R.* xlvii, *Num. R.* xviii *et al.* It is also in a similar form extant in *Rev. Moses* (*Pes. R.* xx), *BH.* i. 60 seqq. and in this recension it recurs in *YR.* ii. 67 b, quoted from *Pirqe Hekaloth*. Acc. to *Lm* and vss. 7 seqq. it seems that Metatron was the transmitter of the Tora to Moses. This would account for the insertion of the fragment here.

(4) **he forgot all of them** etc. 'when he began to go down and saw all...the angels of fear, of trembling, of awe and dread, then trembling seized him and he forgot all of them in one moment', acc. to *Rev. Moses*, *YR.* ii. 67 b.

the Haggadas *and the* Toseftas. *And all of them were given*[13] *to Moses* [14]*on high*[14] *on Sinai.*

(5) *These seventy names (are) a reflection of the Explicit Name(s) on the Merkaba which are*[15] *graven upon the Throne of Glory. For the Holy One, blessed be He, took from His Explicit Name(s) and put upon the name of Metatron: Seventy Names of His by which* [16]*the ministering angels*[16] *call the King of the kings of kings,* [17] *blessed be He, in the high heavens, and twenty-two letters*[18] *that are on the ring upon his finger with which are sealed* [19] *the destinies of the princes of kingdoms on high* [20] *in greatness and power and with which are sealed the lots of the Angel of Death, and the destinies of every nation and tongue*[21].

(6) *Said*[22] *Metatron, the Angel, the Prince of the Presence; the Angel, the Prince of the Wisdom; the Angel, the Prince of the Understanding;* [23] *the Angel, the Prince of the Kings; the Angel, the Prince of the Rulers;*

---

13 *FG*: 'said' or 'read' 14–14 *FG* om. 15 *FG*: 'is' 16–16 so ins. with *FG*. *A* lacuna 17 *FG* ins.: 'the Holy One' 18 *FG*: 'seals' 19 *FG* ins.: 'all the orders of the heaven of 'Araboth' 20 *FG* ins.: 'in reign and dominion' *A* lacuna 21 *FG*: 'kingdom' 22 so ins. with *G*. *A* lacuna *F*: 'For' 23 *FG* ins.: 'the angel, the Prince of the Glory, the Angel, the Prince of the Hall(s)'

(5) **These seventy names are a reflection....** Cf. on chh. xlviii C 9 and iii. 2. The seventy names are here referred to the Most High as King of the kings of kings, probably indicating the aspect of rulership over the world, the seventy nations. When ascribed to Metatron they signify, as may be assumed, Metatron's character of representative ruler of the world, esp. over the princes of kingdoms; cf. the statement following: '(put upon Metatron's name... the twenty-two letters ...with which are sealed **the destinies of the princes of kingdoms**...and **the destinies of every nation and tongue.** Cf. also on chh. iii. 2, x. 3, xvi. 2, xlviii C 9 and vs. 6 here: **Metatron**...**the Prince of the**...**princes, the exalted, great and honoured ones, in heaven and on earth.**

the Explicit Name(s)...which are graven on the Throne of Glory. Cf. chh. xxxix. 1, xlviii B 1, xiii. 1, xli. 4.

and twenty-two letters.... The twenty-two letters are presumably conceived of as contained in the Divine Names that were 'put upon Metatron'. The holy letters constitute the Names, hence Names and letters are terms interchanged. **with which are sealed.** The creations and decrees of the Holy One are often represented as stablished by, sustained by or sealed with a Divine Name or a letter. Cf. *Alph. R. 'Aqiba, BH.* iii. 24: "All the Explicit Names are written with *He* etc. And heaven and earth are sealed with it (them) and this world and the world to come and the days of Messiah. And how many are the letters by which heaven and earth are sealed? They are 12..., namely the letters of the Name *''Ehye 'asher 'Ehye'* (*Aleph, He, Yod, He*, etc.)". **on the ring upon his finger.** Cf. *ib.* 25: "they are sealed with the ring: *'EHYE 'asher 'EHYE*". **the destinies of the... Angel of Death and the destinies of every nation and tongue.** 'The lots, פתקי, of the angel of death' presumably means 'the records of the ultimate fate of individuals and nations, kept with the angels of Death'; cf. *Alph. R. 'Aqiba*, rec. *B, BH.* iii. 63: "the *Pittaqe*, the records of destinies of every nation are kept with thee (the angel of Gehenna, *Negarsanael*,) but the *Pittaqe* of thine do not include the people of Israel".

[24]the angel, the Prince of the Glory[24]; the angel, the Prince [25]of the high ones, and of the princes[25], the exalted, great and honoured ones, in heaven and on earth:

(7) *"H, the God of Israel, is my witness in this thing, (that) when I revealed this secret to Moses, then all the hosts in every heaven on high raged against me and said to me:* (8) *Why dost thou reveal this secret to [26]a son of man[26], born of woman, tainted[27] and unclean, [28] [29]a man of a putrefying drop[29], the secret by which were created heaven and earth, the sea and the dry land, the mountains and hills, the rivers and springs, Gehenna of fire and hail, the Garden of Eden and the Tree of Life; and by which were formed Adam [30]and Eve[30], and the cattle, and the wild beasts, and the fowl of the air, and the fish of the sea, [31]and Behemoth[31] and Leviathan, and the creeping things, the worms,*

24–24 *FG* om. 25 *G*: 'of the princes; the angel, the Prince of the high ones' *F*: 'of the high princes' 26–26 *FG*: 'the children of men' 27 *A*: 'tailed' 28 *FG* ins.: 'men of blood and gonorrhaea' 29–29 *FG*: 'men of putrefying drops' 30–30 *FG* om. 31–31 ins. with *FG*. *A* om.

(7) when I revealed this secret to Moses... the secret by which were created heaven and earth.... Gehenna... the Garden of Eden... the Tora and Wisdom and Knowledge etc. all the hosts of every heaven raged against me. With this may be compared the fragment, containing protesting words of the angels, preserved in *Hek. R.* xxix: "This Secret may not go out from the house of thy treasures and the mystery of subtle understanding from thy treasuries. Do not make flesh and blood equal to us".

Another parallel is found in *Hek. Zoṭ.* MICH. 9, fol. 68 b: "Thou didst reveal secrets and secrets of secrets, mysteries and mysteries of mysteries to Moses, and Moses to Joshua etc. (cf. below)...and Israel made out of them the Tora and the Talmud...". So also here the Tora, Wisdom and Knowledge are said to be formed through the 'Secret'.

The 'secret' is hence the Wisdom or totality of Gnosis on which the written and oral Tora is based, and by which the whole manifested world is created. If brought into connection with vss. 2, 3 the 'secret' of the present verse refers to the contents of 'the treasuries of wisdom' that were all opened to Moses on Sinai. What the inner essence of the secret is conceived to be is not immediately apparent here. The chain of tradition set forth in vs. 10 suggests that it was thought to be contained in the mystical knowledge or traditions of the secluded circles of 'the men of faith'. In the present connection it would seem that the ultimate constituent parts or elements of the secret is the 'Letters and Names'. By the letters heaven and earth are created, acc. to chh. xiii, xli, and wisdom, understanding etc. 'by which the whole world is established' (ch. xli. 3, cf. here). The Tora itself, either celestial or as transmitted to Israel, is constituted by the letters in the mystical sense. God's conferring His Names and 'Letters' on Metatron symbolize Metatron's initiation in the celestial gnoseis; thereby he is the Prince of Wisdom, the guardian of the 'treasuries of Wisdom' (vs. 2). This view is supported by the following passage in *Alph. R. 'Aqiba, BH.* iii. 26: "God revealed to Moses on Sinai all the (Divine) Names, both the names that are explicit, the names that are graven upon the Crown of Kingship, the names graven upon the Throne of Glory, the Names graven upon the Ring on his hand, the names that are standing like fiery pillars round his chariots, the names that surround the *Shekina* as eagles of the *Merkaba*, and the Names, by which are *sealed heaven and earth, the sea and the*

the dragons of the sea, and the creeping things of the deserts; and the Tora and Wisdom and Knowledge and Thought and the Gnosis of things above and the fear of heaven. Why dost thou reveal this to flesh and blood?

A:	*FG*:
Hast thou obtained authority from MAQOM? And again: Hast thou received permission? The Explicit Names went forth from before me	*I answered them: Because the Holy One, blessed be He, has given me authority. And furthermore, I have obtained permission from the high and exalted Throne, from which all the Explicit Names go forth*

with lightnings of fire and [32] *flaming* chashmallim.

(9) *But they were not appeased, until the Holy One, blessed be He, rebuked them and drove them away* [33]*with rebuke*[33] *from before him, saying to them: "I delight in, and have set my love on, and have entrusted and committed unto Metatron, my Servant, alone, for he is One (unique) among all*[34] *the children of heaven.*

(10) *And Metatron* [35]*brought them out*[35] *from his house of treasuries and committed them*[36] *to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets and the prophets to the men of the Great Synagogue, and the men of the Great Synagogue to Ezra* [37] *and Ezra the Scribe to Hillel the elder, and Hillel the elder to R. Abbahu and R. Abbahu to R. Zera, and R. Zera to the men of faith, and the*

---

32 *FG* ins.: 'sparks of splendour' 33–33 so *FG* ins. *A* lacuna 34 ins. with *FG* 35–35 *FG* om. 36 *FG*: 'it' 37 *FG* ins.: 'the Scribe'

dry land...the orders of the world and the orders of Creation...*Zebul*, *'Araboth*, and the Throne of Glory, the treasuries of life and the treasuries of blessings..." (Graetz: "the secret=*Shi'ur Qoma*!" see Introd.). (10) **And Metatron brought them out...to heal all diseases** etc. The verse may be additional here, since it assigns to the 'mysteries' primarily a practical, magical import, whereas the practical interest in the mysteries is nowhere represented in the rest of the chapter nor the whole of the present book. Besides it is not a direct continuation of vs. 9: it refers to the transmitted lore as 'them', in the plural, vs. 9, speaking only of 'it', the 'secret'. The transmitted secrets are included in the revelations of oral Tora from the treasuries on high to Moses, as in vss. 3 and 4. **committed them to Moses, and Moses to Joshua.** The chain of tradition is modelled on the characteristic pattern, attested in *Pirqe Aboth*, i. 1 (Moses received the Tora from Sinai, and transmitted it to Joshua and Joshua to the elders etc.). A close parallel to the present passage is found in *Hek. Zoṭ. Bodl.* MICH. 9, fol. 68 b, already referred to above, "...revealed...the secrets...to Moses, and Moses to Joshua and Joshua to the elders, the elders to the prophets, the prophets to the *chasidim*, the *chasidim* to *those who feared the Name*, and these to the men of the Great Synagogue, and the men of the Great Synagogue to all Israel, and Israel made out of them the Tora". For chains of secret tradition cf. also 2 *En.* xxxiii. 10, *TB. Chag.* 14 b, *Yer. Chag.* 77 b, *Zohar*, i. 55 b, 58 b. **to R. Abbahu and R. Abbahu to R. Zera.**

men of faith [38] *(committed them) to give warning and to heal by them all diseases that rage in the world, as it is written (Ex. xv. 26): "If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord, that healeth thee".* *(Ended and finished. Praise be unto the Creator of the World.)*

38 *FG* ins.: 'to the masters of faith'

R. Abbahu, Palestinian Amora, head of the Academy at Caesarea, second generation; R. Zera, the pupil of R. Abbahu, migrated from Babylon to Palestine. The sponsor of the present fragment apparently regards the 'secrets' as belonging to the Palestinian teachings. **the men of faith** presumably is the technical term for the select few by which the 'secrets' were supposed to be guarded before they received the publicity of the writer's time. They are referred to as a definite class among those who are to be inhabitants of the future world in *Alph. R. 'Aqiba, BH.* iii. 29. As receivers and guardians of the secrets 'the men of faith' appear also in *Zohar*, e.g. i. 37 b (בני מהמנותא). Cf. the frequent Mandaitic expression בהיריא זידקא (Lidzbarski: "Männer von erprobter Gerechtigkeit") and in this connection especially Lidzb., *Mand. Lit.* 269^{3-6} (also 268^{9}—269^{2}): "*Hibil* blessed thee (i.e. the banner *shishlamel*) and committed (or gave) thee to the hidden Adam. Adam blessed thee with great blessing and gave thee to the *Bĕhirē Zidqa* (men of provèd faith, righteousness) to enlighten their appearance and cause it to shine exceedingly." *Vide* Introd. section 7. **to heal...all diseases...as it is written** (Ex. xv. 26) etc. The use of magical devices for purposes of healing was brought in connection with the passage Ex. xv. 26 already at an early time: the verse itself was used as a magical formula acc. to the denouncement of those 'who recite Ex. xv. 26 with a view to healing' attributed to R. Aqiba (recorded in *Ab. R. Nathan*, xxxix). Naturally the verse was also used to supply efficacious names (through permutations of the letters, acrostics etc.) for the same practical purpose. Cf. *Tos. Sabb.* 7, *'Ab. Zara*, 67 b, *Mishna Sanhedrin*, xi. 1, *Tos it*, xii. 10, *Gem it*, 101 a; *TB. Sheb.* 15 b. For the 'secrets' committed to Moses containing 'דברי רפואה' cf. especially the *Ma'yan Chokma* (end), *Arze Lebanon*, 46 b seq.

PART III

HEBREW TEXT WITH CRITICAL NOTES

the dragons of the sea, and the creeping things of the deserts; and the Tora and Wisdom and Knowledge and Thought and the Gnosis of things above and the fear of heaven. Why dost thou reveal this to flesh and blood?

A:	*FG*:
Hast thou obtained authority from MAQOM? And again: Hast thou received permission? The Explicit Names went forth from before me	*I answered them: Because the Holy One, blessed be He, has given me authority. And furthermore, I have obtained permission from the high and exalted Throne, from which all the Explicit Names go forth*

with lightnings of fire and [32] *flaming* chashmallim.

(9) *But they were not appeased, until the Holy One, blessed be He, rebuked them and drove them away* [33]*with rebuke*[33] *from before him, saying to them: "I delight in, and have set my love on, and have entrusted and committed unto Metatron, my Servant, alone, for he is One (unique) among all*[34] *the children of heaven.*

(10) *And Metatron* [35]*brought them out*[35] *from his house of treasuries and committed them*[36] *to Moses, and Moses to Joshua, and Joshua to the elders, and the elders to the prophets and the prophets to the men of the Great Synagogue, and the men of the Great Synagogue to Ezra* [37] *and Ezra the Scribe to Hillel the elder, and Hillel the elder to R. Abbahu and R. Abbahu to R. Zera, and R. Zera to the men of faith, and the*

---

32 *FG* ins.: 'sparks of splendour' 33–33 so *FG* ins. *A* lacuna 34 ins. with *FG* 35–35 *FG* om. 36 *FG*: 'it' 37 *FG* ins.: 'the Scribe'

dry land...the orders of the world and the orders of Creation...*Zebul*, *'Araboth*, and the Throne of Glory, the treasuries of life and the treasuries of blessings..." (Graetz: "the secret=*Shi'ur Qoma*!" see Introd.). (10) **And Metatron brought them out...to heal all diseases** etc. The verse may be additional here, since it assigns to the 'mysteries' primarily a practical, magical import, whereas the practical interest in the mysteries is nowhere represented in the rest of the chapter nor the whole of the present book. Besides it is not a direct continuation of vs. 9: it refers to the transmitted lore as 'them', in the plural, vs. 9, speaking only of 'it', the 'secret'. The transmitted secrets are included in the revelations of oral Tora from the treasuries on high to Moses, as in vss. 3 and 4. **committed them to Moses, and Moses to Joshua.** The chain of tradition is modelled on the characteristic pattern, attested in *Pirqe Aboth*, i. 1 (Moses received the Tora from Sinai, and transmitted it to Joshua and Joshua to the elders etc.). A close parallel to the present passage is found in *Hek. Zoṭ. Bodl.* MICH. 9, fol. 68 b, already referred to above, "...revealed...the secrets...to Moses, and Moses to Joshua and Joshua to the elders, the elders to the prophets, the prophets to the *chasidim*, the *chasidim* to *those who feared the Name*, and these to the men of the Great Synagogue, and the men of the Great Synagogue to all Israel, and Israel made out of them the Tora". For chains of secret tradition cf. also 2 *En.* xxxiii. 10, *TB. Chag.* 14 b, *Yer. Chag.* 77 b, *Zohar*, i. 55 b, 58 b. **to R. Abbahu and R. Abbahu to R. Zera.**

men of faith [38] *(committed them) to give warning and to heal by them all diseases that rage in the world, as it is written (Ex. xv. 26): "If thou wilt diligently hearken to the voice of the Lord, thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians: for I am the Lord, that healeth thee".* *(Ended and finished. Praise be unto the Creator of the World.)*

38 *FG* ins.: 'to the masters of faith'

R. Abbahu, Palestinian Amora, head of the Academy at Caesarea, second generation; R. Zera, the pupil of R. Abbahu, migrated from Babylon to Palestine. The sponsor of the present fragment apparently regards the 'secrets' as belonging to the Palestinian teachings. **the men of faith** presumably is the technical term for the select few by which the 'secrets' were supposed to be guarded before they received the publicity of the writer's time. They are referred to as a definite class among those who are to be inhabitants of the future world in *Alph. R. 'Aqiba, BH.* iii. 29. As receivers and guardians of the secrets 'the men of faith' appear also in *Zohar*, e.g. i. 37 b (בני מהמנותא). Cf. the frequent Mandaitic expression זידקא בהיריא (Lidzbarski: "Männer von erprobter Gerechtigkeit") and in this connection especially Lidzb., *Mand. Lit.* 269^{3-6} (also 268^{9}—269^{2}): "*Hibil* blessed thee (i.e. the banner *shishlamel*) and committed (or gave) thee to the hidden Adam. Adam blessed thee with great blessing and gave thee to the *Bĕhirē Zidqa* (men of provèd faith, righteousness) to enlighten their appearance and cause it to shine exceedingly." *Vide* Introd. section 7. **to heal...all diseases...as it is written** (Ex. xv. 26) etc. The use of magical devices for purposes of healing was brought in connection with the passage Ex. xv. 26 already at an early time: the verse itself was used as a magical formula acc. to the denouncement of those 'who recite Ex. xv. 26 with a view to healing' attributed to R. Aqiba (recorded in *Ab. R. Nathan*, xxxix). Naturally the verse was also used to supply efficacious names (through permutations of the letters, acrostics etc.) for the same practical purpose. Cf. *Tos. Sabb.* 7, *'Ab. Zara*, 67 b, *Mishna Sanhedrin*, xi. 1, *Tos it*, xii. 10, *Gem it*, 101 a; *TB. Sheb.* 15 b. For the 'secrets' committed to Moses containing 'דברי רפואה' cf. especially the *Ma'yan Chokma* (end), *Arze Lebanon*, 46 b seq.

II. INDEX AND VOCABULARY TO THE ENGLISH TRANSLATED TEXT OF THE WHOLE OF 3 *ENOCH*

(Abbreviations: *I.* the inceptive sentence of the chapters in question; *qu.* the word in question occurs in a Scriptural quotation; *s.* substantive; *adj.* adjective; *v.* verb.)

III. INDEX OF NUMBERS OCCURRING IN THE TEXT

IV. INDEX OF SCRIPTURAL PASSAGES QUOTED IN 3 *ENOCH*

CAMBRIDGE: PRINTED BY W. LEWIS, M.A., AT THE UNIVERSITY PRESS

A Short Course in Scrying

Benjamin Rowe

Introduction

This paper was written in response to requests by participants of the "enochian-l" and "Praxis" internet discussion groups; it first appeared as a series of posts on those groups in early 1997. The current version has been slightly rewritten to enhance the clarity of the presentation, and to include a small amount of additional material.

The techniques described herein are adaptations of techniques I learned from two sources. The first of these is Mr. Brian D., who taught me the basic method many years ago. The second is Mr. Paul Solomon and his group, the Fellowship of the Inner Light, who had transformed that method into the foundation of their system of spiritual work.

Special thanks also to the "secret chiefs" of the Fellowship, for their direct and effective contribution to my work at a critical point. Some debts can never be repaid; the best that can be done is to pass on what was given.

Chapter 1.
Preliminary Considerations

To begin, the reader should understand that scrying is as much a learned skill as is reading or ice-skating. Persistent practice is necessary to teach the nervous system how to do it, even where the person has some innate talent. And as with other learned skills, there is a learning curve. At first there will be a long period when you don't seem to be making any significant progress. Then things will suddenly fall together and your practice will improve markedly in a short period, before leveling off again at something close to your highest level of skill.

It is best to expect a learning period of several months; don't expect quick results. It is likely that you will have occasional sessions where things work much better than usual. Don't be too encouraged by these, as it is likely that you will fall back to a lower level in the next session. When an improvement lasts for a week or more, you are justified in judging it a genuine advance.

Before getting to skrying techniques as such, I want to discuss the various kinds of distractions that can cause trouble for beginners, and suggest some solutions. Distractions can be generally classified in three types:

- Physical distractions. E.g., itches, muscle aches and twitches, etc.
- External distractions. House and street noises, other residents of your home, etc.
- Mental distractions. The internal "chatter" that we are all prone to.

Four of the traditional practices of yoga are intended to reduce and eliminate such distractions. Asana and (to a small extent) pranayama deal with physical distractions; pratyahara with external distractions, and dharana with mental distractions. These high-discipline practices are more than most people will need for our current purposes; perfection isn't necessary, just something "good enough". But those who find they do need more than the simple techniques described here may wish to look into them.

One tradition of asana practice seeks to eliminate physical distractions by training the body to remain in a single posture for long periods of time. The muscles are trained to maintain a state of tension such that the body remains locked into the chosen posture. The lack of movement reduces the intensity of the body's sensory signals to the brain. That is to say, repetitive, unchanging signals are completely processed at the pre-conscious level and are never brought to the attention of the conscious mind. Unfortunately, the traditional practice usually produces extreme pain for a long period before the muscles are trained to a given posture.

The same effect can be produced without the painful intermediate stage by achieving a state of profound physical relaxation. The nervous system doesn't care

why it is getting repetitive signals from the body, but only that it is so. Lack of movement engendered by relaxation is just as good at producing such signals as is lack of movement produced by muscle locking.

The practitioner should begin by choosing a comfortable posture that can be maintained without muscular tension. A sitting posture is recommended over a supine position, since relaxing while lying down easily leads to sleep. I preferred to sit cross-legged on a bed, with my back supported by a pillow against the wall. A high-backed easy chair is as good. All that matters is that you can be perfectly relaxed in the position without falling over.

A certain type of breathing can help promote relaxation. Take a deep gulp of air through your mouth, breathing from the belly; don't strain to take in the maximum. Hold it as long as is comfortable, and then release it, allowing the weight of your ribs and the natural tension of your diaphragm to push the air out of your lungs without forcing it. Relax for a moment at the end of the breath. Repeat for one minute, or until you start to feel dizzy. You will find that as you release the breath, all your muscles have a tendency to loosen. (This type of breathing is, perhaps not coincidentally, identical to the way one tokes a joint of marijuana.)

Once you are comfortable and have done the breathing, begin to work at relaxing each muscle in your body individually. Start with the scalp and face, and work your way down the body, working outwards from the spine at each level. Complete relaxation of any muscle will be accompanied by a pleasant "melting" sensation; try to make your whole body feel as if it has melted into a puddle of warm pudding.

By the time you have reached your feet, you will probably find that your face and scalp muscles have tensed up again, just from your concentration on the task. Start again at the top and work your way down, repeating as often as needed to get to a state of complete relaxation. When the physical relaxation is complete, try to extend it to the inside of your head as well, letting your awareness float in a warm internal glow.

While this exercise is simple and easily mastered, it is very important. Most of the other forms of distraction that practitioners encounter are accompanied by tension reactions in some part of the body. An extreme example is the "startle" reaction, in which some small noise triggers a state of high alert in your body; your heart suddenly jumps and increases its rate of beating, and every muscle in the body suddenly tenses. The parts of the mind responsible for these reactions and distractions are often not directly accessible to consciousness; but since body and mind influence each other, you can begin to subvert and eliminate the reactions by eliminating their physical manifestations.

The other aspect of controlling distractions is to understand the nature of the human mind. Each of us is not a single being, but a multitude. Our minds are composed of many "sub-minds", each with its own special functions. Some of these

(the visual sub-minds, for instance) are so intimately connected with our consciousness that we never notice their functioning unless something goes seriously wrong. Others act with greater independence. But while they are not accessible in the same way that, e.g., the language forming parts of the mind are, there is communication back and forth between them, and between them and the conscious mind.

The conscious self, the part of the mind that calls itself "I", is supposed to function as a mediator, arbiter, synthesizer and director between these other aspects of our being. Its function is to take the results of their work, compare and evaluate them, make use of them to act in the world, and direct their future work on the basis of the results obtained. When there are conflicts between different sub-minds, the conscious self is supposed to "keep the peace" by balancing their respective needs and viewpoints.

Unfortunately, human evolution is not yet at the point where the consciousness automatically functions in the best way possible. The capability for it to do so is there, but it requires training and experience to develop its proper relationship to the other sub-minds. Lacking that training, we too often end up acting as censors and tyrants rather than mediators, suppressing troublesome messages from these parts rather than dealing with them. And as often as they are suppressed, they leak up through some other channel, producing distractions and what Crowley called "breaks" in one's practice.

The key to permanently relieving both physical and mental distractions is to deal with them in the right way, immediately, as you become aware that they are occurring. You have to re-condition yourself into the desired response while the distracting sensations or thoughts are still present in your mind, and the physical tensions are still in your body. The sub-minds aren't particularly time-conscious; they understand what is happening "now" much better than events in the past or future.

Once you have achieved a state of physical relaxation, try just sitting in the relaxed state, with your mind not focused on any particular thing and with no intention of doing anything else for a while. It is a sure bet that after a few minutes, some part of your mind will take the opportunity to bring its own concerns to the surface, and you will start talking to yourself mentally about whatever it is concerned with.

As soon as you realize you are following some line of thought, stop and assess your body's state. Do the relaxation exercises until you are back in a completely relaxed condition. Then imagine that you are extending that relaxation to the part of your mind that brought up the thoughts you were thinking. Imagine that part enveloped and permeated by a warm, melting glow, while simultaneously you talk to it, telling it: "Relax, be still, there is nothing you need to do right now." Successful relaxation of a sub-mind through this procedure will produce a sensation of a sudden, mildly pleasurable energy-release in some part of your brain, sometimes accompanied by a sensation of "clearness".

It is likely that by the time you get one sub-mind quieted -- or even while you are still working on it -- another part will pop up with a different thought-train. Keep working on the first instance and ignore the new one. Don't be concerned if you don't get to everything that comes along during this practice; the things you miss are certain to show up again at a later time. Do one thing at a time and don't jump around. If you forget what you are doing somewhere in the middle of things, just start over with the relaxation exercises, and unfocusing your attention.

This same technique can be applied to external disturbances. The only difference is that when telling the disturbed sub-mind to relax, you tell it that the noise or other distraction is unimportant and not worth attention.

The Fellowship of the Inner Light teaches a slight variation on this method, which some people may prefer. They use a particular biblical (?) phrase when speaking to the sub-minds; it is almost a mantra in their version of this practice. The phrase is: "Be still, and know that I Am god." The intent of this usage is to assert the conscious self's rightful place as director and decision-maker, while at the same time acknowledging the existence of the sub-minds as quasi-separate entities.

And rather than just sitting with one's attention unfocused, they prefer that the practitioner use a mantra: "Eheieh", meaning "I am", the highest name of God in the Hebrew cabala. The mantra should be spoken internally, in a relaxed and casual manner; i.e., whenever the practitioner happens to think of it, rather than in steady repetition. I personally find that the use of a mantra tends to produce tensions rather than alleviate them, but this may not be the case for others.

Continued use of this simple practice will, over time, result in a profound reduction in the amount of verbal "noise" your mind produces, and make it substantially easier to concentrate on the visual images of the "magickal space" techniques to be described in the next section. You don't have to be proficient at this before going on to create a magickal space; the two efforts can be done in parallel, with each reinforcing the other.

Chapter 2.
Creating a magickal space

The foundation of all magickal work is the imagination. The part of the mind that creates images serves as a meeting ground between the conscious mind, the unconscious parts of our being, and the magickal universe at large. Visual symbols are the primary means by which meaning is communicated in the magickal worlds. The more flexible you make your imagination, the more effective your magickal work can be.

The best exercise I know of for developing the imagination is called "creating a refuge" or "creating a magickal space". I first learned the technique from a Vietnam War veteran. He said that the U.S. Army Special Forces taught it as a means of maintaining a sense of privacy, personal integrity, and personal space under conditions -- as in Viet Cong POW camps -- where these things would be deliberately denied to him by his enemies. When I encountered the Fellowship of the Inner Light a few years later, I found that they were teaching essentially the same technique for purposes of self-mastery and spiritual development.

Once you become practiced in the method it requires no special physical place; it is completely "portable" and can be done anywhere you can sit and relax for a moment. I have used it effectively in many "un-magickal" environments; e.g., a crowded government office, a busy commercial hotel, and in the middle of the Las Vegas COMDEX show.

The basic idea is very simple. You make up an imaginary world that you would enjoy being in, and then you imagine yourself walking around in this world. Not much different, in principle, than what people do in any ordinary daydream. But here the idea is to work for consistency, so that it appears the same every time you enter it, and to continually add details to it. With practice and familiarity this imaginary world will begin to take on a sense of being a "real" place, not real in the same way as the physical world, but having permanence and a separate existence nonetheless.

For purposes of illustration, I am going to describe one of my own magickal spaces, one that I no longer use. It is important to understand that at every step, the images you use should be those that feel right to *you*; this is to be your own private space and its contents should always come out of yourself and be meaningful to you. Your space may resemble mine in some aspects; if so, that is all right. More likely it will not, and that too is perfectly appropriate.

The steps described here should be done sequentially, but you do not have to be perfect at any step before going on to the next. Right from the beginning, you can work on several steps in a single session. However, in any given session most of your attention should be given to the earliest steps in whatever group you are

working on. As each step becomes more familiar it will take less practice to reach a satisfactory level and you can naturally give more attention to the next.

Establish the boundaries

Until your magickal space is well established, you should begin every session by affirming its invulnerability. Imagine that your space is invisible to any being but yourself, and is impenetrable by any force or person without your express, conscious permission. Think up an image of your space's boundaries that reflects these ideas. I imagine my magickal spaces as "pocket universes" that, seen from the outside, are so tiny as to be lost in the immensity of our own universe; seen from inside, they are as big as I want or need them to be. Other people I know of imagine theirs as surrounded by an adamantine shell, or by a science-fiction force field that "bends" all forces so that they bypass it.

Once you have the boundary of your space established, imagine yourself inside it. As you enter into it, feel all the pressures and demands of your daily life being locked out behind you, unable to follow you in. Imagine that they became completely disconnected from you at the moment you entered your space. They are not trying to force their way in; they can not even sense your space or yourself inside it and are drifting away without finding anything to attach to. Feel yourself to be totally safe, totally free of any connection to the mundane world.

This matter of feeling safe is very important. As in the relaxation exercises, the feelings you generate are the way you tell the unconscious parts of yourself, the "sub-minds", what to believe and how to act. As far as they are concerned, what you feel is what is real; tell them something often enough, and they will begin to cooperate in making it so, to an extent you could not manage with your conscious resources. If you feel safe and free from pressure in your magickal space, then in a short time you will actually *be* safe and free there.

Create the landscape.

Once you have established a secure space, take some time to think about the general layout of your world. Decide on the major features of the landscape, what sorts of buildings or other structures you want. Make a mental map of the areas in your world that you will want to visit most often. Once you decide on these major features, they should not change.

A few ground rules for inventing your world:

- You should keep the contents of your world absolutely private. Do not speak of them to anyone, and do not write them down anywhere. This first world is going to be your secret refuge and workplace, and much of its protection comes from no one knowing what it is like. Once you have

the technique down, you can build other magickal spaces for public purposes.

- Make your world much bigger than you could maintain by conscious use of your imagination. Create as many detailed areas as you want, but surround these with large regions whose landscape is only known in a general way, and whose specific content is unknown. These allow room for expansion, and for the "surprise me" exercises later on in this paper.
- Make the world a place where you feel comfortable and safe, so that it reinforces the impressions established in the previous step, and make it a place where you can have fun.
- You can populate your world if you wish, but DO NOT, under any circumstances, use images of living people in your world. For some time, all of the contents of your world will be a reflection of yourself in one way or another. There is a possibility that images of people will be "taken over" by some unconscious part of your mind as a vehicle of expression. If you use images of real people, the behavior of the image may carry over into your relationships with the real person, with ill effect.

Begin to build your world by picking one location within your "map" of it, and imagine yourself standing at that spot. Fix the relationships between various landmarks in your mind, and see them surrounding you at the proper angles and distances. Fill in the details to the degree that you would actually be able to see if you were standing at a similar spot in the real world.

For example, one of my magickal spaces has a landscape of hills and ravines covered by a thick forest like pre-colonial America. The central area contains a rather utilitarian castle on a low bluff overlooking a large river meadow. A small tame river meanders along one edge of the meadow. Various outbuildings and special-purpose areas are dispersed in clearings in the nearby forest.

I began to build this world by imagining myself standing in the meadow, looking north. I can see the green grasses, small colorful wildflowers, and an occasional cowpie nearby. Animal paths wander about, and a more direct human-made path goes from the bluff to the river. The bluff appears to be made of flaky granite, and the castle is right on the brink of it; a couple of winters' worth of erosion to the bluff might undermine the nearest wall. I can only see all of one castle wall from this position, and part of another; I can just barely see the top of a tower above the wall. All of the walls are made of dressed gray stone without mortar. Below the castle a tunnel or gate is cut into the bluff at the meadow level.

Turning to the east, I see that the bluff gradually reduces in height towards the south, coming down to the meadow somewhat south of my current position. I can see the end of a dirt road where it curves off the bluff and into the meadow. More forest rising behind the road implies that the ground beyond is higher. I know from my "map" that there is an area of grassland a mile or two in that direction.

Looking south I see that the river continues in that direction, and passes through a cut in the hills several miles away. Sunlight glares off the entire length of the river in that direction; a haze prevents me from seeing anything beyond the gap.

Looking west, I see that the river is fairly shallow at this point; small ripples cover its surface as if it were flowing over a gravel bar. The forest beyond it is edged with undergrowth, mostly honeysuckle bushes, which has been tramped down in places as if by animals coming for water. Paths leading into the forest quickly disappear into the shadows of the trees.

You do not need to fill in all the details of the scene consciously; in fact, it is better to encourage your imagination fill in many of the details by itself. Give it the general outline and let it show you what you should see in such a location. E.g., instead of trying to imagine each blade of grass and wildflower in the meadow, I would let my unconscious do so. If I liked what it did, I would send it a feeling of approval; if I didn't like it, I would tell it to try again, and turn away for a moment to let it change things.

Once you have the view from a particular location fixed fairly well, move to other nearby locations -- twenty to thirty yards away, for outdoor locations -- and imagine what things would look like from this new position. What does the changed perspective reveal that was hidden before? What was unseen from the previous location that can be seen now? (Note that perspective in magickal space is never quite the same as it is in the physical world, though the difference is hard to quantify; you will not be able to make things appear in precisely the way you see natural objects.)

Keep moving to new locations and build up an image of the scene as it would be seen at each one, until you have a good sense of the place as an actual "space". In the example space, I spent some time going to various positions in the meadow, noting that less of the castle was visible close to the bluff, more of it from farther away; noting the colored gravel in the riverbed, and how it made a ford across the river, etc. Then I went up to the castle and looked outward from positions on every side of it, seeing the wider landscape, filling in the positions of various known places in the forest, deciding how far the grasslands extended behind the castle, and so on. Do this for your own space.

When you have established the perspective from several locations, try moving smoothly between them, with the parallax of the surroundings changing continuously, as it does when you move about in the physical world.

At first you will find that your perspective on your world has a tendency to withdraw from the scene; your imagination will try to view it as if seen through a window, or on a movie screen, or like a tableau in a museum. Whenever you notice this has happened, firmly place your viewpoint back inside the scene, and fix it there by turning and looking at what is in every direction around you.

Also at first, your world will tend to be still and tableau-like, a frozen image. Once you have the appearance of things fairly well established, try bringing some action into the scenes. Let grass and tree limbs be blown by breezes, and hear the sounds the wind makes. Watch water move and hear the sounds it makes. Add some living creatures to the landscape and let them move around in ways appropriate to their natures.

It is also important that you stay relaxed throughout the exercise; doing this work should be like a relaxing daydream, not requiring fixed concentration and alertness. Do the relaxation exercise before starting each session, and do it again if you find yourself getting tense at any time during the session. Let your mind do as much of the work as it can without conscious decisions on your part, and encourage it to do more.

You should spend at least several weeks on this exercise, and as much more as you want. Take your time, relax, and give as much work as you need to filling in the details in all the important locations in your world. Indoor locations should be given as much time as the general landscape. The more thoroughly you do the work in these early stages, the more effective your scrying will be later.

Establish a body in the magickal space

The final step in the basic process of creating a magickal space is to create a body for yourself within that space. Up to this point in the exercises, you have been pretty much a naked viewpoint, seeing the world but not interacting with it to any great extent. Now you need to build up an image of your body within the space, and learn to use it. To do this, you need to develop a conscious awareness of the sensory surface of your body and of its kinesthetics, and duplicate these in an "astral" body. Judging from accounts by students at the Fellowship of the Inner Light, this part of the work gives people the most difficulty, and people will have widely varying degrees of success in it.

Before entering your magickal space, stand up and relax, preferably without any clothes or jewelry. Close your eyes and put your attention onto your skin. Even without anything touching you, you should be able to feel a sense of activity or sensitivity in your skin, a "readiness to feel". Note the way your body's shape is outlined by the skin sensations.

Next, plan out some series of movements that will move every part of your body in turn, through most of its range of movement. Tai Chi or Yoga exercises are good for this if you know them. Still keeping your eyes closed, go through the movements and note how each part of your body feels in different positions, and note what your kinesthetic sense tells you about the positioning of your limbs as you move.

Finally, do the same sequence again with your eyes open. This time pay attention to the way what you see of your body changes as you go through the

movements. Pay particular attention to your hands and arms. Try to consciously associate the image of your body with the sensations you get as you move.

Each of these three steps focuses on one of the major aspects of your body image: your sense of the body's boundaries, its internal sensations, and its appearance to your eyes as you interact with your surroundings. Under normal conditions, these sensations are usually unconscious, and are always secondary to whatever activity you are engaged in. You need to be aware of them consciously in order to build yourself a second body inside your magickal space. If you wish, you can do these exercises separately from your practice in your space, until you are ready to make your magickal body.

Once you are ready, sit down and go through the relaxation exercises, and enter your magickal space. Once there try to feel as if you have a body in the magickal space that feels exactly like your physical body, but is completely separate from the physical. Go through the three steps in your imagination, and try to duplicate all the sensations you had while doing them physically. By doing this you will, over time, gradually build up a perception of your "astral body" as a distinct entity, within and a part of your magickal space.

After finishing this exercise in each session in your magickal space, spend some time just moving around your world, touching and manipulating things as if they were physical objects. Things you touch should give sensations appropriate to their nature; bricks and stone should feel hard and rough; metals should feel cool, with textures appropriate to their shape; wood should feel warm and grainy, etc.

If you have rituals that you do on a daily basis (and haven't already started doing them in your magickal space) create a dedicated place in your magickal space for ritual work and begin doing them there as part of this practice. The regular, repetitive movements of ritual work will serve to reinforce your body image, and doing the rituals will begin to turn your space from a mere refuge into something useful for your magickal work. In particular, I would recommend practicing the Golden Dawn's pentagram and hexagram rituals; these will be important later, as a means of testing the visions you obtain when you start scrying.

Potential Problems

The most common problem people encounter in this part of the work is maintaining a consistent shape for their body. They find that even after long practice their head and arms will remain reasonably well defined, but the rest of their imaginary body has a tendency to blur into amorphousness. This is a reflection of the relative density of nerves in the physical body. Eighty percent of our sensory and kinesthetic nerves are in the head and hands; half of the remainder are in the upper chest, shoulders and arms. Our perception of the rest of the body is substantially more vague, and depends as much on sight as on direct sensory connections. When one tries to build an astral body, the mind tends give each part of it a size proportional to the relative nerve densities.

This is really not so bad. You don't need legs in the magickal space, since you are moving yourself around by your volition rather than by pushing yourself with muscles. You *do* need arms and hands to do the gestures of magickal rituals, and lips and jaws to speak the words. If you find that after some practice you can't maintain a full body image, don't worry about it; just get by with what you do have, and imagine the rest of your body concealed by a robe or other loose garment.

The second problem people have is that their physical body twitches or moves when they try to move their magickal body. They unconsciously tense up the physical body, trying to "lock" it so that it won't follow along with the magickal body. This is a matter of lifelong habit, of associating the sensations of movement with the volitional act of moving your muscles. One has to disassociate the sensations from the volition, and another simple exercise will help.

In your magickal space, imagine you are standing with your arms held out in front of you, palms facing downwards. Now imagine that you are turning them so that the palms face upwards, but that you are turning them *entirely with your eyes*. That is, you see them turning over, and feel the sensations of the changed position, but you don't involve the part of your mind that moves the muscles. You should *see* your arms move without willing them to move. (In fact, you are directing your will through your visual centers instead of your muscles, but it should not seem like you are willing it, at first.)

The first few times you do this, your physical arms are almost certain to tense up into rigidity. When you notice this happening, stop and do the relaxation exercises until your body is loose again, and then go back to trying to move your magickal hands again.

Once you succeed in turning your astral hands over without tensing your physical hands, you should try moving the fingers individually. Curl each one over onto the palm, and straighten it out again. Again, do the relaxation exercise whenever your physical body tenses up. When you succeed in moving the individual fingers without tensing up, try various coordinated movements: clenching your fists, grasping objects, karate chops, Vulcan greeting-gestures, and so on.

The hands are the hardest part of the magickal body to separate from the physical, because major portions of our nervous systems go into controlling their movement. Once you have managed to dissociate movement of your magickal and physical hands, the rest of your body will be very easy, and can be done with similar exercises, if necessary.

Chapter 3.
Putting your magickal space to work

Concerning symbols

By the time you have worked the exercises in the previous sections for a few months, you will have established a solid foundation for all your future magickal work. Practically every magickal and meditation technique you will ever encounter is a variation or extension of the skills you have learned in building your magickal space.

Every person will have a different level of peak performance with these techniques. Only a rare few are able to enter wholly into the magickal space, and become entirely unconscious of their physical body; for these people, the end result of this work is indistinguishable from the classical descriptions of astral projection. Most people will find that a certain portion of their awareness remains "outside", and that the intensity of the sensations they have never attains the brightness and clarity of normal perception. I fall at the low end of this latter category myself; in my visions, colors are more implied than they are perceived directly, and most of the time I need to focus intently to perceive fine details.

Being able to put all of your awareness into the magickal space is not necessarily an advantage. What matters more is that you make the best use of the level of skill you do have. It is the meaning you can extract from your experiences, the insights you gain into yourself and the world, and the uses to which you can put them, that count the most. Bright and glorious visions are nothing, if they have no useful content or if your awareness and understanding are not (gradually but permanently) expanded thereby.

Having established the basics, in the following sections we are going to look at various exercises, all of which are forms of "scrying". Before going into the details, we need to consider -- in a general way -- the nature of the things that a person experiences while scrying.

Dreams, it is often said, are the realm of symbols; the same is true of scrying. But while the symbols of dreams are usually expressions of processes happening below the conscious level of awareness, the symbols seen in scrying are often (in an ideal world, always) the expression of processes and events occurring *above* the level at which consciousness resides. They are the lowest and most readily apprehended aspect of processes that the consciousness can not yet completely encompass. In a sense, the symbols you see are no more than anchor points; a convenient means by which your awareness is given a connection to something coming from outside its current scope.

The form of the symbol does not necessarily bear any direct relation to the nature of that to which you are being connected. Some symbols -- such as the Greek gods or the cabalist's Tree of Life -- have forms that directly reflect some aspect of the inner reality. Others have connections that are largely a matter of convention; they relate to particular aspects of the inner reality only because we habitually use them in such a way. The cabalistic color attributes are in this category. And others yet are seized upon to serve the needs of the moment, and have no particular meaning outside the context of the vision in which they occur.

But in all these cases, when a symbol is seen in a vision it has a direct connection to some magickal power, archetype, thought-form or entity. In order to get the greatest benefit out of your scrying, you must continually attempt to sense *beyond* the visible or verbal symbol, extending your awareness along the path it provides to apprehend that which it embodies.

Accomplishing this is a delicate task. The relaxation exercises described previously again become important, this time the portion of them dealing with quieting the mind. This is important in two ways: first, because the mind's internal chatter will tend to overshadow and conceal that which is being communicated through the symbol, and second, because active parts of the mind will attempt to twist the meaning of the symbol to fit with their own preconceptions.

This is especially the case where the practitioner has personal desires that relate to the information being conveyed, or where the person's self-image feels threatened. If your conception of yourself is dependent on a particular world-view and the information does not accord with that view, it will be almost impossible for you to see it clearly.

To reduce the possibility of this happening, you should also work consciously to develop a mental state of unattachment towards the content of your visions, a deliberate disregard for any personal significance they contain, and a deliberate refusal to evaluate the contents for truth or falsity. Critical evaluation of the results of a scrying session is definitely necessary, but the time for that evaluation is *after* the session is completed. While the work is proceeding, you should seek to be in a perfect state of suspended judgment; neither believing nor disbelieving anything that you see or sense, simply seeking to receive the symbols and their attached meanings precisely as they present themselves.

When using scrying techniques in magickal work, you are always trying to penetrate unknown "territory". Any work that can result in a spiritual advance will be, by definition, at least partly outside the scope of your current perspective and understanding. Like anything truly new, it takes the mind a while to adjust and be able to see it clearly. Further, the meanings behind any symbol can have many different levels; it may take a long time for these to "soak in" to your awareness, and the final significance may be very different from the first, superficial appearances. In my own work, it has sometimes taken up to a year and a half, with repeated exposures, before I fully comprehended what I was being shown. Thus, no

evaluation you make should ever be so definite that you cannot change it or add to it; all meanings should be tentative until they have been repeatedly reinforced by additional experiences.

I cannot give any assurance as to the manner in which the meanings attached to a symbol will appear to a particular person. I do not have enough information from other people to characterize any particular way as "typical". In my own case, they come in two or three ways, depending on the amount of power I have managed to invoke and how high above my normal level of consciousness I have managed to raise my awareness.

Usually, they appear as groups of thoughts or associations that appear simultaneously in my mind with the words spoken by some entity, providing a detailed context for the words; it is as if the thoughts out of which the entity produced the words were being transmitted along with the words. If I am looking at a visual symbol rather than hearing words, then they appear as sudden detailed "realizations" of what the symbol is intended to represent, which appear instantly in my awareness.

Less frequently, the hidden meaning of symbols appears as an entire story line. A long series of events appear in the mind as if some part of myself had been taken away, taken on a long tour through magickal spaces, and was then returned to the exact moment in time from which it had left. The complete tour is instantly "remembered" as it happened, even though for my conscious awareness, no time at all has passed.

In the rarest case, the meaning appears to my awareness as a tightly bound packet of mystical energy, which sits in my mind and gradually "unravels" itself into words, images, and meanings over a period ranging from minutes to weeks. These "packets" seem to be some magickal equivalent of books. Their content usually does not seem to be directed at the particular person receiving them, but rather at some general audience; and the content is often radically different from the perspectives and ideas the seer would normally be interested in.

You should not take these as being the only ways in which the meanings behind symbols can present themselves to you; you may find that some other means is more typical for you. But if you do happen to receive information in any of these ways, you can feel confident that you have had some success in this matter.

The Magickal Mystery Tour

The first scrying technique is very simple, and can be very entertaining. The results you get with this method can range from silly to sublime, from inconsequential to important, depending on the conditions of the moment. This method lets you acquire a feel for the ways in which your unconscious mind symbolizes things, and gives you some practice in doing so in a non-critical situation.

Enter your magickal space and re-affirm your safety there, using the method previously described. Then go to some familiar outdoor location in your space, and look around to establish your bearings and the relative positions of the other familiar regions.

Having done this, imagine that these familiar territories are surrounded by vast areas about which you know nothing as yet, in which anything at all might be happening at any given moment. Decide that you are going to take a walk and look around some part of those areas. Then look around you again, pick a direction, and start walking. As you move out of your familiar areas, don't try to imagine that you will find any particular features in the landscape, and don't try to look for any particular thing. Let the your imagination fill in the features of the areas you pass through without interference.

Move around in the wilderness until you find some interesting item. It might be an interesting natural feature, an object, a building, a person or animal. Examine the object or explore the building, remembering that everything unusual has some sort of meaning in a magickal space. If nothing clear comes to you, move along in the direction you were going. Sometimes it happens that several locations in sequence tell a story that isn't clear until you have been to all of them; other times, the first locations you come to are simply not very important.

Talk to a person or animal as if they existed independently of yourself; treat them with the respect and politeness you would give to any stranger you encounter in an isolated place. Try to maintain a friendly and unthreatening attitude no matter what the being does, and remember that since all this is taking place in your private world, you are perfectly safe. Don't try to script their actions, just let them speak and act spontaneously. Asking a being you meet to tell you about itself and what it is doing will nearly always get a positive response.

If the being does not acknowledge your presence, or does not respond to your queries, then watch what they are doing for a time, until you don't see any point in continuing to do so. Then move on to another location. If they do respond, then when you have run out of questions ask them if there is anything else interesting to see in the neighborhood, and follow any directions they might give you.

Usually such explorations will tell you something about yourself, your life-situation, or the current conditions surrounding your magickal work. It will all be in symbolic form, of course; the obvious meaning of the events won't always be their deepest significance. But once you understand the symbolism, the results usually turn out to be something useful or interesting, though not always important.

This method is particularly good for those times when you know something important is going on in the magickal side of your life, but you can't tell what it is. It is also very good for any situation where you aren't certain what questions you should be asking. To use the method in such a way, hold the idea that you need information or answers in your mind while you are picking the direction for your

tour, and try to sense the direction in which the answers lie; there will always be such a direction. Then go in that direction and continue finding interesting things until you feel like you have received all of the answer; this will usually manifest as a sense of relief or a reduction in some vaguely-sensed pressure. Then consider the things you have seen in relation to your current situation; the meanings they contain will usually provide essential clues you need.

The Magick Mirror

The next method is very close to a "classical" scrying method, save that the appurtenances are astral rather than physical. The method is capable of endless variations, of which only a few will be described.

Pick a convenient location within your magickal space. If you intend to scry in conjunction with invocations of magickal forces, a consecrated temple or magickal workroom would be the best place; otherwise, any place where you feel most comfortable and secure.

In that place, imagine a frame, as for a large mirror. This should be at least your own height, and of a width such that all of it can be in your field of vision at the same time. Now imagine that this frame contains a sheet of glass. But rather than being a silvered mirror the glass appears to contain a deep, transparent blackness; as if behind the glass were a void of indefinite extent.

You can get an idea of the correct appearance -- and construct a physical magick mirror at the same time -- by taking a piece of half-silvered or quarter-silvered glass (from a scientific supply house) and laying it on a piece of good-quality black velvet. Look into this under very low illumination and it will seem to have an indefinite depth; that is, it will seem to have depth, but you will be unable to tell exactly how deep it is.

You should at the same time imagine, and *feel* a total confidence, that the answer to anything you look for will appear to you in this mirror. Don't get bogged down in how the mirror does this, simply generate an emotional confidence that it works.

The basic use of this mirror is fairly simple. You hold the thought of what you want to know about in your mind, and then you imagine that the mirror is "tuning in" to that thought, using the thought to make a connection to some place where the answer can be found. Once you feel that the mirror is tuned, release the thought and wait in mental silence for images to arise out of the darkness of the mirror. And as with the "mystery tour" technique, the images will be accompanied by meanings that you will be able to "hear" or sense in your mind.

There are several variations on the basic method for different purposes. Once you get accustomed to the basic method, you can make use of those described or invent your own. As you come to be familiar with the method, your own intuition

will become a better guide to its use than any "official" technique; do not be afraid to experiment.

For psychometry, hold an object in your (physical) hand, and imagine that there is a link between it and the mirror. Then look to the mirror to reflect the "impressions" contained in the object. If it is an object that is connected by use to some person, you must specify that it is impressions of the person that you want, not impressions of the object itself; otherwise you may get some odd results. For example, I once tried to psychometrize a flint knife-blade, and got a geological history of the stratum from which the flint had come. Its connections to its rocky origins were stronger than its connections to the persons who had made and used it, and these came across most intensely.

You can also "psychometrize" a person -- give them a "life reading" or answer specific questions -- by holding their hands and looking to your magickal mirror to reflect impressions you get from their spirit. This is more difficult, takes more practice, and works best when you have no personal relationship with the person in question. It should never be done with people with whom you have an emotional entanglement of any sort.

To get basic ideas and meanings related to visual symbols, imagine the symbol drawn on the face of the mirror in glowing lines. Then imagine that you are pushing the symbol into the mirror, so that it recedes in the distance and eventually vanishes from sight. Sending the symbol into the mirror "tunes it in"; wait in mental silence for images to arise, and these will bear in some way on the symbol.

Magickal invocations can be used to enhance the power of the mirror. As an example, you might want to explore the nature of the element of Fire. You could begin by performing the Lesser Pentagram ritual to banish extraneous influences, directing that the banishing include the mirror. Then you could use the Greater Pentagram ritual to invoke the element of Fire. When you have a strong sense of the element’s force being present, direct that force into the mirror. Simultaneously imagine that the force is not only tuning the mirror to the element, but is also charging it up and clearing the channels so that the mirror works with its best effect. Or alternately, you could request that the archangel or angel of the element appear to you in the mirror and answer your questions.

With any of these methods, the images you get will at first be vague and static. But with practice the images will sharpen, expand and become active, presenting whole landscapes and long story lines that dramatically present the answers you are seeking. The mirror will seem to become a window opening on the part of the astral plane that relates to your search.

Once you achieve this, the mirror can be used as a "gate", an opening through which you can travel directly to the plane being viewed, to experience events there first-hand. From the standpoint of initiatory magick this is the preferred mode of operation, since it immerses your awareness in the power you are exploring.

Immersion increases the potential for real and lasting changes in awareness and enhances your power to achieve insights and realizations from the invoked power.

To convert the mirror to a gate, imagine that the image in the mirror becomes three-dimensional, as if you were actually looking through a window at a real place instead of just seeing a picture of it. Then imagine that the glass of the mirror dissolves and vanishes while the image in the mirror remains in place. Or if it is easier for your mind, imagine that the glass is in fact a hinged window in a frame, and open the window.

You will usually find that unless your being is totally in tune with the force you have invoked, you will have some difficulty passing through the frame and into the world on the other side. The Golden Dawn's "Sign of the Enterer" will help to overcome the resistance. Stand just short of arm's length from the gate; raise your arms directly above your head, and then bring them down and forward with the fingers straight, while at the same time taking a step forward. Alternately, pull your hands back so that they are close to your body at shoulder level, and then extend your arms sharply forward while taking the step. Imagine that these gestures are punching a hole in whatever is resisting your entry, and that the momentum of your forward movement is carrying you through the gate and into the world beyond. If you still feel resistance once you are through the gate, repeat the gestures again.

Once you are though the gate, look around and make note of everything you see. Start with the major features of the landscape, then focus in on the details. If you have invoked the power correctly, you should see objects and events that reflect parts of the power's nature.

It is good practice to test the world you enter, and any beings you encounter, to ensure that they are in fact related to the power you invoked, and are of a good nature. The means of testing will be discussed in detail in the next chapter.

If you find that you have difficulty turning the mirror into a gate, or that the mirror won't give you images of complete landscapes and story lines, a variation on the magickal practice of pathworking will help. The practice as described below is halfway between scrying a simple symbol and doing a freeform exploration of an invoked force, and will thus assist in the transition between them.

Pathworking

The term "pathworking" is used for several different practices, ranging from simple meditations through programmed visualizations to visions and astral travel. What they all have in common is the use of symbols traditionally associated with the "paths" of the Tree of Life, e.g., the Tarot trumps. These symbols have been in use for long enough that stable regions reflecting their power have been established in the inner planes. By using the symbols in these practices the person connects to those regions and can learn something of the realities behind the symbols.

Preliminary Steps

1. Pick a visual symbol for the path you want to explore. Tarot cards are good starting points. The cartoon-like images of the Rider or Wang decks are preferable to detailed images like Crowley's deck; the bright, flat colors of these cards encourage your imagination to fill in the blanks. We'll use the Rider deck's "Fool" card as an example.

2. Review what you know about the correspondences of the card. Read what your available sources have to say about the card. Then go on to some unconnected activity for a while and let your unconscious absorb the information; let it make its own connections and conclusions without any effort by your conscious self.

Using the example card, what comes immediately to my mind: The Fool is generally attributed to the element of Air and the path of Aleph. In the Golden Dawn version of the Tree, the path of Aleph connects Kether with Chokmah. In Achad's version of the Tree, it connects Malkuth with Yesod. The Fool is a primal form of Air, more cosmic and less "earthy" than the Tarot suit of Swords. In the cabala, it represents both the "mind" or "intellect" aspect of being and the Yetziratic, "formative", or "Son" aspect of the IHVH sequence. In the Enochian elemental sequence it represents the creative Ideal manifested by the divine, which is the basis for further development and full manifestation through the other elements. In the structure of the planet Earth, it is the atmosphere which lies between the spirit-aspect of the planet's magnetosphere and the water-aspect of the oceans. And so on.

3. Study the card and note the details, and also note any connections that come to mind. Consider the figure in the card; what does his/her posture, gestures, expression, etc. say about his attitude and emotional state? Where does his attention seem focused? Try to get some idea of the type of personality being expressed.

Ex: The cliff on which the Fools stands seems to be colored using three of the Malkuth colors: black, olive, and russet. The Fool's boots are citrine, completing the foursome. The mountains in the background are in a Yesodic violet, with snowy tops reflecting the light of the Sun, which is colored in Kether's white. The sky, dominant in the picture, is an Airy yellow, slightly darker than the citrine of his boots.

The Fool's outer garment is green with ivy patterns, reminding me of the Green Man of Celtic mythology and Malkuth again. The lining is red, reminiscent of both Fire and the sexual energy of Mars. There are wheels embroidered on the garment, which brings to mind another card, The Wheel of Fortune, attributed to Jupiter, who is Lord of the Air. There are also Fleur-de-Lys on the garment, which are either Lilies (Malkuth, according to Crowley) or Irises (Yesodic by color and shape).

His inner garment is white, again suggesting Kether. A feather is mounted at the front of his hat, and its shape suggests the Uraeus serpent of Egyptian costume,

or the feather of Maat. He carries a rose in his left hand and a staff with a bag at the end (rather phallic) in his right.

The Fool's head is bent back, his eyes focused on something in the distance that only he can see. His posture is somewhat pretentiously "sensitive", the sort that you would see the French Sun-King use in one of his dances. Overall he reminds me of a Galliard poet of the 13th century, a noble's over-educated younger son, wandering and pretending to be a minstrel while eschewing mundane tasks. He is about to walk over a cliff. The dog at his heels seems either playful or trying to call his attention to his immediate danger.

You don't have to go into such detail as in the example; if you are just starting out in magick, you probably won't have the resources to do it. The important thing is to note the details, and try and interpret the figure's expression and posture, and the acts in which he seems to be engaged.

These first three steps are preparatory, and should be done before beginning the main part of the practices. Once you have done them, let the information float in your unconscious for a few hours or a day while you do other things. The idea is to gently focus the unconscious on the subject matter, and to let it absorb the information and ideas without your conscious interference. This makes it more willing to participate in the practices, and enhances its ability to make connections with the magickal region behind the card.

Main Practice

4. Sit down and do the relaxation exercises, as described in the earlier section.

5. Place the card in front of you so that you can look at it without straining your eyes or changing your relaxed position. Look at the card without deliberately focusing on any one point; let your eyes move from point to point within the picture in their normal scanning motion.

6. Now enter your magickal space and get your awareness firmly established there. Go to the place where your magick mirror is located and stand where you can view it head-on. Imagine the image from the Tarot card in the mirror, so that it completely fills the frame. Then look at the landscape in the picture; think of what it would look like if it were real and not just a cartoon image. Try to see the image as a three-dimensional world behind the glass of the mirror. Think about the parts of the landscape that are hidden beyond the window frame and fill them in. Keep the colors more or less the same, but fill in the details; build up a picture as if that world were a real place that you can see. Feel free to incorporate details of real places you have seen in your life. (But DON'T use real people as models for the figures.)

Ex: The mountains in the Fool card remind me of the Swiss Alps, violet-tinted rock with permanent snow-cover at their summits. I fill in the picture with the appropriate details of ravines, rockslides, etc. The cliff on which the fool stands

looks to me as if it is some sort of moss-covered granite, and the sharpness of the drop suggests that a glacier carved it out. The same glacier would have carved a deep, rounded valley below, and I imagine it being there, with fields of grass and copses of pine and fir trees, perhaps with the rooftops of a village small in the distance.

The Fool is walking towards the window, so there must be a trail down into the valley hidden behind the outcrop. I imagine a trail following a curve upwards around the end of the valley to end at the outcrop. I imagine this outcrop is on the side of a mountain the summit of which is somewhere to the right of the visible area.

7. Next, imagine that you have jumped through the window frame and are standing in the world you have been looking at, but at some moment in time just before the living figures of the card appeared on the scene. Don't try to move through the mirror, just make an instant transition to the place you just imagined. If you have to, build the landscape up again from scratch, but with you inside it.

Turn around and look at the surroundings from your new viewpoint; get a 360-degree view, and fill in the parts of the landscape that were behind your original view through the window. (The window, incidentally, should not be visible.) Imagine what your other senses would tell you if you were in a similar physical location, and add those in to your impressions of this place.

Ex: Looking back towards the window's position I note that the mountains get lower in that direction, and gradually fall off into rolling farmlands in the far distance. A large lake (like Lake Lucern or Geneva) can be seen just at the edge of visibility. I can see the mountain on whose side I stand, and can see directly the path I had previously imagined behind the outcrop. This path comes up to my current position, then curves around the mountain and up to a pass in the middle distance. Looking down into the valley below, I see that there are light clouds between the village and myself, giving the impression that I am in a world above the normal world. I can feel and hear the wind blowing around me, and there are faint scents of pine, grass, and flinty rock in the air, as well as an ozone-tinge of freshness. Faint sounds of human activity come from the village.

8. Spend some time getting the scene and your viewpoint firmly in your imagination. Don't worry if details change or shift, and don't expend any effort trying to change them back. Just get the major outlines and positions firm and let the small details change as they will. Think of how places look in your regular daydreams; often there is very little detail, and what detail is there is more often implied than actually seen. As you continue the practice over weeks or months, your unconscious will gradually learn to fill them in and keep them steady without conscious effort.

9. The next step is in some ways the most difficult, and in some ways the easiest. We have all had daydreams in which we invented face-saving dialogs for some embarrassing past occurrence in our life. In others, we imagined the events and interactions we would like to see happen in some future meeting, or some situation

we would like to be in but cannot attain in the mundane world. What you do in this step is basically the same. The only difference is that you shouldn't have any particular desire to control what the other characters say, but instead want to see what they say of themselves.

What you want to do is imagine a scenario by which the Tarot card's person arrives at the location where you are standing, and begins to converse with you. Using our example, you could think that you hear someone singing in the distance behind you. You turn and look down the trail, and see the fool climbing it, followed by his dog. He sings a cheery tune as he walks. As he comes close enough to hear you, you call out and wave to him; he looks up and waves back. He comes closer and steps onto the escarpment where you stand. He smiles and walks to the edge of the cliff, looking outwards. He stretches his arms and takes a deep breath of the fresh mountain air, and for a moment he is posed in exactly the way he is shown on the Tarot card. Then he turns to you and asks, "Where away, traveller?"

The idea behind this is to give your unconscious mind a credible reason for believing you to be in a situation where you can talk to the card's character. The part of your unconscious that touches the imagination doesn't believe in hypothetical situations; to it, things are either real or they aren't, but anything that is reasonably consistent will be accepted as real. This part of your unconscious mind plays the character's part while your conscious mind plays yourself. This same part reaches out into other parts of your minds and into the magickal realms and pulls in information to use in building it's characterization.

9. Now that the character is present, you can ask him questions about himself, the various symbols of his clothing and appurtenances, and about the environment in which you find yourselves. Always act as if the character were a real person, independent of yourself. Treat him with the respect of equals; never act superior to him, and never, ever threaten. If he doesn't want to answer a particular question, don't press. Answer any questions he poses honestly, to the best of your ability. But at the same time don't allow yourself to be threatened or cowed; demand that your interactions be on a basis of equality and nothing else.

Another thing to remember is that in this phase of the exercise there are no wrong results, only results you don't understand. If something seems out of place with the nature of the card, don't reject it. Simply admit that you don't understand and file it away for later consideration. Generally you should follow along with whatever happens; there is no way you can be hurt, so there is no reason not to do so.

10. When you start to tire, or the character indicates he has had enough, it is time to end the exercise. Say goodbye to the character, turn and walk away until he is out of sight. Then "jump" back through your magick mirror and turn around; see the point you just jumped from through the mirror, even if this is not the same point that was there at the start. Then imagine closing the mirror so that it only shows its usual deep blackness.

After leaving your magickal space again, spend a few moments focusing your attention on various objects in your physical environment. Get up and walk around, stretch yourself, get a drink or go to the bathroom, or some other mundane task. Then sit down again and write down what happened during the exercise, in as much detail as you can. Record what was said, any ideas that happened to pop into your mind, and any changes in the scenery or movements into other scenes.

It sometimes happens that unexpected things occur during this exercise. For instance, the character might come up behind you and say hello while you are still working on the landscape. Usually it's best to go along with these happenings rather than insist on following the various stages in order.

Once the character appears, then the rule is to allow whatever wants to happen, as in the "mystery tour" exercise. You should not worry much about keeping the environs steady. The character might change the landscape to make a point, or introduce creatures or objects. Other things might appear and disappear spontaneously. You sometimes find yourself and the character transported to an entirely different scene. All these things are acceptable, and should be taken in a spirit of non-judgmental interest. Remember that the logic of visions is the logic of dreams, where such events are not at all unusual.

After you have worked with this method for a week or two using various Tarot images, try again to invoke a force using a ceremony and getting a response through your mirror. The practice of creating landscapes in the mirror should have overcome any difficulty in that regard. If you still have trouble, try combining the invocation with an appropriate Tarot image.

Chapter 4.
Testing your visions

It is usually a good idea to apply tests to the images you get in scrying, and to the various beings you might encounter. The ultimate test is, of course, a critical appraisal of the quality, consistency, and value of the results you get from your work; but that test can only be applied after the work is done. Other methods allow you to get some sense of whether there is something wrong at an early point in the session. You can then take appropriate efforts to correct the problem, or if necessary end the session and save your energy for another time.

The most reliable testing method makes use of the symbols in the Golden Dawn's Greater Pentagram and Greater Hexagram rituals. But the effectiveness of the method requires that you have some experience in performing those rituals, and in getting a good response from them. If you are not already experienced in their use, you should practice using them in your magickal space for a while before implementing this testing procedure.

A limitation of this method is that it only works where the powers being scryed are among the traditional, conventional powers used in magick. That is, the powers are elemental, planetary, or zodiacal in nature. Where the nature of a power is unknown, or it is of an inherently mixed nature, other methods must be applied.

After attaining a steady image of some magickal region in your mirror, you draw the invoking pentagram or hexagram appropriate to the power you invoked, using white lines in the air in front of you. Vibrate the god-names of the power a couple of times, then cast the symbol into the mirror. If the mirror is correctly "tuned" to the power, the pentagram or hexagram will be absorbed and will either have no effect, or will cause the image to become sharper and brighter. If the image becomes darker, becomes distorted, or breaks up entirely, then you know that something is wrong; you should banish and start over.

Similarly, if you have used the mirror as a gate and entered into some region, you should cast the appropriate symbol against any object that appears prominent in the area, and always against any being who appears to serve as your guide. In either of these cases, the being or object should show no effect, or should grow brighter, larger, or more solid as a result of the contact. A false or deceptive being will shrink, or its appearance will become distorted, or it will disappear.

No magickal being worth speaking to will ever object to being tested in this way. There is no reason that it should, since by doing the test you are, effectively, blessing it. If a being attempts to convince you to not do the tests, that in itself is a sign that something is wrong.

Note that you should always use the *invoking* pentagram or hexagram for tests, never the banishing versions. Using a banishing figure is the same as commanding the forces you invoked to disperse again, nullifying your efforts.

Two secondary types of testing seem to depend in some way on the magician having an *intent* that they will work correctly; there is no obvious reason why they should work, but they usually do, just the same. The first of these is the use of the G.D. grade signs; the second is the use of the Hebrew letters of the planets.

The idea behind the use of the Grade Signs in scrying is the same as their use in Masonic rituals and greetings. By displaying a sign to a spirit you encounter, you claim a right to the "secrets" of that grade and its corresponding element. The spirit should answer back by repeating the sign, thus showing that it is also qualified to deal with the secrets of that grade. (Illustrations of the Grade Signs can be found in Crowley's *Liber O,* and in Regardie's *The Golden Dawn*.)

If a spirit can perform the appropriate sign for the invoked element, this indicates that your vision is on-track. If the spirit cannot perform it, performs it improperly, or its form becomes distorted, this is an indication that something is wrong. However, it is not necessarily proof that you are dealing with a deceiving spirit, particularly if the same spirit has already passed the pentagram/hexagram test. Rather, it is more likely that there is insufficient magickal power present for your communication to be clear. The best course is to vibrate the divine names for the power you are invoking several times, and then repeat the signs again. Only if the spirit is still unable to perform the signs correctly should you end the session.

The exchanging of signs also contains an implicit agreement between you and the spirit being tested. That is, by doing this you are agreeing to deal with the spirit on a basis of equality and brotherhood, neither dominating that spirit nor being subject to it. You are also acknowledging that both of you are "members of the same fraternity", operating within the general community of workers seeking to align themselves with "god" (or with divinity in whatever form you conceive of it). You should never try to exchange signs with a being you know is not within that community, or with which you must maintain a position of dominance -- e.g., a demon or a true "elemental". Conversely, you should never try to dominate a spirit with whom you have exchanged signs; assume instead that it will assist you willingly and without coercion, and treat it with the same respect that you would wish it to give you.

It sometimes happens that in answering your sign, the spirit will add other signs after repeating the one you used. This is an indication that the spirit is of a mixed elemental nature, or is intrinsically of a higher "grade" than that at which you are working. As an example of the first case, if you were invoking an angel from one of the Lesser Angles of the Enochian Tablet of Earth, you would perform the sign of Set. The angel would be expected to respond with the same sign, but if it were an angel of the Lesser Angle of Fire, it might add the sign of Fire (the goddess Thoum-

aesch-Neith) as well. As an example of the latter case, a Senior from the Earth Tablet might add the LVX signs after the sign of Set.

The LVX signs are a special case. Their use indicates that the spirit is aligned with the divinity, is of a "good" character; but does not test for any particular elemental or planetary nature. They should be used in conjunction with the appropriate hexagrams for testing spirits related to the planets or zodiac, or in any case where the benevolence of the spirit is in doubt. All of the Enochian angels will be able to perform these signs, as will any Hebrew-system archangel.

There are no Grade Signs specifically associated with the planets in the Golden Dawn system; one must make do with the LVX signs, and these are usually sufficient. However, those who wish to assemble a set of elegant and effective planetary gestures for testing spirits should consult *Planetary Magick* by Melitta Denning and Osborn Phillips.

The final form of testing is, in my opinion, the least reliable. I do not use it myself, preferring to trust my own judgment. But I note it for those who might wish to experiment with it.

The Golden Dawn adepts acknowledged that in this sort of work there is always a danger that the visions one sees will not be a true reflection of the forces invoked, but may rather be constructions or projections of the seer's own mind and emotions. They classified these projections according to an association with the planets:

Type	Planet	Hebrew letter	Tarot Trump
Memory	Saturn (as Time)	ת Tav	The World
Construction	Jupiter	כ Kaph	Wheel of Fortune
Anger	Mars	פ Peh	Tower
Vanity or ego	Sun	ר Resh	The Sun
Pleasure	Venus	ד Daleth	The Empress
Imagination	Mercury	ב Beth	The Magician
Wandering thoughts	Luna	ג Gimel	The Priestess

The theory is that if you suspect that one of these factors may be influencing your vision, you can project an image of the corresponding Hebrew letter or Tarot Trump into the scene. It will cause the scene to darken, diminish, or disappear if the scene is in fact the sort of projection you suspect it to be.

My personal feeling is that introducing extraneous powers into a vision in this way will cause more problems than they will solve. As well, it seems to me that invocation of a force related to a type of projection would tend to enhance the projection rather than eliminating it. However, this may not be the case for you; try it if you wish and see if it works.

Chapter 5.
Scrying with the Enochian Magick

There are several considerations for Enochian magick work that do not apply to scrying using other systems. The first of these is the unquestionable power of the Calls and the divine and angelic names. As Crowley once said, other systems require effort; Enochian magick requires caution. While the power built up in any one session is almost never of an unmanageable level, some effects of the magick tend to accumulate across sessions; it is easy for an overeager beginner to get in deeper than he expects. Added to this, the powers invoked through the Calls seem to enter into the magician's field of awareness along some spiritual dimension that is outside those that we consider "normal". It seems to operate through some sort of meta-space with qualities different from those that compose the magickal worlds to which we are accustomed.

The consequence of these factors is that any work with the magick places a certain amount of stress on the magician's mind and body, and over-use can lead to various stress-related forms of illness. Anyone working regularly with the magick should keep an eye out for signs of this stress in himself. The typical symptoms are similar to those that come from abusing methedrine or "speed": nervous exhaustion, severely lowered immune response, inability to concentrate, hypersensitivity, hyper-reactivity, reduced judgment, flights of ideas, and paranoia.

One time in my own career, the stress of overusing this magick combined with an equally stressful mundane occupation to give me the worst of both the physical and mental consequences. On the physical side, I contracted mononucleosis, effectively stopping all my magickal work for six months or so. On the mental side, the changed viewpoint and loss of judgment caused me to make seditious remarks to a class of Federal employees I was training, resulting in the loss of my livelihood.

So caution is well justified. But with a few easy, obvious precautions, these problems can be avoided.

- Avoid using the magick at times when other parts of your life are unusually stressful. Try to arrange your affairs so as to reduce the social and economic pressures to the minimum level compatible with your needs.
- Get regular exercise; a healthy body handles stress better.
- Don't use recreational drugs while working with the magick. Aside from being illegal (jail is a poor place for magickal work), all of them add to the stress on your body. Most stimulants and sedatives also reduce your magickal sensitivity and ability to focus in your magickal space. Hallucinogens make you too sensitive, and reduce your level of control.
- Learn to pace yourself. When first starting out, allow a day or two between Enochian invocations to absorb the results and "cool off". Later, when you

> get to the point where you need to accumulate power over several day's worth of invocations, allow at least as many days off after the series as you spent in working. Take longer vacations from the work every few months to keep yourself grounded.

The importance of pacing yourself cannot be overemphasized. When you begin getting significant results from your Enochian work, it is very tempting to keep going; the anticipation of even more amazing results drives you on. But the extra-dimensional or meta-dimensional character of these forces allows them to influence all levels of your being simultaneously, including many levels of which you are not consciously aware. The cumulative effects of this influence can cascade into a dangerous level of stress before you become aware of it. Regular intervals of rest and relaxation, and of immersion in the everyday world, are the only sure way to avoid the problems.

Another difficulty, which bears more directly on scrying, is that the Calls allow you to invoke a force without having any knowledge of its nature. In normal methods of invocation, one begins with a symbol or set of symbols, and seeks by their use to bring about the manifestation of the corresponding powers. The symbols you use define the power to be invoked. In contrast, the Calls produce a manifestation of power regardless of whether you comprehend their symbolic content.

Adding to the confusion is the fact that, from a perspective accustomed to the traditional magickal powers (i.e., the elements, planets, and zodiac) the nature of the invoked powers seems to change depending on the depth of one's penetration into their realms. Or from another angle, the Calls and Names open up different realms, depending on the level of initiation at which you are operating. On the most superficial level, they appear more or less "elemental" in nature, with an overlay related to the functions of the angels' specific offices. But at "deeper" or "higher" levels, this elemental aspect fades, to be replaced by a succession of increasingly complex and inclusive expressions that may bear little or no relation to the most superficial appearance.

Unless the magician supplies an explicit set of symbols to which the invoked powers can be anchored, the powers will tend to remain in an indeterminate state; a sort of "fuzzy cloud" of energy which contains all the power's potential expressions, but which manifests none of them explicitly. A visual symbol used as an anchor causes this indeterminacy to "collapse" into that aspect of the power which is most nearly similar to the symbol's innate associations. The congruency between the symbol and the invoked power does not have to be very great. It is sufficient that some small aspect of the symbol's associations be similar to the power's; the major associations of the symbol can be entirely inappropriate, and this collapse will still occur.

So the symbol the scryer uses will determine, in part, the initial manifestation of an invoked Enochian power; the scryer's expectations or preconceptions of the

power's nature will also be partially determining. This accounts for the documented fact that different magicians have produced widely varying -- sometimes even contradictory -- results using the system. However, it is my observation that with repeated invocations and scryings, the true nature of the invoked power will break through these initial, superficial expressions. The longer you work with a particular Enochian power, the more closely your results will accord with that nature, and the deeper you will penetrate into the realms to which the power connects.

Since penetration past the sometimes-deceiving surface manifestations takes time, orderly, methodical work habits are necessary to get the most value of your Enochian work. The fact that invocations have a cumulative effect can be used to advantage if you plan out your course ahead of time, and stick to it. The following suggestions will all enhance the effectiveness of your Enochian scryings:

- For every angel or other power that you invoke, do several scrying sessions. Allow time for a connection to be built up between you and the angel, and for your mind to become accustomed to its power.
- Work for an extended period solely with powers from a single Tablet. Or if you are working with the Aethyrs or the 91 Parts of the Earth, pick a set of contiguous Aethyrs or Parts and do them sequentially.
- If you are invoking single squares of some angelic or divine name, plan to do all the squares of that name in sequence.
- Plan out a series of invocations to investigate all the angels of a given rank within one of the Tablets, in some logical sequence. Complete the series before working with any other rank or Tablet. Alternately, plan out a series to investigate all the powers within a given Lesser Angle, in order of rank.

A Magickal Space for Enochian Scrying

Since the Enochian powers are so sensitive to the visual symbols in a magickal space, the general-purpose magickal space developed in the preceding sections of this paper is likely to be inappropriate for Enochian work. The profusion of objects with which you have populated the landscape would all tend to anchor the forces in unexpected or undesired forms. A space with a more neutral visual appearance needs to be used.

A woman I once met made a habit of surveying people about the appearance of their magickal spaces. Amusingly, nearly all the Enochian magicians she knew (most of whom did not know the others) had chosen to build essentially identical spaces for their work. This space might thus be considered an archetypal Enochian workplace. It consists of a broad, gray plain, surrounded at the horizon by low hills; both plain and hills are illuminated in a flat, sourceless light of relatively low intensity. Overhead, there is a night-sky filled with stars. The plain is large enough that the magician always has an unused area available in which to perform a new series of invocations.

The remaining few magicians in her survey had chosen to go even further in the direction of minimalism than this Michael Moorcock landscape. Their workspaces consisted solely of a clear space within a gray mist, with a featureless gray floor underneath, created *ab initio* for every invocation.

My feeling is that the plain has a slight advantage as a workspace. It allows for the establishment of long-term or permanent structures, useful for advanced works in which the invocations must be done in section, or for building a temple appropriate to a range of Enochian works.

Scrying Techniques for Enochian Magick

Both the "magick mirror" technique and its extension as a "gate" work as well with Enochian powers as they will with other, more conventional magickal powers. I would recommend that you create a new mirror in your Enochian workplace for every series of invocations that you do, and destroy it after completing the series. Since the Enochian powers tend to accumulate over time, this prevents residual forces from previous works from interfering with a new work.

However, as mentioned above, it is often necessary to provide a firm visual anchor for Enochian powers; you may find that the mirror technique is insufficiently exact, and only gives you confused or contradictory results. If that is the case, one of the following methods will be more effective.

The Golden Dawn devised a technique for using visualizations of truncated pyramids as the starting point for explorations of individual squares from the Tablets. This practical method has been proven by use to be very effective, precisely because it provides a well-defined symbolic "anchor" for the Enochian powers. I recommend this technique for beginners, both for this reason and because it tends to focus the powers into their most "earthly", most readily comprehensible form.

The basic technique is to build a truncated pyramid in your magickal space. The flat top has an area one-ninth the area of its base. The relative sizes of the top and bottom means the sides are tilted inwards at an angle of forty-five degrees. The letter of the square is visualized on the flat top. The sides of the pyramid are colored and labeled with symbols and images according to a complex system of attributes.

(The G.D. system of attributes is described in detail in Book Four of Regardie's *The Golden Dawn*; my own alternate system (which I believe to be a substantial improvement over the G.D. system) is described in the papers titled "Godzilla Meets E.T.". The pyramid method works very well with either system.)

The pyramid is visualized as being large enough to stand on the top. Having vibrated the appropriate Calls for the name in which the square lies, the magician then stands on top of the pyramid in his astral body, and vibrates the hierarchy of names. As he vibrates each name, the magician imagines the power of that name gathering around the pyramid.

When the last name is vibrated, the magician imagines that each side of the pyramid is gathering in the attracted energy, each taking the type appropriate to its attributes and symbols. This energy is seen moving upwards, being focused as it goes by the narrowing of the sides. The flows of energy from the sides reach the top simultaneously, run into each other, and form a beam of light shining up and outwards into the astral worlds, forming a path to a region of magickal space governed by the square. The magician then follows this beam in his astral body until a landscape or other scene forms around him. This scene should symbolize various aspects of the square invoked. From that point, the techniques describe earlier can be used to explore the region.

I prefer a variation of this method, in which the magician stands inside the pyramid. When the energies traveling up the sides reach the top, they come together on the letter and then shine *downwards* into the pyramid, illuminating the interior. The angel governing the square is invoked to visible appearance within the pyramid and is tested there. After testing, the angel conducts the magician to various scenes that illustrate the square's nature.

Since a session using this technique only explores the power of one letter of an angel's name, you only get a partial view of the angel's nature. To fully understand an angel, all the letters of its name should be explored in sequence.

When you wish to invoke all of an angel's powers at once rather than a single letter, it is more convenient to make your anchoring image something like a magickal circle, or a talisman sufficiently large that you can stand on it. A example design for such a circle would have the divine names superior to the given angel written around the rim of the circle. The name of the angel being invoked would be written within the circle, oriented so that it appears upright when you are facing in the direction in which you want the angel to appear. If the angel is associated with a particular magickal formula (e.g., Kerubic angels and the INRI formula) symbols appropriate to that formula might also be drawn within the circle.

Note that the intent of this figure is much closer in function to a talisman than to the traditional idea of a magickal circle. It is not intended to block off its interior from the exterior areas; you should feel free to move in and out of it at will. Nor is it intended to "contain" the invoked force. Rather, the idea is that the charged figure will serve to attract the attention of the appropriate being -- like putting a big illuminated sign saying "Land Here!" next to a runway. It also serves to condition the surrounding magickal space so that it reflects the nature of the invoked powers.

Vibrate the appropriate Calls several times; then enter the magickal space and create the circle. Vibrate the divine and angelic names, and as you feel the invoked power arrive, direct it into the lines and letters in the circle so that they glow and re-radiate the power to the surrounding environment. Keep vibrating the names until the intensity of invoked power seems to level off, then vibrate only the name of the being you wish to contact, asking it to appear before you. Vibrate the angel's name until it does appear; then apply the tests, and ask the angel what you will.

Calling the angel to the circle is my personal preference; I would rather have the guide take me to the place I want to go than go there first and find a guide afterwards. The reverse may be more comfortable for you. If that is the case, you can vary the above method by concentrating the invoked force in the circle instead of allowing it to radiate. Then imagine that the force is creating a "gate" to the power's magickal space; imagine the center of the circle opening up as the magick mirror did in the earlier exercises, so that you can step directly through it into that space. Or you can imagine that the powers form a beam of light shooting up from the circle, which you can ride to the powers' space.

Enochian Magick Reference

Benjamin Rowe

Enochian Magick Reference

Credits:

Thanks to Mr. Clay Holden and the John Dee Publication Project for the illustrations of the seven Ensigns of Creation, for the illustration of the sigils of the 91 Parts on the Great Table, and for the Enochian typeface used in various other illustrations.

Thanks to Scott M. for scans of the seven tables from which the Tabula Bonorum is formed.

Contents

Origins of the Magick: The Dee Diaries

The systems of magick now known as Enochian magick derive from the work of the Elizabethan scholar Dr. John Dee and seer Edward Kelly. Dee had a passion for discovering lost knowledge and spiritual truths; in particular he wanted to recover the wisdom he believed to be in the lost books of earlier times. Among these was the then-fabled Book of Enoch, which he apparently conceived as being a book describing the magick system used by that patriarch. Having come to the conclusion that worldly efforts would not lead to the wisdom he desired, he decided to apply himself to contacting divine sources. During the years from 1581 to 1585, Dee performed a long series of magickal operations to that intent. Kelly joined him in March of 1582, and was his sole assistant during the remainder of the work.

The method employed for these works was fairly standard for the time. Dee would act as the orator, directing fervent prayers to God and the archangels for 15 minutes to an hour. Then a scrying stone would be placed on a prepared table, and the angels were called to manifest a visible appearance therein. Kelly would watch the stone and report everything he saw and heard; Dee would sit at another table nearby and record everything that occurred.

Dee made multiple copies of these records. A portion of them, concerning the Angelic Calls, Tablets and *Liber Scientiae*, were acquired with Dee's library by Robert Cotton. This part was published in Casaubon's *A True and Faithful Relation*. The earlier portions concerning the Heptarchy and *Liber Loagaeth* came to light by a more roundabout means.

In the later years of his life, Dee apparently decided to conceal his magickal records in a hidden compartment of a large cedar chest he possessed. After his death the chest was purchased from his estate and passed through several owners. The hidden documents were not discovered until around 1662, and found their way into the hands of Elias Ashmole in 1672. Mr. Ashmole's collection passed eventually to the British Library.

According to Ashmole, about half of the hidden records were mistakenly destroyed by the discoverer's maid before efforts were made to preserve the rest. Despite this, the records for the 1581-1585 operations appear almost entirely intact.

The record of these operations is very detailed; so much so that it takes careful study to separate the spiritual "wheat" from the chaff. Much of the communication was important within the context of the operations, but has no direct bearing on the systems of magick being presented. Of the rest, there are long periods of communications that, in retrospect, seem to have no purpose but to hold the magicians' attention on continuing the operations. During these periods the angels would present colorful visions, portentous prophesies, and angelic gossip, but very little in the way of solid information. Additionally, the reader must deal with side-excursions into apocalyptic religion, Elizabethan politics,

Dee and Kelly's personal problems, and various irrelevant queries that Dee insisted on inserting into the work.

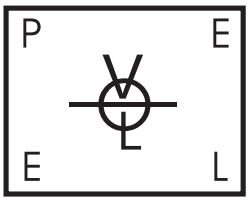
Chronologically, Dee and Kelly's work divides into three highly productive periods separated by months in which nothing of particular value was received. The material received in each period generally stands on its own, and is only loosely related to that in the other periods. In the strictest interpretation, only the material from the third period qualifies as "Enochian", but the term is often applied to all of the work.

Period one: The Heptarchia Mystica

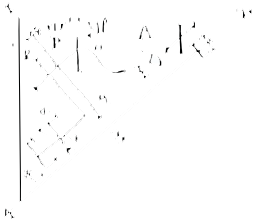
The first system of magick given to Dee was the *Heptarchia Mystica*. This is a self-contained and moderately complex planetary angel magick, similar in style (but not in content) to various "Solomonic" grimoires of the day. The full record of its presentation can be found in Dee's *Mysteriorum Libri Quinti*; a working grimoire, composed of Dee's extracts from that record, is known as *De Heptarchia Mystica*.

The presentation of this magick was remarkably sequential and orderly, compared to later parts of the work. The necessary physical equipment was described in detail, followed by an angelic hierarchy of 49 "Good Angels", and further information concerning the Kings and Princes of the hierarchy, and their ministers. The major part of the information was given during 1582; significant corrections to the design of the equipment were given in the spring of the following year, after an hiatus in the work and the presentation of *Liber Loagaeth*.

Equipment: Ring, Lamen, and Holy Table

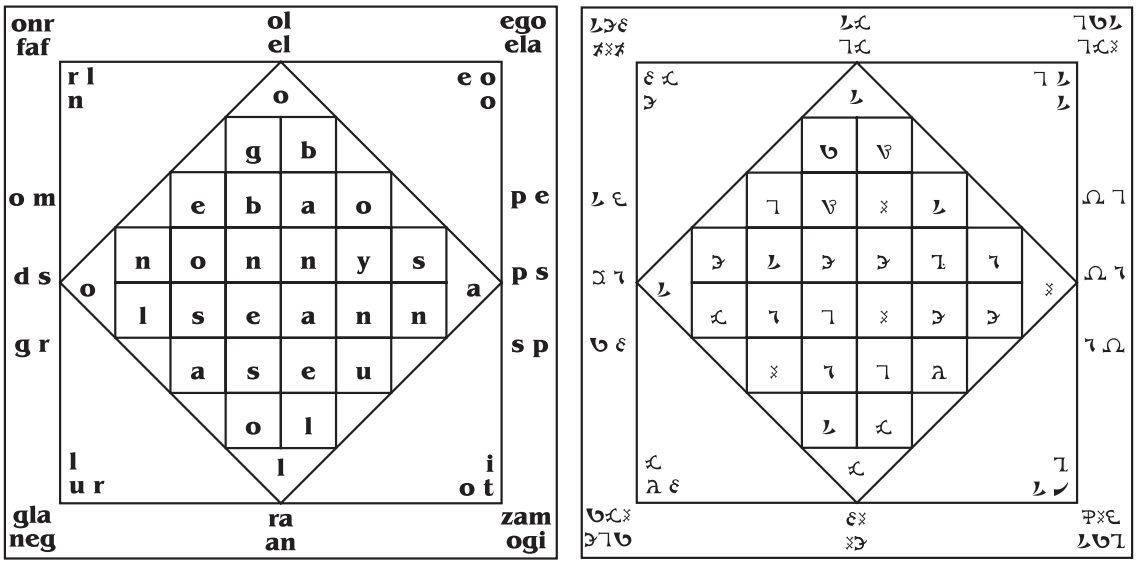


The angels claimed that the ring they designed for Dee was the same one that Solomon used to control demons. It had a plain band, to which was attached a rectangular plate. The letters PELE (Latin for "he will work wonders") were inscribed in the four corners. In the center was a circle with a horizontal line through it, with the letter "V" above and the letter "L" below.



Two different lamens were given to Dee. The first of these bears a generic resemblance to various goetic sigils, being an assortment of free-form lines and oddly placed letters. The being giving it instructed that it was to be made in gold and worn in all times and places for purpose of protection.

The following year, Dee and Kelly were told that this was a false lamen given by an "illuding spirit". They were given a 12-by-7 table formed from the names of the Heptarchic Kings and Princes; the new lamen consisted entirely of letters taken from this table and arranged in rectilinear patterns. (See Appendix E.) Unlike the first lamen, the purpose of the second was solely to "dignify" the magician, to show his worthiness to perform the Heptarchic magick.



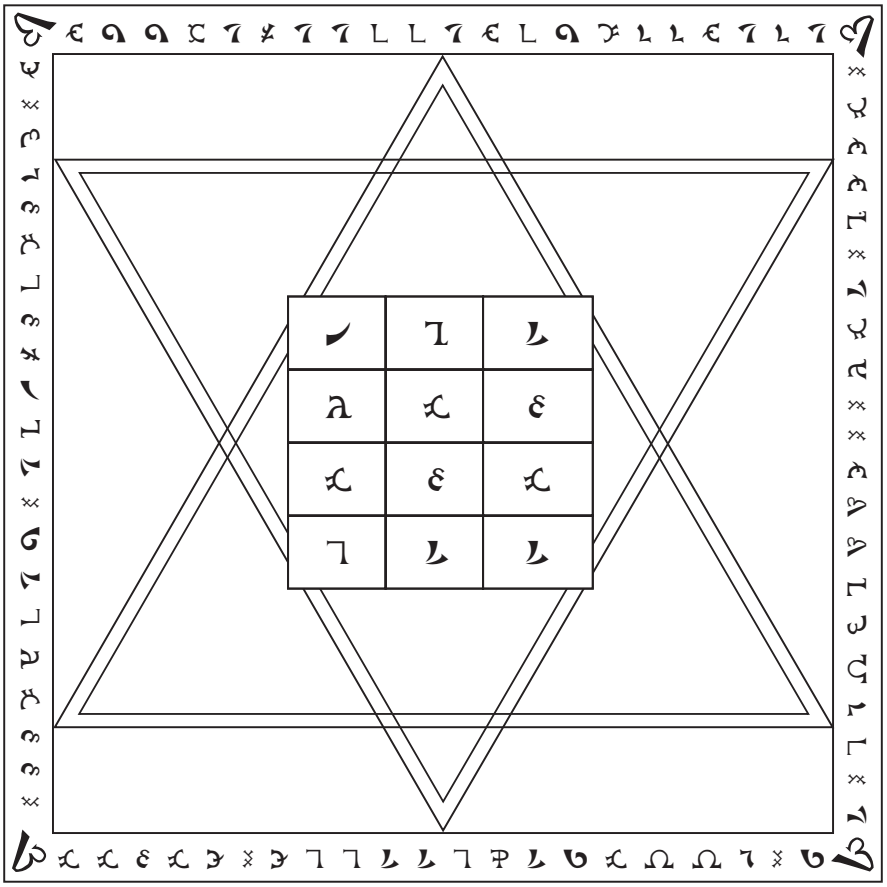
"True" Heptarchic Lamen in English and Angelic Versions

The Holy Table or Table of Covenant was the centerpiece of the Heptarchic magick. Its purpose was to be an "instrument of conciliation"; that is, the means by which the powers it symbolizes are brought into harmony with the magician. As with the lamen, the initial version of the table was later said to be incorrect, and a new design provided.

The table was to be two cubits square (roughly 34 to 44 inches) and two cubits high. The legs ended in or rested upon hollow containers, under which small copies of the Sigil of Ameth were placed. It had a one-inch border, in which certain letters were drawn, 21 to a side. Inside the border a Star of David was drawn, and in the center of the star a 6-inch square divided into a 3-by-4 grid, containing more letters. On top of the table were placed seven planetary talismans, called the "Ensigns of Creation". In the center, a large version of the Sigil of Ameth. When in use, the table, Sigil, and talismans were to be covered with a red silk cloth. The scrying-stone was then placed on top of the cloth, directly over the Sigil.

The letters around the edge of the table, and in the central grid, are taken from the same 12-by-7 table (Appendix E) used to form the lamen. They are intended to "dignify" the table -- to consecrate it to the Heptarchic work -- in the same way the lamen dignifies the magician. There is no indication in the record that they were intended to be words conveying meaning, as Gerald Schueler has alleged.

Many magicians have assumed that the Holy Table is also necessary to operations involving the Calls and Tablets given to Dee and Kelly in 1584. It is true that they made use of the table for operations that obtained that material. However, the table is clearly designed specifically for use with the Heptarchic powers; it seems unlikely that it would be suitable for the quasi-elemental nature of the Tablet powers.



The Holy Table of Practice, or Table of Covenant
Reconstructed according to the Angels' directions.

Equipment: The Sigil of Ameth

The Sigil of Ameth or *Sigillum Dei* is a large wax disk, on which are inscribed various names of God and angels, within a design of heptagons and heptagrams. This sigil was to be placed in the center of the Holy Table, underneath the scrying-stone. Smaller versions were to be placed underneath the cup-like ends of the table's legs, apparently to insulate the table from earthly influences.

The Sigil is the only part of Dee's work that has a direct correspondence in earlier magickal systems; versions appear in *Liber Juratis* and in *Eodipus Aegypticus*, among other volumes. Dee was initially instructed to copy the sigil from a book in his library, but found conflicting versions and could not decide between them. When he questioned the angels, they proceeded to give him the design for a new, more detailed version. The resultant sigil is substantially different from those earlier versions, sharing only the overall geometric design with them.

While most of the names on the Sigil are not immediately recognizable, nearly all of them are derived from two sets of familiar angelic names. The first set are the angels Agrippa lists as the "seven which stand in the presence of God". The god-names in the outermost heptagon are formed by transposition of the letters of these names, following an elaborate but consistent method. The second set are the planetary Archangels, whose names are shown at the center of the Sigil. These are used to form the four groups of seven angelic names within the heptagram, called the "Sons of Light", "Daughters of Light", "Sons of the Sons", and "Daughters of the Daughters". Additionally, they are used to form the god-names written in the space between the heptagon and the heptagram. It is interesting to note that the derived names were given first, and only afterwards was the means of derivation shown. (For a picture of the Sigil, and details on the formation of its divine and angelic names, see Appendix A: The Sigil of Ameth and its Holy Names.)

Equipment: The Ensigns of Creation

Immediately following the presentation of the Sigil of Ameth, the angels provided seven complex talismans called the "Ensigns of Creation". These were to be engraved on plates of purified tin, and arrayed on the surface of the holy table; either in a continuous ring around the Sigil of Ameth, or in a row directly in front of the magician. As an alternative to the plates, the angels allowed that they could be painted directly on the table. During the Spring, 1583 corrections, the angels specified that the letters on the ensigns were to be converted into the angelic alphabet, but this was apparently never done.

As with the table itself, the ensigns were intended as instruments of conciliation between the magician and the Heptarchic powers. Each ensign was associated with a specific Heptarchic King, and therefor with a specific planet and day of the week. Full-size illustrations of the Ensigns can be found in Appendix B: The Seven Ensigns of Creation. The versions shown in the appendix were prepared from scans of the diaries, unaltered but cleaned up to remove the dirt and smudging from four centuries of aging.

Two later versions of the Ensigns have circulated in modern publications. The first of these was created by the pseudonymous "Dr. Rudd", a century or more after Dee's time. Rudd's version shows the names of various traditional demons written on the Ensigns. Rudd's notion was that the letters stood for the names of these demons, and the number of times the letter appeared signified the number of times the demon was to be invoked.

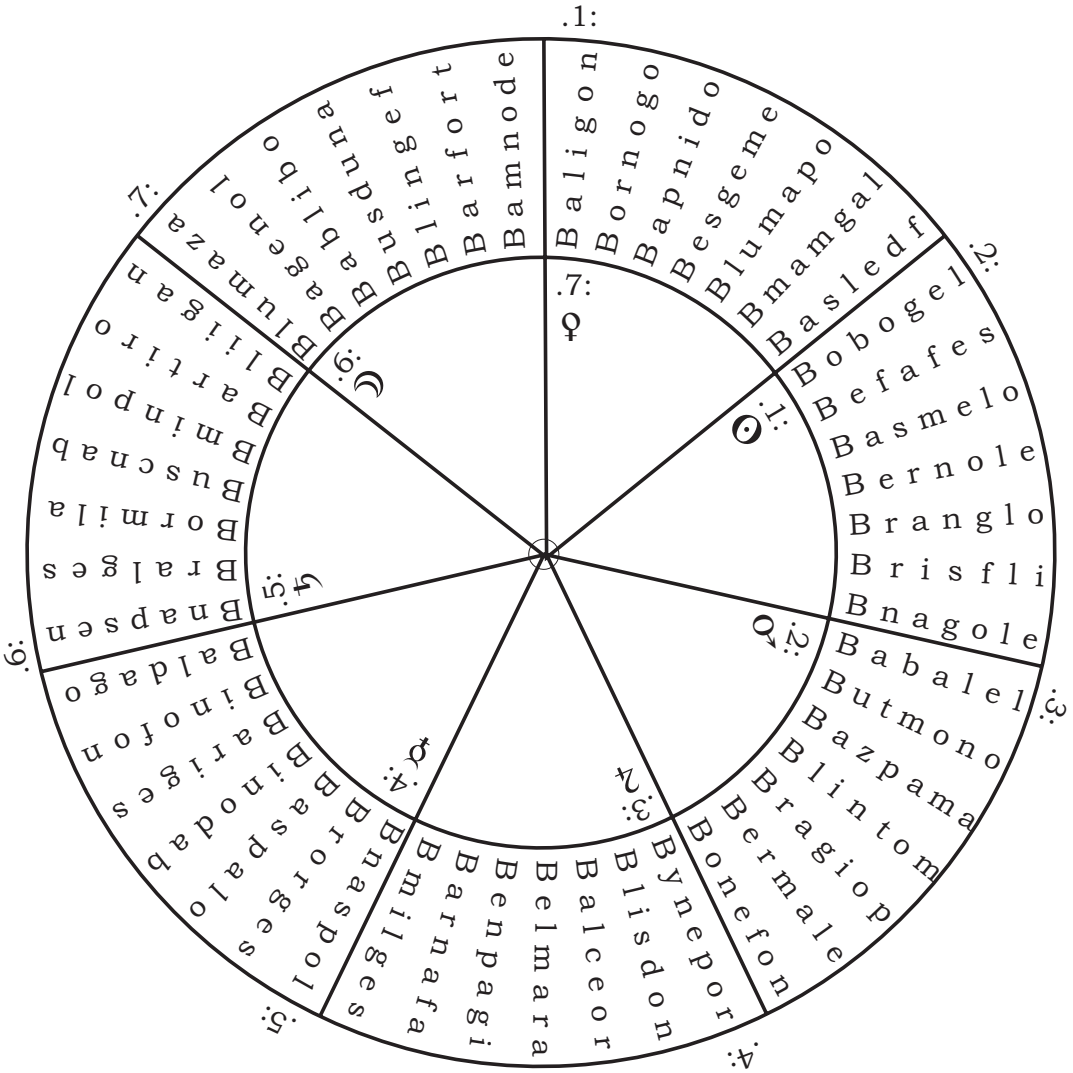
A version of the Ensigns was published in Pat Zalewski's *Golden Dawn Enochian Magick* which shows all the lowercase letter "B"s in the Ensigns as numeral sixes. This version seems to be a fairly recent invention, first appearing in print in the 1960's. But as can be seen from the illustrations in the appendix, the sixes and "b"s on the Ensigns are drawn in a consistently distinct manner.

Neither of these later versions has any justification in the diaries. If there is a logic behind the symbols on the Ensigns, it is not explained anywhere in the record.

The Heptarchic Hierarchy: The 49 Good Angels

The 49 Good Angels are the first "worldly" angelic powers presented in this system. Those listed on the Sigil of Ameth are apparently in some way above the worlds in which men live, as are the Ensigns. Having presented the Ensigns, the archangel Michael introduces the 49 angels by saying: "*Now you touch the world, and the doings upon the earth. Now we show you the lower world: The Governors that work and rule under God.*"

Dee and Kelly were presented with seven 7-by-7 tables. Each square of each table contained a letter and a number from 1 to 49. (See Appendix C.) By gathering the letters with the same number in a certain sequence, the names of the angels were produced. The list of names, divided into groups of seven, were called the Tabula Collecta. Dee arranged these names into a circular table called the Tabula Bonorum, dividing the angels into groups of seven, with a King and a Prince heading each group.



The Tabula Bonorum

Each of the original seven tables was associated with power over a particular aspect of existence; it follows that each angel's name controls some part of each of those aspects. The powers ascribed to each table or letter are:

- Wit and wisdom
- The exaltation and government of Princes
- Prevailing in counsel, and over the nobility
- The gain and trade of merchandise. (Later changed to Water by Dee, for no clear reason.)
- The qualities of Earth, and of Water
- Knowledge of the Air and those that move in it
- The government of fire.

From this list of powers it would seem that, along at least one dimension, the Heptarchic magick is not entirely planetary in nature. The powers would fit more with the conception of a fourfold elemental world ruled by a threefold manifest spirit, as in the lowest seven sephiroth of the cabala.

Dee retroactively assigned a planetary attribute to each group of seven angels, based on the connections between the Kings and the days of the week. Later students have interpolated a system of dual attributes, based on the fact that the Prince of a given day is in a different group from the day's King.

The Kings, Princes, and their ministers

Following the presentation of the 49 angels, there is a gap in the record of about six months; apparently no operations were performed in this period. Ashmole speculates that Dee and Kelly had a disagreement over continuing the work. This seems a reasonable assumption. The pre-hiatus record ends with Kelly expressing dislike and disbelief of the spirits for suggesting he take actions not in accord with his nature. The post-hiatus record begins with the note: "After reconciliation with Kelly".

The material in this section is more confused than in those previous. The speech of the angels is more elaborate and bombastic, the visual aspect characterized by a quality of kitsch. Perhaps Kelly's continuing hostility to the angels is responsible for the change.

The powers of the Princes are presented first, followed by their sigils. Next the Heptarchic Kings appear in succession. They describe their powers, and each presents their 42 ministers. The ministers in turn present their names, in two forms: a table of six rows and seven columns, each containing a letter; and a talisman with their names written about the circumference.

The powers ascribed to the Kings appear to be more in keeping with a planetary nature than those assigned to the individual letters of their names. However, there are some instances where the powers seem inappropriate to the assigned planet, and others where the power of the Prince does not accord with that of the King.

Planet	King	King's power	Prince	Prince's power
Sun	Bobogel	Wisdom, Science	Bornogo	metals, altering nature
Mars	Babalel	Waters, battle	Befafes	seas
Jupiter	Bynepor	life of all things	Butmono	earth
Mercury	Bnaspol	earth and its contents	Blisdon	life
Saturn	Bnapsen	casting out wicked spirits	Brorges	fire
Venus	Baligon	powers of Air	Bagenol	not shown
Moon	Blumaza	not mentioned	Bralges	Air, invisible spirits

The 42 ministers assigned to each King are divided into six groups whose seven members have names formed from the same letters. Each group rules a four-hour section of the day, beginning at midnight. The first group is typically represented as expressing a purer form of the King's power than the remaining five groups.

As was the case with the lamen and holy table, the names of the ministers are derived from the table of the 49 angels. For the ministers, a different method was used to extract the names for each King's set. Also as previously, the names were given to the magicians before the method of extraction was explained. (For additional details, see Appendix D.)

A Missing Piece

Several places in the record reference is made to a "Great Globe", apparently a diagram of some sort, which is not among the papers that have been located to date. From context, it seems that it might be an additional variation on the Tabulum Bonorum, or the 7 tables from which the Bonorum was made. As Dee describes it: "…there are capital letters under the King's names and characters: and also there are other letters with numbers: … and moreover of these letters, some are aversed and some eversed." Apparently Kelly received this diagram at some time when Dee was not present; Dee refers to it several times as having been "brought to" him by Kelly. The angels affirmed nonetheless that it was important to the use of the magick.

This table was to be used in the creation of talismans for invocations of Heptarchic angels. An example of such a talisman shows the sigil of one of the Sons of Light in its center, with the Name of an Heptarchic King in a circle around it. An outer circle of reversed and normal letters from this missing diagram forms the circumference of the talisman.

Method of Use

In the spring, 1583 sessions, the angels indicated that a session was planned in which detailed instructions would be given for the use of the Heptarchic magick. If this session took place, it is not in the surviving records; but some idea of the general technique can be gathered from comments in other parts of the record.

The magician would be seated at the holy table, wearing the ring and lamen. The Ensign of the King being invoked is placed on the table before him. He would hold a talisman of the appropriate Heptarchic King in one hand, with a talisman of the King's minister's names placed under his feet. The magician would then call upon the King by petition and prayer, followed by petitions to his Prince, and invocations of the six major ministers. They would appear in the shewstone, whereupon the magician would charge them to perform the task he desired.

Period two: Liber Loagaeth and the Angelic Alphabet

Liber Loagaeth is the most mysterious part of Dee and Kelly's work. It is also known variously as the *Book of Enoch* and as *Liber Mysteriorum Sextus et Sanctus*. No one as yet has made serious attempts to use it, or to understand its nature beyond what is recorded in the diaries. According to the angels, "loagaeth" means "speech from God"; this book is supposed to be, literally, the words by which God created all things. It is supposedly the language in which the "true names" of all things are known, giving power over them.

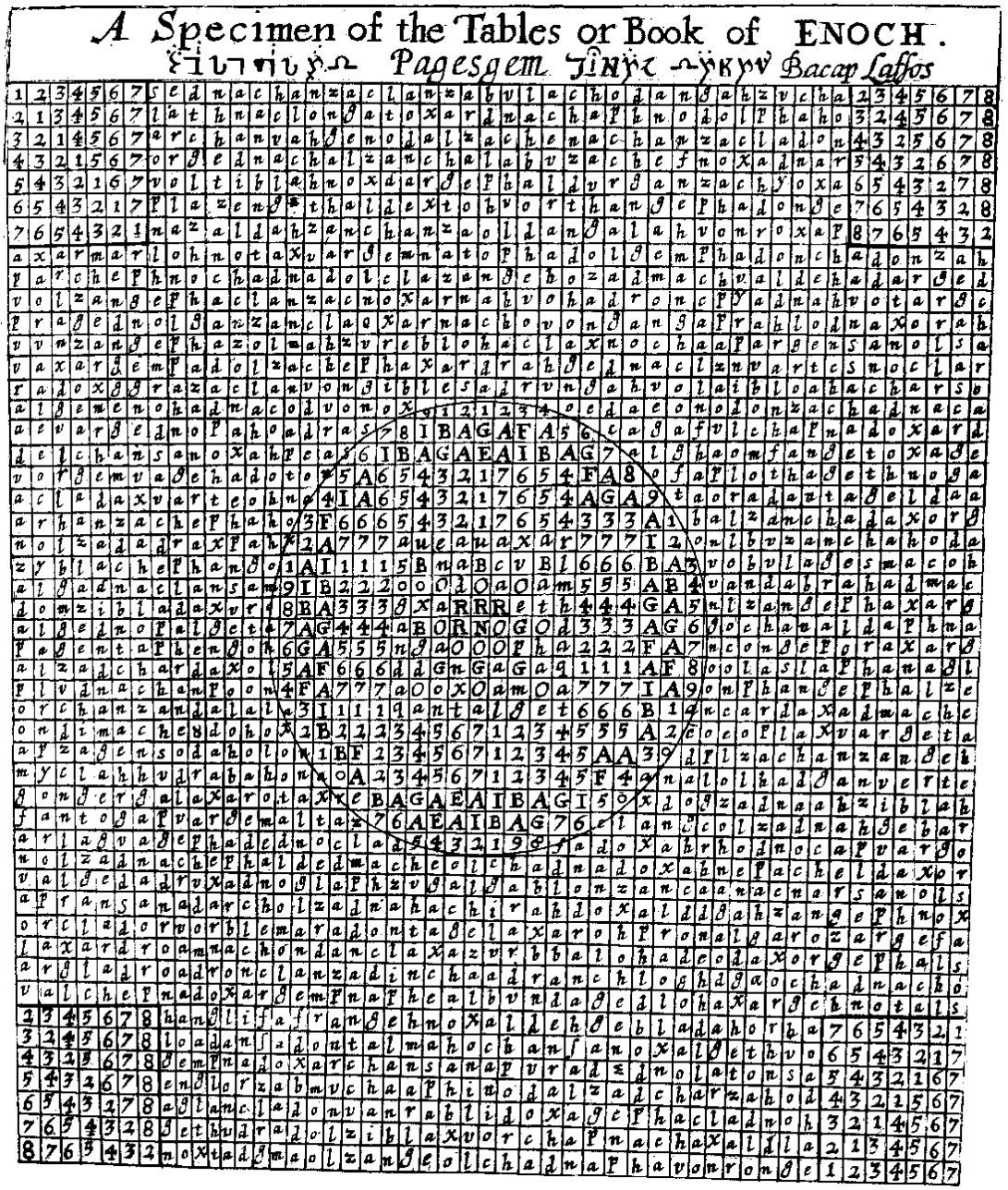
As described in Liber Mysteriorum Quintis, the book was to consist of 48 "leaves", each of which contains a 49-by-49 grid. The book as actually presented to Kelly is somewhat different. It contains 49 "Calls" in an unknown language, 95 tables of squares filled with letters and numbers, two similar tables unfilled, and four tables drawn twice as large as the others. Two "leaves" are recorded in Liber Mysteriorum Quintis; these are not included in the final book, and apparently serve as an introduction or prologue to the work.

On the surface, the "Calls" of Liber Loagaeth do not appear to be a language as humans understand the term. There are no translations by which this might be judged in detail, but the text lacks the repetitiveness and consistent word-placement that is characteristic of the 48 Enochian Calls given in the next year. There is no apparent grammar to the text. Donald Laycock remarks that the language is highly alliterative and repetitively rhyming, while Robert Turner calls it "glossolalic". The angels said that each element of each table could be understood in 49 different ways, so that there were that many "languages" in it, all of them being spoken at once.

The purpose of Loagaeth was said to be the ushering in of a new age on Earth, the last age before the end of all things. Instructions for using it to that effect were never given; the angels continually put it off, saying that only God could decide when the time was right.

During the presentation of the two leaves in Liber Mysteriorum Quintis, an angel in the scrying stone would point to the letters successively, and Kelly would read out the names of the angelic characters. Dee transcribed a version using the Roman alphabet, apparently with the intention of redrawing it in angelic characters at a later date.

The record indicates that at the start of each session a light would fly out of the scrying stone and into Kelly's head; this light was seen by both of them. Once the light entered Kelly, his consciousness was transformed so that he could comprehend the text as he read it. He was firmly ordered not to provide a translation, with the explanation that God would select the time for it to be revealed. He nevertheless provided translations of a few of the words, but insufficient to gather the meaning of the text as a whole.



When the light was withdrawn from Kelly's head, he would immediately cease to understand the text, and was no longer able to see it in the stone. On a few occasions, the light continued in him for a short time after the end of the session, and at these times Dee notes that Kelly said many marvelous (and unrecorded) things about the nature of the texts. But the instant the light withdrew, Kelly could no longer understand it, or recall what he had said even moments before. The record says that the 23rd line of the first leaf was a preface to the creation and distinction of angels, and the 24th line an invitation pleasant to good angels. Nothing else is recorded of the purpose of the book.

It soon became apparent that the method used was too slow. The angels were under some time constraint in presenting the book, and arranged that Kelly would be able to see the book at any time. He was to directly record what he saw rather than reading it to Dee. During this latter part of the work, Kelly apparently did not have the deep understanding of the book's meaning, but only a visual apperception of its letters.

The first leaf shown to Dee and Kelly contained the "angelic" alphabet displayed above the grid. The two were given the names and English equivalents of the letters, and told to memorize them before continuing. When Dee did not do so, and complained of the other demands on his time, the angels strongly rebuked him. The text of the leaves was drawn in the characters of this alphabet, and at the angels' instruction they were also applied to the lamen and holy table of the Heptarchic magick.

	Pa (B)		Tal (M)		Pal (X)
	Veh (C)		Gon (I)		Med (O)
	Ged (G)		Na (H)		Don (R)
	Gal (D)		Ur (L)		Ceph (Z)
	Or (F)		Mals (P)		Van (U)
	Un (A)		Ger (Q)		Fam (S)
	Graph (E)		Drux (N)		Gisg (T)

The Angelic Alphabet

Two versions of the alphabet were given. The first, suitable for being written quickly with a quill pen, was given with *Liber Loagaeth*. A more formal version (shown in the table above) was given later. For this later version, the angels projected an image of the letter in yellow onto a blank sheet of paper; Kelly then traced over the projection with black ink to produce a permanent record.

The angels indicated that the letters served like Hebrew, as the basis of a cabala or system of magickal symbolism and numerology. They also indicated that the letters were divided into three groups of seven. But beyond that nothing was ever given concerning their properties.

Several people have alleged that the angelic alphabet was copied from some earlier book. Laycock examined all of the possibilities, and while he recognized certain stylistic similarities with previous magickal alphabets, he concluded that none of them was sufficiently like it to count as an earlier version.

Period three: Enochiana

The third section of the work is the only portion that is properly called Enochian. This name was not actually used by Dee and Kelly; they called the system "angelic". The "Enochian" label derives from the origin-myth the angels supplied for this portion of the magick.

According to the myth, this magick was given to the patriarch Enoch by God, and was the means whereby Enoch worked his miracles. The magick was preserved past the time of Enoch's ascension, but in later generations unworthy people began to make use of it. God caused the books to be lost, and sent wicked spirits to spread false magickal systems among the people. (Amusingly, these false systems are based on the use of sigils or "characters", like most of the other magickal systems of Dee's time, or like modern "Chaos" magick.) Dee's prolonged and fervent prayers finally caused God to relent, and reveal the magick again.

It is uncertain exactly when the label was first applied to the system. Common modern usage apparently stems from its use by the Golden Dawn.

The angels were under a time constraint in delivering the Angelic magick. The work was begun on April 10, 1584, and had to be completed before August of that year. Throughout the work, there was constant interference from "evil" spirits, seeking to convince Dee and Kelly (mostly Kelly) to abandon it. Kelly also fell back into his old habits of demon-magick, prompting tension between him and the angels until he foreswore it.

Unlike the Heptarchia and *Liber Loagaeth*, the pieces of the Enochian system were presented in a seemingly haphazard way. However, the sequence of presentation serves to confirm that the angels were working from knowledge not available to Dee and Kelly. In chronological order, the sections given were:

- The Tablet of God, sometimes called the Tablet of Nalvage.
- The first four Calls, delivered backwards a letter at a time, and their translations.
- The fifth through eighteenth Calls, delivered forwards, without translations.
- The names of the 91 Parts of the Earth in *Liber Scientiae*, with the number of their indwelling ministers and the number of the Zodiacal King ruling each.
- The relation of the Parts to regions of the Earth.
- The four Elemental Tablets or Tables of Enoch.
- The translations of the Calls previously given, and the specification of the correct ordering of the Calls.
- The Call of the 30 Ayres or Aethyrs
- The names of the Aethyrs.

The translations of the fifth through eighteenth Calls were not given until six weeks after the angelic versions. The consistency of these translations -- that is, the same words

given the same meaning in different Calls -- at least serves to establish that the meanings were not invented on the spot.

The names of the Parts are derived from the Elemental Tablets, and their sigils are to be found by connecting the letters of their names on the Tablets. The sigils were shown drawn on the Tablet's grid before the letters for the Tablet were given. The sequence in which the names, sigils, and Tablets were given reflects the confirmation method used for the Heptarchic magick.

The work was completed on July 13th, 1584, with the delivery of the final portion of the Call of the Aethyrs, and the names of the Aethyrs. After that, it is as if a light went out in both Dee and Kelly; having reached some pinnacle of achievement, they fell back, exhausted, into a more prosaic realm. Indeed, from the record it seems almost as if the events of the previous three years had never occurred. Other concerns occupy all of their attention; their visionary work is unconnected with what came before, and has a half-hearted quality. There is no indication that they ever did any more with the Angelic magick.

The angels who were central to the delivery of the magick are never seen again. The magick itself only figures into the records on three more occasions: when the records are destroyed, when they are miraculously restored, and when Kelly receives the "Tabula Recensa".

The Tablet of God

The first piece of the angelic magick presented was a small table. It was unnamed in the record, but on the basis of its content, it would be appropriate to call it the "Tablet of God". No specific use for this table is given, but its size and described nature suggests that it might be a lamen to be used with the magick that follows it.

	h	c	r	u		
i	d	z	s	a	i	
l	a	o	i	g	o	d	h
v	m	z	r	v	r	r	c
a	b	n	a	f	o	s	a
s	d	a	z	s	e	a	s
	i	a	b	r	d	i	
		l	a	n	g		

The Tablet of God

The table consists of an 6-by-6 inner portion, surrounded by four names of four letters each written in a counterclockwise direction. Each corner of the inner portion contains the letters "IAD", an angelic word for God. The inner portion is divided into four 3-by-3 tables, called "continents" by the angel Nalvage; each of these contains three angelic words, written diagonally, which describe the nature of that section in a motto. Reading the lines of the section horizontally gives the names of three groups of angels.

Continent	Name	Motto	Choirs of Angels
Upper left	Highest Life	"I am the joy of God."	1. Joy 2. Presence 3. Praising
Lower left	Life, or Second Life	The moving power of God, or God's power in motion.	1. Power 2. Motion 3. Ministering
Upper right	Life not now dignified, which will be dignified	The result of God's action	1. Action 2. Events 3. Establishing
Lower right	Life which is also Death	The discord and lamentation of God	1. Lamentation 2. Discord 3. Confusing

Zalewski switches the choirs for the lower left and upper right continents. The "mottoes" for these two continents suggest a connection with the original positions of the elemental Tablets within the Great Table (described below). The Tablet of Fire was at lower left, which fits with "power-in-motion". Earth was at upper right, and Earth is traditionally the realm where final results or events occur. The connection in the other two continents is somewhat more abstract; Air at upper left is the element closest to heaven in the structure of the world; Water at lower right is traditionally connected with death and sorrow through the watery signs of Scorpio and Pisces.

The four names surrounding this inner portion are connected with the Son aspect of divinity. These names have the same meanings as the third choirs of the continents, but the spellings are unrelated. With the four "I"s in the corners of the continents, they form a ring around the outside of the table.

Nalvage says of this Table:

> "*1. Its substance is attributed to God the Father.*
> "*2. The first circular mover, the circumference, God the Son, the finger of the Father, and the mover of all things.*
> "*3. The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo, in the beginning and end of all things.*""

"Substance" is used here in the philosophical senses of "essence" and "something considered as a continuous whole". The unbroken continuity of God the Father is expressed in the duality of the Son (the outer ring of the Table) and the Holy Ghost (the inner continents). The arrangement of the continents reflects (or is reflected in) the positions of the elemental tablets in the Great Table, in the same way that Binah "contains" the lower sephiroth in the cabala. Thus this table may represent the unmanifest Supernal Triad from which the manifest elements of the angelic magick have emanated.

The 48 Calls

The Calls are a series of invocations in an unknown language, which is called "Angelic" in Dee's records. Angelic has the appearance of a true language, though the existing samples are insufficient to deduce a full grammar. The language is similar to English in its positioning of subjects, verbs, and objects. It is unlike English in its lack of separate articles, possessives, and prepositions. As a general rule, the words of the language do not appear related to those of any known language, although there are occasional striking (if superficial) resemblances. E.g., Angelic "christeos", meaning "let there be" versus Greek "christos", Angelic "babalon" meaning "wicked" or "harlot" versus "Babylon".

Nineteen Calls were given to Dee and Kelly. The final Call has thirty variations, making the total of 48 Calls. The purpose of the Calls is sufficiently described by Nalvage:

> "*This self-same art is it, which is delivered unto you as an infallible doctrine, containing in it the waters which run through many Gates: even above the Gate of Innocency, wherein you are taught to find out the dignity and corruption of nature: also made partakers in the Secret Judgements of the Almighty to be made manifest, and to be put into execution.*
>
> "*I am therefore to instruct and inform you, according to your doctrine delivered, which is contained in 49 Tables. In 49 voices, or callings: which are the Natural Keys to open those, not 49 but 48 (for One is not to be opened) Gates of Understanding; whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly [that] contained in the Tables.*"

Colin Low has suggested that the above-mentioned Gates are connected with the "Gates of Understanding" found in some Yetziratic texts, and with the fifty Gates mentioned in Thelema's Liber AL vel Legis.

It is certain that there is some sort of relationship between the Calls and the Elemental Tablets, but the exact nature of the connection is a matter of speculation.

The 19th Call, titled the "Call of the Aethyrs", is explicitly associated with the 30 Aethyrs of *Liber Scientiae*; its wording clearly makes it an invocation for the 91 "Parts of the Earth" in that book. Following the quote above, the remaining Calls are assumed to connect with the hierarchies of the elemental Tablets, but the wording of the Calls is too poetic and ambiguous for specific associations to be made with certainty. While confirming the correct sequence of these Calls, the angel Ilemese stated that each Call has its proper Table, but does not state what these tables are.

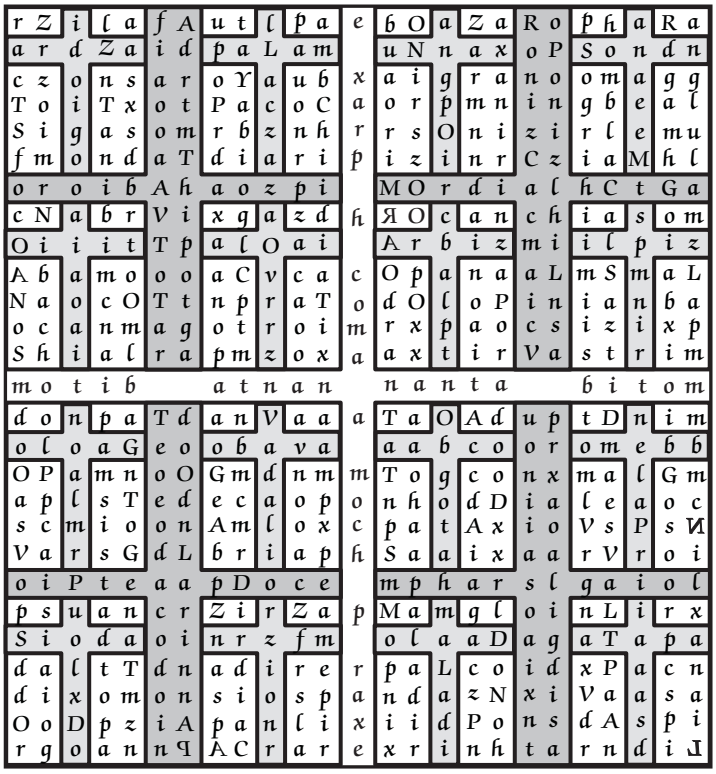
Experiments by several magicians seem to establish that the First and Second Calls in some way define the poles within which the remaining Calls work. The First Call usually produces a generic manifestation of Spirit, a general pull towards higher levels. The record implies in a vague way that it is to be used when invoking the Elemental Kings and their ministers, the Seniors; possibly in combination with other Calls. The Second Call is stranger. It does not appear to define a "material" pole as such; rather, it defines a framework or overall form into which the powers of the system can be poured and contained.

The usual assumption by later magicians (not universally accepted) has been that the remaining Calls refer to the "Lesser Angles" within the Tablets. The Golden Dawn's method of associating these Calls with the Tablets and Lesser Angles has become the accepted standard. Donald Tyson has recently come up with an alternative method that has received some attention.

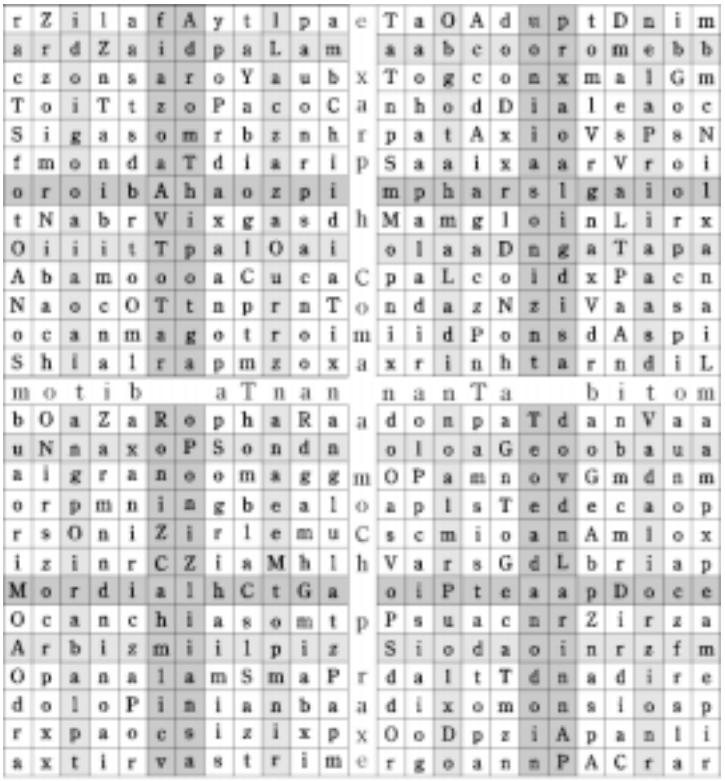
An alternative view of the Calls states that they are parallel to, but separate from the Tablets. That is, they should be used by themselves, without the divine names from the Tablets. There is certainly evidence in the text of the Calls that they represent a continuing "story" of a creative process, beginning with God in the First Call, and ending with the establishment of God's power "in the center of the Earth" in the Eighteenth Call.

Another alternative has been suggested in which the Calls are actually connected with the 49 "leaves" of *Liber Loagaeth*. This view argues that the Great Table cannot be subdivided in any way that produces 48 or 49 tablets or smaller tables, while *Loagaeth* is more clearly connected with those numbers. However, the definite connection between the 19th Call and the Aethyrs and Parts is a strong argument against this position.

(For the complete text of the Calls in Angelic and English, see The Enochian Calls published separately.)



The Great Table as Presented in 1584



The Tabula Recensa, 1587

The Great Table

The Great Table is a large grid of letters, 25 squares wide and 27 high. Two major versions of the Table exist. The first was produced during the work in 1584. Three years later, Kelly (working alone) received a revised Table now called the “Tabula Recensa”.

The Table is a magickal "map" of the world, including all levels of existence that are not part of the transcendental, divine realm. It is divided internally according to an orderly system to produce a hierarchy of divine and angelic names ruling various aspects of existence. A separate method of division, in which it is separated into 91 dissimilar regions, produces the sigils of the "Parts of the Earth" shown in Liber Scientiae.

The first division in the Great Table splits it into four Elemental Tablets, 12 squares wide and 13 squares high. These Tablets are separated by a cross with arms one square wide, called the Cross of Union, or Black Cross (so called only because it was shaded in black ink in Dee’s version). The four tablets are associated with the four traditional elements, following the same positions as the “continents” in the Tablet of God. (The Tabula Recensa changes the positions of the Tablets within the Table.)

Each Tablet has an internal division into four "Lesser Angles", separated by a "Great Cross". The Great Cross has a vertical arm two units wide, and a horizontal arm one unit high. The horizontal is called the "Line of the Holy Ghost" and contains the three highest names of God within the Tablet, formed by dividing its twelve letters into groups of three, four, and five letters. The vertical arm considered as a whole is said to represent God the Father. When considered as two columns, it represents God as Father and Son.

The eight central letters of the Great Cross are taken in a clockwise inward spiral to form the two names of the Elemental King who rules the Tablet. Each of these names uses only one of the two most central letters. Dee was told that one of these names was for beneficent works, the other for works with harmful intent. When the letters of the Great Cross are read outwards from the center along each arm, they form the seven-letter names of six "Seniors".

The Great Cross is associated with levels of manifest divinity, the mathematical or planetary regions that lie above the Earth but inside the transcendental divine realm in medieval cosmology. Cabalistically they connect with the second triad of sephiroth in the Tree of Life, and with the human soul that originates there. The King and Seniors are generally considered to be planetary in nature; the power of the Seniors was said to be "knowledge of all human affairs".

The Lesser Angles are grids five columns wide and six rows high. The central column forms a god-name of six letters; the second row from the top forms a god-name of five letters. The four rows below (ignoring the central column) form four angelic names ruled by these god-names. Today they are usually referred to by the Golden Dawn label, as "Servient" angels.

The four squares of the top row (again ignoring the central column) form four angelic names which are not ruled by the god-names from the calvary cross. Instead, a different god-name is formed by adding a letter from the Cross of Union to the first angel's name. These four angels are specifically associated with the letters INRI, written above the cross of Jesus' crucifixion. The Golden Dawn labeled them "Kerubic" angels, after the four elemental Kerubs of the Tarot cards.

The angels of the Lesser Angles are assigned governance over specific areas of knowledge, e.g., medicine, precious stones, mechanical arts, etc. These powers can be easily associated with one of the four elements; the result is that the positioning of the elements in the Tablet of God is reflected downwards in the positions of the Tablets in the Great Table, and in the positions of the Lesser Angles within each Tablet.

Type of Angel	Lesser Angles	Power
Servient	Upper left (Air)	Medicine
"	Upper right (Earth)	Metals and Stones
"	Lower left (Fire)	Transformation
"	Lower right (Water)	Living creatures
Kerubic	Upper left	Mixing of natures
"	Upper right	Changing of place
"	Lower left	Mechanical arts
"	Lower right	Understanding secrets

These various powers must be considered to be representative rather than inclusive. According to the angels the Great Table is in some way connected to every type of event that takes place within the Earth; therefore these angels must have much wider areas of responsibility than is suggested by the listed powers.

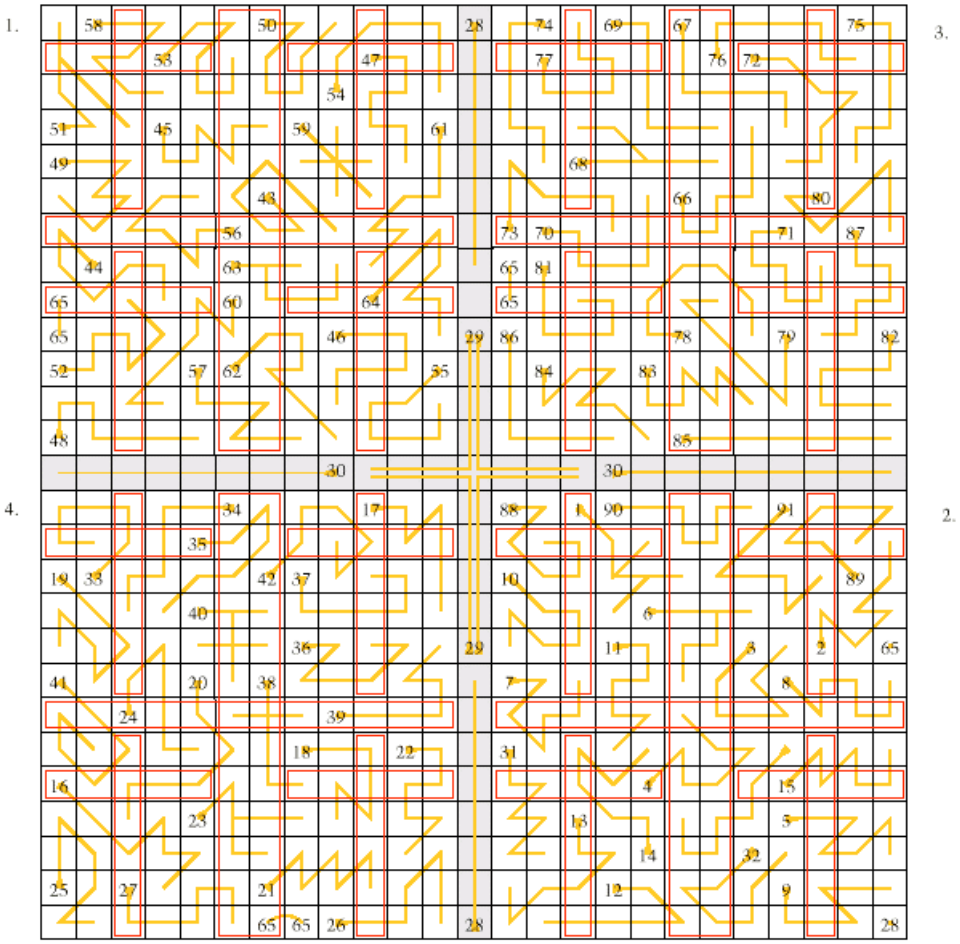
Liber Scientiae

Liber Scientiae, Auxilii, et Victoriae Terrestris, the "Book of Knowledge, Help, and Earthly Victory", is the third major portion of the Enochian magick. The details were given during the 1584 work, and were compiled into a book by Dee in May of the following year. In introducing this part of the work, the angel Nalvage said:

> "*There are 30 Calls yet to come. Those 30 are the Calls of Ninety-one Princes and Spiritual Governors, unto whom the Earth is delivered as a portion. These bring in and dispose Kings and all the governments upon the Earth, and vary the natures of things with the variation of every moment; Unto whom the providence of Eternal Judgement is already opened. These are generally governed by the 12 angels of the 12 Tribes, which are also governed by the 7 who stand before the presence of God. …*"

A following paragraph in Latin clarifies that it is the Angels of the Tribes who are the governors, and that the 91 are actually regions or territories of the magickal realm

corresponding to various earthly territories. Each Angel rules a varying number of these regions.



The 91 Parts of the Earth on the Great Table

In addition to its regular hierarchies, the Great Table contains the names and sigils of the 91 "Parts of the Earth as imposed by God" of Liber Scientiae. Where the angelic hierarchies described previously are derived from the Tablets by following uniform divisions, the names of the Parts are derived in such a way that each covers a uniquely-shaped area. The natures of the Parts are equally heterogeneous; none of them is like any other in scope, quality, or power.

From the angels' descriptions, it could be said that the regular Tablet hierarchies and the 91 Parts represent complementary views of the world that they both cover. The regular Tablet names represent the ordering of the world according to the ideal plan of God; the way in which the world connects with divine archetypes and patterns. The Parts, on the other hand, represent the transformation of the divine plan into the endlessly changing, endlessly dissimilar events of manifest existence.

In sequence, the angels gave Dee and Kelly first the number of "ministers" dwelling in each Part, the number of the Aethyr in which it was contained, and the number of the Tribal Angel King ruling the Part. Next the names of the Parts were given, and their mundane equivalents, followed by their sigils on the Great Table. After the letters and regular hierarchies of the Table were filled in, the angels presented the Call of the Aethyrs and the names of the Aethyrs. The origin of the Angel King names is obscure; they are not shown in the published portion of the diaries, but are in place in the final, book version of *Liber Scientiae*.

The sigils of the Parts are found by drawing lines between the squares of the Part's area in the Great Table, in the sequence of the letters in its name. In the presentation to Dee and Kelly, the sigils were presented before the Tablets were filled in with letters, so that when the letters were added they could check back against the names of the Parts as previously given. The correlation between the two sets was remarkably high; only a few of the names had different spellings in the Tablets. None of them were completely dissimilar.

It should be noted that there is one Part whose sigil is shown in the Great Table, but which is not listed in Liber Scientiae. If all the names in the book are valid, there are actually 92 Parts, not 91. Some magicians have speculated that this extra Part should replace the sixty-fifth Part, whose name is formed using the two leftover, non-contiguous squares in each Tablet.

Originally, the angels tried to give Dee and Kelly the mundane equivalents of the Parts by displaying their regions on a globe of the world. Dee cut this method off before it started, complaining that they ought to give him the regions in longitude and latitude, or by reference to the maps in his possession. There is no obvious reason why Dee became stubborn on this point; certainly he was aware that his maps didn't cover the entire world.

The angels rebuked Dee, saying that they didn't see the world in terms of arbitrary mathematical designations, nor in the conic projections of Dee's maps. But rather than return to their intended method, they chose to associate the Parts with the regions of the world listed by Ptolemy.

Robin Cousins has gone to great effort to identify the modern regions represented by the Ptolemaic names. His descriptions and maps can be found as appendices in Turner's *Elizabethan Magick*. It is apparent from Mr. Cousins' maps that there is a great deal of overlap in these regions. For example, the region of Parva Asia or Anatolia overlaps, in whole or part, no less than nine other regions. Several Parts connect with single cities rather than regions, and others are described simply as "in the north" or "in the far south".

One might suspect that the angels, balked in their intent, simply latched onto the first available method that would satisfy Dee, regardless of its correctness. After receiving the whole list, Dee began to see the difficulties in the scheme and questioned the angels. The response was less than satisfactory to him, in the end boiling down to a statement that when he called the Parts, they would show him the regions they rule. It is implied that thirty of the Parts relate to the New World. Mr. Cousins originally said he believed

that these thirty were in addition to the existing 91 Parts, making 121 Parts in all. However, he now believes that the thirty meant that additional territories were covered by the existing 91 Parts, in the way that the angels added Poland and Moscow to the territory ruled by the same Part as Sarmatia. My own reading is also that these thirty are among the given Parts, since any additions would either overlap existing ones, or require slightly less than another full Tablet as a region they would map.

The thirty Aethyrs are barely mentioned in Dee's diaries; they are certainly not given the importance that they have acquired in the minds of some modern magicians. Their function seems to be merely that of containers to hold the 91 Parts. There is no indication that they have any function separate from the Parts.

Usage

While the Enochian materials given to Dee and Kelly form a solid core for a magickal system, they are lacking in the supporting infrastructure necessary to make them a complete and useable system. Only the barest indications are given as to the nature of the various angels, the relationship of the system's structure and powers to those of other systems such as the cabala, or the mythic underpinnings for using it as an initiatory system.

The instructions for using the Enochian magick are equally spare, a few sentences in length:

> *"Four days (after your book is made, that is to say, written) must you only call upon those names of God, [i.e., in the Tablets] or on the God of Hosts, in those names:*
>
> *"And 14 days after you shall (in this, or in some convenient place) call the Angels [of the Tablets] by petition, and by the name of God unto which they are obedient.*
>
> *"The 15th day you shall clothe yourselves, in vestures made of linen, white: and so have the apparition, use, and practice of the Creatures. For, it is not a labour of years, nor many days."*

The "book" mentioned is a book of supplications or prayers to god and the angels, to be devised by the magician, written neatly, and bound together. The book is only to be used for this one operation, and then destroyed. The Calls are not mentioned at all.

Apparently the magician is intended to use a "bootstrap" method of learning the magick, similar to that used in the Abramelin magick. He invokes the angels, and the angels themselves show him the best way to use it. And as in the Abramelin work, the angels emphasize that it is the fervency of the magician's prayers that will produce effective contact, not the form of the prayers.

History of Use

Given the bare-bones nature of the original Enochian material, magicians have to improvise extensively to make it into an effective general-purpose magickal system. The history of the system's use is a history of innovation. Every magician or group that has used it extensively has added their own distinct character to it, taking it in a direction at least slightly different from anyone else. It has evolved as the viewpoints of its users have evolved, and seems perfectly capable of adapting to many viewpoints without stress.

The one point on which all these users agree is that the Calls and the Tablet names are tools of remarkable potency, possibly unmatched by any other magickal system now known. Even a completely inexperienced user, with a small effort, is virtually guaranteed to get some sort of response.

Beyond this, it is difficult to gather a coherent picture of the magick. While the angels have distinct natures, they present themselves to each magician in a manner that is consonant with his own nature and "true will", and which is -- to a lesser extent -- in accord with his expectations and conscious intent. The problem of their conformity to expectations can be overcome with practice. The former limitation seems to be absolute; they will not interfere with the true will of the magician. But within that limit they will do everything they can to take the magician as far and as high as he can go.

For a variety of reasons, only a few records of Enochian workings have been preserved. Most such records have been saved because the people who performed the work were interesting to scholars for other reasons; as an obscure branch of an obscure subject, it has not rated a great deal of attention from scholars and publishers. Given this lack of information, and the limitations mentioned above, the available records have to be considered to be spotlights illuminating areas within a vast field, most of which still remains dark and unknown.

Dee & Kelly

As far as is shown in the surviving records, neither Dee nor Kelly ever made significant use of the Angelic magick. During the three years following the receipt of the magick, they apparently ignored it entirely. If they did anything with it beyond that period, the record has been lost.

Elias Ashmole

Sloane Manuscripts 3624-3628 contain the record of extensive spirit actions with the Enochian magick, begun in the 1670's and continuing for over seventeen years. Three magicians and a scryer invoked practically every angel and entity connected with the Enochian system. Some scholars believe that Elias Ashmole and William Lilly are two of the magicians involved. However, Clay Holden believes that this is not the case, based on the handwriting; the record is in a crabbed and almost unreadable hand very unlike Ashmole's elegant script.

From Clay Holden:

> *Ashmole appears to have been largely content to make planetary talismans to banish rats from his house, as near as I can determine from his diaries. I would dearly love to find some solid evidence to the contrary, but fear that my assumption that Ashmole was one of the hands behind these Spirit Diaries was wishful thinking.*

The diaries are massive, and have not been examined closely at this time, but preliminary indications are that they do not contain any results of special significance.

Golden Dawn

The original Golden Dawn magickal society operated from the 1880's into the 1900's, when it split into various groups. Descendent organizations (of varying degrees of legitimacy) continue to operate up to the present, using much of the material developed by the founders. People using the Golden Dawn system probably constitute the largest group of Enochian magicians over this century; despite certain theoretical problems, it has proven in practice to be an effective means of accessing the angelic forces.

The Golden Dawn adepts made substantial additions to the original Enochian materials, basing them in part upon a late 18th-century manuscript titled *A Treatise on Angel Magic*. Their system for relating the Calls to the Tablets has become the standard model. Most significant is their elaborate system of attributes for the squares of the Elemental Tablets, which seeks to unite Enochian magick with cabalistic and Rosicrucian lore to give a complete symbolic representation of the magickal universe.

In this system, each division and rank in the Tablets is connected with specific types of magickal forces -- elemental, planetary, zodiacal, or sephirotic. For example, the 36 squares of the Great Cross are associated with the 36 decanates of the zodiac; the ten squares of the calvary crosses in the Lesser Angles are connected with the sephiroth of the Tree of Life.

The individual letters of the names in a given rank represent sub-forces or special manifestations of the represented type, distinguished by the addition of lesser attributes. A given square can have up to four attributes, depending on its type and its position in a given Tablet and Lesser Angle. Additionally, each letter of the angelic alphabet is given a separate attribute to one of the figures used in geomantic divination. Diagrams showing the complete listing of attributes for all the squares can be found in Aleister Crowley's *Liber LXXXIX vel Chanokh*.

Golden Dawn magicians explore the squares astrally, using a technique involving the visualization of a truncated pyramid. Each side of the visualized pyramid is colored and emblazoned with the symbols of the square's attributes. The magician recites the appropriate Calls and vibrates relevant divine and angelic names, and concentrates the invoked power in the pyramid. The power is then seen rising up the sides of the pyramid and shooting out into magickal space in the form of a beam of light. The magician enters

this beam and rises with it through the planes until he comes to a landscape or space that expresses the invoked power. This technique has proven to be highly effective in practice.

At least one Golden Dawn offshoot has applied the pyramid method to the angels of the Heptarchia.

Aleister Crowley

Aleister Crowley's work with the Enochian magick generally follows the Golden Dawn system. He is known primarily for his explorations of the 30 Aethyrs, published in *The Vision and the Voice*. This work established the idea that the Aethyrs might represent a means of initiation, and set a standard for methodical exploration that few have equaled. It also fixed Crowley's peculiar perspective on the process of transcendence in the minds of many students of the occult.

Crowley envisioned the Aethyrs as being connected with the sephiroth of the Tree of Life in groups of three. He also mentions that each Aethyr "folds up" into the next higher Aethyr in some way, so that as one progresses through the Aethyrs from the last to the first, one is also withdrawing one's being from the lower, already-experienced levels. (This is parallel to the technique he describes in Liber Yod, in which the magician achieves union with the godhead by progressively banishing all other levels and powers.)

Under this conception, the Aethyr ZAX, whose Parts have names formed from the Cross of Union, is the highest of the three attributed to Chesed. It is thus the last Aethyr one encounters before moving into the Supernal Triad and achieving transcendence. Crowley envisioned this movement as the crossing of an "Abyss" or gap, during which the magician encounters an Enochian devil named Choronzon dwelling therein.

Crowley's other contribution to Enochian magick was the adaptation of the Golden Dawn pyramid system for use with O.T.O.-style sex magick. In this technique, physical representations of the pyramids are made for the name of an angel, but inverted to form square "cups". These serve as talismans, which are charged using the end-product of the sex magick operation.

Aurum Solis

The published documents of the Aurum Solis magickal order show a unique method of using *Liber Scientiae*. Their research has focused on discovering the nature and uses of the numbered-but-unnamed "ministers" residing in each of the 91 Parts.

They used the second Angelic Call along with the Call of the Aethyrs, in order to cause the invoked forces to manifest at the "material" pole of their range; this brings the ministers, who are the lowest members of a Part's hierarchy, into the greatest state of activity. For each group of ministers they have compiled a name, an image of their appearance, and a list of their powers and the aspects of existence on which they can act. Given the large number of Parts, they have a virtual encyclopedia of useful magickal

effects. Since they have not published any magickal records using their methods, there is no way to determine how well their system works in practice.

In contrast, their use of the regular Tablet hierarchies appears to be fairly conventional, in line with the Golden Dawn methods, but not using the G.D.'s elaborate system of attributes.

The Church of Satan and the Temple of Set

Quoting Israel Regardie, from his introduction to Aleister Crowley's *The Vision and the Voice*:

> *One advisor … had suggested the discontinuation of the whole project. His motive was that a California group sensationally engaged in the practice of Satanism had appropriated and published the Enochian rituals or Calls in a so-called Satanic Bible. Because of this, it was felt that there were now undesirable contacts associated with the rituals that could only lead to chaos and confusion.*
>
> *The author of this debased volume had made enough changes in the various Calls to rule out any likelihood of confusion with those presented here in their original form. Wherever the word God is used, the author had substituted the name of Satan or one of the equivalent terms in its stead. The same holds true for several other pieces of similar stupidity.*

As a primarily religious organization, the CoS used the Calls (as a former member put it) as "tools for psychodramatic ritual"; i.e., as something mysterious to add glamor to their services. There is no indication that the founder ever took the Calls seriously as a tool, or that they were ever used sytematically by the CoS for explicitly magickal purposes.

The Church of Satan's schismatic offshoot, the Temple of Set, has abandoned the CoS versions of the Calls. Rather than rewrite the angelic language of the Calls, Michael Aquino (founder of the Temple of Set) has substantially revised the *translations* of the Calls to conform to his own philosophy and myth-system. The Calls and Mr. Aquino's "translations" are presented as the "Word of Set" in the ToS manual *The Crystal Tablet of Set*.

In some instances, Aquino's version departs substantially from the original translations; in others, the differences are small enough that one might call them justifiable poetic license. But the overall sense conveyed is dramatically different from the original. Quoting Mr. Aquino:

> *An "Enochian purist" might question the translation provided by the Word of Set in that it is not the English version recorded by John Dee in his diaries. My answer is simply that I approached the Keys not as a historian seeking to reprint what Dee did, but as a magician seeking to operate the same "magical machinery" that Dee did -- and to operate it with greater care and precision than he did. Hence*

> *it is not a case of my "corrupting Dee", but rather of my uncorrupting something which predated Dee's own existence, and which was, after all, not of his [or Kelley's] authorship.*

Mr. Aquino does not provide any explanation of how the "Word of Set" came to be delivered by angels espousing an emphatically Christian world-view.

Order of the Cubic Stone

From Robin Cousins:

> *The British graded occult group based in Wolverhampton, the Order of the Cubic Stone, (flourished 1965-91, now dormant) taught the Enochian system, strictly according to John Dee. The Golden Dawn system of Enochia was regarded as inaccurate and members were not encouraged to use its correspondences. Because membership was country-wide, most work was done individually or in small local groups (ie, if odd members lived near one another), but virtually no record of this work was held centrally. A few remaining members still practice today, but there is no overall coordination.*

Benjamin Rowe

Benjamin Rowe is an active magician working exclusively with Enochian magick, known for methodical, thorough workings, and for developing unusual, non-traditional techniques and viewpoints. He has made an effort to expose his work to public scrutiny and criticism, believing that the state of the art can only be advanced through open communications. He is currently (1997) involved in a long-term project exploring all of the 91 Parts of *Liber Scientiae* in sequence.

The most noted of Rowe's technical innovations is a method by which an elemental Tablet can be transformed into a three-dimensional astral structure, an "Enochian Temple". Properly constructed, the temple acts to produce intense concentrations of the powers of the entire Tablet in a balanced form. The power creates a "gate" which can be used to explore symbols of any magickal system, to produce permanent changes in the consciousness of the magician, or to break through into extraterrestrial magickal realms. He believes other uses are possible, but has not yet explored them.

Examining the Golden Dawn system of correspondences for the Tablets, Rowe realized that their system was effectively upside down. That is, the highest ranks of the Tablets had attributes to magickal powers universally considered minor, while the major magickal powers were attributed to the lowest ranks of the Tablets. The whole seemed based on coincidences of number rather than experience. He spent several years determining the nature of the various ranks through experiment, and devised and experimentally tested a new system of correspondences that corrects the defects of the G.D. system and, he believes, accurately reflects the actual nature of the Enochian powers.

Miscellaneous Issues

Relation of Enochian to the Necronomicon

Since the Necronomicon is a literary device created by H.P. Lovecraft, any connection between the Enochian magick and the Necronomicon must also be fictional. In one of his stories, Lovecraft stated that John Dee was at one time in possession of a Latin translation of the book, which he translated into English. In their spoof Necronomicon, authors Langford, Turner, and Wilson suggested that *Liber Loagaeth* was actually a cipher version of the Evil Book, which they had managed to decode. Neither of these ideas is supported by the records.

Colin Low has perpetuated and embellished these fictional excursions in his "Necronomicon Anti-FAQ" and other writings. Some modern readers, lacking a sense of humor and irony, have taken his work seriously; as a consequence, the myth of Dee's connection with the book has taken on an air of Utter Authority among certain gullible portions of the magickal community.

Relation of Enochian to the biblical Book of Enoch

The various pseudepigraphic "Books of Enoch" were unknown in Europe at the time the magick was revealed to Dee and Kelly. Dee's work was aimed at discovering what he believed to be the contents of these books; he had no direct knowledge of their nature. The Enochian magick and the angels' origin-myth for it bear no direct relation to the actual contents of the books now known by the name.

Enochian magick and the apocalypse

There are two major threads of thought in Christian millennialism. One thread, called postmillennialism, is largely Utopian in nature. It sees the millennium as the beginning of a period of gradual perfection of conditions on Earth; the basic principle is that the world must be brought to perfection and the City of God built on Earth before the Christ will return, and it is only after the Christ returns that the world will end. Two decades after Dee, this form of millennialism was the driving force behind the religious groups spearheading the English colonization of America. Dee's own thought contains many post-mil ideals; in seeking out the Enochian magick, one of his goals was to gain a means of bringing earthly governments and societies into line with the design of God, thereby bringing the return of Christ closer.

The other thread, called premillennialism, is the more catastrophic variety. In this version, the typical scenario is that the Christ returns, and then the current "evil" societies of mankind will be destroyed in worldwide disasters, while the elect are preserved from harm. After the world is destroyed, the Christ joins with the faithful in a City built by God to rule over the Earth for a thousand years.

While there is a strong millennialist flavor to the angels' pronouncements, they are almost uniformly of the postmillennialist variety. The angels divided the world into four ages. The first of these began with the creation and ended with the Flood; the second ended with the first appearance of the Christ. The revelation of Liber Loagaeth ended the third age and ushered in the final age, in which the world would be brought to perfection prior to the return of the Christ.

The Calls and Tablets were in turn intended to be one means by which this perfection could be brought about. One particular passage establishes this clearly.

On February 11, 1584, Dee & company had arrived at the Polish manor of Albert Laskie, and had time to settle for a few days and do some magickal work. This day was the first operation of a new series of works after the hiatus. And during the work, the spirit Nalvage appeared for the first time to introduce himself and state his purpose.

The session begins with a colloquy in Latin between an evil spirit that settles by Kelly's left shoulder, and a good spirit that settles by his right shoulder. After some discussion the dexter spirit banishes the sinister. He spends a couple of paragraphs praising the Doctrine to be revealed, then says:

Nalvage:

"These [are] latter days, and the end of harvest must have also Labourers: For no Age passeth away, but through the hands of God, who makest the end of his doings known to the World: To the end, [that] the World may consent unto him in Glory. So that this Doctrine, is the mysteries of the word of God, sealed from the beginning, now delivered unto man, for that Reformation which must be in one Unity established unto the end. [emphasized in original] The very part of that Circle, which comprehendeth the Mysteries of the Highest, in his Prophets, Apostles, and Ministers yet to come, which are alive and shall bear witness of eternal comfort.

"The fruit of our doctrine is, that God should be praised. For of ourselves we seek no glory: But we serve you to your comfort, teaching you the will of God, in the self same Christ, that was crucified; sold and died in the Patriarchs, and published to the World by his Disciples, and is now taught to you, in the remission of sins... greatest in the world, for the end of all things. The very key and entrance into the secret mysteries of God, (in respect to his determination on earth) bringing with it reward in the end of eternal glory, which is the greatest Treasure."

[paragraphs omitted]

Nalvage:

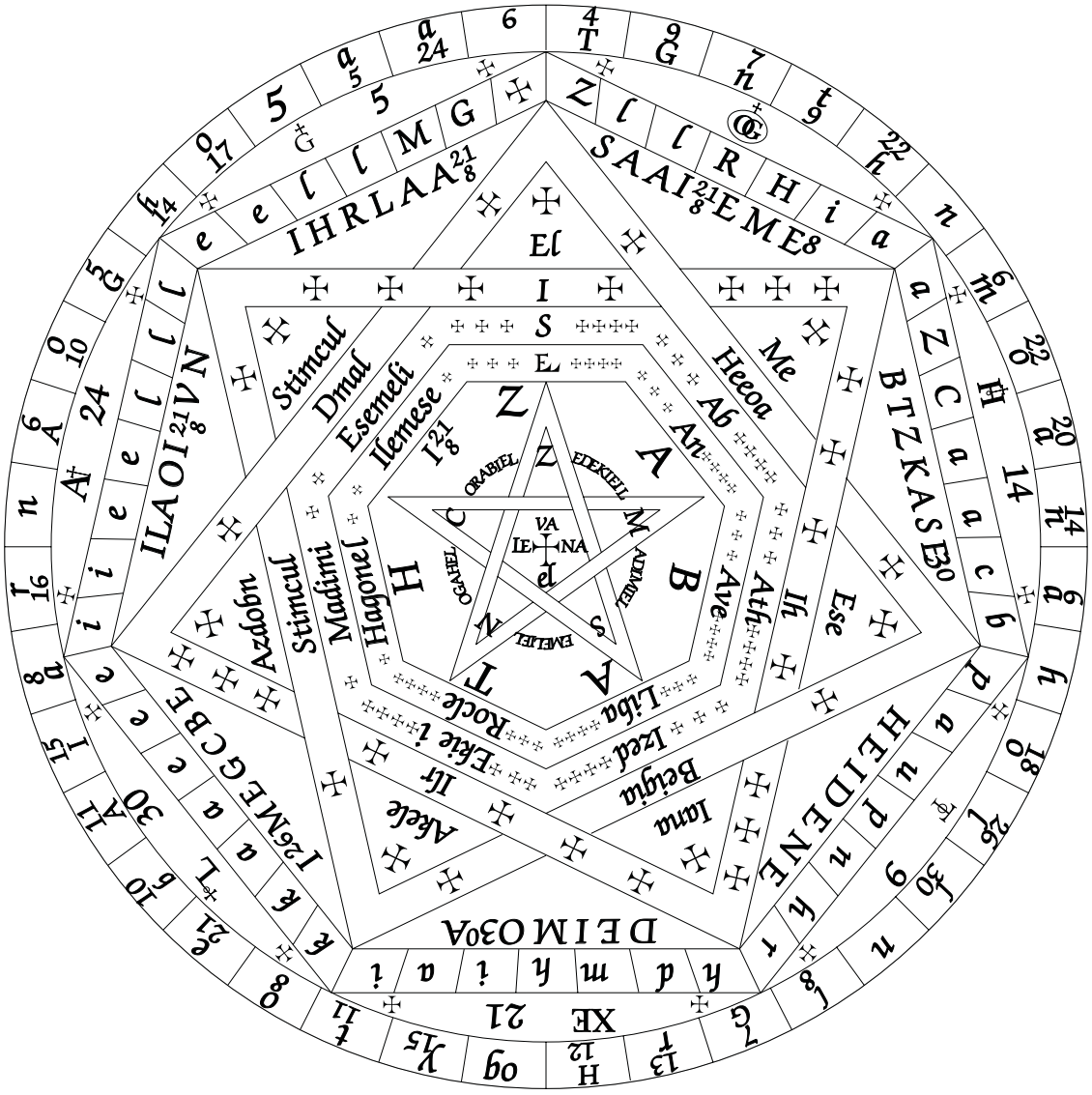
"These things are your parts, and portions sealed, as well by your own knowledge, as the fruit of your intercession, The Knowledge of Gods Creatures.

"*Unto me are delivered five parts [i.e., months] of time: Wherein I will open, teach, and uncover the secrets of that speech, that holy mysterie. To the intent the CABALA of NATURE, in voyce, substance of bodie, and measure in all parts may be known. For there is nothing secret, but it shall be revealed, and the Son of GOD shall be known in POWER, and establish a Kingdom with righteousness in the earth, and then cometh the end.*

"*For the earth must come under subjection, and must be made pure. That death may be swallowed in his own Kingdom, and the enemy of righteousness find no habitation. The word of God endureth forever. His promises are just. His spirit is truth. His judgements inscrutable. Himself universal. He it is of whom you labour. The promises of God in this earthly noble man shall be fulfilled. Salomon used the places of honor, and was exalted.*"

While not so clear as later speech from this source, nonetheless some things are apparent. Nalvage is a postmillennialist. That is, he holds that the world must be brought to a state of perfection and holiness *before* the Christ can return; the City of God must be established by man, and then the end comes. The Calls and Tablets (which he begins to deliver two months later) are the tool by which this perfection of the Earth and mankind can be brought about.

Appendix A: The Sigil of Ameth and its Holy Names



The outer ring of the Sigil contains 40 pairs of letters and numbers. These were presented in sequence to Dee and Kelly; in most cases, the presentation of the letter was preceded by a Latin phrase beginning with that letter. All the letters together were accounted as the greatest name of God.

The numbers sum to 440; the Archangel Michael completed the presentation of the outer ring by displaying a number "1", surrounded by many concentric circles. Adding this 1 brings the total of the numbers presented to 441, which is the numeration of the word "Ameth", Aleph-Mem-Tav, according to Hebrew gematria.

Seven of the letters are capitalized, indicating the first letters of certain concealed angelic names. To find the names of these angels, Dee was instructed to use the numbers connected with each letter. Where the number was above the letter, he was to count that

many letters clockwise to find the next letter of the name; where the number was below the letter, he was to count counterclockwise. Each name ended when he reached one of the six letters without a number.

Thus, seven names were produced:

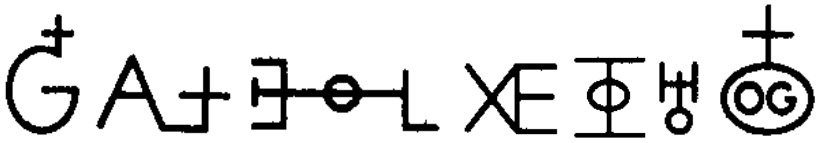
Thaaoth
Galaas
Gethog
Horlon (the second "o" is actually a lowercase omega)
Innon
Aaoth
Galethog

Dee was instructed to strike out the first "a" of the double a's in the first two names, to produce the names "Thaoth" and "Galas". When this is done, the seven names comprise forty letters, the same as the number of letters in the outer ring of the Sigil.

Of these seven names the angel Uriel said: "*every letter containing an Angel of Brightness: comprehending the 7 inward powers of God, known to none but himself: a sufficient BOND to urge all creatures to life or death, or anything else contained in this world.*"

No mention is made of the remaining letters in the outer ring, not used to form these names.

Only the last of these names appears overtly in the sigil, in the arcs immediately inside the outer ring. To each letter of "Galethog", a cross was appended to produce a set of sigil-like images:



These sigils were placed, one to each arc, counterclockwise around the Sigil of Ameth. Of these sigils Uriel said: "*Those seven letters are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and cross so formed: referring in substance [i.e., in essence] to the FATHER: in form, to the SON: and inwardly to the HOLY GHOST.*"

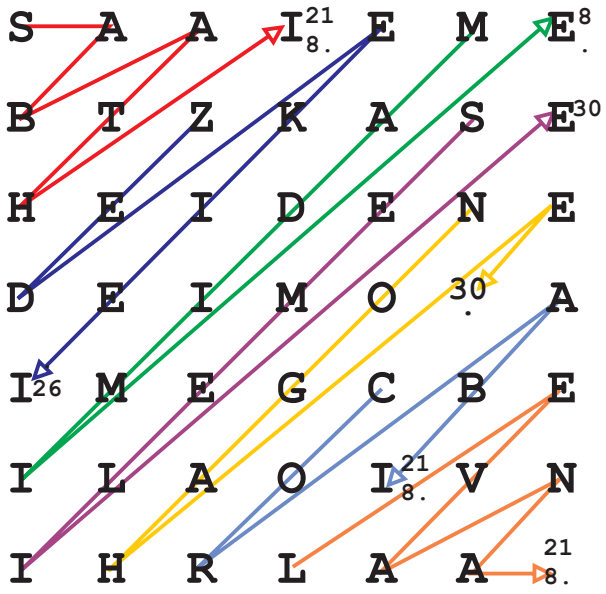
The letters in the outermost heptagon, just inside the arcs, are derived from the names of the "Seven Angels who stand before the presence of God" listed in Agrippa's Three Books of Occult Philosophy. The names of these angels are written vertically in a seven-by-seven grid; in the final square is placed a cross, representing the Earth, thus:

Z l l R H i a
a Z C a a c b
p a u p n h r
h d m h i a l
k k a a e e e
i i e e l l l
e e l l M G ✠

The heptagon is filled by reading the rows horizontally from left to right, applying one row to each segment of the heptagon, going clockwise. Following their usual procedure, the angels presented the letters of the rows first, and only afterwards showed how these rows formed the names of the Angels.

The remaining divine and angelic names in the Sigil are all derived, by various means, from the names of the traditional planetary archangels, which are written within and around the pentagram at the center of the Sigil. As with the above table, the derivation was only demonstrated after the names were presented; this served to demonstrate that the angels were working from knowledge not available to Dee and Kelly, and were therefore more than figments of the magicians' imaginations.

The names of the planetary archangels were formed into a 7-by-7 tablet, by writing them diagonally from the upper left corner in standard cabalistic order beginning with the archangel of Saturn. The final "L" of each name was replaced in the tablet by numbers, usually appended to the preceding letter:

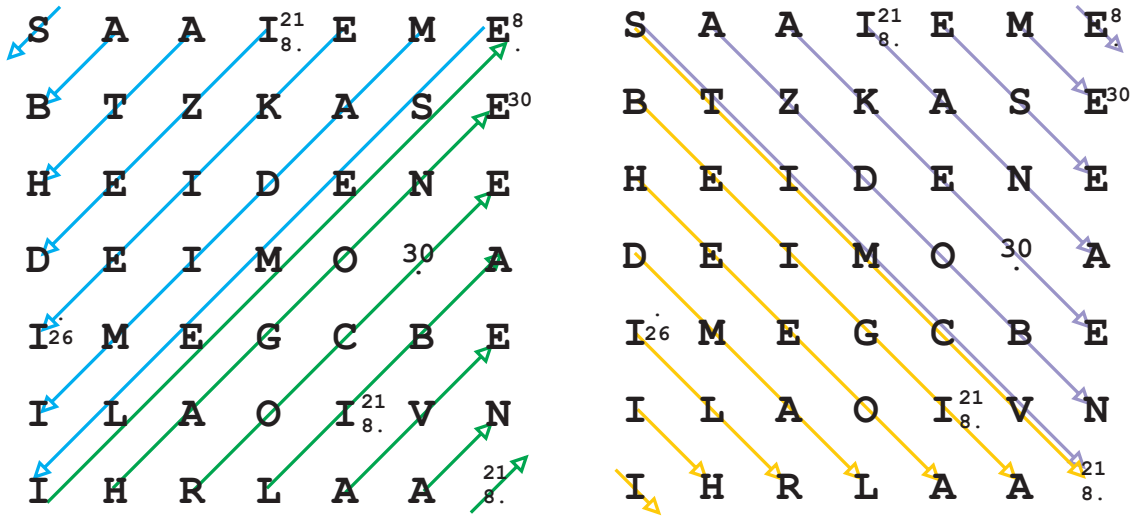


The seven names between the outer heptagon and the heptagram are "Names of God, not known to the Angels; neither can [they] be spoken nor read of man." They are derived from this tablet by reading the rows from left to right, and are placed in clockwise sequence around the Sigil. In the Angels' view, the derivation shown here is the reverse of the truth. Rather than the planetary angels producing these god-names, "these Names, bring forth 7 angels: the 7 Angels and Governors in the heavens next to us". Thus the Sigil, from its outer ring to its center, represents a descent of power from God into the world.

Between these God-names and the Planetary Archangels in the Sigil stand four additional ranks of beings. Even though they are outside the Archangels (and therefore presumably superior to them) it seems that they are in some way the "children" of the Archangels:

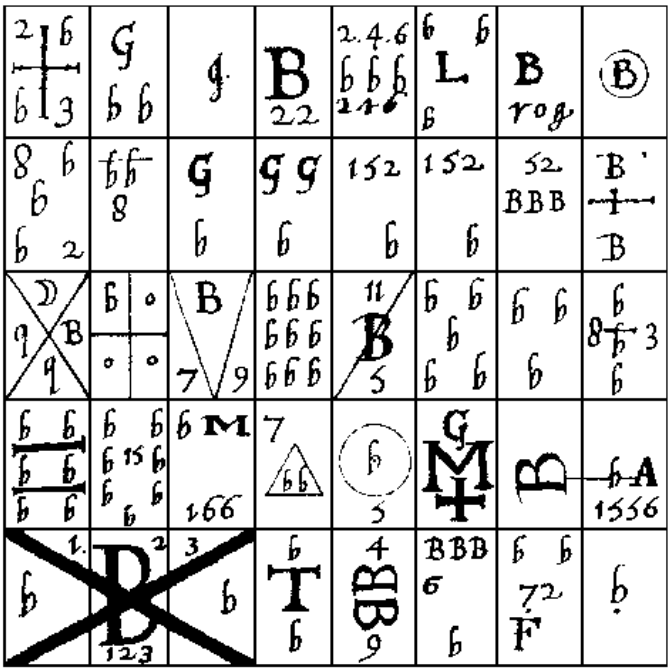
"Every letter of the Angels' names, bringeth forth 7 daughters. Every daughter bringeth forth her daughter, which is 7. Every daughter-her-daughter bringeth forth a son. Every son in himself, is 7. Every son has his son, and his son is 7."

The names in these groups are derived from the tablet by taking the letters diagonally as shown in the diagrams below.

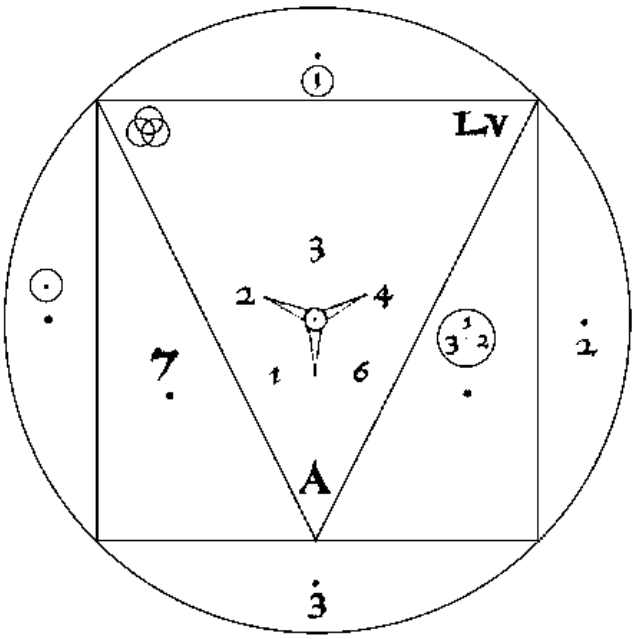


Appendix B: The Seven Ensigns of Creation

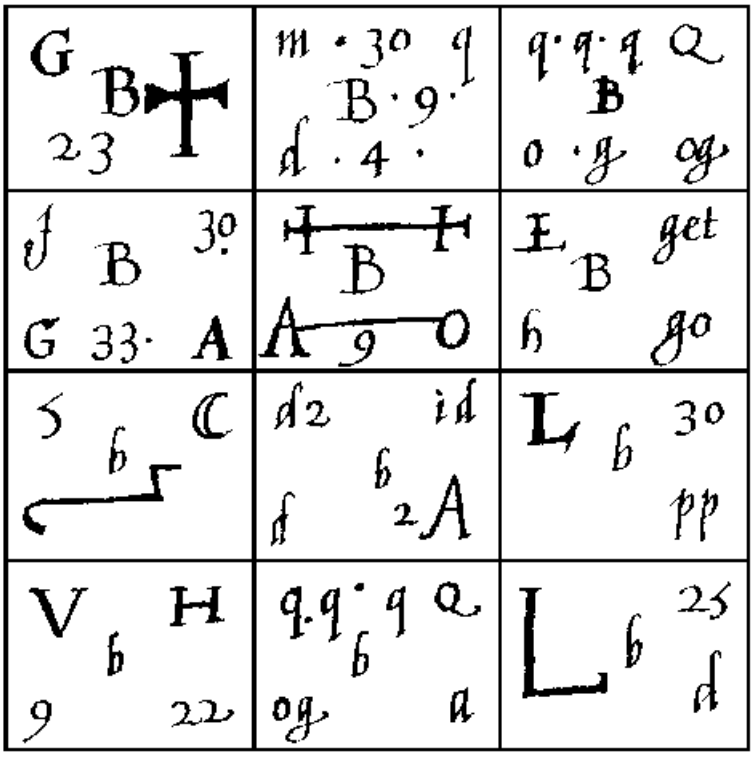
Thanks to Mr. Clay Holden and the John Dee Publication Project for these scans of the original record.



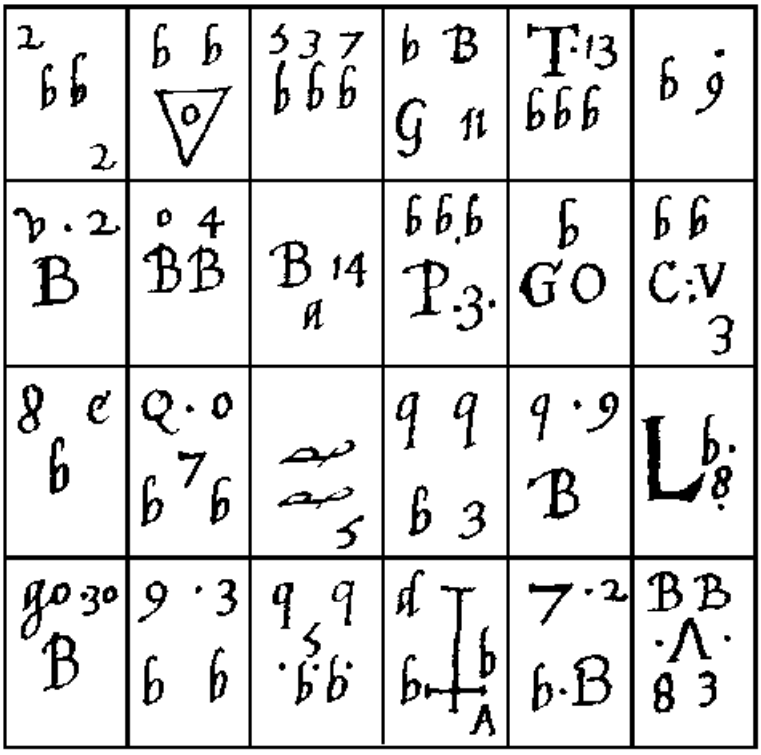
Ensign of Venus



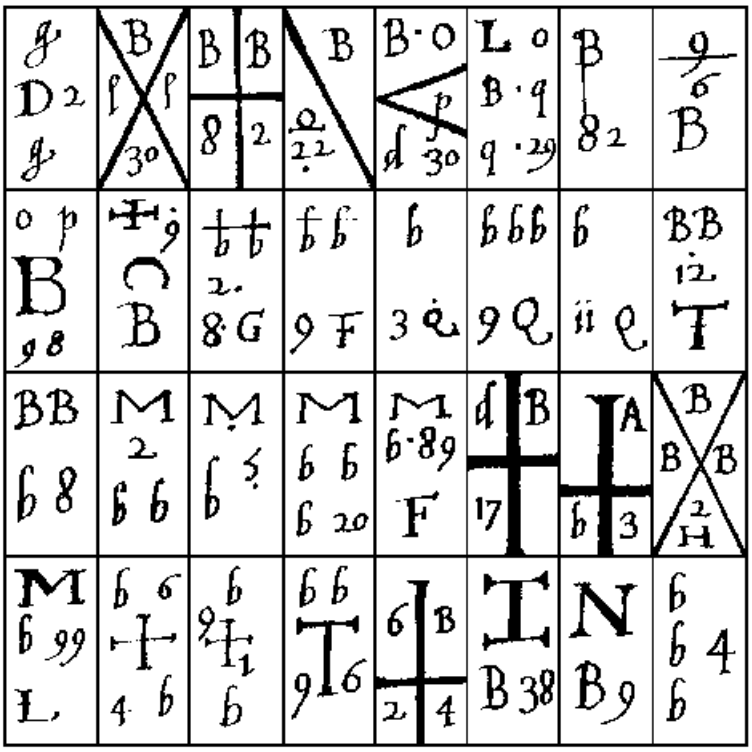
Ensign of Sol



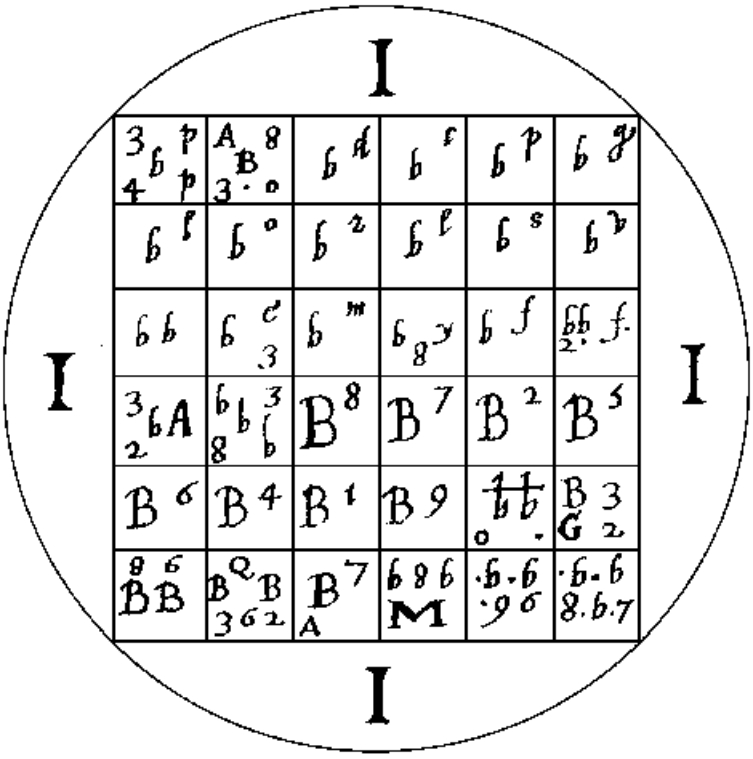
Ensign of Mars



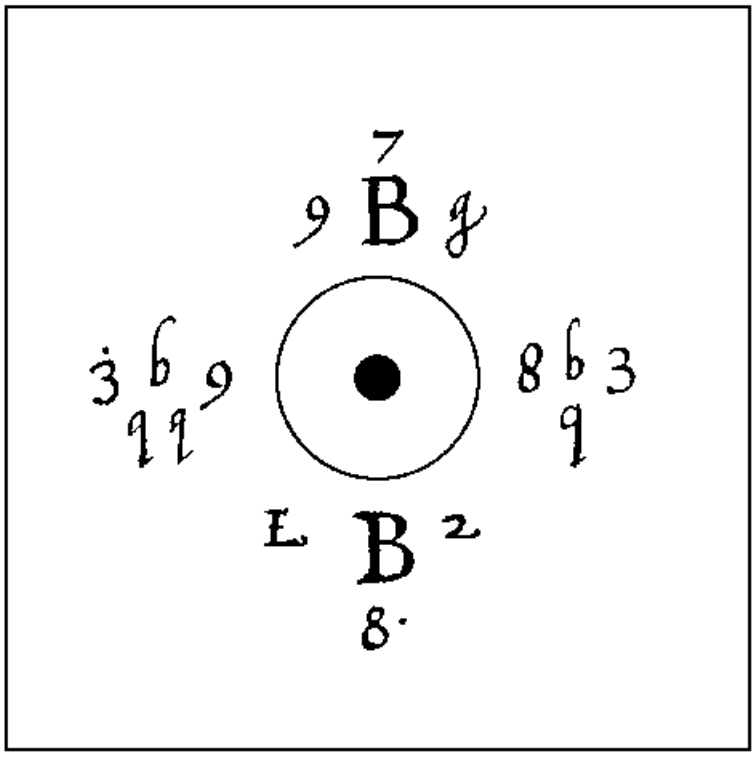
Ensign of Jupiter



Ensign of Mercury



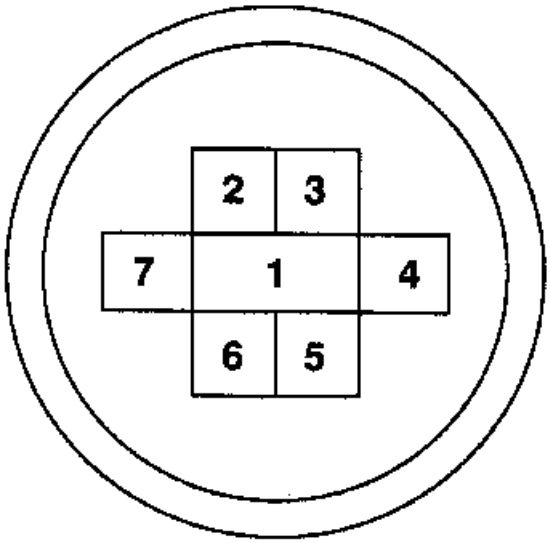
Ensign of Saturn



Ensign of Luna

Appendix C

The Seven Tables from which the names of the 49 "Good Angels" are derived.



The arrangement of the Seven Tables.

Note that each angel's name forms an outward spiral in this arrangement. The circle surrounding the tables was described as "very bright, with nothing in it."

Thirty letters in the second and third tables below are missing in the originals, due to damage. The versions shown are reconstructed from information contained elsewhere in the records, and probably are not identical to the originals in all respects.

1 B	2 B	3 B	4 B	5 B	6 B	7 B
8 B	9 B	10 B	11 B	12 B	13 B	14 B
15 B	16 B	17 B	18 B	19 B	20 B	21 B
22 B	23 B	24 B	25 B	26 B	27 B	28 B
29 B	30 B	31 B	32 B	33 B	34 B	35 B
36 B	37 B	38 B	39 B	40 B	41 B	42 B
43 B	44 B	45 B	46 B	47 B	48 B	49 B

The First Table
Letters in this table give "Wit and Wisdom"

7 A	21 O	1 A	26 E	48 A	24 A	13 R
34 I	8 O	29 N	2 O	33 A	6 M	25 E
49 A	4 E	35 A	40 M	18 L	28 M	23 L
39 V	47 L	3 A	5 L	15 A	36 N	30 R
20 E	19 R	45 A	37 R	32 I	17 A	41 A
10 A	38 O	16 V	27 A	12 R	43 R	22 Y
9 E	44 A	11 E	42 L	31 A	14 N	46 V

The Second Table

Letters in this table are "Powerful in the Exaltation of Princes"

6 A	7 S	29 A	15 B	23 I	8 B	17 Z
36 A	36 S	12 A	30 O	1 L	10 S	21 N
5 V	31 S	25 L	45 B	26 N	32 N	3 P
18 I	19 A	48 R	4 S	27 R	34 N	24 L
38 R	44 G	37 A	20 R	16 T	2 R	22 N
49 M	43 V	35 R	47 I	9 F	33 R	42 I
13 I	46 S	11 R	41 R	40 I	28 I	14 A

The Third Table

Letters in this table give power in counseling, and in influencing the nobility.

6 M	41 T	39 C	19 G	49 N	45 L	14 G
31 P	25 M	2 N	16 N	44 E	8 O	30 R
7 L	15 A	38 M	32 O	43 M	29 S	28 L
35 D	37 L	3 N	13 S	42 I	12 N	33 I
1 I	17 P	16 M	46 D	5 M	40 N	21 E
27 N	23 S	4 G	36 P	26 P	47 N	26 M
9 A	10 M	24 C	22 E	34 O	11 N	48 F

The Fourth Table
Letters from this table give power in works of Trade,
or in things relating to Water.

8 G	41 I	16 O	48 O	43 A	7 A	49 O
3 D	19 I	44 N	13 F	47 G	38 I	3 I
7 E	15 A	2 O	27 A	42 G	10 E	18 T
31 A	12 G	25 A	20 A	40 P	15 L	29 P
6 G	23 D	22 P	1 G	30 G	5 A	46 V
37 G	9 F	4 E	24 E	34 F	33 G	21 F
36 S	45 I	26 A	14 O	39 N	11 O	18 G

The Fifth Table
Letters from this table give power over things of Earth

36 E	47 E	14 L	27 F	49 D	13 L	16 N
12 L	32 A	26 G	24 O	41 R	31 L	19 O
22 O	29 O	2 G	7 D	25 R	1 O	5 P
6 A	15 E	34 O	4 M	33 E	30 E	20 L
37 E	9 E	18 O	10 L	21 O	28 E	3 D
17 M	39 A	35 G	38 L	8 E	11 L	23 O
44 O	43 Z	48 R	40 O	45 B	42 A	46 A

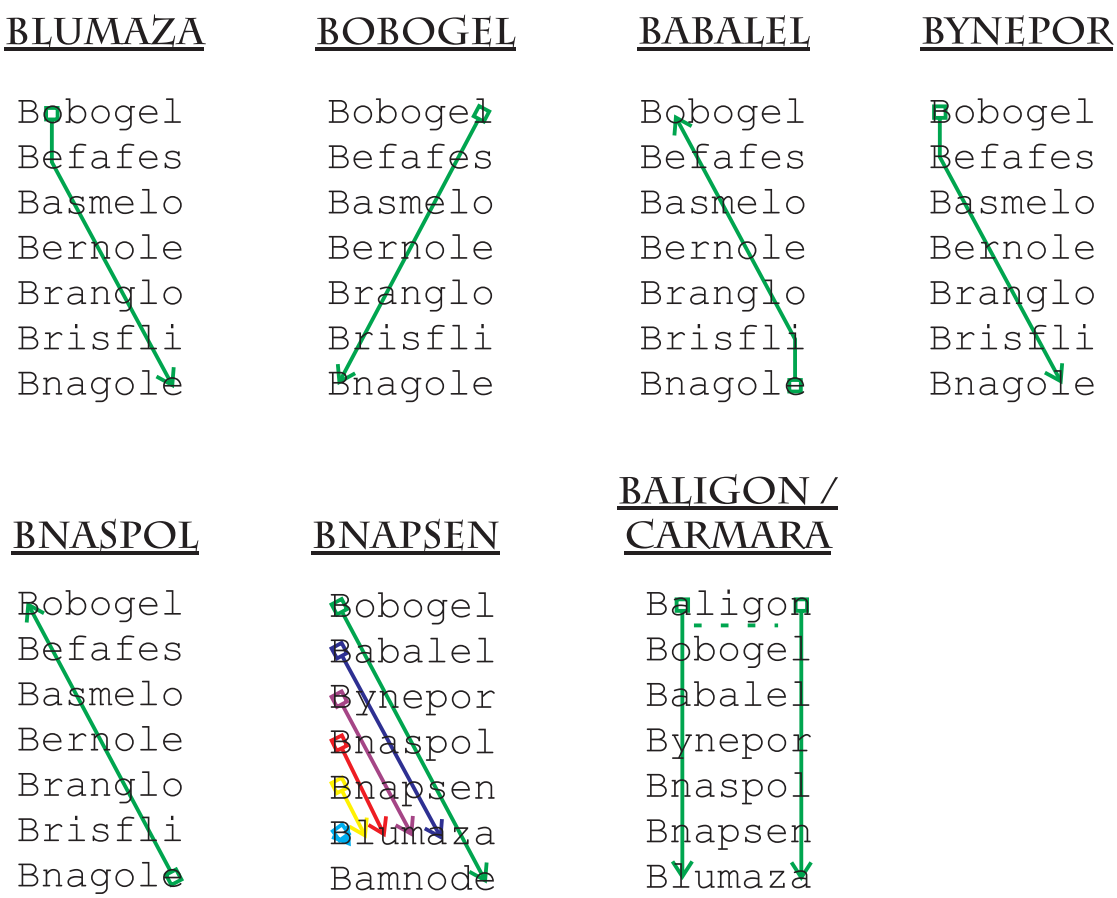
The Sixth Table
Letter from this table give power over things of the Air

14 E	49 E	7 F	25 A	13 I	47 F	16 O
46 A	36 N	44 L	42 N	18 M	45 O	6 L
12 O	41 O	26 I	43 A	29 L	39 B	33 S
48 T	31 O	2 O	32 B	9 S	38 A	8 L
28 S	15 L	17 A	10 O	3 O	36 S	20 E
40 L	34 N	37 S	19 P	4 E	5 O	22 R
14 R	1 N	35 O	23 N	11 E	21 N	13 A

The Seventh Table
Letters from this table give power over things of Fire.

Appendix D

Formation of the Names of the Heptarchic "Ministers of the Hours"



Patterns for the Formation of Each King's "Ministers of the Hours"

The Ministers' names for five of the Heptarchic Kings are formed by selecting certain letters out of six of the seven sectors of the Tabula Bonorum, beginning with the sector ruled by King Bobogel and going clockwise around the table. No names are formed from the first sector, ruled by King Baligon (aka Carmara). The green lines in the illustration above show how the first Minister for each of these Kings is formed; the same lines are applied to the next five sectors to form the names of the King's other Ministers.

In the cases of Kings Baligon and Bnapsen different methods are used. For Baligon, the names of the seven Kings are listed in their order on the Tabula Bonorum. Ignoring the initial "B"s of their names, lines are drawn down the columns to produce the names of the Ministers. This is identical to the method used to get the letters on the border of the Holy Table of Practice, so the Ministers' names also appear in that border.

In Bnapsen's case, only a portion of the ministers' names derives from the Tabula Bonorum. The names of the Kings are listed in sequence beginning with Bobogel; the name of the 49th and last angel, Bamnode, is substituted for Baligon. Then diagonals are drawn as shown in the illustration to obtain the partial names. Letters from some unspecified source (possibly just random letters) are used to fill out the names to a length of seven letters each.

Since Bnapsen is given power over "wicked spirits", I speculate that the letters that are not from the Tabula Bonorum introduce an element of chaos that permits the holy King to make contact with the unholy beings he controls.

Appendix E

The Twelve by Seven Table in its Two Forms

o	g	o	n	r	o	l	e	g	o	b	o
s	e	f	a	f	e	l	e	l	a	b	a
o	n	o	m	t	u	r	o	p	e	n	y
n	o	d	s	i	l	l	o	p	s	a	n
s	e	g	r	o	r	n	e	s	p	a	n
s	e	g	l	a	r	a	z	a	m	u	l
l	o	n	e	g	a	n	o	g	i	l	a

First Form

The table is formed from the names of the Heptarchic Kings and Princes, without their initial letter "B"s. Each row contains the King and Prince of a particular day, beginning with Sunday and following in sequence around the Tabula Bonorum. The names are written from right to left.

The central squares outlined in red are called "The Heart". The squares surrounding the Heart are called "The Flesh". The two columns on each end are called "The Skin".

The Heptarchic Lamen is formed from this Tablet by transposition of the letters. Letters from the Flesh are placed in the outer square of the Lamen. Letters from the Heart are placed in the corners of the inner square. Letters from the Skin fill the central diamond.

a	l	i	g	o	n	o	r	n	o	g	o
o	b	o	g	e	l	e	f	a	f	e	s
a	b	a	l	e	l	u	t	m	o	n	o
y	n	e	p	o	r	l	i	s	d	o	n
n	a	s	p	o	l	r	o	r	g	e	s
n	a	p	s	e	n	r	a	l	g	e	s
l	u	m	a	z	a	a	g	e	n	o	l

Second Form

A second version of this table uses the same names, but writes them from left to right. The names of the Kings and Princes are written in the *numerical* sequence in which they appear in the Tabulum Bonorum, rather than grouping them by the day they rule.

This version of the Table is used to form the letters found on the Holy Table of Practice. The "Heart" is extracted and rotated ninety degrees counterclockwise, to form the 3-by-4 tablet in the center of the Holy Table. The letters around the edge of the Holy Table are found by reading the letters down the columns of this table from the right side to the left. The letters are applied to the Holy Table, 21 to a side, beginning at the upper right corner and going counter clockwise.

The six columns on the lefthand side of this version also form the names of the “Ministers of the Hours” for King Baligon / Carmara.

Bibliography

Dee Manuscripts

Sloane ms. 3191. Dee's book of ceremonial magick, consisting of extracts and compilations from the angelic conversations. Contains three books: *49 Claves Angelicae Anno 1584 Cracoviae*, *Liber Scientiae Auxillii et Victoriae Terrestris*, and *De Heptarchia Mystica*.

Sloane ms. 3188. *Mysteriorum Libri Quinti*. Contains the records of scrying sessions for the period from December 1581 to May, 1583, divided into five books. These diaries are the raw information given to Dee and Kelly concerning the Heptarchic magick, and the beginnings of *Liber Loagaeth*.

Sloane ms. 3189. *Liber Mysteriorum Sextus et Sanctus*. Contains the bulk of Liber Loagaeth, consisting of 49 double-sided tables of letters and numbers.

Cotton Appendix XLVI, Parts 1 & 2. Contains thirteen "books", covering the actions from May, 1583 to September 1585, plus additional material from later periods. These records are the raw information given on the Angelic Calls, the Great Table, and Liber Scientiae.

Other manuscripts sometimes cited are copies or extracts from the above manuscripts.

Published versions of the Dee Diaries

Casaubon, Meric., D.D., *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and some Spirits*, Magickal Childe, 1992, New York, NY. A facsimile of the original 1659 edition, produced by Clay Holden. Contains most of the material from Cotton Appendix XLVI, with a long introduction by Casaubon that seeks to prove that Dee and Kelly contacted evil spirits. Early English typescript and speech conventions make this work difficult to read at times. Also contains a "lost" section of the diaries, found by Clay Holden.

Peterson, Joseph, ed., *Mysteriorum Libri Quinti*, Magnum Opus Hermetic Sourceworks number 20. 1985, Magnum Opus Hermetic Sourceworks, Felindenys, Wales. An edition of Sloane ms. 3188 in modern typescript, with annotations by Elias Ashmole and the editor.

James, Geoffrey, *The Enochian Evocation of Dr. John Dee*, Heptangle Books, 1989, Gillette, NJ. [Reprinted by Llewellyn, 1994 as *The Enochian Magick of Dr. John Dee*] Largely a version of Sloane ms. 3191 in modern typescript. James' translations of the Latin have come under criticism, as has his editing of some passages in English.

Turner, Robert (ed.): *The Heptarchia Mystica of John Dee*, Magnum Opus Hermetic Sourceworks 17: Edinburgh 1983, 81 p. Collation of two MS copies in: Sloane 3191 and Additional MS. 36,674.

Turner, Robert (ed.): *The Heptarchia Mystica of John Dee*, with a contributory article by Robin E. Cousins; Latin translations by Christopher Upton; illustrated by Charles H. Cattell; Wellingborough, Northamptonshire: Aquarian Press 1986, ISBN: 0-85030-470-9 (pbk). 2nd enlarged edition of: Magnum Opus Hermetic Sourceworks No. 17. The standard Heptarchic source in English, with essential commentary on the Sigillium dei Aemeth and the Holy Table.

Turner, Robert. *Elizabethan Magic: The Art and the Magus*, foreword by Colin Wilson; with contributory material by Patricia Shore Turner and Robin E. Cousins; illustrated by Charles H. Cattell and Jane O'Reilly; translations from the Latin by Christopher Upton, Shaftesbury: Element Books, 1989, ill., maps, bibliography. An excellent distillation of the essentials from Dee's original Enochian material and other magical documents of the same period. Robin Cousins' material on the geographic locations governed by the Parts of *Liber Scientiae* is a unique resource.

The Golden Dawn system of Enochian Magick

Regardie, Israel, *The Golden Dawn*, Llewellyn Publications, 1971, St. Paul, MN. Reprinted at regular intervals. Contains detailed descriptions of the Golden Dawn's elaborate system of Enochian Magick.

Zalewski, Pat. *Golden Dawn Enochian Magic*, Llewellyn Publications 1990, St. Paul, MN. Contains additional material concerning the Golden Dawn system, including the extension of the G.D. "pyramid" method to cover the angels of the Heptarchy.

Zalewski, Chris. *Enochian Chess*, Llewellyn, 1992, St. Paul, MN. The Golden Dawn method of divination derived from the Enochian material.

Hyatt, Christopher S., Ph.D. *The Enochian World of Aleister Crowley (Enochian Sex Magic)* Falcon Press, 1993 ISBN: 0-56184-029-7 Another description of the Golden Dawn system, with additions and extensions from the works of Aleister Crowley.

Other material related to Enochian and Heptarchic Magick

Crowley, Aleister. *Liber LXXXIX vel Chanock*, published in various compilations of his short works. Crowley's brief description of the Golden Dawn system of Enochian magick. He leaves out many essentials.

Crowley, Aleister. *The Vision and the Voice*, Sangreal Foundation, 1972, Dallas, TX., and other editions. The magickal record of Crowley's explorations of the thirty Aethyrs of Liber Scientiae. With an introduction by Israel Regardie and extensive footnotes by Crowley.

Denning, Melita, and Phillips, Osborne. *Mysteria Magica*, Llewellyn Publications, 1992, St. Paul, MN. Volume V. Describes the Aurum Solis system for using the ministers of the 91 Parts of Liber Scientiae.

James, Geoffrey. *Enochian Evocation: The True Calls*, Gnostica Magazine, Sept. 1978, Llewellyn Publications, St. Paul, MN.

Laycock, Donald C., *The Complete Enochian Dictionary*, Askin Publishers, 1978, London, England, UK. [Reprinted by Weiser 1994] Recently reprinted in paperback.

MacLean, Adam. *A Treatise on Angel Magick*, Phanes 1990. The Golden Dawn relied almost exclusively on an eclectic mish-mash that was compiled almost two centuries after Dee's death called A Treatise on Angel Magick. It was this resource that cleared up Israel Regardie's confusion as to why Aleister Crowley (who used the keys as a means of pathworking) made certain numerological associations in his account of the experience. Transcript, in toto, of Harley 6482.

MacLean, Adam. *Angelic Magic*, part of his _Magnum Opus Hermetic Sourceworks Series_, a limited publication in England, contains a copy of Rudd's MSS. (8/95 rmcg): Same as "Treatise on ..." above. Magnum Opus Hermetic Sourceworks #15.

Rowe, Benjamin. *Enochian Temples*, Black Moon Publishing, Cincinnati, OH, 1988. A small chapbook describing Rowe's method for creating a three-dimensional astral temple from the Elemental Tablets. Related materials available in manuscript form, or via the Web.

Vinci, Leo. *Gmicalzoma! An Enochian Dictionary*, Regency Press, London & New York, 1976. Another exhaustive dictionary of Angelic words.

Hall of Shame

Schueler, Gerald. *Enochian Magick*, *Advanced Guide to Enochian Magick*, *Enochian Yoga*, *Enochian Tarot*, *Enochian Physics*, etc. All published by Llewellyn Publications, St. Paul, MN.

Schueler's first two "Enochian" works are hasty and unscholarly assemblages of material from the Golden Dawn (mostly via Aleister Crowley's inadequate presentation in *Liber LXXXIX vel Chanock* and from his *The Vision and the Voice*), coupled with the products of Schueler's prolific imagination. Robert Turner called the existence of these volumes "lamentable", and I agree without reservation. These two books consist almost entirely of errors, misconceptions, fabrications, and flummery; readers will be far better off going to Schueler's sources than trying to extract anything useful from them.

His later books are almost entirely the products of his own imagination, and so at least have the advantage of coming from a single source. Readers have had widely varying opinions as to their usefulness. His *Enochian Tarot* is worth purchasing for the artwork by Sallie Ann Glassman, regardless of one's opinion of its design. *Enochian Physics* is distinguished by having the lowest information content of any book its size published in this century. In the chapters that are not adaptations from Aleister Crowley, the information content approaches zero.

Tyson, Donald. *Tetragrammaton: The Secret to Evoking the Angelic Powers and the Key to the Apocalypse*. 1995, Llewellyn Publications, St. Paul, MN.

Tyson combines the Enochian material with Fundamentalist millennialism and Lovecraftian horror fiction, to paint a picture of the Angelic Calls as the means by which the apocalypse will be brought about. In the process, he twists facts to suit his thesis, selectively interprets the Calls, and blithely dismisses contrary portions of the record as "not what was intended". Much of his "analysis" of the Calls is in the style perfected by Kenneth Grant. That is, grab any association that seems to support your idea, taking it out of context as neccessary, and disregarding such minor things as anachronisms, logical non sequiturs, etc.

"Enochian Entities - Book B" – By SaToGa

Volume #2

[Released: January 19, 2011]

SaToGa - Salvatore Tommy Ganci

enochian.mage@yahoo.com

http://groups.yahoo.com/group/enochianmagic/

This Volume, and the One Previously Released- were all works of Altruism. There were no fees for these Volumes. Nor did I ask for any type of Contribution, whatsoever.
So, …If you paid for any of these FREE books-
Get your money back!

THE ONLY FAVOR I ASK OF YOU IS TO PLEASE KEEP THESE BOOKS IN CIRCULATION. UPLOAD THEM AND DOWNLOAD THEM, PRINT THEM AND COPY/PASTE THEM ALL OVER THE PLACE! *…INTERNET & BEYOND!*

PLEASE- IF YOU COPY & PASTE FROM MY BOOKS- KINDLY INCLUDE MY NAME, COPYRIGHT INFORMATION AND EMAIL ADDRESS. I WOULD LIKE TO GET SOME CREDIT FOR ALL THE WORK I PUT INTO THESE.

enochian.mage@yahoo.com

My only hope, is for my name to go down in the Enochian annals of time, and to leave as my contribution, these books.

That is my Magickal Legacy. My small, but personal addition … to the archives of Enochian history.

I bid you peace!

I Remain…

Yours Truly,

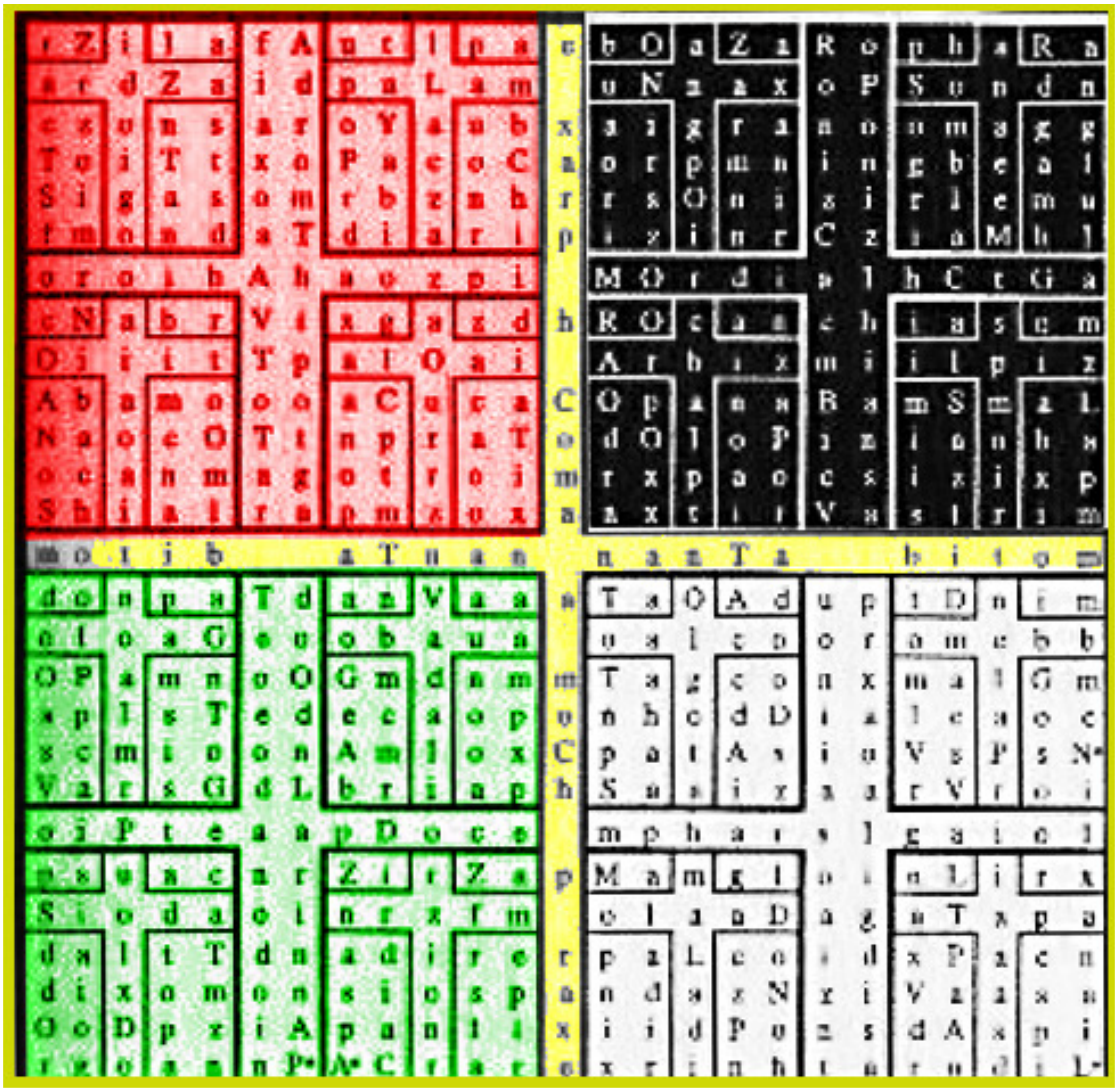
-SaToGa
Salvatore 'Tommy' Ganci
1/19/2011

“Enochian Entities - Book B” – By SaToGa

Volume #2 [“Book B” = “B” equals #2]
Released: January 19, 2011

Also By -SaToGa
“Enochian Entities – Practice & Theory – By SaToGa”
Volume #1 Released: January 1, 2011

The Above ‘Chapter-Break Image’ is the
WatchTower Seal ‘Colors’ – *Original Version*



"Enochian Magick is like Quantum Mechanics-
***The 'Observer' affects the Outcome"* -SaToGa**

"Urim & Thummim"

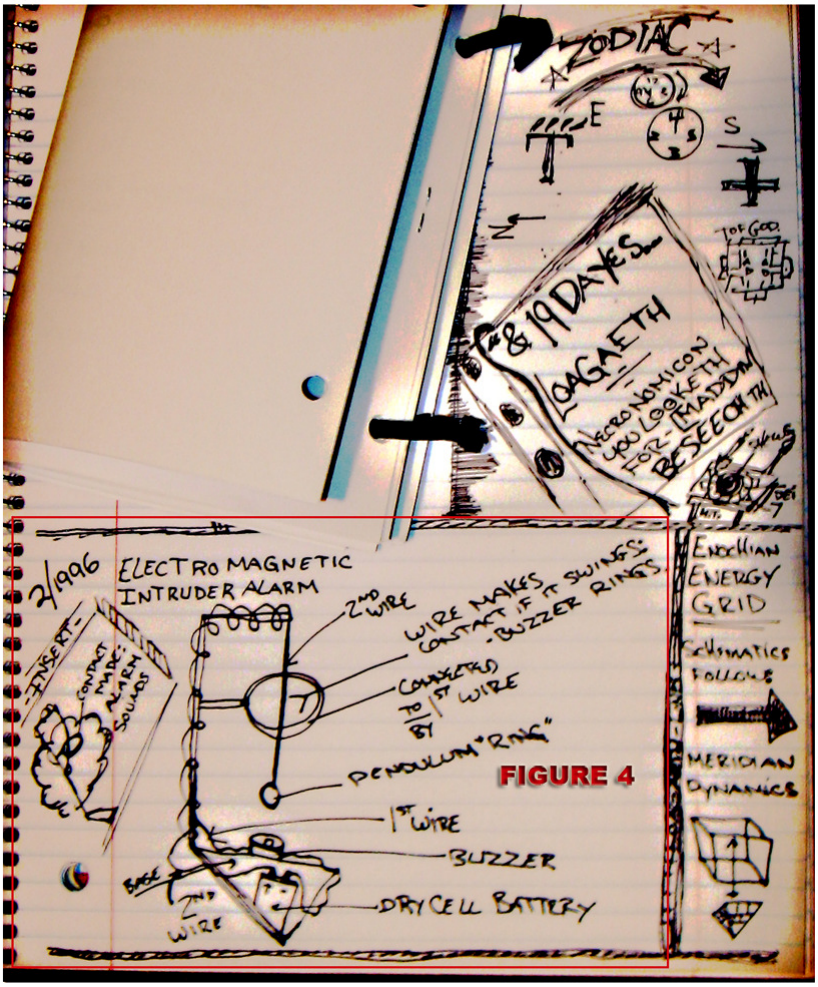
I invented an 'electro-magnetic pendulum'. [Figure 4]

It sits in my temple, alone, *grounded*, shielded, and off to the corner. It is composed of a dry cell battery, a stand which hangs a metallic ring, within a loop of wire. If the slightest electromagnetic 'sensation' comes within a few feet of this sensitive, *but ugly looking contraption*, the wire holding the swinging ring will make a *circuit connection* with a buzzer.
This is my alarm, *alerting me* that an EMI &/or PSI field has '*breached the area*' & entered the Temple space…and wants *"something".*

These Enochian Entities [EE] have been *affectionately dubbed* by us as 'Electrical Entities', as *Volume #1 of this book- gave insight into our electrical disturbances (Electro Magnetic Interference) caused by them. Since, I have procured a *simple Faraday cage* to keep my computer hard drive from constantly getting erased. [It doesn't work too good] *Inventions of necessity, with wired coils disseminating 'currents' out of home, and grounded into the outside lawn.*

- **"Enochian Entities – Practice & Theory – By SaToGa" Volume #1**

The electronic gizmo shrieked in my temple space, recently, right around the time I usually do my rituals.
That evening, I opted to be absent from any ritual, and rented a DVD instead. I like to think perhaps EE *misses* me, and like children, ring the doorbell and ask if their friend can come out to play. There is no likelihood of any EMI pulses to *play* in the temple space, so if the buzzer sounds, the chance it was done by some type of PSI condition is more than coincidental.



Electro-Magnetic Pendulum Schematic
[Photograph of a Page From My Grimoire]

The DVD remained in the box, and I sat in the temple, a little groggy. I then performed a simple EE oratory, and waited for a response within the shewstone.
--Nothing.

I thought nothing of it, because when I put some concentrated thought into EE, They usually manifest in some sort of weird *Synergy.*
…I really just wanted to relax that night.

The next night, I did perform a ritual. I knew *They* wanted to '*talk*'. I broke out the heavy armor and evoked a heavy duty EE Hierarchy. I evoked all the 3/4/5 God names, Kings and Seniors of the 4 Watchtowers.
I will paraphrase the following vision.

The EE *again*, seem to be working under some type of time restraint. This happened during John Dee's time too. In Volume 1, there is a ritual I performed, called:

"WINTER SOLSTICE, LUNAR ECLIPSE OVERLAP FIRST TIME IN *456* YEARS"

That 3 digit grouping of numbers, *456*, appear in the Enochian Keys/Calls. This Lunar eclipse happed 456 years ago, during the Dee/Kelley era.

[John Dee was offered a readership in mathematics at Oxford in 1554] (*See Appendix For More 1554 References*)

The EE time limitation seems to be overlapping again. The EE are Lunar Sabbath *oriented* [see explanation later on in this Volume], so an Eclipse that is Lunar [combined with the Solstice] is significant. Since I performed the above said ritual, my relationship with EE has

increased many times over. Gabriel's dialogue of the hidden doctrine in TFR makes me think *this generation is ripe for Enochian enfoldment.* Uriel's announcement as the final era, coupled with the appearance of Liber Loagaeth*…*

"The final age before the end all things".

I am not an apocalyptic junkie. I like the world. I really do not want God's mighty foot crushing it. I always understood the dual nature of visions, and seek the other "*EE Crease of Energy*" [Volume #1].

However, despite what I enjoy, EE have been coming on pretty adamant of what is to transpire.

Apocalyptic Overtones
Jan 7, 2011

http://groups.yahoo.com/group/enochianmagic/message/98

Recently... some of the EE contact, [especially with the Seniors] have been alluding to:

-Apocalyptic Scenarios

-Ice Age

-Pole Shift [*more than a strong hint*]

-Time Line Convergences

There are always multiple ways to discern vision symbolism.

I am just *'putting this out there*', so "*interpret*" according to your own personal beliefs.

Back to my paraphrased EE 'big-guns' rite…
The EE told me I was a *"Slacker".* They told Dee the same thing.
[I feel kind of honored!]

EE also said I am a nuisance by interjecting a lot of pointless questions that have no relationship to what *They* are presenting. I do not like to add my cup of opinion to the Enochian Horror stories, but EE do show They have an "*Agenda*"…What I ask is unimportant unless it pertains to *Their Materials*.

EE's main mission is to enlighten and evolve- Humanity.

They have become reluctantly uncomfortable, by narrowing it down [out of necessity] to *just* the select wizards who will listen and record it for mass distribution.

I am an Enochian scribe.

I work rituals, and record what *They* tell me to. I then upload it to the internet so others can receive it… free of charge.

Back on track…

Because obviously, I am a '*slacker*', the EE are going to speed things up, *Themselves*. Similar to the "Light that flew into Kelley's head" when he was scrying and filling up parchment with EE Materials, I too *"will be privy of a sort".*

EE told me to record this:

" As […*Voice recorder Inaudible Here*…] 'Urim & Thummim' to reveal what was meant to keep as secret, so too shall thou bear witness to our *light stones*. So shall you appear as our priest for this time and time again, as did the High Priest, and *as *Joseph Smith of old…"*

http://en.wikipedia.org/wiki/Urim_and_Thummim

**Book of Mormon, Gold Plates & Maroni*
[Was Maroni an Enochian Entity? Personally I do not *think* so...]

I am going to splice an article here, as I feel it is relevant:

“Paranoid Email + Root Cause of *Enochian Sensationalism*”

http://groups.yahoo.com/group/enochianmagic/message/91

I have been corresponding with this certain individual for a few weeks now.

[*Not sure if it is male or female-, not sure if it matters, either way. Hysterical and emotional break down can be sexless*]

Today I received a reply to one of our several running conversations. This day's email seemed ripe with paranoia.

The classic *'Enochian Horror Stories'* I warned about in my previous discussions.

This is not in anyway a '*slam*' against this person, but I am just using this as an example on why Enochian seems to attract a lot of negative sensationalism.

I will leave all personal details out to retain their Anonymity. However, I kept the grammar and spelling errors intact. Comparing their previous emails to this one is evident this person was in a highly charged 'manic' condition

---

Hi again SaToGa!

I remember in one our conversations you mentioned you moved from New York City to Arkansas because the enochian angels got you the wife hook up lol. I came across something on the news check this out. it all runs thru out the same time you started listing your enuchian threads;

- "**ARKANSAS HAS HAD OVER 500 MEASURABLE EARTHQUAKES SINCE 10/10/10**"

Arkansas (CNN) ""Things are still shaking in Arkansas.""

More than 500 measurable earthquakes have been reported in central Arkansas since September 20, ranging in magnitude from a barely noticeable 1.8 to a very noticeable 4.0 (recorded on October 11), according to the U.S. Geological Survey.
Geologists can't say whether they'll stop anytime soon.

I am not trying to say your magick is causing this, but you have to be careful with karma!
yesterday I was reading the news and came across a FREAK WINTER TORNADOE touched down in your area and killed 3 people!
WINTER TORNADOES??

- **"Deadly Arkansas tornado had winds up to 140 mph at peak, tracked for 21 miles"**

http://www.kfor.com/news/sns-ap-ar--tornadoes-ark,0,7502181.story

NOW THIS MOURNING I SEEN THIS HEADLINE BECAUSE NOW I HAVE BOOKMARKED ALL THE
YOUR ARKANSAS NEWS CHANNELS ONLINE!!!!!!!!!!1

- **"1,000 Birds Fall From the Sky in Arkansas"**
-

http://www.todaysthv.com/news/local/story.aspx?storyid=136195&catid=2

""Saturday night, ringing in the New Year took on a whole different meaning for the citizens of Beebe. Around 11:30 p.m., enforcement officers with Arkansas Game and Fish Commission began getting reports of dead black birds falling from the sky in the city limits of Beebe.""

Arkansas Game and Fish Press Release:

BEEBE, Ark.-- Saturday night, ringing in the New Year took on a whole different meaning for the citizens of Beebe. Around 11:30 p.m., enforcement officers with Arkansas Game and Fish Commission began getting reports of dead black birds falling from the sky in the city limits of Beebe.
Officers estimated that over 1,000 birds had fallen out of the sky over the city before midnight. Most of the birds were dead, but some were still alive when officers arrived. The blackbirds fell over a one-mile area in the city.
AGFC wildlife officer Robby King responded to the reports and found hundreds of birds. "Shortly after I arrived there were still birds falling from the sky,"
King said. King collected about 65 dead birds that will be sent to the Arkansas Livestock and Poultry Commission lab and the National Wildlife Health Center lab in Madison, Wis.

UPDATED:

BEEBE, Ark. — The carcasses of some of the nearly 5,000 red-winged blackbirds that inexplicably fell on an Arkansas town on New Year's Eve night will be sent for testing to determine the cause of death

http://www.msnbc.msn.com/id/40885546/ns/us_news-weird_news/

Necropsies performed Monday on the birds in Arkansas showed the birds suffered internal injuries that formed blood clots leading to their deaths, The Associated Press reported.

The AGFC has flown over the area to gauge the scope of the event. There were no other birds found outside of the initial area.

AGFC ornithologist Karen Rowe said that strange events similar to this one have occurred a number of times across the globe. "Test results usually were inconclusive, but the birds showed physical trauma and that the flock could have been hit by lightning or high-altitude hail," Rowe said.

THE ORNITHOLOGIST IS NAMED ROWE! LIKE YOUR FRIEND BEN ROWE!
ON YOUR NEW YEARS EVE RITUAL YOU POSTED THE TIME AS BEING 11:30PM WHICH IS WHEN THE 1000 BLACK _BLACK!!_ BIRDS FELL FROM THE SKY THAT WERE HIT WITH SOMETHING!
SOMETHING AS WITH ELECTRO MAGICK ENERGY!!!!

And then, this…

- **"State commission says dead fish now cover 20-mile section of Arkansas River"**

By Associated Press

6:20 p.m. CST, January 1, 2011

http://www.5newsonline.com/news/sns-ap-ar--deadfish,0,2318825.story?track=rss

http://www.msnbc.msn.com/id/40887450/ns/us_news-weird_news/
http://arkansasmatters.com/fulltext/?nxd_id=380286

OZARK, Ark. (AP) — An Arkansas Game and Fish Commission spokesman says dead drum fish now cover a 20-mile section of the Arkansas River near Ozark.

Seven teams from the state agency visited the affected portion of the river Friday. Commission spokesman Keith Stephens says an official estimate of how many fish have died is expected on Monday, but he tells the Arkansas Democrat-Gazette that the number is likely in the hundreds of thousands.

SATOGA GOD IS TRYING TO SHOW YOU WITH ALL THE SYNCHRONISITES THAT YOUR ENOCHIAN MAGICK IS CAUSING ALL THIS INJURYS AND DEATHS! I NO LONGER WANT TO CORRESPOND WITH YOU BECAUSE I FEEL THAT I AM ONEOF MANY ENABLERS AND I DO NOT WANT TO ATTRACT NEGATIVE KARMA ON ME AND MY FAMILY!

[Edit: Personal details Omitted from this individual's EMail]

I am sure this individual is trying to help me.

If the pen-pal relationship didn't sour, I was going to [jokingly!] mention maybe the EE apocalyptic intent *was* to send me to Arkansas because of the vast amount of Crystal Mines, to which Arkansas is well known for.

With all that piezoelectric oscillation banging into the Aethyrs… that would significantly strengthen my apocalyptic hammer!

Maybe, *'praying for my doomed soul'* was this person's initial intent since the beginning of our conversations…

Perhaps this person's own innate paranoia got the best of him/her.

Maybe this person's emotions were 'tweaked'- due to the Holiday season and just needed *a release.*

I will never know as all communication was halted on their end...

Of course I will comply and respect their wish.

P.S. He/she said… she/he would pray for me.

→I would less likely blame me, and look towards a more scientific, rational explanation…like HAARP, the BP Fiasco, *Chemtrails* or even, maybe… the LHC.
[Large Hadron Collider]

I had a *brief vision* of this last year-

As I described in:

"Enochian Entities – Practice & Theory – By SaToGa"
Volume #1:
"EE somnambulism: ZAX Dream"

However, My Own Opinion- is based on legitimate science.

- I would go with either an Arkansan 'Caldera Volcano' or the *New Madrid Fault Lines* getting ready to blow.

I think the 'apocalyptic scenarios' EE enjoy. serve two-fold:

1)Entice DEE to stop 'slacking', because there is a set time frame the EE are working within.

2) The apocalyptic scenarios- I see more as "the death of the ego".

Enochian Magick should leave the mage 'evolutionary exalted'.

When Fundamental Religious Doctrines such as "antichrist" and "Armageddon" rear their head/tail, I believe the exegesis [from a neutrally spiritual/non-religious approach] 'should' dictate it.

I also noticed EE enjoy using symbolism from the Pseudepigrapha writings, and Nag Hammadi Scrolls.

But…there is definitely an 'ominous feel to the Earth's energy matrix'.

People are generally in anticipation of '*something big is about to go down*'….

Maybe it is the mainstream media, that is always trying to instill fear into the hearts of it's viewers (?)

Again… I personally despise all the 'EE bad rap' stories and the negative attention it gets, and I do my best to rid it when I can.

When the EE Materials are understood and worked by *Sanctioned*,* experienced mages…
***They* bring powerful, quick results as the prime diversionary backdrop**
[all the while keeping the mage, active]
-as EE *evolutionary forces* tweaks the magickians energy fields

[***See Volume #1 about "EE Sanctioning"]

Back to the 'Urim & Thummim'…

Originally when this was told to me, I really did not *grok* what *They* meant.
It started unfolding after so many years of doing Magick, in general- [almost 40 years!]…then exclusively working only "Enochian Magick".

Being bestowed an
"Enochian-esque Urim & Thummim",
after so many years,
allowed me to feel- I really was 'getting somewhere'…

<u>Basically what it entailed, was this:</u>

Besides my usual EE Ritualistic 'contact', there would be a '*ceremony-less*' contact time as well.

I enter my Temple, adorn myself with Lamen and Ring.

Then I sit full lotus, recite the 1st and 2nd EE Key, meditate briefly until I reach *Alpha level*.

I relax [in the Temple recliner!] in that state, grab my notebook and voice recorder and establish *"Channeling Contact"* with the EE…

→ Most of the time: Dee and Kelley would perform an Oratory Prayer & the EE Communication began. Sometimes, Dee/Kelley did Nothing at all, and *"Some-Thing"* would instantly appear. Spiritualists would tell you what Dee/Kelley did was Not Magick, but rather, just a generic Séance.
'Just Pray and Summon'

…This will manifest differently as a wide array of variables enter the equation. One such variable is contingent on what EE Ritual I perfomed, prior. Sometimes the EE channeling session will be an addendum to that ritual. It all depends.

During these sessions, I am more aware of understanding the EE Materials. My memory is better, almost as if I am downloading information from vast EE archives. My mind 'cross indexes' in visual depth, and my clairvoyant abilities are also tweaked.

NOTE: Unless I specifically state "Ritual", the information will be understood as originating in an EE induced trance state.

Photograph of a Visual Page From My EE Grimoire.

Armed with my Voice Recorder, I also *scribble* pictures [in the dark] from the visions I encounter.
Sometimes, these *'notoriously quick'* EE Imagery Flashes can get forgotten.

"Temple Tools"

EE has repeatedly told me all the Enochian Materials are to be *"Knitted Together"*
[See Volume #1 also]

In My Own EE Temple, I incorporate the following:

Holy Table

[Holy Table of Covenant]

After the altar is all set up, *I use as was suggested*, Red Silk covering… This conducts Energy [bioelectric energy]

Sigil Dei Ameth

This Sigil acts like a *'combination lock'* when deciphering the names of the beings that grace the outside circumference.

[Other EE Material Items had 'removable parts'- *insides* that were *manually manipulated* and turned 90 degrees!]

Sigil Dei Ameth's Bee's Wax composition is organic, & will not impede *bioelectric* energy

7 Ensigns of Creation

[with Enochian Letters]

I also use the appropriate Ensign when I call the [Heptarchial Mystica] King, Prince and 42 Ministers.

Like an ascending/descending spiral staircase…the Ten above items spiral energy upwards, into dimensions that transcend our three dimensions.
They radiate within the shewstone… that lays upon all of it.

Liber Loagaeth and other Enochian Materials are sometimes used to *breach* our normal 3D *'laws'*.

The EE Materials were for an Era when Magickians would Grok "Quantum Physics"
[Liber Loagaeth will be discussed later in this Volume].

“EE provided Dee with what he Wanted”

Premise: “EE provided Dee with what he Wanted”

The Heptarchial Entities [They are *still*- EE] – Kings, Princes- show many of them are keen for fighting wars in the waters.

This was something very appealing to Dee.

Also the 91 Governors and parts of the Earth seem to be *personally* directed to Dee, as he was a navigator, explorer, map maker, history student extraordinaire, etc.,

Example: the attributes of the Mercurial King shows skill in warfare of the waters.

Compare traditional Mercurial correspondences with King Bnaspol. The abilities these Kings and Princes exhibited were more aligned with the needs, wants, desires and interests that Dee held dear.

Spanish Armada ring a bell?

The 91 parts, [*which have ‘magickal counterparts’*], were ‘peppered with the flavor’ Dee hungered for…

Political dominion for his Queen.

For each individual magus, all these attributes differ.

If you require a certain task to be performed, no matter the task- you will have it fulfilled by one of these EE.

I have worked with the same King [Bataiva/h] over and over, and He stretched into other WatchTower *“areas”* …

Though He is *of* Fire, He performed Water, Air and Earth “tasks”.

This is why ‘Neo-Enochian’ practitioners get results…

"Enochian Magick is like a Quantum Machine-
The 'Observer' affects the Outcome."

*Back to: "***Temple Tools"**

5 Wands [Optional]

-used exclusively for EE ritual.

One for each element.

[Consecrated]

I originally made these by exposing them to their own *native* element.

Example- Fire wand was put in oven until it turned a golden brown.

When EE came onto the scene- They have such a varied and wide element base, *Their's* 'over-lapped' what ever element exposure I previously employed.

Lamen
The second one. The first one made was of demonic interference but can be used for other magicks, such as Solomon's

Ring
I was told by EE to wear mine on my left, marriage band finger [Volume#1]

I also have the **4 WatchTowers** up, as well as the **Tablet of Union**.

Some mages feel these are necessary to balance the energies.

I do not feel that way.

The watchtowers are only a small group of EE Materials, but were of prime importance to older magickal orders because they did not have/incorporate all the EE Materials.

This brings me head first into the following notes:

Dee's diaries are vague in establishing a direct link between the Enochian Keys/Calls and the Watchtower tablets.

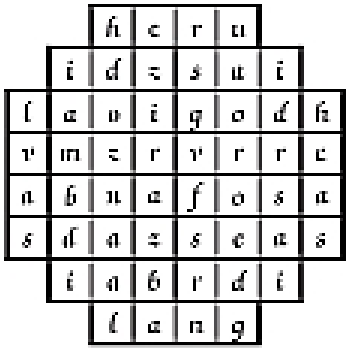
I personally use a Enochian Key system that corresponds to the WatchTowers. [See Figure 111]

It was one the EE gave me, but also told me:
"This means something else"

I never questioned it because I knew, in due time, it would be revealed to me.

Certainly, the WatchTower tablets contain the Governors of the 19th Key…

But The WatchTowers are actually something else…
[Explained later on in this Volume]

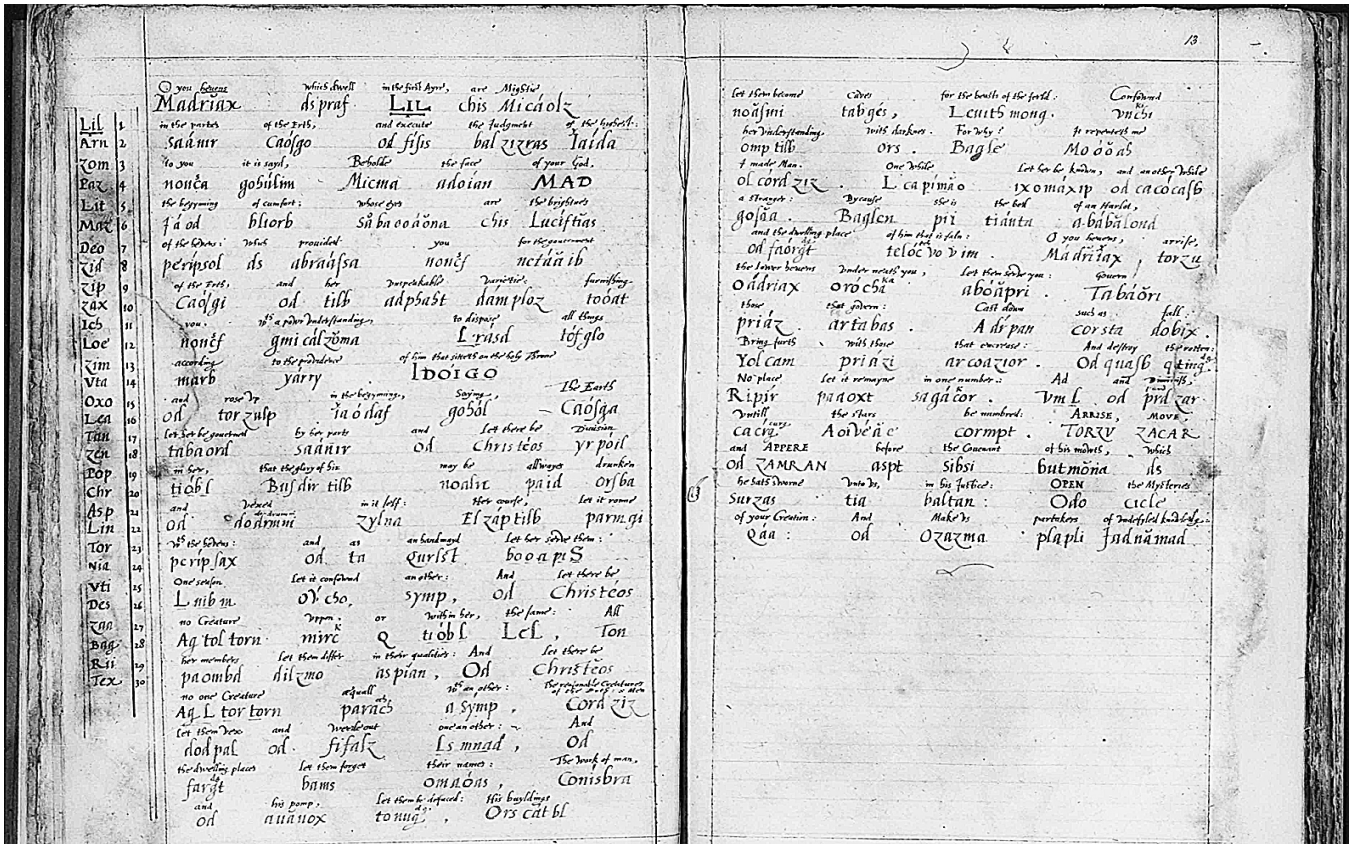


The above "Tablet of God" and
a *brief excerpt* from an EE forum conversation:

"What more could you want?"

"The Holy Table, for example- is called "The Table of Covenant". "Covenant" tells me there is much more to discover. The Lamen, Ring, Ensigns- there is much information "hiding in plain sight". The Six Round Tables of the Kings, for one- is something I personally would like to know more about.
All these questions is what I want to learn more about.
As far as I know, a unified system is lacking these answers.
If I ever discover anything good, I promise to share…"

➔No matter how many reference books about the Enochian Materials are circulated [mine included!]- the serious student must go directly to the actual Dee/Kelley Diaries.



"…If I ever discover anything good, I promise to share…"

"A Time to Share"

"But in the same instant when Adam was expelled, the Lord gave unto the world Her time, and placed over Her Angelic keepers, Watchers & Princes"
-Geoffrey James, "Enochian Magick of Dr. John Dee" Page #1-2

"As an instrument of the thrashing…This Doctrine is a Flayle"
TFR page #161

"Therefore you may do anything" –Mapsama TFR page #145

"Quinta Essentia Enochianas"

→ **"Enochian Magick" contains 5 Parts- Quintessence**

1) **"Liber Loagaeth"** Gebofal
– 49 Gold Leaves
–
[*Joseph Smith received Gold Plates From an Angel named "Maroni"- see this Volume*]

2) **49 Keys** ["Calls"]
- but only have 48

3) **WatchTower Tablet**
-Original & Revised
(*See Volume #1 regarding the "Tabula Recensa"*)

4) **"Heptarchial Mystica"**
-A Complete Planetary 'Magick' System

5) **"Liber Scientiae Auxilli et Victoriae Terrestris"**
– The 91 Parts

Liber Loagaeth had the input of 7 Entities,… lending Their voices, either directly or indirectly, in regard to this Book.

This Book WAS that Important!

In the "ZAX Vision", the EE *explained* it as:

This is the Analogy of Correlation
(This Volume: "ZAX Vision: Get Thee Behind Me- Satan!")

"Think of the 18 Calls as The Keys that Open the Tumblers of the Loagaeth cities.

The WatchTowers contain It's occupants, & the Governors of the 30 Aethyrs" [the 19th Key]

The Holy Table- ***is as the*** -Loagaeth & 30 Aethyrs.
The 7 Ensigns- ***is as the*** -Heptarchial Mystica
Sigillum Dei Aemeth- ***is as the*** -WatchTowers

Microcosm- *is as the* –Macrocosm

The EE Infrastructure: "Knitting Together"

30 Aethyrs are *"of"* the Cities of Loagaeth

Liber Loagaeth are 49 gold sheets with a differing front and back.
In other words, this signifies "Thickness or Volume" and that each "page" is 3D- *maybe, even…* "Multi-Dimensional"

The 19th Call is a Trumpet that Calls the 91 Governors

The 91 parts are 'etheric counterparts' "of" the 30 Aethyrs

Heptarchial Mystica is the 'Cosmology' and 'Calendar' system of the EE MultiVerse(s)

Previously, I wrote:

"Dee's diaries are vague in establishing a direct link between the Enochian Keys/Calls and the Watchtower tablets."

The WatchTowers contain the 'Census' [inhabitants] of the 30 Aethyrs, 91 Parts and Loagaeth.

Think of the WatchTower as a telephone directory.
Find the occupant and dial it in!

The 18 Calls/Keys [including the 19th] are directly related to Loagaeth.

If Loagaeth was a Nation, the 18 Calls is it's Declaration of Independence. ['Directives']

Liber Loagaeth relays 3 types of Knowledge.

Triple-fold is a common theme in The Enochian Materials.

The 2nd EE 'Lamen' contains 3 "parts"
-The Flesh
-The Skin
-The Heart

The First Item received- 'The Tablet of God' [in this Volume] is also 'of' 3 Parts, and appears to be divided into 4 parts- like a *"prototype"* of the soon to come -WatchTower Tablet.

The Lamen- *is as the* -Tablet of God

The EE *"Solomonic-style"* Ring, by being worn- shows you have power in your hand to control.

The Lamen, [like the breastplate of the Old Testament Priests] signifies- within your aura- you are composed of the same fabric as the EE *"Theocracy".*

The EE were very interested in the World's Kingdoms.

We see this as an interest because the EE Hierarchy is composed of a "Theocracy"- like the 12 Tribes of Israel.

EE has Kings, Seniors, Princes, Ministers and of course, God(s)…and a God of Justice
(Scales of Balance)

The purpose of Loagaeth:
Circulating it's Energy Matrix/Theocratic Kingdom ..then-
"The End of the World".

Again…

"But in the same instant when Adam was expelled, the Lord gave unto the world Her time, and placed over Her Angelic keepers, Watchers & Princes"

"As an instrument of the thrashing…This Doctrine is a Flayle"

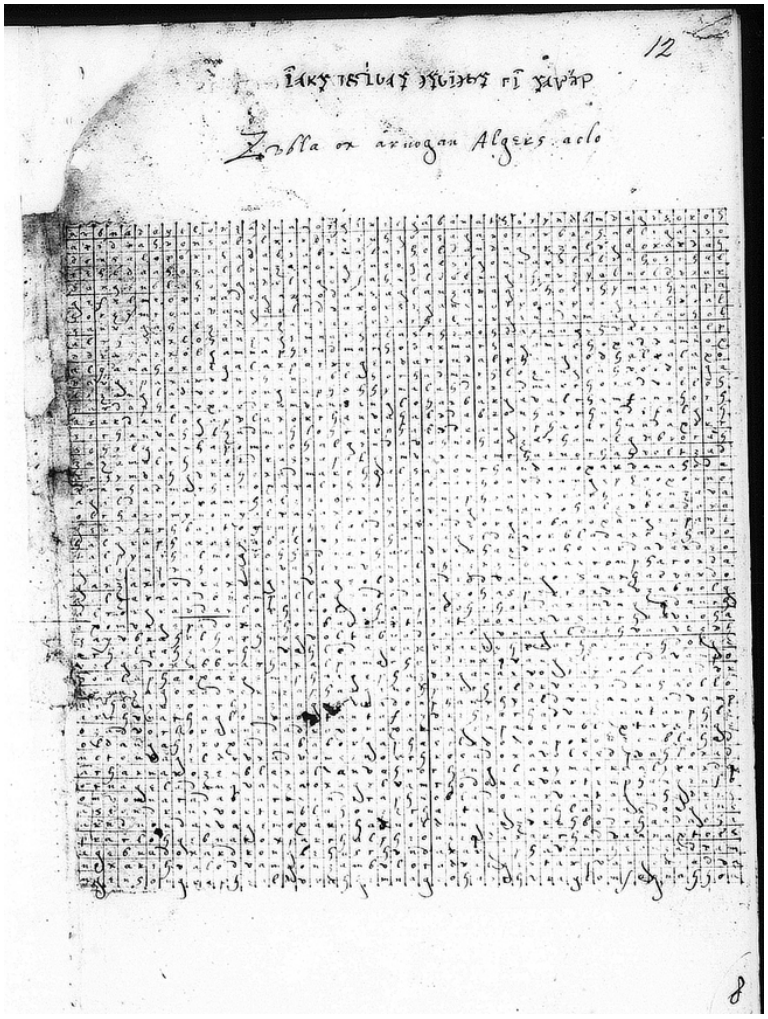
"Therefore you may do anything" –Mapsama

As the Grid Pattern was very special to John Dee [see his Book of Soyga]…*the diagrams consisting of boxed squares proved nothing unusual in Dee's current Understanding…*

The Vertical and Horizontal Lines form Latitude and Longitude Lines, aligning the Zodiac, Celestial/Cosmological Spheres, Planets and Elements.

I believe some of the familiar number sequences in the 18 Keys refer to this: “456”, “9996”, “3663”, etc.,

Some of the context from these Keys make these numerical sequences appear as “Zones” or “Districts”…



Gnosticism plays an important function in the Enochian Materials.

Galvah is Sophia, trapped in flesh, yearning to reach Her destination.
Unwrapping the imprisoning skins of the fallen Adam.

Mondays were the EE Sabbath,
and the EE calendar demonstrates this.
[Spoken of in this Volume]

The EE Hierarchy is a Balance of Male AND Female

Again… The EE enjoy making usage of
Gnosticism, Pseudepigrapha, Nag Hammadi Scroll imagery.

It is my belief- the EE 'God of Justice' differs from the Old Testament Demiurge- 'Ialdabaoth'. ['Gnostic *speaking*…']

The EE are rebels against *Entropy*… seeking to overthrow the shackles of flesh, to which,
Humanity- were *imprisoned* by…

The unmade/uncreated Universes, still slumber… awaiting attention/LUX.

The Savior, who appears as the First Leaf [received last] of Loagaeth, resurrects 'black matter'.
He *awakens* from the dead … [sleeping] *"inertia*". ..Similar to the Cthulhu cult
What rests, comes alive - when the redeemer [of EE Christian symbolism] …saves the slumbering masses of Un-Creation.

The First Leaf of Loagaeth was presented last, detailing the Christos.

It was presented by Galvah, who again-
is the personification of Sophia [Imprisoned Flesh]

Thus, we are all creators *in* Loagaeth.

New Year Rite
12-31-10 to 1-1-11
Performed 11:30Am- 12:23 AM

The Enochian Sphere [*similar to the descending crown sphere of the 'Middle Pillar' exercise*] above my head seems to have changed. It now appeared 'artificial', as if it was hollow and metallic. The usual globe of power above my crown chakra has now shifted location and is wrapped around me.

The globular sphere as a coat of many lights might return to it's original crown setting next time. (?)

I open the East Fire WatchTower Hierarchy:
- 3 God Names, the King and 6 Seniors-

I Vibrate Keys, #1, #2 …
& #17 Fire of Air

In this Volume: Appendix
"Proper Key Index" – [Which Enochian Call Is Used?]

I call King Bataiva once more, this time- within *the* flaming red Heptagram, superimposed *"through the Heptagon"* with the appropriate WatchTower Seal.

I wait until I can feel it "hum".

This transpires:
I see what appears as a *playing card* King- His profile. Blond hair, 'page style' haircut. He wears a red *shiny* material 'royalty' coat with white fur hems, embroidered with green and red diamond shaped stones.

He says I have done well, and I ask for his blessing. He says "Blessing will not come now, but will come later". I 'see' an explosion coming from a round *doughnut shaped* rock.

Billowing black smoke, then comes fire…as the rock appears to be that of a black rubber tire/wheel.

I hear another '*bomb*' blast …*mingled with a 'trumpet' blast* and then hear:

"The *voice of the seven thunders* … echo to the minds that know me. I maketh thee a great seere, to learning the ways… the magick of the old ones. Understanding and know the modern ways of the cycle of things passed. Awaiting eagerly with angst, and awaiting the wraith of god and power, glory with all things, linked as one circle…"

•

As I wrote in **"Enochian Entities – Practice & Theory – BY SaToGa" Volume #1**:

… I oftentimes hear the voices of the Kings as Binaural.
For some reason, the language takes on the old archaic 'Olde English'…*'Thee'*, *'Thou', etc*.
It personally turns me off [does not make it sound anymore *holier*, in my opinion] and transcribing the ritual notes with this can be nerve wrenching.

•

[*I see a thick heavy chain with links being pulled taut*]

"…[inaudible] …no beginning and no end.
A lock, deep in the hearts and minds of those that know us.
Do not share thy glory with anyone.
We are angels [i.e., messengers] of old,
not the ones you are familiar with.
These are the un-named 7…*Untouchables* – who knoweth not and who descended not…
who keepeth away the '*privy*' [?] of men …thou understanding this is unique, more of a feel than of a touch".

I ask a personal question about putting more notes together for volume 2.

the 6 seniors come together- amidst red ambient smoke-
I see a round table with only 2 chairs- but they all sit down at once
[*even though there are still only 2 chairs*]

The Table looks like red glossy mahogany wood, and what appears as an exaggerated huge gavel is now present.
'Two Seniors who share one arm' sit at the head of the table and grab the hammer, holding it above their heads, sideways.

The hammer sideways, looks like the '**T**' of *this* East WatchTower.

The hammer is on fire.

They throw it at me and it opens up an *'aire'* that spirals and sparkles multi-colored sparkles of light.
[*my physical body jumps and I literally duck, thinking my face will meet this ballistic huge hammer*]

I go inside a long black tunnel and I hear "knitting together - knitting together"…
[I see Betsy Ross sewing the American Flag]

I see the 'B' and 'C' on the flag King Carmara introduced to Dee.

The prior '*armless female head and bust*' originally on King Carmara's flag changed form and the woman [*now]* grows arms and legs and she faces me and says "It is now time to walk!"

See: **"Enochian Entities – Practice & Theory – BY SaToGa"**
Volume #1-
Chapter: "*C/B Cycle*"
I see the B and C superimpose over each other to form an Enochian Letter.

[*it flashed in and out so quickly but I believe it to be the letter* "N"]

[The EE are well known to give very quick imagery flash]

The flag opens wider [stretches] and a cross on it grows as the C/B gets smaller until it fades out of view…

The *Original Great WatchTower Table* appears on this flag and blows hard in the winds.

I hear "This is now the union of the systems" and "Make it one now!"

I see what appears to be a funnel, [wide open mouth] turning to me-now, as a dark tunnel, [folding in and out] of itself with 30 separate ridges…"Spiral these Aethyrs as one giant snake".

Each one overlaps over another one. The border lines dissolve and it appears as a '*wall-less labyrinth'*…"The maze is only one, but to the uninitiated it appears as 30".

They [?] say "Open the book, and judegeth not, but learn"

I see an eagle that turns into a vulture as it flies by.

I am told by King Bataiva "This is for eating the corpses of the Union and the wounds of the union lay bare the siege" and "The time of the great disaster that shall befall all mankind… and the greatest gift that was lost, was the purity of their hearts [*pause*]…and of their [*louder*] minds".

I see someone sliding down two banister rails, skipping steps down a winding staircase.
It appears again as King Bataiva.

He walks towards me, trailing behind him the train of his royal robes.

He opens up his robe and I see within his *heart*- 3 daggers embedded within.

He pulls out the middle dagger and suspends it above his head.

Lightening hits it and His hair '*sprays upwards*' like *igniting a power static discharge*.

Everything lights up and He is standing in front of the *Original Great WatchTower Table*

He simultaneously pulls the remaining two swords out and holds His arms out horizontally, [*like a crucifix*] …still holding them.

He approaches me, and stands chest to chest with me.

He wraps His arms around me and *crosses* his arms.
The two swords *form* an 'X' behind me.

The sword suspended over His head, drops behind him- point down- the sword hilt forms a 'T'- *the sword hangs stationary, the length of my body*…

"2 swords crossed behind … one sword to your front…- encompassed in steel, your protection to walk through the fires…, of the path that leads …and… the path thy… takes"

I see fire and hear explosions…

He says "Write this down"…….

"Thy cutteth with 6 swords but only beareth 3…[long pause]
…go now…and make learning"

-and write

"For the last day approacheth, but thou shalt make known all the secrets to those men who gather"

I see an hourglass, turning upside down
The sand particles are drops of fire

He says "Time is running, so begin!"

[The trance is heavy]

I ask why the substitution of the globe at the beginning of this rite-
and he tells me [*paraphrased*]
"To establish a better connection"

I hear *whistling* on my left- and I am told:

"Some flesh are conduits, who scatter their bones and bring '*the field*' to open, upon the 4 sections of Tex".

As I cycle back to Beta…

I '*hear*' a voice, faint, within my mind, as if *my subconscious is thinking aloud-*

[...or am I still in contact?]

"This is the start of a new era, ***"***B***" Year of **Eno Domini**"

[This will be researched more thoroughly]

"Enochian Entities – Practice & Theory – BY SaToGa"
Volume #1-
Chapter: *"B=2"

This Ritual Structure can be used by the Reader:

The Calls, Heptarchial Mystica & WatchTower Hierarchy

"Partial Solar Eclipse/ Quadrantid Meteor Ritual"

The Quadrantid meteor shower peaks on Jan. 3-4 to kick off the 2011 sky watching season. January also includes partial solar eclipse and several planet sightings for amateur astronomers. Credit: NASA/JPL

[21:00 UT (3:00 pm EST) on January 3 and 06:00 UT (01:00 am EST) on January 4]

A partial solar eclipse will occur on January 4, 2011. A solar eclipse occurs when the Moon passes between Earth and the Sun, thereby totally or partially obscuring Earth's view of the Sun. A partial solar eclipse occurs in the polar regions of the Earth when the center of the moon's shadow misses the earth.

[06:40:11 Universal Time (UT)]

Ritual

1/4/11 –Tuesday

"Enochian Entities Practice & Theory – BY SaToGa" Volume #1: "GBR.Heptagram"

1st & 2nd Key Vibrated

Call: Prince Befafes -Sol

[seal on right side of altar]

In the Prince's Name…

Call: King Babalel –Mars

[seal held in mage's left hand]

Call: *42 Ministers of the Prince*

[seal under the mage's feet]

[Optional]

Son of Light: Dmal

& Son of the Son of Light: Liba

This Working makes use of the

Northern Sub-Quadrant of the East WatchTower

-Teaches Arts & Crafts-

Mechanical & Hand Crafts

<u>My Intention</u>: My Projected Analysis of What Knowledge might be "Initiated" during *This Rite*

Water of Fire/"Arts & Crafts"

If I took *"Etheric Water"* and '*pressure heated'* it with *"Etheric Fire"*, I would have 'Clear Quartz Crystal' –

['*Understand*' what I am saying here…]

Also:

"Liquid Fire" – Kundalini

Water/Emotion *Fire*/Anger

[Adrenaline – Testosterone]

Quad*[4]*rantid Eclipse: *Water*/Moon *Fire*/Sol

Meteor Shower: “Hand-Crafted by *the* Gods, in a Mechanical Orbit”

Call #11:

[Water of Fire]

See My Article on “Which Enochian Key is Used”

Call: ORO IBAH AOZPI

Call: King BataivH

[7 letters - as the Seniors]

[This particular Working: ‘Severity’- minus the “*A*”, add the “*H*”]

Call: Dispositor’s God Name: [‘ArchAngel’]

HCNBR

Call: 4 Dispositors: [‘Kerubs’]

CNBR

NBRC

BRCN

RCNB

RITUAL NOTES TRANSCRIBED:

I slipped into a deep trance.

By not calling the Seniors, and adding the “ArchAngel & 4 Kerubs”, the Rite took on a totally different *“Energy and Setting”..*

These notes will reflect the changes in information I received, if compared to my previous articles.

The King Name was chosen for Severity

[My previous Articles featured: King Bataiv*a* (mercy)… now- Bataiv*h*]

The change of King working- 'Severity' from 'Mercy', eliminating the 6 Seniors, using Key #11, and invoking the Archangel & 4 Kerubs during a '*partial solar eclipse' and' meteor shower'* brought highly charged *'apocalyptic overtones'*.

What transpires was extremely surprising, if you compare what is to follow with 'what I was expecting' in the beginning of this article…

[…As soon as the 11th Key was recited and the Archangel appeared- the whole temple began to display mild *poltergeist* 'crackling of walls']

…Immediately, my scrying produced visions…I see a blue sky, over cast by white billowy clouds…the clouds and sky grow dark, and the clouds speed by my sight quickly, as if a magnificent storm is about to ensue. I ask for knowledge and initiation as I can sense something watching me from a distance...

I see a darkened desert with tumbleweeds blowing across. One of the tumbleweeds become like fire, and out of the rolling grows one mammoth entity with a huge wingspan. The wings attached lower than one would suspect, almost on the Latissimus Dorsi muscle group.

[I confirm this Entity to be: HCNBR]

On His forehead was a triangle, encasing an eyeball. Light was beaming from it, like a spiral funnel cloud. His demeanor was different from what I have been used to in my Enochian Work.

In the distance, there were two thrones.

All I could see of each occupant of said thrones, were Kingly 'head ornamentation'.

I understood Them to be the two Kings evoked previously in this Rite.

In my previous Article: **"New Year Rite"**

…I was told to *"join the union"*- signifying [in vision], making 'One' of the WatchTowers and Heptarchial Mystica "systems"

The beaming LUX of the 'Archangel'*
[Note: *Archangel and Kerub are terms '*manufactured'* by Magick Lodges, and have become popular. I personally do not agree with calling these Entities "*Angels*", but to not confuse the reader, "Kerub" will be transcribed]

I see the profile of the Archangel, and He peers upward and the clouds darken which bring lightening and deafening thunder. The booming echoes literally distort my equilibrium, as if wearing headphones with the volume turned up to maximum.

"Hark"…Entity rises and in His navel is a red stone, with light emanating from it.
He looks at me and roars with the mouth of a lion. The energy spirals through me, and from my back, I feel wings sprouting.
I soar upwards, higher than He, and I am surrounded by 4 winged Entities [the Kerubs, previously called]

They are 'Mother' "angels" I am "secretly" told…
These are female, and surround me at the 'cardinal directions'.
They spin around and lines are formed to create patterns. This creates a pyramid and inverted pyramid = "a diamond shape".
This pulses…"this is the Art of Hearts"- They sing.

I see an aluminum pyramid and a round window portal.
I am told this is "Signs"
This metallic pyramid turns into a Nuclear Missile War Head.

"We provide the Arts which create the biggest weapons man has.
We provide the rationale and common sense of 'not to use it'.
We provoke to make you use it.
We open the books and say 'learn not to use it'.
Man's inherent ways, will decide that destiny.
In a smaller scale man within himself is god.
Within are bubbling fountains of light that sprinkle forth the waters of life and godhood.
This is truly the bigger picture, for bombs are the meager one."

I see white ceramic fountains of water that turn blood red.

I feel knowledge moving within me like light.
The temple walls are crackling loud.
The 4 EE I have seen before, return.
I see a flat spinning disc like a flying saucer.

"We are propelling it.
We are the inertia and We are the propellant force.
And We are the guidance.
When you combine what you have just seen,… the waves of the light of the waters within you as fountains…that is the inertia that drives these mechanized creatures. It is a dual system, one must learn one to learn to operate the second one.
The nuclear warheads are the same crafts, but without the waters and power of within. It is only externalized knowledge. Man rather have this, …[pause] it is easier and without study.
And these tectonic plates, they move walls and they buckle. It is nature's nuclear weapon.
Under the flooring where you sit, shall someday be split in half.
We shall guide you…and tell you when to leave"

[personal conversation ensues]

I ask what does the Black Cross of the WatchTowers mean:

"These are 'passed third dimensional'…. [but…] They open at each quarter".
"There are two horizontal axes" [plural of axis]
(Each at the cardinal points) "…and one vertical axis"
[I am shown]
["North South, West East- Up Down"]

"When the lines of light form, this appears as a double helix. The pyramid [I am shown Giza] is one half of the helix. The Earth's core spins and is the inverted pyramid of resonance.
The energy of radiance opposes itself.
An alignment with "A" [not "The"] universe is created.
It is as a gyroscope that connects Earth to it's skies.

These are innate and with lines and meridians of power".

"Across the goddess [Earth] you see meteors which are winged messengers who bring plagues and destruction. What you see is only the beginning of what it is to come.
The penumbra hides the light which is as a shadow that walks and hides the wisdom. The umbrella cloaks the knowledge. The light is hidden by it's darkness. These both are harbingers. We are the sentinels to come. The trumpets are vials and the vials are of plagues".

"The first of the 49 leaves shall be rendered true…
[wording inaudible, sounds like "Madimi"]
["…"]
and the silence of one of 49 keys, shall be revealed unto you" ["…"]
(Was spoken as a deliberate rhyming poem)

Understand there are hidden references in this, which I have not added

'Galvah'- gave Dee the forty ninth silver leaf of the book & the name "Loagaeth".

I didn't want to add confusion here.

"Madimi" [actually another EE name similar to it] is spoken of in the conversation, but I kept that part to myself.

[personal conversation- I omit this deliberately by my own choice]

"Conduits of energy open the next chapter.
We are inside looking out. For those who see us as needing man are in their own foolishness for We have God. We seek acknowledgement of man in his haughtiness now, as We searched for righteousness in man during the time of Sodom. Not approval, but admittance that man has sealed their own final destiny, by their mouth, and not our.
We have the key". [inaudible: God has the key (?)]
As in Sodom We oblige those who freely work with Us.
How many can seek truth?

This is what we seek.
In their own frailty and their own destruction is what they seek.
We seek that man now acknowledge his own *doom**.
[*boom, bomb, doom – inaudible]
There is no external taunt nor any external tease.
There is no outside force that makes evil, for within man has every force containing evil ever created and manifested".

"Bide Bide Bide" and I hear the word "Time" echoing in the back.

"Come now walk with us and rest easy son of men"

I see the 'wheel of fortune', spinning.

I see a giant bird with long blue feathers…but now it looks like a phoenix. His eyes are 2 diamonds on fire. It turns it head and opens it's beak wide.
A fly comes out of it's mouth.
The fly is holding a scroll and some sort of writing instrument.

"Fly to the heavens as the maggots of the field are awakening now!
Now its is your turn to write!".

The fly opens the scroll and it says:
"It Is Finished"

The first EE [Archangel] at the beginning of this Ritual appears and says "It is time to descend."
I am back in my temple. I look into the larger scrying black shewstone and I hear: "It is time, and time and time again after time"

He tells me to write this all down and record it just like They say it.

Except for three mild audio distortions, the voice recorder actually performed almost 100% perfect this time.
This shows me They can control what gets destroyed…or not.
… He says "." [period]

My Temple Arraignment

1. Holy Table
2. Sigil Dei Ameth
3. 7 Ensigns *with Enochian Letters* [*]
4. Scrying Stone
5. Lamen
6. Ring
7. Red Silk Covering
8. Table – 4 Legs set upon the 4 *Encased* Sigil Dei Ameth
9. Voice Recorder

[*] Note: The 7 Ensigns MUST be made with Enochian Letters.
Many Enochian students are not aware of this.

This was discussed in length, in a thread I started, entitled:

"C/B Cycle"
http://groups.yahoo.com/group/enochian/message/7333

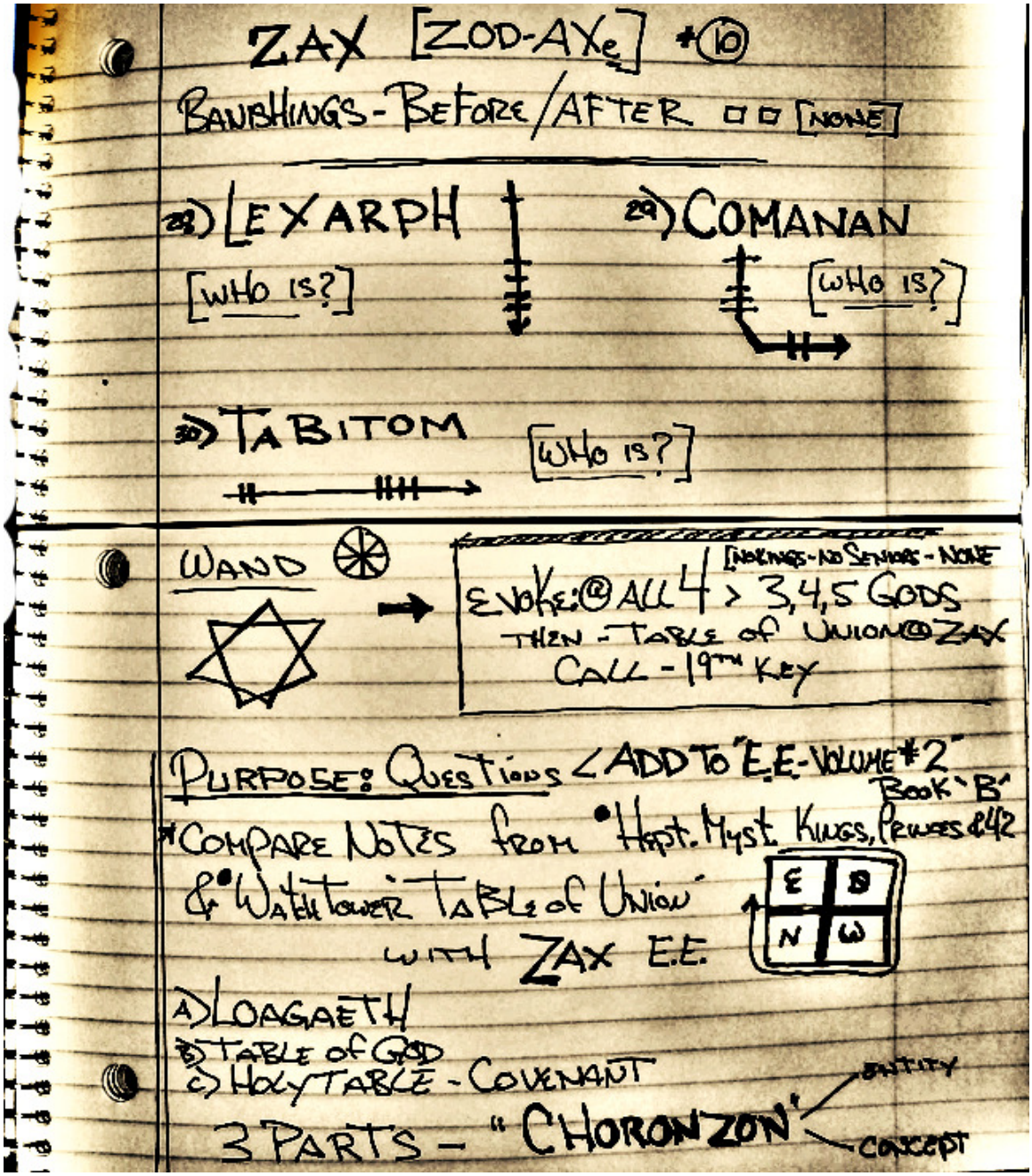


Figure #616

Figure #616 is a page from my own Grimoire, as is Figure #333.

‘ZAX Vision’:
“Get Thee Behind Me- Satan!”

ZAX is ‘everything they say’. [who ever “*they*” are]
For the sake of sparing redundancy and sounding cliché, ZAX really was, for me, all about meeting the proverbial ‘*man in the mirror*’.

The 3 parts, from *my personal* perspective*:

An amusement park’s ‘House of Mirrors’; viewing myself in various *octaves* of introspection.

Mountains too high to reach the pinnacle, but alas… that last bit of *digging down deep*, to succeed.
Visiting an astral theatre, & Me,… being the featured film.

Intense.

Much of it was personal, so it would be pretty boring for the reader to drudge through it all- besides, it’s personal!

I did get to ask questions-
and they were promptly answered in ‘*ZAX-Speak*’.
[I went there with questions, and just ‘left’, with answers]

The inhabitants were holy, white shrouded, think “This is holy ground” sort of sacred.

A cross between Mount Sinai and your parent’s bedroom:
off limits, and sacrosanct.

I witnessed the ‘House of the Holies’, the “Veil” that the mage ‘parts’, and *King Solomon’s Temple*.

These was all etheric doppelgangers, heavy duty symbolism-
as a *‘Nile reflection’* of Amenti and Abydos.

Choronzon took the role as Psycho-pomp…
& Then, appearing in a
phantasmagoric kaleidoscope of faces from the gallery.

He said His greatest illusion, was… Me.

I was impressed by the archetype He conjured in Figure #333.

Liber Loagaeth, `Choronzon volunteered- [to lure me right in] was the infamous "Necronomicon".

He went into great detail about how Satan does not manufacture dinosaur bones to fool Christian Archeologists, but rather, lays foundation in the dreams of nightmarish merchants.

He took me on a small boat and played the Ferryman in a mock version of the Crossing of the River of Styx.

He pointed to Saturn and taught me [His rendition] about the concept of "Time" and said Chronos was a storm god like Set [Sutekh].

He continued to explain how the Gnostic Seth was in actuality, this divine storm bringer…

Liber Loagaeth was explained to me [*earlier*] by *Th*e 3 individuals who "appeared to Abraham [prior],…then 2 of *The* 3 destroying Sodom and Gomorrah and *other cities*"

Also Melchezidek 'passed by' and a small crowd said "He is the Logos, the King of Jerusalem"

This …all of it, was heavy symbolism about Liber Loagaeth, and the Covenant [Holy Table].

My advice, to future wayfarers, is do not journey the 30 Aethyrs out of order. At least, do a few before 'travailing the notorious' ZAX.

[*In Volume #1 I spoke briefly about why each vision is unique to the individual scryer:
Like dreams, there is no universal 'look it up Lexicon']

Matthew 16:23 *But he turned, and said unto Peter,* "Get thee behind me, Satan: *thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men".* [King James Bible]

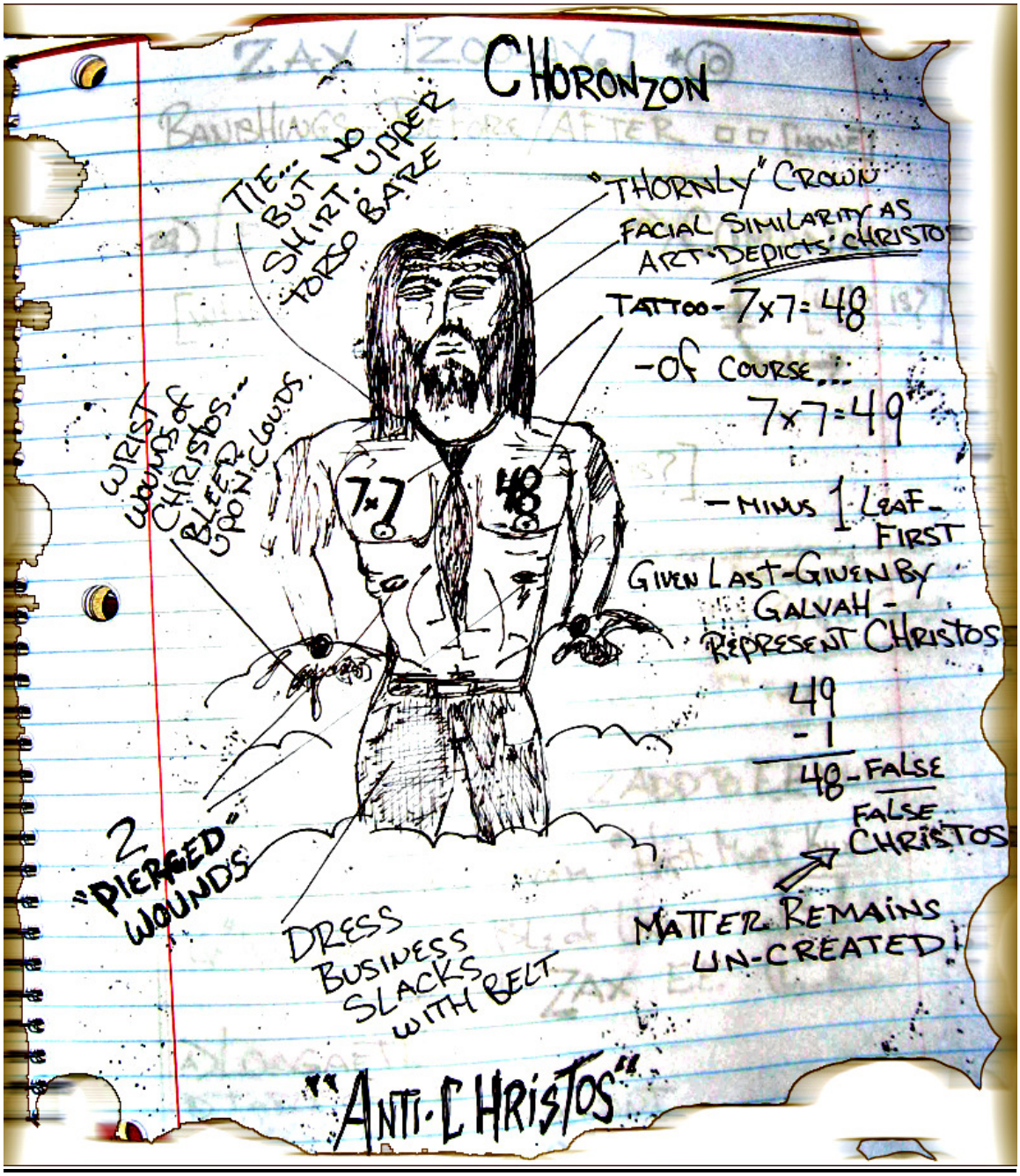
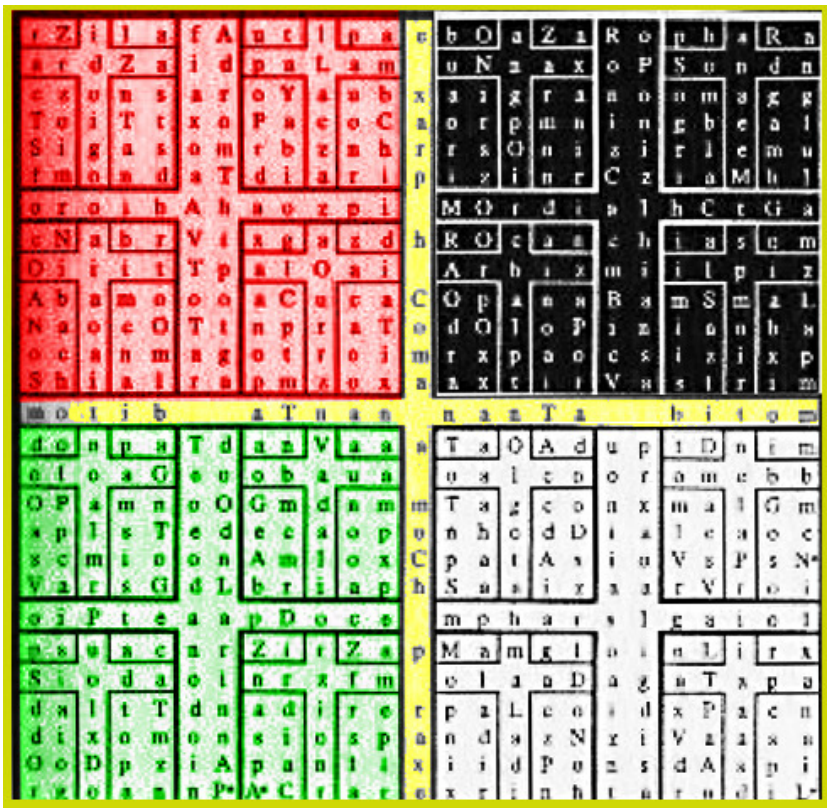


Figure #333

Figure #333 is a page from my own Grimoire, as is Figure #616.

Appendix



Original Table

The WatchTower Table:

Dee's 'Order of the Planets'

1. Venus
2. Sun/Sol
3. Mars
4. Jupiter
5. Mercury
6. Saturn
7. Moon/Luna -7th Day – Rest EE "Sabbath Day"

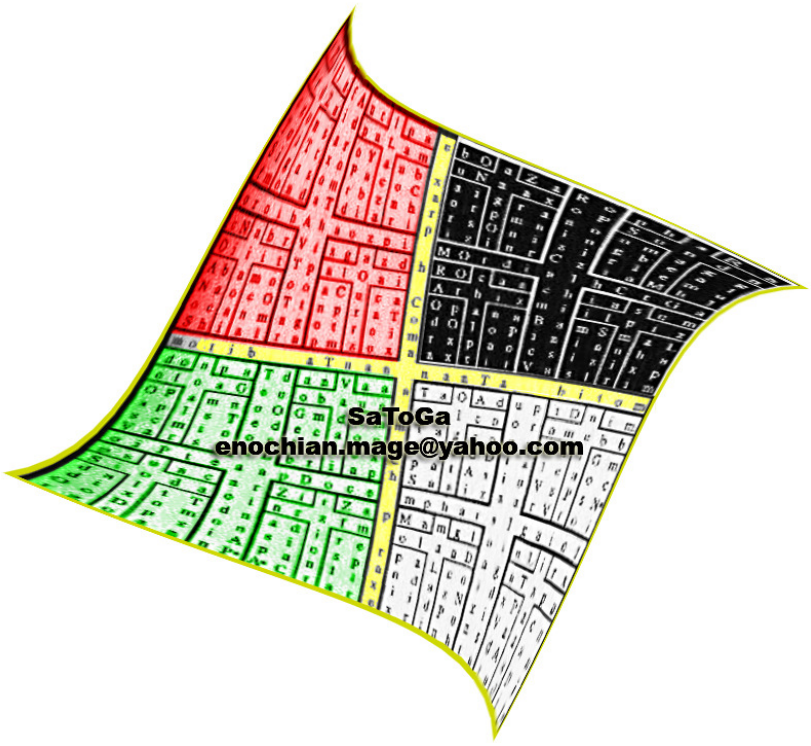


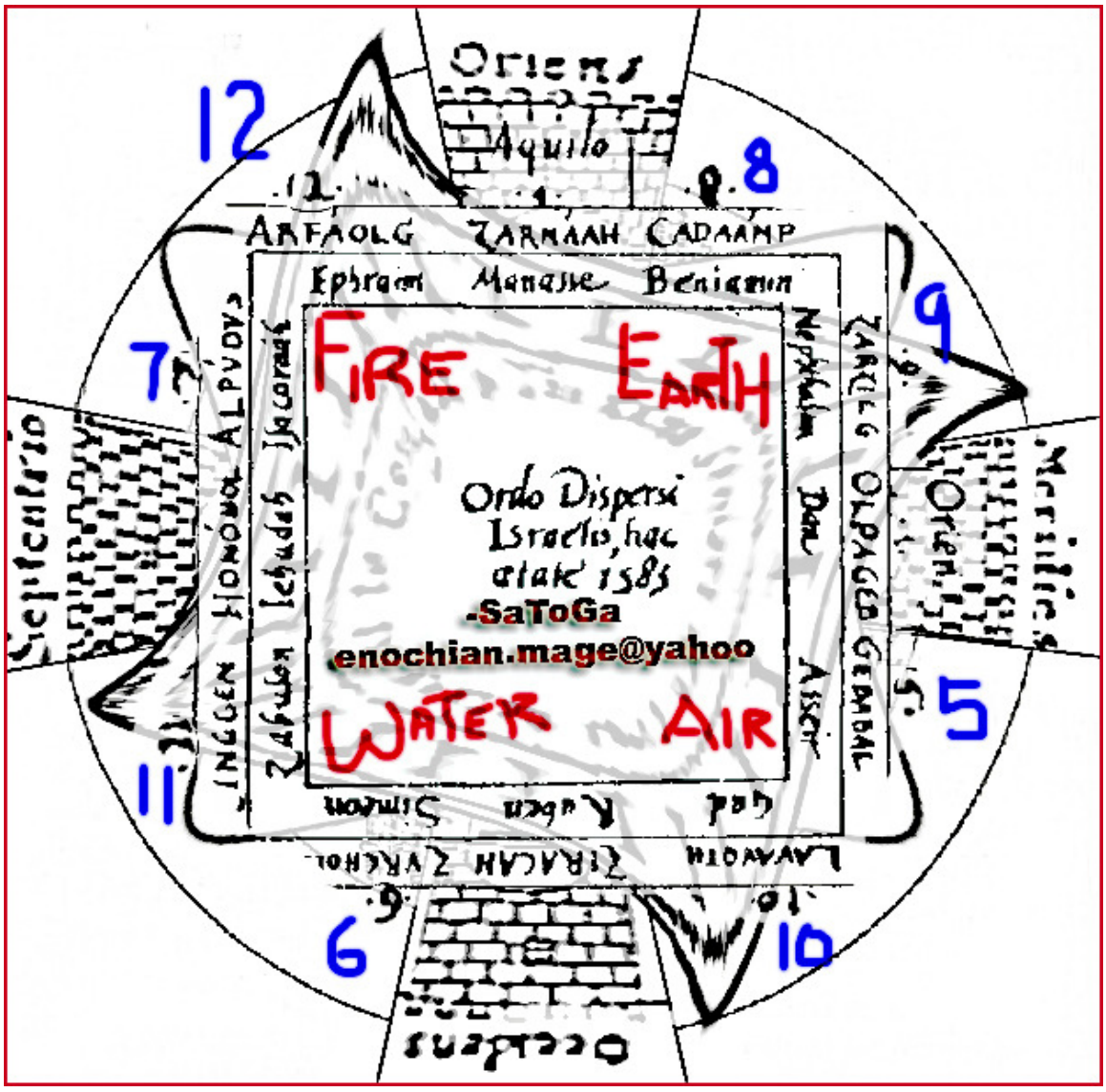
Figure 11
Follows the Cosmological Order of the Zodiac.
But- incorporates the Pattern of Zodiacal Triplicities.
-Moves ClockWise/Deosil [Figure 11]

List Compiled From Volume #1 "Enochian Alphabet [II]"

Aries FIRE - {**1.EAST**} **WatchTower**
Taurus EARTH - {**2.SOUTH**}_**WatchTower**
Gemini AIR - {**3.WEST**}_**WatchTower**
Correct Color Is White- Blue Is Substituted For Obvious Reasons
Cancer WATER - {**4.NORTH**} **WatchTower**

Leo *FIRE* - [EAST] / SOUTH {**5.EAST**}
Virgo *EARTH* - [SOUTH] / {**6.SOUTH**} WEST
Libra *AIR* - [WEST] / NORTH {**7.WEST**}
Scorpio *WATER* - [NORTH] / {**8.NORTH**} EAST

Sagittarius *FIRE* - [EAST] / NORTH {**9.EAST**}
Capricorn *EARTH* - [SOUTH] / {**10.SOUTH**} EAST
Aquarius *AIR* - [WEST] / SOUTH {**11.WEST**}
Pisces *WATER* - [NORTH] / {**12.NORTH**} WEST



Revelation Chapter 21:

12- And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

13- On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14- And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

As far as I know, this was the first time the Enochian WatchTower system has been properly correlated to make it Magickally accessable.

It would have made studying and magick a lot easier for me if I had understood this at the beginning of my studies…

Now I share my "secrets" with you!

By using My System, if a work consisted of:

"FIRE" Ritual:

- East Tablet is used.
- *We now understand* the Fire Tablet 'corresponds' with: Aries, Leo & Sagittarius.
  [The mage can now assign 2 Seniors to each]
- Liber Scientiae- reference the Directions of each Zodiacal King

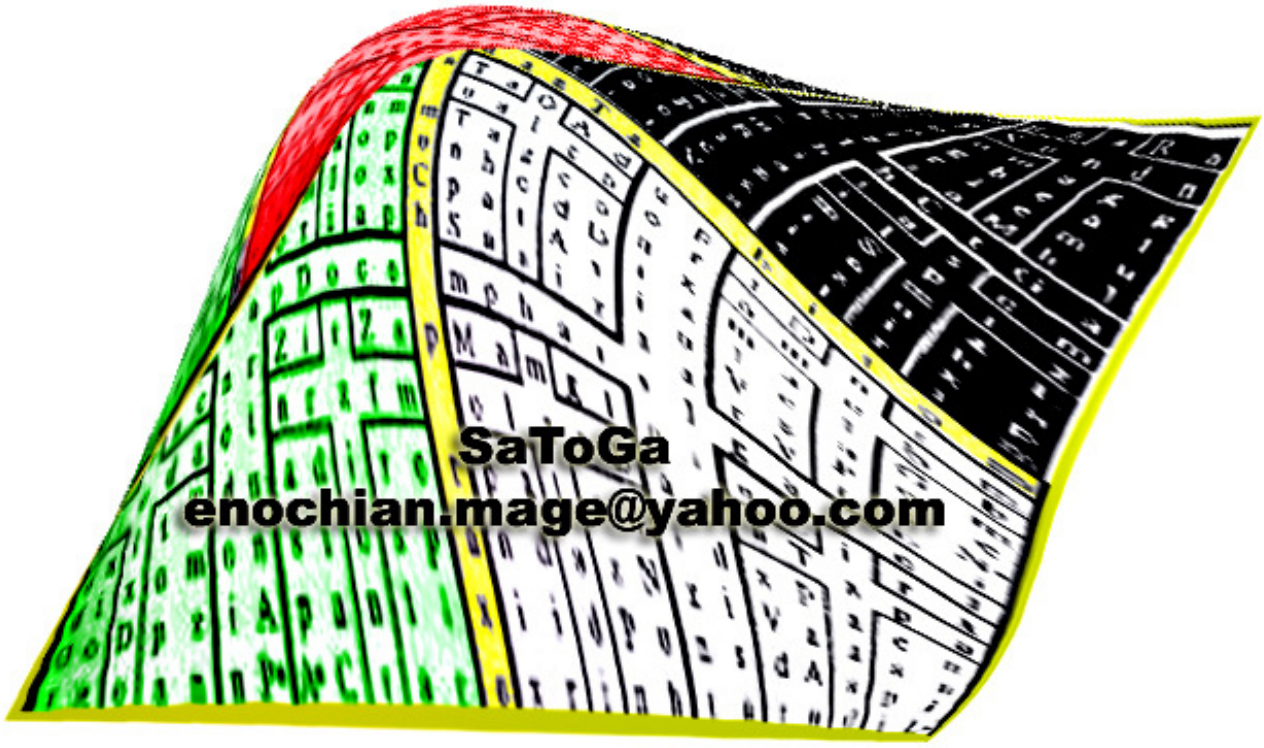


Figure 11A

Forming a Pyramid Astral Temple.

The base of the Pyramid- where the Mage is, attracts & channels the energy matrix.

A truncated pyramid design is not necessary if it is too taxing for the beginner's visualization skills

What Happened in 1554?
[Reference]

I consider the *items having a Political "ButterFly" affect on History during John Dee's time period.
The World Power 'Chess Board Pawns' were moved all around.

Important Historical happenings, that seem to be currently *'re-manifesting'- In a 456* year cycle …

*1554 Jan 9, Gregory XV, Roman Catholic Pope was born.

*1554 Feb 12, Lady Jane Grey- who had claimed the throne of England for nine days, the Queen of England for thirteen days, was beheaded on Tower Hill along with her husband, Guildford Dudley, after being condemned for high treason.

1554 Feb 21, Hieronymus Bock, German doctor (founder of modern botany), died.

*1554 Feb 23, Henry Grey, Duke of Suffolk and Lady Jane Grey's father, was executed.

1554 Mar 3, Johan Frederik de Greatmoedige (50), ruler of Saxon (1532-47), died.

1554 Mar 12, Richard Hooker, English theologian, was born. He authored "Laws of Ecclesiastical Polity."

*1554 Jul 24, Queen Mary of England married Philip II, king of Spain and the Catholic son of Emp. Charles V.

1554 Oct, Mongol fighters battled Chinese defenders at the Jinshanling wall. After 3 days of fighting the Chinese overwhelmed the Mongols.

*1554 Nov 30, Sir Philip Sidney (d.1586), English poet, statesman and soldier was born.

*1554 Nov 30, England reconciled with Pope Julius III.

1554 Benvenuto Cellini completed his masterpiece, the bronze Perseus.

1554 Palladio wrote "L'Antichita," a guidebook to Roman antiquities.

1554 Jorg Wickram, German writer, wrote the first German romance novel: "Der Goldfaden."

1554 Palestrina composed his first book of Masses.

*1554 John Knox fled to Geneva where he met Jean Calvin.

*1554 Henry II of France invaded the Netherlands.

*1554 Dragut, leader of the Mediterranean pirates, recaptured Mehedia, Tunisia, from the Spaniards.

1554 At London's Guildhall Sir Nicholas Throckmorton was tried and found not guilty. The verdict was deemed unsatisfactory and the whole jury was carted off to prison and released after paying heavy fines.

1554 Fernelius, French physician, codified the medicine of the Renaissance.

1554 Flemish hop growers emigrated to England.

*1554 Sao Paulo in Brazil *was founded by the Jesuits* with a mission school.

*1554-1562 Pierre Eskrich (aka Pierre DuVase), a French illustrator, produced a collection of 218 bird paintings. He had fled Lyon to Geneva to escape the Edict of Chateaubriand (1551), *a crackdown on Protestantism* in France.

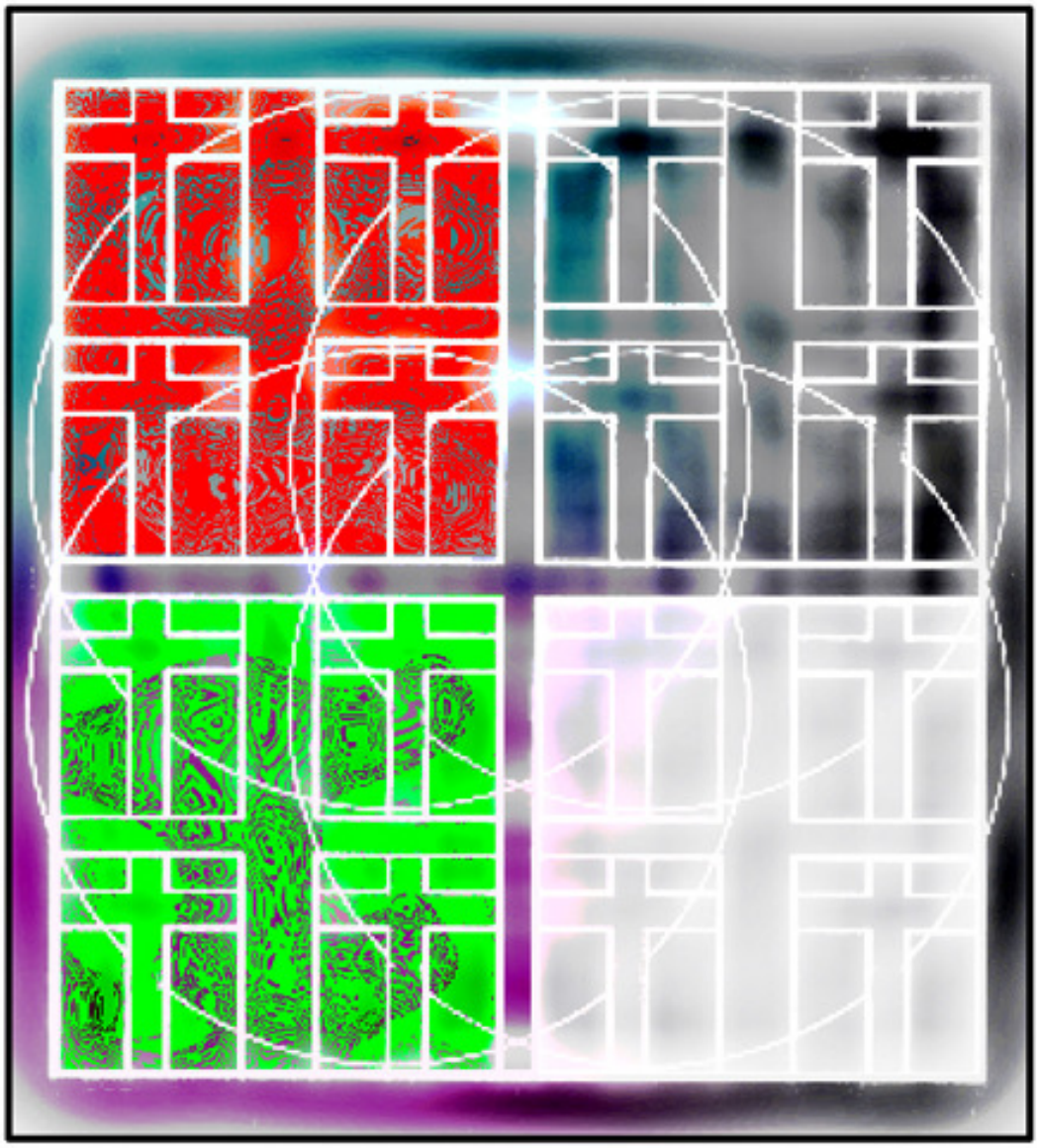


Figure 111
Original Table

<u>"Proper Key Index" – [Which Enochian Call Is Used?]</u>

KEY: Each Circle is a Clockwise/Deosil Cycle
***'entering & exiting'* each WatchTower.**

1.) Fire- Red
2.) Earth- Black
3.) Air- White
4.) Water- Green

Structure of Enochian Keys pertaining to the WatchTowers

1- Horizontal Black Cross Axis
2- Vertical Black Cross Axis

I use the Above Two in Every EE Working

Notice the patterns here.

You see patterns like these in the Heptarchial Mystica System.

Example: The 42 Prince names- first letter moves to back, and so on.

Also compare this with the Zodiac and WatchTower –See Figure 11

3-Fire of Fire
4- Earth of Earth
5- Air of Air
6- Water of Water

7- Earth of Fire
8- Air of Earth
9- Water of Air
10- Fire of Water

11- Water of Fire
12- Fire of Earth
13- Earth of Air
14- Air of Water

15- Air of Fire
16- Water of Earth
17- Fire of Air
18- Earth of Water

The ‘EE Control Center’

Bibliography

Approximately 350 Files [373 MB!] of
Sloane Manuscripts sit on my desktop.

The amount of effort and hard work Dee & Kelley performed to compile and complete that much literature- is astounding!
[And that was not all of it!]

Sloane Manuscript: 3191

Sloane Manuscript: 3188

Sloane Manuscript: 3189

Cotton Appendix: XLVI – Parts I & II

"A True & Faithful Relation of What Passed for Many Yeers between Dr. John Dee and Some Spirits"
Emericus Casaubon -1659

These might be of some use once you understand the above:

Sloane Manuscript: 307

Sloane Manuscript: 3821

Sloane Manuscript: 8
Paper. Folio. 143 folios- [16th Century]
Astrological & Magickal Arts
"Aldaraia, Sive Soyga"
["*Agyos*" = "*yloH*"]
-Anonymous

-SaToGa is a Legally Ordained Minister, Registered and Documented with the State Court to Lawfully & Officially Perform Rites of Marriage.
["I do other stuff, too!"]
He refuses Government 501(c)(3) Status, in other words-
…I pay all My Taxes.

Galvah!

†

Quartus

Liber Mysteriorum

A°. 1582

△

Nouembris 15.

Post reconciliationem Kellianam.
Miserere nostri Deus

Converted on Adobe Acrobat
today December 18, 2003
by Frater Alastor.

Thursday. Nouembris 15.

At the first, Uriel pluckt a thing from under the Covenant Table: and it grewRownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me *Δ:*

Δ:

Uriel: Ultima est haec aetas vestram, quae tibi revelata erit.[3]

Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,

Est in mundo, et incipiet cum illo alter Mundus.[4] and he bad,

Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.

All those before spoken of are Subject to thy Call....

Of friendship, at any tyme, thow mayst see them: and know what thow wilt.

Every one (to be short) shall at all times and seasons shew thee direction in any thing....

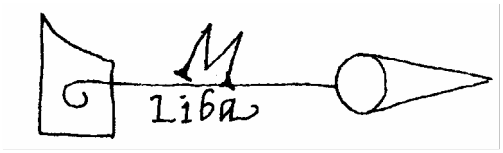
One thing I answer thee, for all offycis. Thow hast in subjection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

King CARMARA[5]. This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uric! deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equal! distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his bed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I
weare these Robes, not in respect of my self, but of my government, etc.

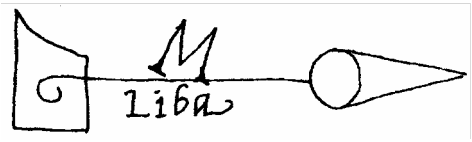
Prince BORNOGO appeared in a red Robe, with a Gold Cerciet on his hed: he shewed his Scale, and sayde, This it is.

King BABALEL...



Prince BEFAFES appeared in a long red robe, with a cerciet of Gold on his bed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

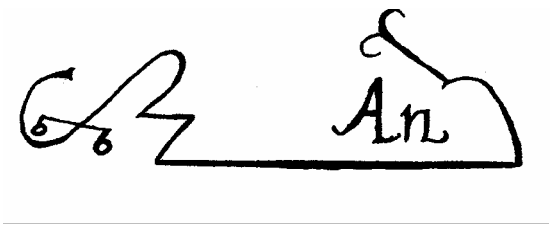
King BYNEPOR...



Prince BUTMONO appeared in a red Robe, with a golden Cerciet on his hed:

His Seal is this:

King BNASPOL...

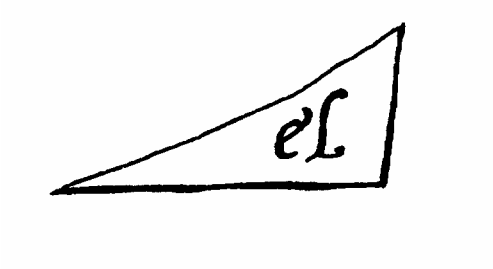


Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerciet of Gold. His Character, or seale:

King BNAPSEN...

Prince BRORGES appeared in~ his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortal! eyr could abyde to loke uppon any long while. His Seale, or Character is this:

King BALIGON...



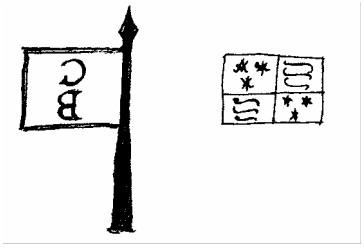
King BLVMAZA...

Prince BRALGES appeared in a red Robe with a Cerciet on his hed. This is the Scale of his gouernment:

One[6] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[7]

Regnat potestas tua <u>in filijs</u>. Ecce signum Operis.8

Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.



 Note. My name is Carmara.[9]

Δ: On the other side of the flag appeared the armes of England. The flag semed old.

6 Note. For, of Hagonel we never had any thing before.

Adhuc duo, et tempus non est.[10] (Δ: Sayd the man[11] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

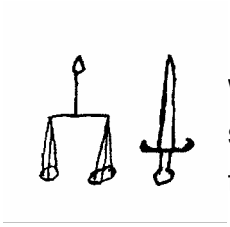
The Sonnes of men,[12] and theyr sonnes, ar subjected unto my corn-maundent.[13] This is a mystery. I haue spoken of **it.** Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tvme:[14] My tym&-[5] is yet to come. The Operation of the Earth is subject to my powre:[16] And I am the first of the twelve. My seale is called Barees: and here **it** is.

(**Δ:** This he held in the palm of his hand: as thowgh **it** had byn a ring, hanging also over his myddle fingers). With a great voyce he sayd, Come ô ye people of the erth:[18]

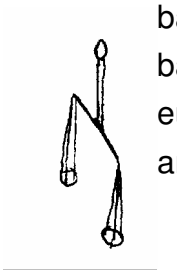
---

13 Filij & Filij Filiorum, supra libro 2°.-A.
c~. ~ ·rA

1. (**Δ:** Then there cam a great Number of <u>onely Kings, from</u> amongst the rest of the multitude



within the Globe: They kneele down; and some kyssed his scale and some did stand frowning at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the



balances being euen, and counterpeysed.[19] But the other had aliso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:[20] but the other wer of a sowre and hevy cowntynance.

It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ: and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,[21] over one Cumpany:and Impura[22] over the other.

Vera	Impura
……	……
…….&c	……&c

Verus cum veris, et Impurus cum Impuris.[23]

3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[24] Diuerse of them had bokes: and some had stiks like measures:[25] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[26] The Forman spred his hands ouer them, and they all fell down:and the boke with Lucem[27] on it waxed bright: and they which attended on that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field.

Δ: I demaunded of him, what his name was: and he answered,[28]

I am Primus et Quartus[29] Hagonel.

Δ:

This Pri Quar shewed his[30] seal ⊙ to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1.

Δ: [Then he sayd,] The first were the Kings of the earth; which tell the priks of the last , take place, are, and shall be. In this

26 A He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -A.

thow mayst lern science. Note a mysterie. Take a place. is as much, as, Ende with place.

Δ: Then he threw down a great many of them before him. Here is his name, (pointing to  Carmara[31]] on the upper part of the Globe.)
Not withstanding I am his Minister.
There are kings fals and unjust, whose powre as I haue subuerted and destroyed. so shalt thow. Thow seest the weapons.[32] The Secret is not great.

Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

I am the first of the fowrth Hagonel.

Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[33]

Δ: In the meane space of the former multitude some were falin deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to  (Δ: Carmara) he sayd,

In his name, with my name, by my character and the ~ of my Ministers, are these things browght to pass.[34] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.

2.The second assembly were the Gouerners of the Earth, whose glory yf

they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.

3.The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[35] j~j~ wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie.[36] whose names thow hast written[37] and recorded to Gods Glory.[38]

> Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[39]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. fflj autem cum filijs suis laudauerunt Deum. Benedictus est qui fii ius est unicus, et Gloria mundi.[40]

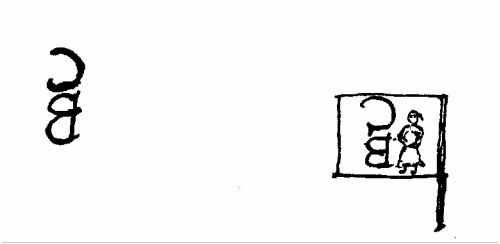
EK saw like a black cloth[41] come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This[42] shalbe a token, (from this tyme forth) to leaue.[43]

Δ: Laus Ct Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[44]

1582 Die♀ meridie: hora 5. Nouemb. 16.

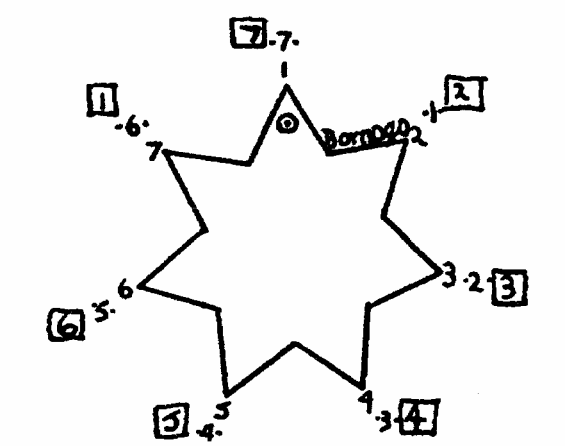
Δ: He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ilk enim est Deus, Venite.[45] ~: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman

paynted on it, with the



(as before was noted) on the right side of her.

And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[46] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[47]



1:The first Holder,[48] sayd, Me nosti:[49] and so pulled his hand of from the Heptagonum.

46 Δ: So he sayd in latin, in the forpart of the leaf before.

2: The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my scale, I scale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the[50] twelue the Second of the Seuen. Wilt thow know my name?

Δ: Full gladly.

I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fulifihled. Glory to God. Δ: He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue life unto the seas: and by me the Waters move. My name was known to Moyses. I hued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is *'8'.sl* This is a mysterie. God be mercifull to his people. Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge trudy. Thow art yet deade:

Thow shalt be reuiued. But oh, bless God trudy: The blessing that God giueth me, I will bestow uppon thee by permission.

O, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas, and the miracles of the depe shalbe knowne. I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamit theyr meat. Behold my name is print for euer: behold it. He opened his bosom and seamed leane: and seemed to hai feathers[52] under his robes. He had a golden gyrdel: and on:written BEFAFES. Than he sayd, Blessed be thow O God, Go God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ: Deo soli, omnis honor, et Gloria.[53] Amen.

Friday. After drinking at night, circiter horam 8 a.

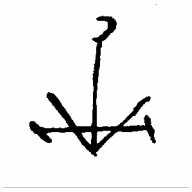
Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[54] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ:

Than he answered, They are the wordes of my Creation, which

you are not worthy to understand. My Powre is in Erth:[55] and I kepe the bodies of the Dead.[56] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, y~, All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[57] and I will destroy it. O, O, Behold, It is a light left within the bottomles pit. It is the ende and the Last. 0 blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:



Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[58] to pay my detts withall and to buy things necessarie &c. He answered, 0 wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[59] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: Mark ihj~, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self, which I know not), are subject to the powre hereof. Δ: Pointing to his Scale.[60] With this you shall govern,

56 The Dead mens bodyes.

~ The Light of his anger. ☞

58 Threasure hid requested.

~ Antichrist

60 How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞

with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles. How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[61] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who ~K] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[62] All things hue by me, the Image of One excepted.[63] Behold the face of the Earth.
EK:
There appeareth all Kindes of brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the Liuing. (2) The ende, and (3) begynning of these things.[64] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON.

61 A A great dowt. . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.

62 Δ: in Animantibus bratij. ("in living creatures." -Ed.) Sloane 3677 misreads - animantibus oratis."

63 (A man.)

64 Virtus officij sui -A

EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides.
: Note, the cote of the first of these seuen is shorter[65] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, O I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[66]
Δ: Than sayd he to me in an ernest muse, O, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dci, Impiorum parietes. Dixi.[67]

Δ: In mervaylous raging fyre, this worde BRORGES[68] did appeare, tossed to and fro in the furious flames thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[69] And so the fyre vanished away.

7. EK: The stone semeth all Blew: and onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work. Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[70] ar subject to my powre. Behold I am BRALGES.[71] The powres under my subiection are Invisible. Lo what... are. EK: All the world semed to be in brightnes or w... fire: and therm appered Diuerse little things like little smokes without any forme.[72] He sayd, This is the scale[73] of my Gouernment. Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto yQU.

¶ Beware of wauering. Blot out suspition[74] of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our

Mysteries shalbe known unto you.[75]

EK: All the *7* vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to EK), Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets[76] of him which raigneth for euer: ~K: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.[77] The Peace of God be uppon you.

Δ: Amen. EK: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

71 But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.

72 The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM

~ The seale.

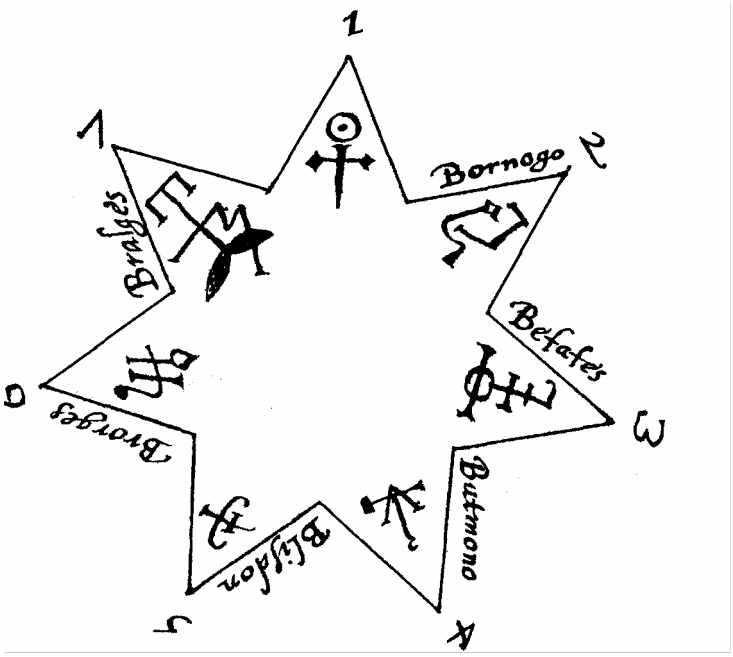
~' Exchue Wauering or suspition.

~ All Mysteries shalbe known to us. -A. The last of 7 Princes of the boke spoke hereof his words. -(HM)

76 Secreta Dei, non sunt hominibus reuelanda. -A. ("Secrets of God are not to be revealed to men." -Ed.)

~ Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.

Sanctus sanctus sanctus Dominus Deus noster.[78]



BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat unum Librum: in quinta pagina sequente, ad hanc Notam

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using.)

Words: 9
9
9
7
11
_____
45

Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 a.[79]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[80] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe,

was very glystring bright. The man shaked his hand toward me and the bak of the

Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibihis est. Gloria Gloria Gloria Creatori nostro.[82] Two partes[83] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[84] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

---

80 Carmara al: Baligon
83 A forte, of this work.
84 The rownd Table.

Venite gradatim repetamus.[85] opera Dei.[86]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[87] as he did before. Than H sayd smylingly (being turned to EK),

Hæc sunt documenta_tua.[88] quæ nondum intelligis.[89]

Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,[9]°

Unus est Deus, et Unum est opus nostrum.[91]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus seruire Deo nostro.[92]

---

87 Short Coat.

88 Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[93]

The number of them was: 42: and stode in this order:

and sayd embracing (as it wer) the whole nûmber of this Cumpany,[94]

> Et nomen meum, numerus est totus
> Nec est crimen in numero nostro
> Moyses nos nominauit.
> Potestas istorum, quàm istarum, quamvis non una,
> tamen in uno sunt.[95]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[96] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah)

~ Vide libro 3°.

~ Hagonel seamed to embrace the Cumpany. -A (HM).

~ Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum . Istarum, as if it were filias et filiare &c. (Et nomen ..

et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potes~ urn, virtutem, et ~ dat,[97] non nobis solum modo. sed operibus nostris.

Inhumata tibi anima tua, quid quærit?[98]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[99] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: II then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[10°] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Si~f them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr hands. The second six had thre quarters of Crownes, the Third six, haue clothes[101] in theyr hands.[102] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[103]

Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[104]

H: The whole day is diuided into 6 partes:[105] Euery part occupyeth a ~ of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for

Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr stand-jag) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an 0, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to

---

102 Note this reckening by six and six.

104 So he sayd pagina praecedente, unum est opus nostrum. -A. page (he said), 'Our workm~

105 The diuision of the Daye.

shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.

0	F^E	S	N	G	L	E	4howres
A	V	Z	N	I	L	N	4howres
Y	L	L	M	A	F	S	4howres
N	R	S	0	G	0	0	4howres
N	R	R	C	P	R	N	4howres
L	A	B	D	G	R	E	4howres

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows: and next they wer turned into 7~106 I speak of the greater number and not of the less. In speaking of

the greater, I haue comprehended the lesser.[107]

Δ: They went euer away toward the[108] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship. is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the fir~t[109] name of the Table.[110]

---

106 In sexto et 7° sunt omnia, fol. 10. -A.

107 Note. K. Cat There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: 0 E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -A (HM).

108 There is a blank space in the manuscript. -Ed.

109 Δ: How can Bobogel be accownted the first name?

110 Δ: Now he meaneth at Bobogel in that table collected from  made before.

Thow hast 49 names in those Tables. Those names thow hast in f mer Tables by thee written: in that of 7 tymes 7. Confer it with I rownd Table.[111]

The first letter[112] from the point of his[113] sword, is B. That B sig fieth the number of the Bees, begynning the 49 names, environing ti Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c a so to B.49. Those Bees begynne the names of all the powres that h~ governed, do gouern. and shall gouern.

The next letter hath his circle and numbers going rownd abowt which thow shalt fynde in the former Tables. The letter standeth in myddest of euery square, of euery Circle: thowgh some be Inn upside down: Which onely signifyeth that they are Spirits of Destr tion. wrath and Indignation in Gods Judgment. There are t numbers: that, on the right hand, over the letter, is the number perta' ing to that letter.

O in the Circumference is the ninthe lett~[114]

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them. I haue sayd.[115]

---

111 Note. The Tablet  to be conferred with the rownd  -

112 In margin: Sent to me by E.K.

113 A sword in the mans hand within the Circle.

114 0 in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.

115 Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.

Mighty is thy name, 0 God of Hostes:
Blessed is thy name, O Lord, for euer.
Δ: Amen.

After 7 of the clok at night. die ♄ *•116*

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things:
I am from them~[7] in powre and message, under whome I here rule[118] and shall do, tyll the ende[119] of all things be:[120] O, Great and bowntifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and ~ ~yk with desire.[121] I am the disposer thowgh not the Composer of Gods medicines. Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted unto thee.122 I haue answered thy dowting mynde.

Thow shalt be glutted. yea filled, yea thow shalt swell and be puffed

---

117 A him.

118 Baligons rule and government.

119 Sup. fol. 1. b.2.

120 Prodigious rule and government, the ende of all things.

121 Dee his languishing desire.

122 God graunt.

up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[123] and is the greatest[124] Corn-maundement.

I rayng in him, and hue by him which rayngneth and hiueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. 0 how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generahl actions, being, and doing of these 42, which appeared with theyr workmanship. The fjn~t, was theyr Prince: and he gouerneth onely[125] the estate, condition and being, limited by God unto Kings of the earth. The 7 next him,[126] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re ..and rayng now frutefull in his sight.[127]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciern totius terræ Cor hominis impletum est mahitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[128] nec dis ..[129]

Vide quæso.[13]° Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

---

123 A I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.

124 Δ: = hardest, for me, in respect of my Imperfections.

126 Those – as he seemed to Embrace them. fo. S.

127 The Prince and his first 7.

128 = data.

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Favthless:[131] whose myserie is most lamentable. 7 onely. haue 7 letters comprehending the dignitie of theyr vocation:[132] The rest are particular, not onely in powi but ailso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, some of them

unhable to be pronownced, are notwithstanding the names of those 7[133] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the powre, but aliso the Being of the rest.[134] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first *7,[135]* are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[136] that are in Subiection. I teache breifly. Doost thow not remember the Circle and the prick in the myddest: which was on the right hand[137] of him, that was theyr Prince? That onely representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of those of the first of the 7,[138] which held the Crownes in theyr hands.

---

131 Angels, ministers of Gods wrath.

132 Consider the reckening here by 7, but before he had a reckening by 6. ☞

133 There were but 6 holding bewtifull Crownes.

134 The Powre and being of the rest. ☞

135 Now by 7.

136 Δ: each of .7. letters. Six names in subjection.

137 ⊙ on the right hand.

138 forte “of the first 7”. videlicet.

Note: The second line,[139] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[140] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[141] him which is theyr prince. Secondly the ministers of his powre ar Six:[142] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work the destruction.[143] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing Prince. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[144] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder

---

139 Δ: of the six lines.

140 Note, Name and Character.

141 Praxis. Call. -A. (Praxi~

142 Prince, Ministers. 6.

143 Destruction or hurt.

144= Kings.

understanding of all Sciences, that are past, present or yet to come.[145]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[146]

Thow art Dignified.[147]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[148] Gouernor or Angel that is principall in this world.[149]

as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[150]

Thirdly place my name,[151] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were short, and of purple.[152]

Fifthly, his power,[153] with the rest of his six perfect Ministers.[154] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[155] which thow seest written last comprehending 42 letters, and

---

145 Sciences past present or to come.

146 Diuers kings.

147 Dignification.

148 Δ: Is it not Annael with whome I began?

149 A Who is that?

150 HM does not include this instruction. -Ed.

151 Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.

152 Δ: Hagonel.

153 A Character. HM has no such not2

154 Of 7 letters a pece.

155 The placing of my fete in practise. ☞

names. But with Consideration, that the first Character, which is the first of the 7, in thy former boke.[156] be placed uppon the top of the Table,[157] which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[158]

Euen as God is just, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[159] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, GOD Bless you.

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[160]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow shalt speak, do or work. shalbe profitable and accepted, And the ende of it shalbe good.[161]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe merciful! unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister

---

Note former boke.

157 ~ The Table of practise of a yard square: libro: 10.
158 The stone was not yet browght.
159 HM reads “Mercies” in one place, and “Mei
160 J shall not practise these Tables in Vayne.
161 Dei Misericordia magna ipi ~ concessa.

help to theyr necessities. Thow shalt be comforted. But Respect the world to come[162] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, with whome thow shalt medle or use any practise. But God hath shaddowed[163] thee from destruction. He preserueth his faithful!, and shaddoweth the just with a shield of honor.

None shall enter into the knowledge of these mysteries[164] with thee but this Worker. Thy estate with the Prince (now rayngning,[165]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[166] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry. Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[167] He is Merciful!: and we his good Creatures.[168] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

/~: Laus, honor, Gloria, virtus et Imperium,

Deo opto. Max°.[169]

Amen.

---

162 Respice ista Tria. -A.

163 Shaddowed: “shelte.

164 Secresy.

165 Queen Elizabeth -E

166 God graunt.

167 Worldly vanity.

168 Good Angels.

H: Yf you will stay[170] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

♄

Δ: After that half howre passed, (being 10½ noctis :) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[171] Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spiritual! creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[173] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres and beyond any accustomed manner. But take heade,[174] they prouoke thee not to work agaynst our Commaundements. Both thy ~y and hand shall be manifest witness of it: well, this is true.

EK: They that now come in are j~[175] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare:
and they bragged up and down. BOBOGEL standeth in a blak veluet ~ and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with

---

171 Noble men.
172 This I note for the form of calling. -A.
173 Note.
174 Cave -A
175 loly

a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[176] Of these, in Company, are 42. 7 of them, are apparayled like BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women:

for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brightei where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now they come to a circle, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dci: Ille Deus noster est verè nobilis & æternus.[177] He pluckt up his right fote, and under it appeared an L.

1. L

Then the Second moved his fote, and E appeared.

Under the third, likewise, &c.

E
N
A
R
B

Then the last .B. and immediately they grew all to gither in a flame of f~

and so sonk down into the former Globe.[178] Of the rest the first pluckt up his fote, and there appered an L &c.

_____-

176 BOBOGEL his apparayle.

2. L
N
A
N
A
At the last, they fell down like E
drosse of metall. B

Then whipped out fowr in a cumpany.
3. R
0
E
M[179]
N

They clasp to gither, and fall down A
in a thick smoke.
4. B
L
E
A
0180
R

They ioyne to gither and vanish I like drops of water.

5.

N
E
1181
C
I

They fall down like a <u>storme</u> A <u>of hayle</u>. B[182]

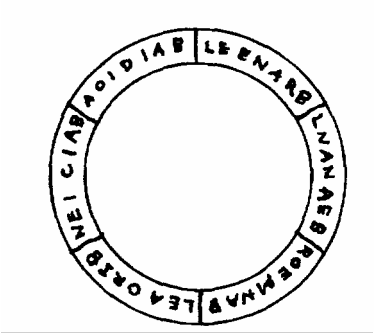
6.

A
0
I
D
I
A

The last vanished away.

Δ: This I fashioned thus after my first dictata penning of my own fantasie:

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	0	E	M	N	A	B
L	E	A	0	R	I	B
N	E	I	C	I	A	B
A	0	I	D	I	A	B



Δ: Then he sayd, Well, I will shew thee more of these things at the ne~ time.

God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday.

Δ: Deo soli omnis Honor et Gloria.[183] Amen.

Monday. Nouembris 19: Circiter 1 a *horã a meridie*[184]

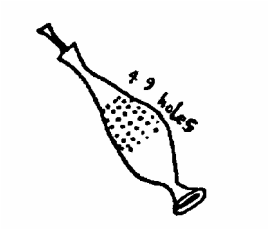
Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared:

but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musical! Instruments: and before them cam one with a veluet Coate,[185] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of. cam nerer and nerer, and seamed to bring a rownd thing, like a table[186] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to

184 “Around 1 in the morn

185 BOBOGEL Rex.

186 A rownd Table.

behold seamed rather wemen,[187] with fardingales[188] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[189] (or rownd Table) up, over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[190]

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne. Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables.
: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

EK: He with the cape on his one sholder, sayeth, Nomen meum ~ Bobogel:[191] And he that is my subject, is Governor of the second Angle of the 7192

Bob: I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief; ~K: He falleth down on his knees

---

187 Women-like.
188 Farthingale: “hoop skirt.” —Ed.
189 The Circle.
190 Tam mali ...foster: “Both the wic]
God.” -Ed.
191 Nomen. ..Bobogel: “My name is I

192 Δ: in Heptagonum.

Bobogel	Rex
Bornogo	Princeps

and speaketh wordes which I understand not.] yea the onely distrib~ giver, and bestower of Wisdome and Science.[193] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[194] to estate and dignitie. A!! Dignitie and gouernment that is not cownsayled by me, and my subjects, is frustrate, voyde, and deane[195] without firm grownd.

Those which thow sawest, (being pipers) signifie praters..[196] with unaccustomed, and not usual! Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea not all of them, but the fewest) can performe. But I am true Phi!osophie. I am true understanding. Oh my descending from him which rayngneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: ~ what I think, I utter, and What I measure, I am.

He sayd, Ordinationem Infinitæ potestatis eleuate.[197]

EK: Now come Three[198] out of the 42, and layd theyr fingers uppon the three first letters: and,

The first sayd, 0 Unitas in Natura et in Deo.[199]

The second sayd, 0 Æqualitas Dei et Naturæ. Deus in Deo. Natura a Deo et se.[20]o

---

193 Wisdome & Science: “true nobility.”

194 Councell.

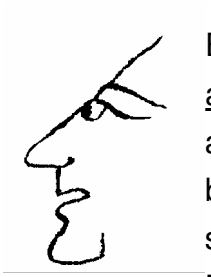
195 Clean: “comp

196 Praters: “fooL

197 Ordinationeni

198 LEE.

The Third sayd, Concentus eius, est sine numero:
Tamen nobiscum est in Uno, Fons et
Caput Naturæ[201]



EK: They ioyne them selues to gither and become, all One Man most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde, Veritas quæsita, nostra est.[202][203] EK: His apparayle is diuided into two halfes:from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls:[204] and his right fote seamed to be Leade.[205] He sayd (with an Aposiopesis) thus, Beatus est qui Lumen capitis mei &c.[206]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[207]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former

estate of three particular men agayn: and they three leaned to the lentleman[208] with the Cape on his sholder . BOBOGEL . who sayde,

Dee. Dee. Dee, at length, **but not to late.**[209]

EK: In the place of the former first thre, appeared L E E.

EK: Of the 9, which stept out, they of the first Ternarie[210] sayde, eche thus orderly,

1 Volumus.

2 Possumus.

3 Quid non.[211]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sum~ Adam societate.[212]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were N A R.

---

209 Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -A (HM).

210 2. NAR.

EK: Then cam the Ternarie—B L N,[213] and orderly they sayd thus,

1 Ab illo.
2 Per illum.
3 Cum illo[214]

Bob:Qui caret hijs tribus,[215] EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt (Pointing to Me)

In ecclesia Dei, laborabit in Vanum.[216]

EK: This Ternarie of men becam to haue one onely hed. and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[217] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamniing with fyre. The third had a thing like a hatt band of lawn,[218] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

---

213 3~ BLN.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in tile Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[219]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[22]° close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[221] They sayd, orderly thus,

1. Ab illo sed.

2. Cum illo sed,[222] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Gæteri talia quia non sunt Digni.[223] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[224] with a frowning cowntenance thrusting furth his hand.

---

217 Penitence.
221 4~ ANA.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this:

But while that error did trubble me, the spirituail Creature sayd these wordes. Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.

NAR are the Three that I reiect.

BLN are the Thre which are enterlincked with me.

ANA are the Three that are rejected.[227]

EK: They ioyne to gither into one hed and three bodyes. The Hole of the Globe opened very wyde now. This one Gompownd Hed had, many eyes, many noses, many mowthes, as thowgh it were a Cahos[225] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, bike the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[226]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Bob. sayd, Omnes naturam ad, Sed, Non in illo.[228]

EK: The 30 remayning,[229] cam all away, and satt betwene Bobogel and the rejected Cumpany: and from that Gumpany[23°] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[231]

AOÏDIAB.

EK: They say, In use,[232] we are perfect~ Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[233]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the ~ reiected, turn into a black smoke: and the rest of the 30234 semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[235]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN],in this manner went out of sight.[236]

---

229 ~ There remayned 10 tymes Three.
230 ~ of 30.
231 Note, by theyr sitting that they are indifferent: and so they say.
232 ~ They semed therfore to sit betwene the perfect and rejected: as indifferent.
234 Δ: beside AOIDIAB.
235 6, 7. -A.

H: Formator horum, Secundus[237] est in Heptagono.[238]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the f~rmer order) with the Circle uppon the grownd.[239] The first six,[24°] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[241] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What ierning, grownded uppon wisdome, with the excellencies jfl242 Nature, cannot_they manifest?**

One in heuen they know.

One and all in Man, they Know.

One and all in erth, they know.

Measure heuen by a parte, (my meaning is, by these few). Let God be Giorifyed: His name praysed. His Creation243 **well taken, and his Creatures, well used.[244]**

---

221 4~ ANA.
236 NOTE the narrow path, above the chayr.
237 A Bornogo.
240 Δ: of the six orders.
241 Practise. by 6.

Δ: I craued for some playner Instruction, as concerning the use of the. . . and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, So shall this **work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding** it, **And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.**[245]

Dixi.[246]

Δ: Than immediately after he began agayne, as followeth,

H: Venito, veni (inquam) adesto Veni Rex. 0 Rex, Rex, Rex Aquarum,[247] **Venito, venito inquam. Magna est tua; maior autem mea potestas. Deus foster, restat, regnat, et est, Quod, et sicut fuit.**[248]

EK: Then cam one and sayd,

Parati sumus nomen eius Creatoris nostri, nomen, nomen
laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis. Ecce adsunt.[249] EK: He that sayd this, is as thowgh he were a king,

---

243 This boke sometymes called liber Creationis, & sometymes Tabulae Creationis.
245 A Threfold use of this Doctrine.
247 Rex Aquarum. -A.

with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[250]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed, and they were 7 in a row, and six, downward.

.....
.....
.....
.....
.....
.....

The King had written in his forhed, BABALEL.[251]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.

E	I	L	0	M	F	0
N	E	0	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	0	N
N	0	0	N	M	A	N
E	T	E	V	L	G	L

H: At the next tyme, more.

250 Note this Kings apparayle, and shew.

251 King BABALEL

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[252] Amen.

EK:The cloth draws.

Nouemb. 20 *Tuesday, a meridie circa 2ã.*

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[253] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? I am Multin his ministei wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[254] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

Δ: This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, biak: and the left sieve very white. He seamed to stand uppon water.

The other 42 cam likewise and stode.

Bab: Veni princeps[255] 7 principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus. Princeps iste[256] (Δ: pointing to a Prince, new come to sight

which had a red long robe, and a cerciet of gold on his hed2S7) est Tertius principum in Heptagonon.258 Δ: I sayd Heptagono: he replyed, Heptagonu)n,[259] and sayd: Verè plane, et perspicuè dixi.

Bab: Mensurasti aquas?[26]° Befafes answered, Factum est.[261]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee in many things.[262] Ph'ers[263] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[264] I was, in respect of my powr:

unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones, and was with thee in extremities. I was with thee. Behold I was with thee throwghlv.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[265] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther

---

257 The Prince his apparayle.

258 ...est Tertius principum in Heptagonon: ...is the third Principality in the Heptagon." -Ed.
259 Heptagono: "(in) the Heptagon." Dee seems to be checking or correcting Kelley here. —Ed.
260 Vere. ...aquas: "I have spoken quite plainly and distinctly. ...Have you measured the waters?" -Ed.
261 Factum est: "It is so." -Ed.
262 Prince Befafes, my old frende unknown of me.
263 Philosophers. -Ed.
264 John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (1265 ?-1308 theologian)? —Ed.
265 ~ The fifth of the seventh. I understand not this yet. Vide lib. *5.* A° *1583* Maij 1.

accursed to the ende. We Angels haue tymes. and our faultes are amended.[266]

A: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[267]

EK: The former 7j~aue Crownes.[268] Theyr letters stand betwene theyr feete.[269]

EILOMFO&c.

Bef: Thow hast receyued these letters allready.

EK: The water seameth. contynually to pass ouer these letters.

Bab: I Gouern uppon Tuesday.

1.EK: The first seuen take the water and throw it up, and it becometh clowdes.

2. The second throweth it up, and it becommeth hayle and snow. One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [UA], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that couer the earth.

EK: Than stept furth all the rest.

266 NOTE: of wicked spirits, some restitution to favor.

267 See. 4th Enochian Call: "obelisong" is translated

268 Or Cerclets perhaps.

3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[27]°

Bab:____Praysed_be_God_which_hath_created_us,_from_the_begynning with_Glory. His_Glory_be_augmented.

EK:_____Now_the_42_diue_into_the_Water_and_so_vanish_away:_and Befafes,_and Babalel_also_wer_suddaynly_gon.

H_standing_up_sayd,_LO,_Thus_thow_seest_the_glory_of_Gods_creatures:_Whome_thow mayst_use,[271]_with_the_consideration_of_the_day, theyr_king,_theyr_Prince,_and_his Character. The King and prince gouern for the whole daye.[272] The_rest_according_to the six partes of the day.

Use_them,_to_the_glory,_prayse,_and_honor_of_him,_which_created them_to_the_Laude and_prayse_of_his_Maiestie._A_day_is_24_howres._Δ:

But_whan_doth_that_Day_begyn?

H:____Thow_shalt_be_towght_the_rest.

H_proceded,_and_sayd,_Vitam_dedit_Deus_omnibus_Creaturis._Venite Veni_Ignis,_veni Vita_mortalium_(inquam)_Venito._Adesdum._Regnat_Deus._O_Venite._Nam_unus_ille Regnat,_ct_est_Vita_Viuentium.[273]

and_6,_downward._But_of_the_first_7_the_letters_became_to_be_between_theyr_feet, and_the_water seamed_contynually_to_pass_over_these_letters."_-Ed.

270_Threasors_in_the_seas.

271_Practise.

272 King and Prince govern the whole day.

273 Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. *1583,* Maij *5* of the Table and my Character. Therefore I suspect some Intruder to have first ... -A.

EK: Now there commeth a King,~-[74] and hath a Prince~Z[5] next him and after them 42, like ghostes. or smokes, with out forme~ hauing euery of them a little glittring spark of fire in the myddest of them.

The first 7, are red, as blud.
The second 7, not so red.
The third 7 like whitish smoke.
} The sparks of these were greater then of the rest.

The fowrth 7
The fifth
The sixth
} are of diuerse cullours: All had fine sparks in theyr myddle. Euery spark had a letter in it.

Verè beatus[276] (sayd this King that now cam.) B B A R N F L
Δ: I pray you to tell me your name B B A I G A 0
King: I am the fowrth King in the Table B B A L P A E
and the two* and twentyth in number. B B A N I F G
Δ: I understand in the Table of the names B B 0 S N I A
collected from the 7 Tables of 49. B B A S N 0 D

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[277]

Amen.

Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline:

and on this side the 42 last specifyed.

Bynepor sayd: Lo, [Uand than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[278] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[279] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he ~Ipse[280]1 cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,

Vita superior,

---

277 Omnium...

-Ed.

278 Ipse dixit. -A~

279 Generaltye.

et Infima, sunt meis mensurata manibus.[281] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble life from One, unto a thowsand of Thowsands:

and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me:

yet my powre is nothing in respect of his powre, which hath sent me. Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.[282] But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment.[283] To be short,

> Vitam tradidit; deditque mihi potestatem esse, Viuere, et in perpetuum glorifica... Omnibus et ubique.[284]

As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[285] I Gouern uppon Thursday. For Instruction, the rest as before. Thow shalt work mervaylous mervaylously. by my workmanship in the highest. To whome[286] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

---

281 Vita ... manibus: "The highest life, the higher life, and 1 ures by my hands." -Ed.

282 Note second last world.

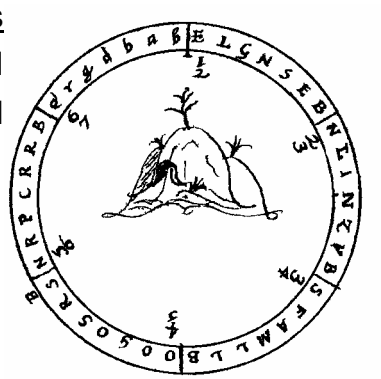
283 Ecce, omnia Noua. -A. ("Behold, all things are new." -*&*

284 Vitam ... ubique: "He surrenders life, and gives me poi perpetual glory. Everything and everywhere." -Ed.

285 Note.

286 A I dowt, I did not here perfectly at this writing down.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[287] After that cam a Cumpany, with a King,[288] and after him a prince.[289] The king had a red robe on. and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerciet. The **Cumpany [U42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:[290] Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**



Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer. are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then I.
Unto ~y Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him: whose Gouernment is diuided, as before. Use **them, they are and shalbe at thy commaundement.[291]**

Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c: and so furth.[292] I haue sayd.

---

287 Cumpassing with it a loft: circling it around in the air. -Ed.

288 A Bnaspol.

289 A Blisdon.

290 An Innumerable Cumpany of ugly Creatures, a far of.

291 Vide Lib°. *5,* 1583 Martij 26.

292 Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -A.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[293]-Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

H: Venite, ubi nulla quies, sed stridor dentium.[294]

EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[295]-H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.

H: Write quickly, thow [UEK] canst not behold it.

EK: The first seameth to be a King[296] with a crown on his hed, and the &c.

Lo I gouern (as 1297 haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye. whose measures I haue, and kepe accownt of) are all at my gov-ernment.[298] By me, thow shalt cast oute the powre of all wicked spirits.

By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.

---

293 Bnaspol, Blisdon.

294 Venite ... dentium: "Come here, where there is no pea of teeth." -Ed.

295 Prince Brorges. -Ed.

296 The King.

297 Mark who sayd so before. -A. This was Carmara at the 1

298 Note a great Secret of spirits in payn expecting release.

Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[299]8 to the Wicked.

H: The 36the name, is the King his name,[300] And his Prince his name.[301] is the last [Usaue one] written in the Heptagonon.[302]

H:___Venite vos qui sub mea estis potestate.[303]

EK:__Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.[304]

299____Somwhat was not hard of me, or forgot. Perhaps Terror.

300____Δ: Bnapsen.

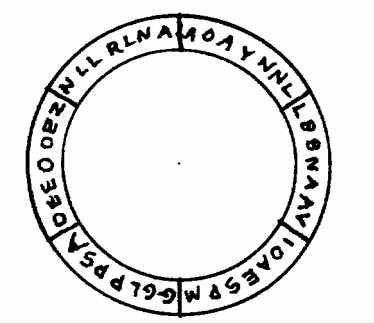
301____Δ: Brorges.

302____Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.

303____Bralges sayd his government was of such: super fol. 4.b. -A.
"Come you who are ur

304____The Circle of letters.

H: Of these, I am Gouernor my self.[305] Behold I am of tyme present. I am of the last Ternarie.[306] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Ejjday. The day of the last before, is Saterday. The day of the Fifth is Wensday.



H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed:

And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[307]) Merciful! is our **God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure.**

306 The last Ternarie. That is expownded lib°. *5.* Maij S.

307 Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall

This Arte is the first part of a Threefold Art,[308] ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):

Unto him (O, I say) unto him; which is
Strength, Medicine, and Mercie[309]

to those that feare him:

Amen.

Δ: Gloria, laus, honor, et perennis Jubilatio,

sit Deo nostro Omnipotenti,

Optimo, Maximoque.[3 10]Amen.

Δ:Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[311]

---

308 Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -A.

309 Annael.

310 Gloria. ..Maximoque: “May glory, laud, honor, and eternal thanksgiving be to our God, almighty and all good.” -Ed.

311 *1588.* On twelfth day at night as I considered the Method of this boke, this cam to my mynde.

Wensday: Nouemb 21. hora 7 a meridie

Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene:[312] with a white cloth under **it:** all hanging very low. The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[313] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spiritual! creatures, yet: I dec!ared that I did attend theyr p!easure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to !erne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

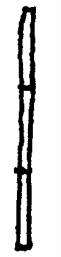
O quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus foster, Deus foster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[3~,4] inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.[315]

_____

312 Note. The cullour red and grene of the Table of Covenant. Two chayres.

313 Two Chayres.

314 Idque.



Ecce, (Δ: holding up the rod[3|6]).

HIc (Δ: pointing to the ende of the rod).

Per hoc (Δ: pointing to the middle of **it).**

Et a Mensuræ fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?[317]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[318] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. Obscurum enim nihil est quod per ilium ~K] recepisti. Age.[319]

H: Thow hast a work of three proportions in esse;[320] of 7 in forme:

which is of **it** self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below:

316 Note of this Rod.

320 A Threefold work.

which, of **it** self is pure perfect and without blemish.[321] Notwithstanding I will answer thee thus.

> The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[322] The kings I meane with theyr Characters..[323] and the names of theyr 7 liuing and semper adherent Ministers:[324] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[325] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawful![326] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or.

following: according as they are written in the Mysteries of the .

which do begynne the[327] Powres, with theyr Prince,[328] and theyr Characters orderly taken, by and uppon the Heptagonon...

O God, how easy is this first understanding. Thow hast byn told

---

321 In HM, Dee attributes this to “Carmara, Nouemb. 21. in appendix of the second boke.” -Ed.

322 Threfold Work.

323 The Kings with their Characters.

324 An, Aue, Rode, Liba. I understand of Ii, An, Aue, &c in the characters of the 7 kings.

325 Filij Filiorum . An, Aue, &c. Examinati Filiorum: “Sons of the Sons” -Ed.

326 A forte “Unlawfull” and was myshard.

327 Forte: “th

328 Princis.

perfectly, playnely and absolutely, not onely the Condition. dignitie, and estate of all things that God hath framed: But ailso withall, thow wart deliuered the most perfect forme and use of them.[329]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[330]

Take the Names, I will teache thee to know them, which els,
by direction[331] thow canst not fynde.

Loke thy First Table. I am called BALIGON with men.

Thow hast Noted my name (which is secret) among the Angels.[332] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARΔ: but otherwise CARMARΔ: but that letter M, shall not be expressed, &c.

Thow seest, next, BOBOGEL, He it is that is the Second King.

Thow seest the name BORNOGO, to be the fi~t333 uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerciet abowt his hed. &c[334]

_____

329 Liber Creationis. Note, what hath bin tawght I saying to Carmara, Nouemb. 21. Liber Creati

330 z~: as may appere by the 49 names Collected.

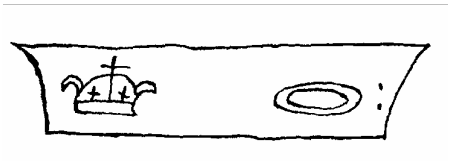
331 Δ: I suspect this to be an imperfect phrase.

332 Name among Angels A = name expressed.

~ Note Attire.

Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,[335]

1	--A	44		··As far as I remember, he
8		2		sayd,My Prince is in my
·15		9	modo	self: which is a mysterie
22		16		retrogrado
29		23		quasi[336]
36		30		My Coniecture
43	--A	37		(hereuppon, and uppon
				this retrograde respect to
				findc thc princis among
				thc 49 names in Tabula
				··Collccta) is, that Baginol
				is thc Prince under
				BALICON: bycause the
				letters arc all one: but
				thc order of theyr places
				diuerse: and so is his
				prince conteyned in him



Rex Princeps

A He then allowed of my Coniecture for these .6. but of his Prince
A I than sayd nothing: tyll at thc fayr writing hcrcof, this, hcrc addcd, cam into my myndc. How well, I know not yet: Novemb

· Addendo 7 . fit hic processus. Ergo addendo 7, numero 43, proueniet SO: numerus: major 40 quam 49 per .1. qui respicere Pt illum: primum Regem Baligon.[337]

· · addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[338]

· · · It is not Baginol, but Bagenol, with c not i, and therefore con sider

and farder he sayd, The Characters of Kings. are in the Globe;[339] and of the Princis, in the Heptagonon.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: ✵
Or Heptagonum.

H: Beholde. Euery one of these Princis hath[340] his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that 0, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the

---

- Addendo. . . Baligon: "This course is made by adding 7. Therefore adding 7 to the number 43 results in SO: a number one greater than 49, which may indicate the first king, Baligon." -Ed.

338 Addendo. . . prindipe: "This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince." -Ed.

~ Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.

seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first.

The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[342] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[343]

3. 4: In the Third, begyn at the lower[344] letter [Uof the latter[345] worde] of the last of the second seven: and so upward, toward the right[346] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the 1 in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being 0. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.

4. *5:* For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, ~, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of

341 King. . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, mane by meditation: and of Necessity must be: yf the last be for Baligon.

342 The next 1 is the last letter of Babalel, and then transversim as before, &c.

~ Traversin

~ Last.

~ Last.

346 Left.

Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.

6. 7: In the sixth, (the Infernal! Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, ~ letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being *Y),* the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.

7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the 7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[347]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes ...7 tymes 6, seuen tymes furnished with letters and numbers ..sorts.

H: That doth apperteyn to an other tyme.[348]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

348 The use of the Circular Table (here before often called a Globe) at another tyme.

H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

Lo, the mighty hand of God is uppon thee.

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and ~ in the use of his Creatures.

Thow shalt preuayle with it, with Kings. and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[350]

H: Go toward it; and take it up.

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[351]

---

349 I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

350 An angel holding up the stone.

H: Kepe it sincerely.

Veritas in veritate: Deus in Deo, Unus in uno est.[352]

Let no mortall hand towche it, but thyne owne:[353]

Prayse God.

Δ: Iiii qui venturus est Indicare Sæculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[354] Amen.

☞caue.

The Hieroglyphic Monad

John Dee, London,

to

MAXIMILIAN,
by God's Grace
Most Wise Emperor
of
Rome, Bohemia, and Hungary

The Hieroglyphic Monad
By John Dee
Originally published in London, England, 1564

Adobe Acrobat version created by Benjamin Rowe, July 4, 2000.
Formatted in Adobe Caslon and Tiepolo.

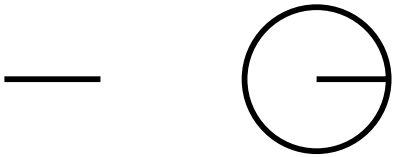
This document is optimized for printing on a laser or inkjet printer. The illustrations may appear "jagged" when viewed on the screen with certain combinations of displays and drivers; they will print at the full resolution of your printer.

THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

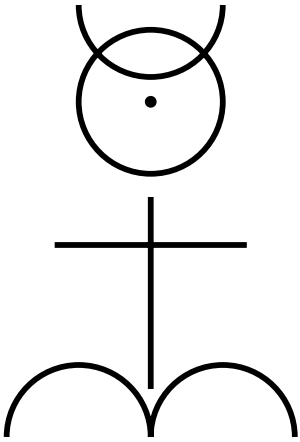
Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle. That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.



THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.

The Hieroglyphic Monad



THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

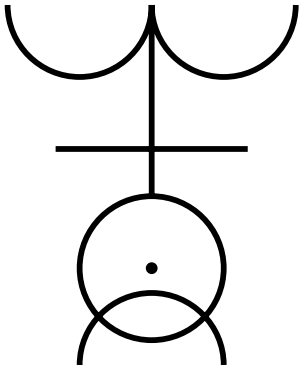
THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it

was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross-that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines, was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

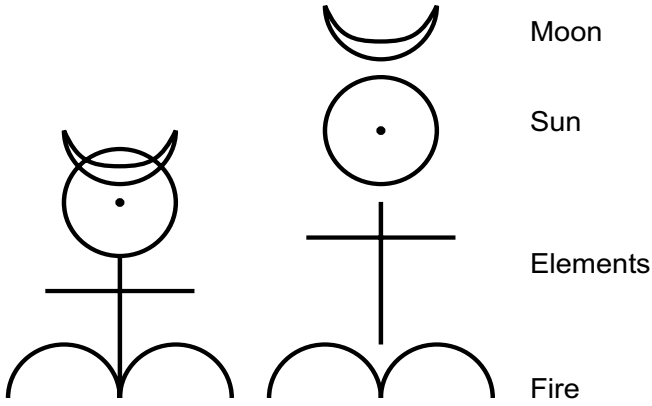
THEOREM X

The following figure of the zodiacal sign Aries, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky. Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will

flower, shall be separated, and this is done by the application of Fire.



THEOREM XI

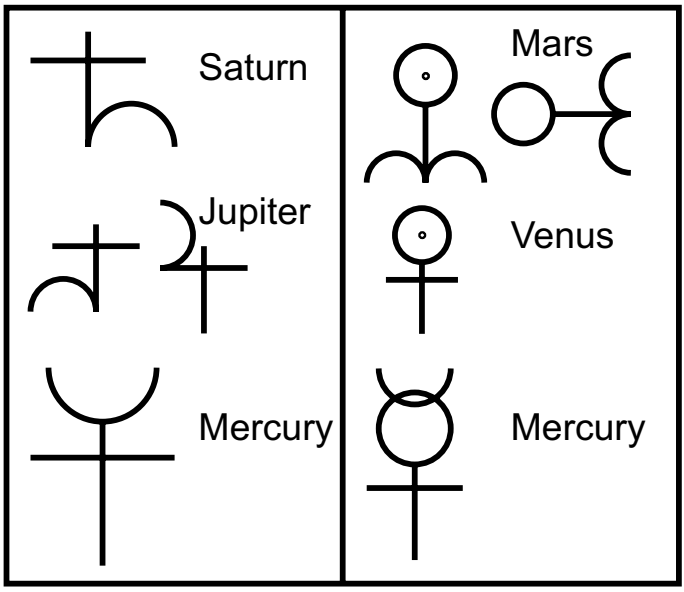
The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

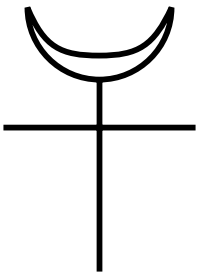
THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

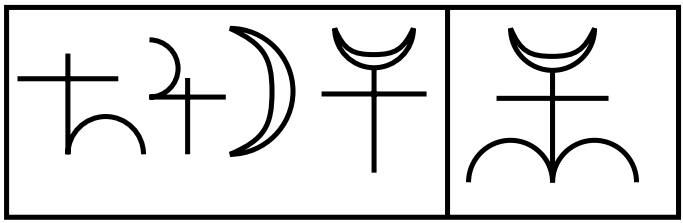
Each one of these signs will not be difficult to explain according to the hieroglyphical manner in



view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn. Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury. You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design,



whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us:

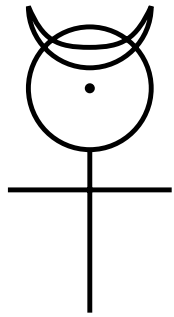


this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus - I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is



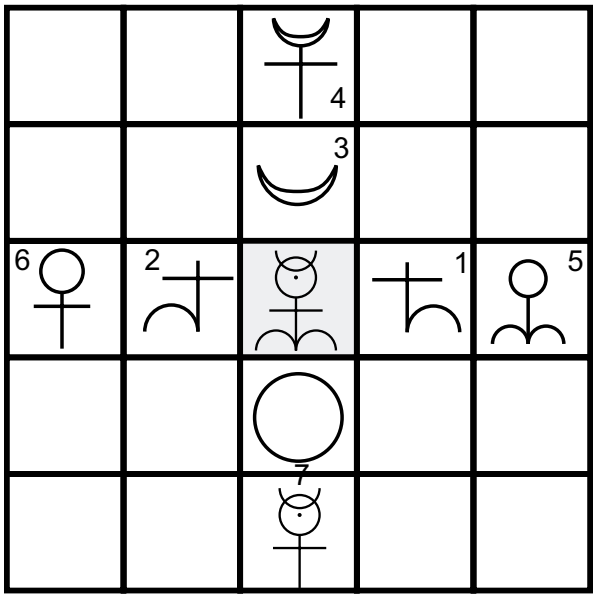
the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself. This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

THEOREM XIV

It is therefore clearly confirmed that the whole magistery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (terra lemnia) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

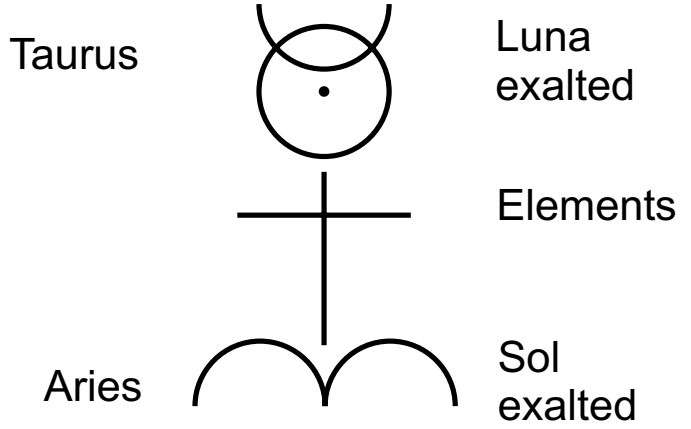
We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun



The Principles of the Inferior Astronomy, shown in the Anatomy of our Monad.

enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries – the most remarkable of all – by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus – that is to say, of conjugal love, chaste and prolific, for

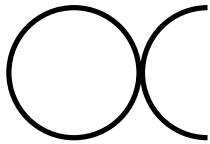
nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).



This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.

In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenius explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. – There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks, which was always used in terminating the singular

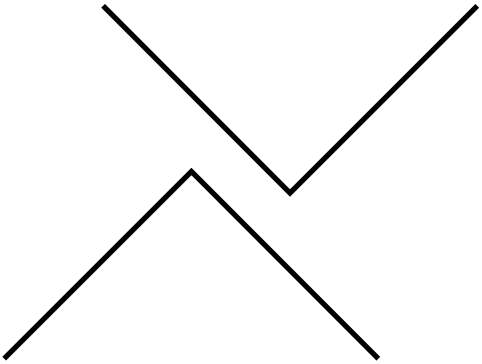


gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

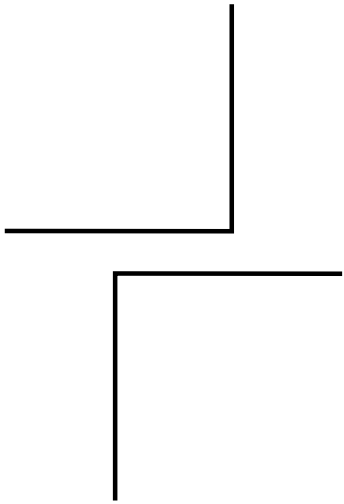
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other – that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar.



And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin Philosophers to represent the number five. This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross – that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing. Now we see the germinating shape of another letter of the Latin alphabet – the one



upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

Oh, my God, how profound are these mysteries! and the name EL is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these

two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one–ten–one hundred, and this is the decadal proportion of the Cross as it appears to us.

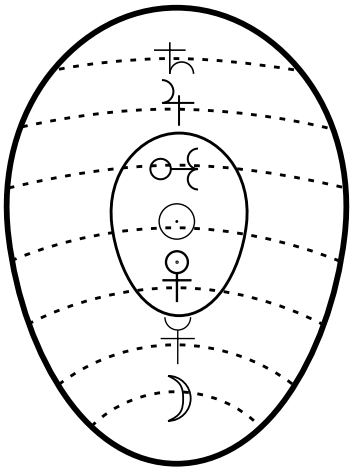
THEOREM XVII

After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten,

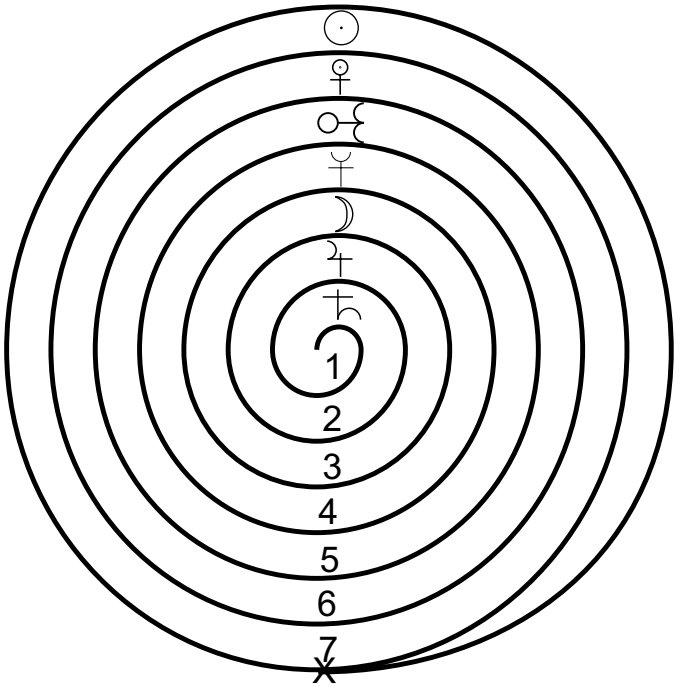
twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of



the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph, shown, which conforms in every detail with all that has gone before. Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence,



and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. There-

fore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth. By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must

not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God, pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

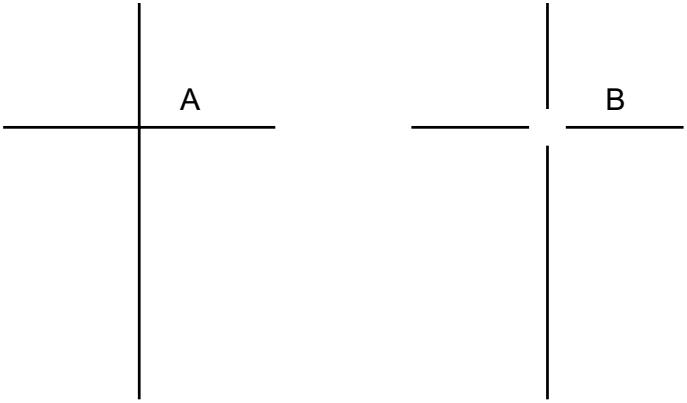
We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined

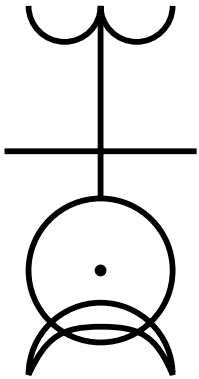
by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian, May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A. The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in



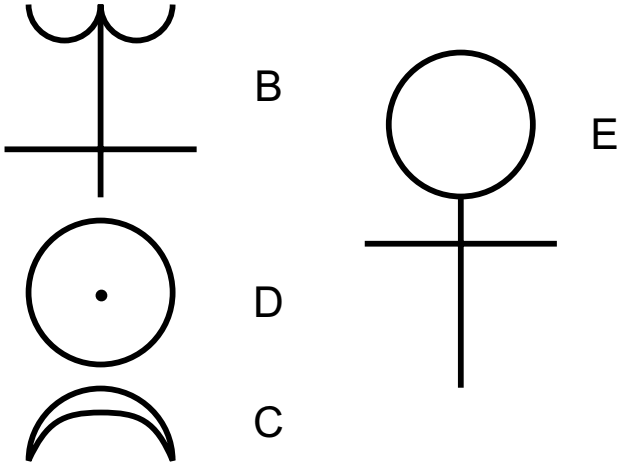
equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the impurities.

THEOREM XXI



If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the

figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior

position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend *(esse, vivere, sentire et entelligere).* In saying that the first two of these Elements are found here, we say that they are called *argent vive (luna existens, viva),* all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elemedts are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

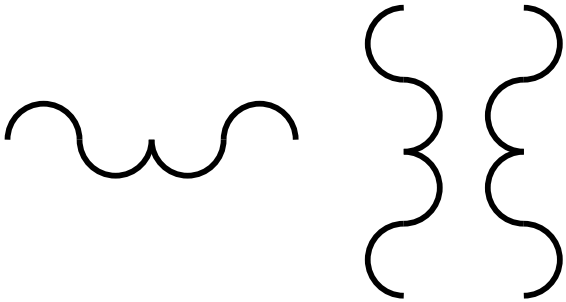
The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements.

Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and

that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles. But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

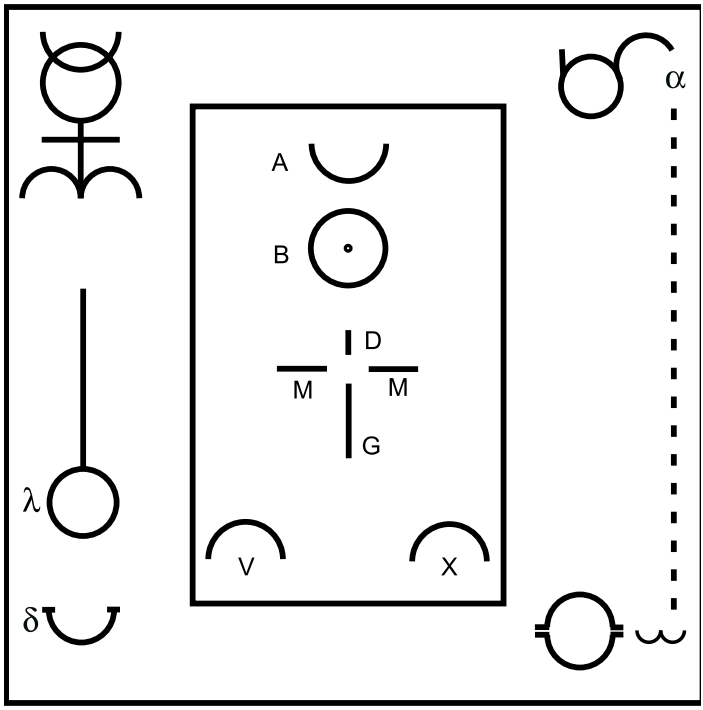


We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in α is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the



Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.

It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl,

chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

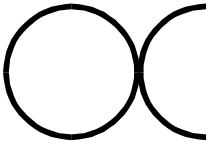
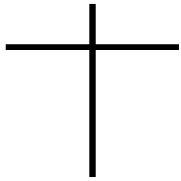
Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile a must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

Within λ, the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times. Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but our Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table on page 33.

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

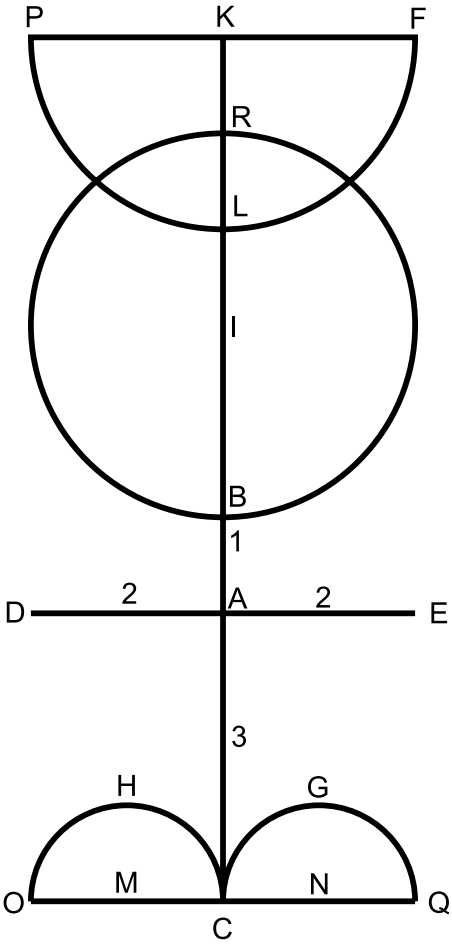
		
Existing before the Elements	The Elements (Chaos)	After the Formation of the Elements
Mortal Adam, male & female	Consummation of the Genealogy of Elements	Immortal Adam
The Mortifying Self	CROSS	The Vivifying Self
Wrapped in Shadows	CROSS	Manifestation
Born in a stable	Sacrificed on the Cross	King of All ubiquitous
Self-conceived by own influence	Death and Burial	Reborn from its own Virtue
Power in the Seed	IHVH Decadal Virtue	Triumph in Glory
Creation of HYLE	Purification of the Elements	Transformation
Earthly Marriage	Martyrdom on the CROSS	Divine Marriage
Beginning	Middle	End

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so

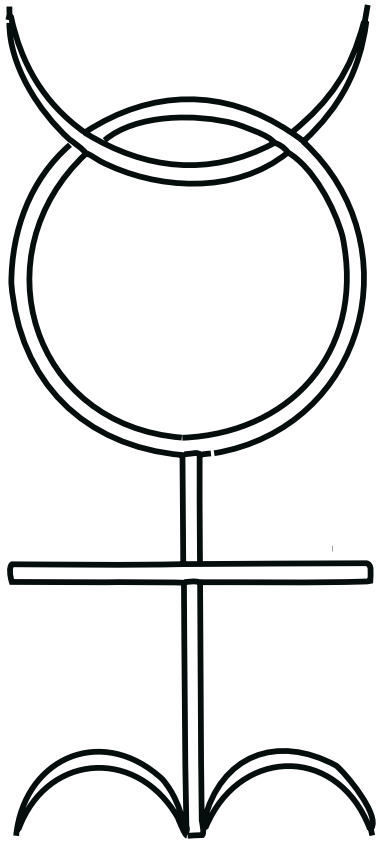


sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line

AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun-that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, i.e. the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the



centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

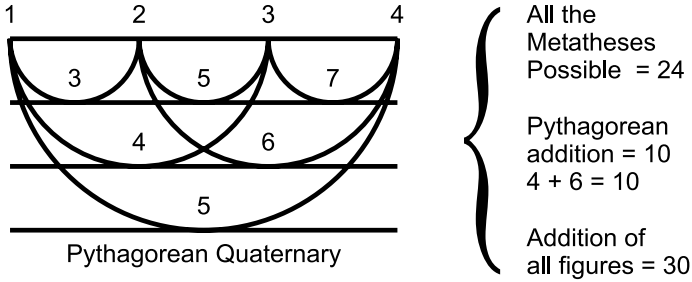
I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

Our Canon of Transposition (Metathesis)

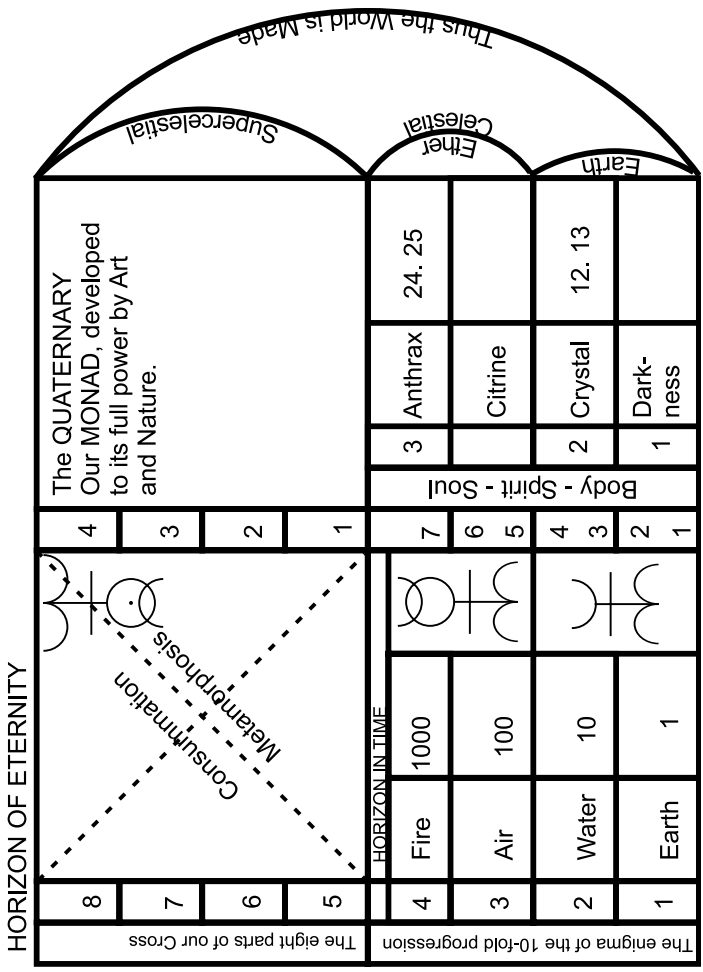


Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication – that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction

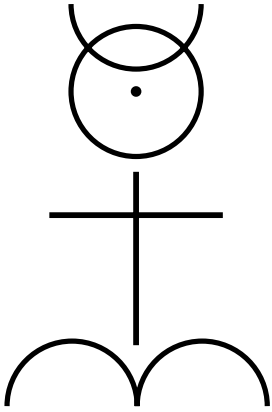
1 2 3 2
5 3 5 5
4 4
0 3
5
Artificial Quaternary
The continuous multiplication gives 12
Simple addition gives 8 1 7 4 3
The sum of all numbers
24
equal to every possible Metathesis of the Quaternary. It determines the physical purity and the sovereign excellence of the Gold of 24 Carats considered from the point of view of Physical Existence on Earth.
Our Numbers possess such dignity that to violate their Laws is a Sin against the wisdom of nature. They can teach us the greatest Mysteries, & we must examine them both as units & in their proportions to find their mutual combinations.
which are
Powers
External Agents 10 20 30 degrees
Internal acquisition DECAD 1 - 10 - 100 ad infinitum
Weights
Analysis 4 3
Synthesis
The Multiple 13 12 8 7 6 5 24
The Factor 4 3 2 1 25
Times
Phase
Preparation
Putrefaction
Separation
Conjunction
Coagulation
Contrition
Imbibition
Magistery
Fermentation of the Philo-spopher's stone 252



amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may

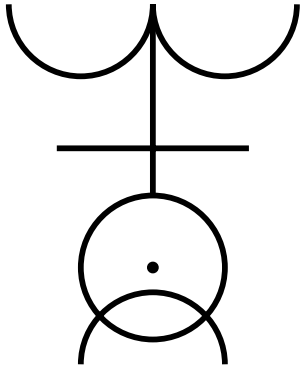
be assigned to the powers and forces of things ? All this you should study in the two preceding diagrams.

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself – that is to say, it is truly the Monad Unitissima,



the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world,

nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.



It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John

the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen.

Says the fourth letter.

Δ

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.

CONTRACTUS AD PUNCTUM

Here the vulgar eye will see nothing but Obscurity and will despair considerably.

Enochian Entities:
"Ohorela Papers"
"Paper #1 – Obtuse"
By –SaToGa

Salvatore Tommy Ganci
enochian.mage@yahoo.com

"Enochian Entities – Practice & Theory" –By SaToGa
[Volume #1]

"Enochian Entities – Book #2" –By SaToGa
[Volume #2]

Both Books In One Volume:
ISBN 978-1-4583-6095-3

http://www.lulu.com/spotlight/SaToGa

http://groups.yahoo.com/group/enochianmagic/

Ohorela

Fri Jan 14, 2011

Took a nap [@ My age, that's Happy Hour!]...
I 'seen' the word:
"Ohorela"
It was 'written' as that, then it 'expanded'-
"oooooooOOOOHOOOOooooooooooRela"
...something like that.
-for a few times, over & over again
I know what it means in Enochian...*
But for it to 'pop up' in a 10 minute nap?
[Woke me up, actually]
I have not done any EE work for a couple of days since I finished my second book.
"They" call me, constantly...
[I know They aren't lonely, lol]
http://groups.yahoo.com/group/enochianmagic/message/102

Ohorela [II]

Been an interesting couple of days...
I planned on taking a short 'magickal sabbatical' from doing any Enochian.

Enochian has a way of burning up your nervous system if performed too much- for too long.
[I believe I fit into that criteria]
Many long-time magickians will often take a few months off every once in awhile.
Well, that didn't happen
[Taking some time off lol]
"Ohorela Papers"....."Transmission- started"
http://groups.yahoo.com/group/enochianmagic/message/103

***In Enochian Language: "Ohorela" *means* "Law"**

"After a couple of days away from the Temple, I returned..."

Performing an opening rite, and *confirming*, as usual…
the *'Enochian Skehinah'*, *descending*- & the Enochian Entities [EE] of the Table of Working, *ascending*.

The EE energies quickly grab hold of the chamber, and I immerse- mind first, into the tranquil state of Alpha level.

:Moving down and falling backwards**:**
…That's the best way I can articulate that comfortable, at home, feeling.

I am amongst the 24 Seniors- at a Round Table. I gaze upon the crystal sphere, and see what looks like an architect's blueprint.

I see the EE imagery flash before me. Sometimes so quickly, I can sense it is deliberately manifested that way, so I can not absorb the full memory the first time it is shown.

It is almost always:

-Fast Forward
-Pause
-Rewind
-Certain Segments Spliced
-Altered,
-Isolated "Stills"
-Magnified

& finally –

-Explained

The EE have become My Personal Friends & Allies.
To Them, I believe I am little more than a Business Partner.
Some of them, seem robotic, and some- like my brother.

Still, I always have an *unsettling uneasiness…*
EE always *command*- Respect.

Again, I am told…
"Write This Down"…

The "Ohorela Papers" were named by the EE.

They have initiated yet another project.
[Again for wide and quick distribution]
&.. For Free

The deadline for Volume #2 was January 19, 2011
I was quite a few days earlier in releasing it.
I thought I would have some vacation time due me.
Now again- this particular article is to be sent "upstream" by that same exact date.

These writings are not my invention, nor my teachings.
I will not yell from the roof tops:
"This is how it is done!"

Rather, I am a scribe, *an* EE conduit.
EE download - I upload.
That's the 'arrangement'

I do not think I was Dee, Kelley nor Crowley in a past or future lifetime…
I am no avatar
"Nor the second coming or the fourth encounter of
Pharaoh PHast.PHood or *King W.AL-mart*"

This is not an acid trip…

It is not New Age 'channeling'…

I am…
–SaToGa
Enochian Mage

& …

THIS IS ENOCHIAN MAGICK!

I will be compiling notes, directly from my
Enochian Rituals.

The Material will be put in a pleasing format which will make sense to those who did not participate in the Ritual with me.

Grimoire, Spiral Note-Book, Voice Recorder *& sometimes*, My Wife,
are my only *physical witnesses.*

Similar to Dee & Kelley- My wife & I are considered as
'One Part' to the EE.

There are times when I am *'neurologically fried'*
from participating solo [in Ritual]-
& yet still… receiving a *dual dose of energy.*

I will Ground well afterwards,
and up my dosage of Potassium [Volume #1]

These "Ohorela Papers" will be a Series of EE Works.

This Volume is called "Obtuse"
[Again- Not My Idea of *Titles* or *Sub-Titles*]

I am unsure of how many there will be, nor do I know what these will entail.

I do know some of the future Materials will consist of
Obscure EE Items, Texts & Tables-
such as this Table of Nalvage which most EE practitioners are not familiar with.
[Volume #2 was similar in scope, containing the Liber Loagaeth,
Lamen, & 7 Ensigns]

The reason most mages are not aware of these obscure, rarely discussed EE Materials is because most of them laid dormant to the seeking eyes of Magickal Lodges over 100 years ago.

These Lodges gave Enochian Magick It's popularity.

The 4 WatchTowers were usually the main fixture.

There is another reason these EE Materials were *'hidden'…*

[Keep Reading…]

When I receive them, I will pass them on… Free

So keep a watchful eye on my:

Yahoo Group and Lulu.Com 'Author Spotlight' Pages:

http://groups.yahoo.com/group/enochianmagic/

http://www.lulu.com/spotlight/SaToGa

Or Email me:

Enochian.mage@yahoo.com

“Moving Parts”

-ROUND TABLE OF NALVAGE-

THE FIRST EE MATERIAL RECEIVED:

Premise:

PROTOYPE OF THE 4 WATCHTOWERS TABLET.

→ *Like a Hologram-*

Everything, in ”The EE Materials” -are Complete.
[Separated or as a Whole- it still equals *‘One Complete Unit’*]

This is why the Enochian Materials can be incorporated with *any* Tradition or *“Free-Style”* [Neo-Enochian ‘Systems’]

It always carries “all of Itself”, …*even* in the smallest fragment.
[“A box, within a box, within a box”]

Everything in the EE Materials have an ‘Intrinsic Connection’

One Union.

“Knitting Together”…
Nalvage
October 10, 1584

-THIS IS ALL NEW-

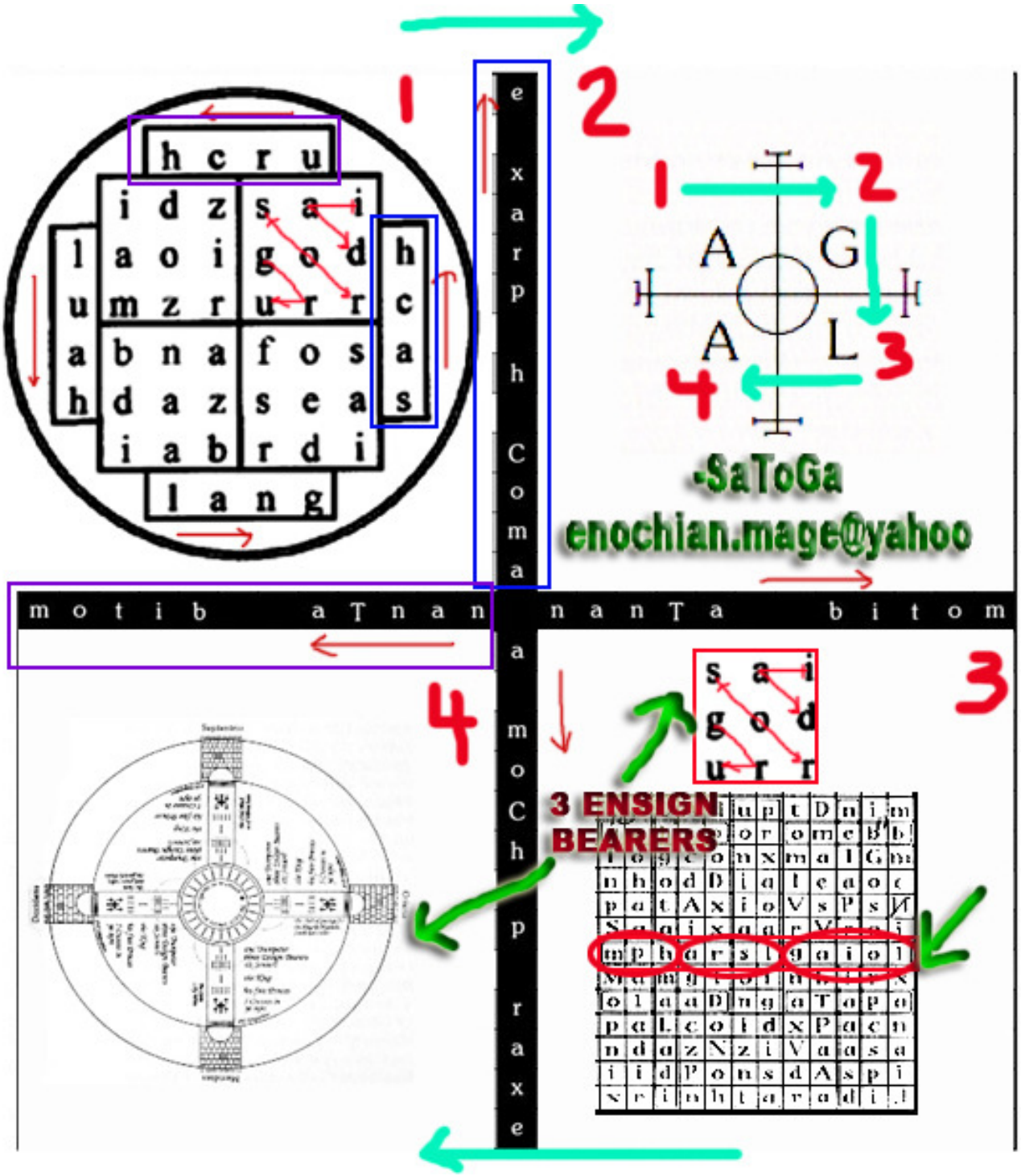


Figure #1

Look, and analyze…
Meditate on Figure #1 until it works it's way deep into your understanding… Does it "make sense" …yet?

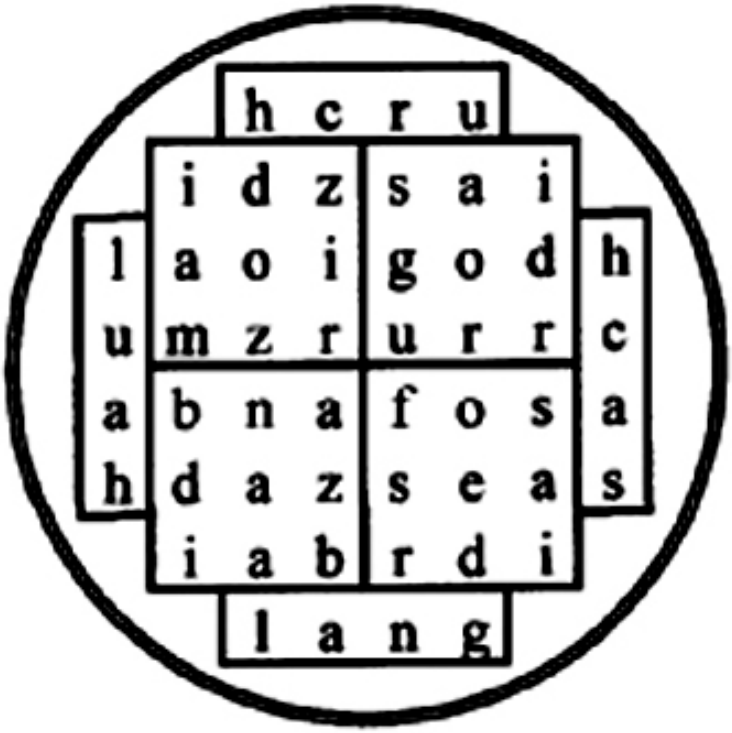


TABLE OF NALVAGE

This Table was the *Prototype* of what sort of encryption Dr. Dee was to look forward to & enjoy.
He loved those grid patterns and loved his "Book of Soyga"
["Agyos" means "Holy" in Hebrew -Volume #2]

The Nalvage Table was *encrypted* with 3 levels:
Heart, Skin and Flesh.

It is a machine that comes apart.

[Like the Lamen, Sigil Dei Ameth, etc.,]
The point I am trying to convey is the EE Materials were not considered *'just charts'…*

They were Quantum Engines with Moving Parts.

[As I explained in Volume #1, even the Heptarchial Mystica's King, Prince and Minister names were *"Cycled"*]

Intrinsic Connections

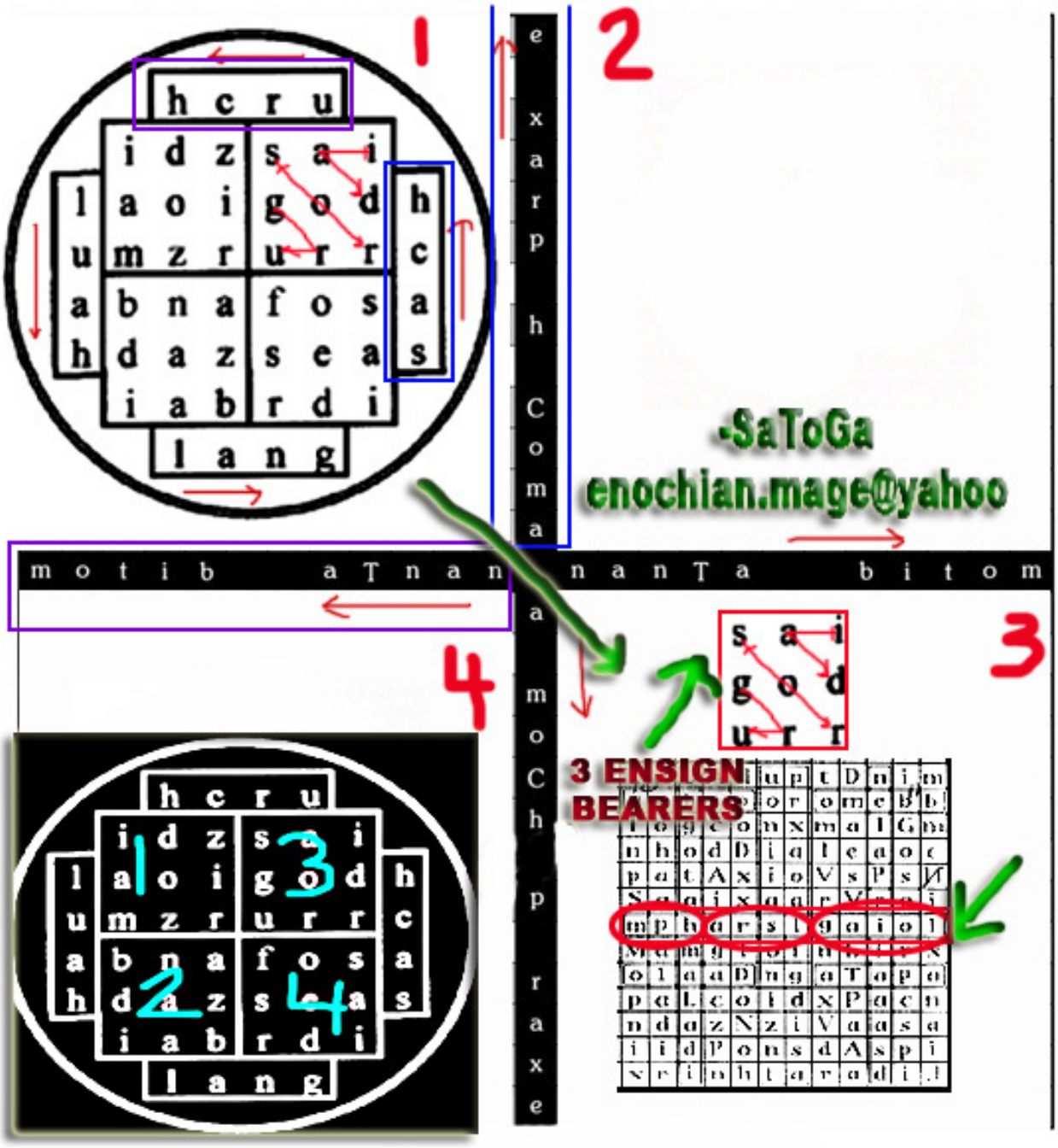


Figure #2

The patterns [*as revealed to me*], were sometimes given to Kelley/Dee, separately, and prior… to what the info pertained to.

This way, the EE Materials would make no sense to anyone, if the sessions were to come to an abrupt halt, inadvertently.

None of the information could be comprehended- until the next piece of the puzzle was given.

Dee's times were full of political tumult, demonic interference, and Kelley's threats of quitting.

The Table of Nalvage was one piece of the later WatchTower schematic.

Many of Dee's Diaries disappeared- for a 'deliberate' reason…

-These EE Materials were for This Age-

[Discussed *explicitly* in Volumes #1 & #2]

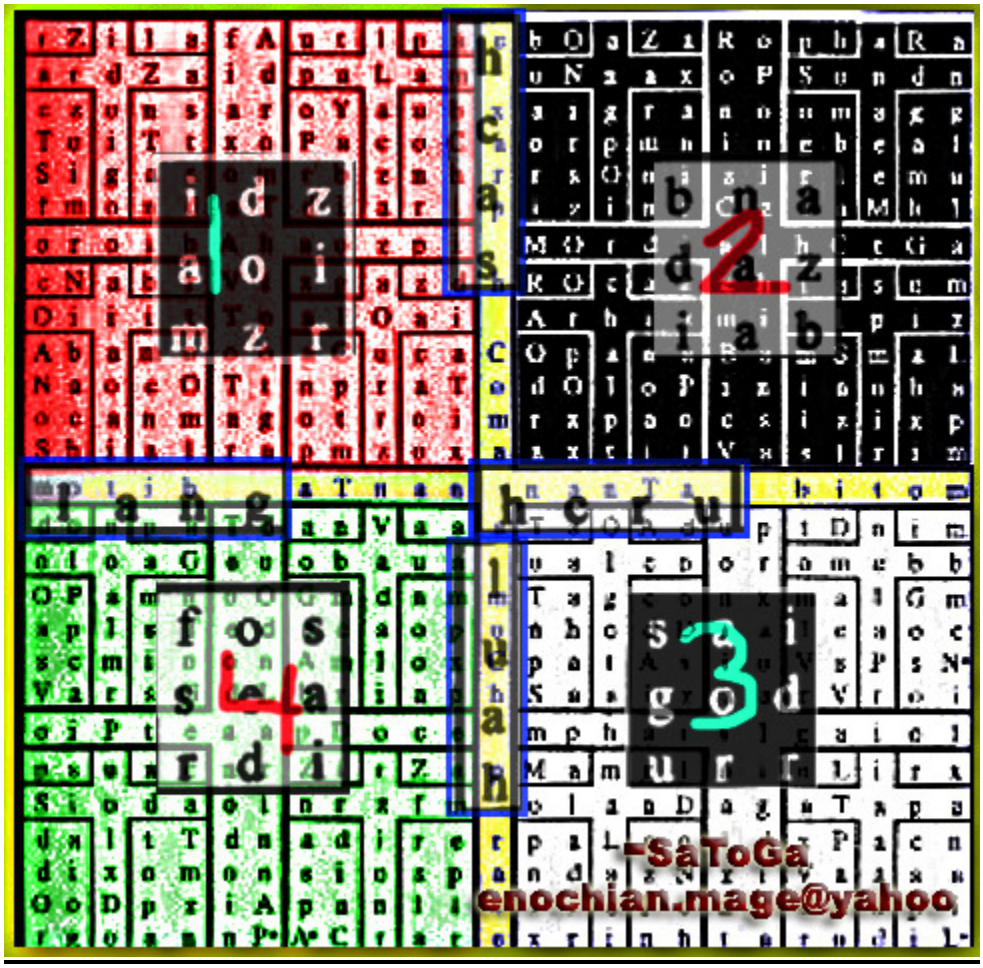


Figure #3

We can now ascertain from Figures #1, 2 & 3…

‘THE FUNCTION OF THE TABLE OF UNION ENTITIES’:

- **EXARP = SACH**

‘Confirming Entities’

- **HCOMA = LUAH**

‘Praising Entities’

- **NANTA = URCH**

‘Confounding Entities’

- **BITOM = LANG**

‘Ministering Entities’

We can now, also ascertain…

‘THE FUNCTION OF THE 3 ENSIGN BEAERS [3 GOD NAMES *(3,4,5)*] OF EACH WATCHTOWER’

- **1st Continent = East WatchTower:**

Highest Life/Joy – Fire

- **2nd Continent = North WatchTower**

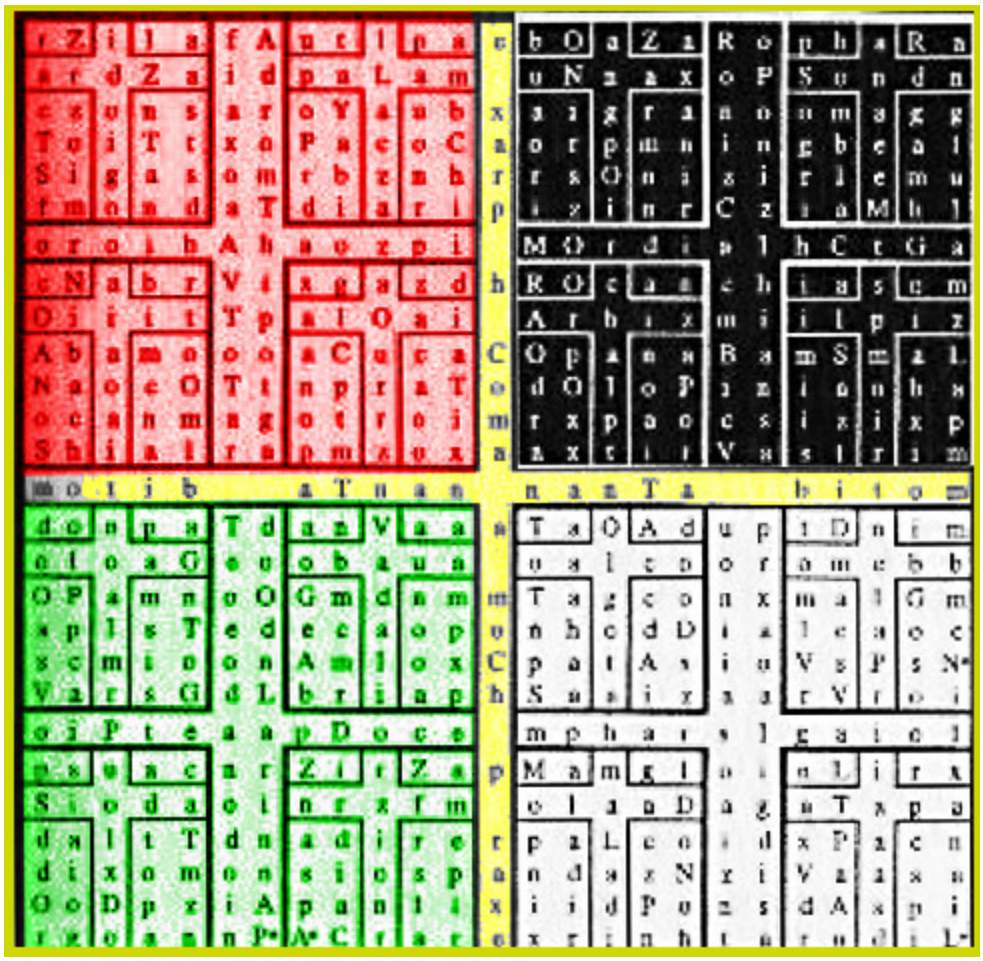
Life /Potentiality – Water

- **3rd Continent = South WatchTower**

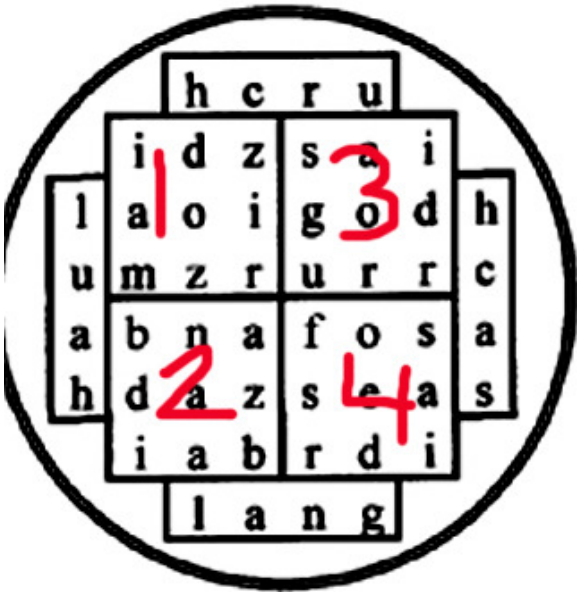
Continent of “Creation” = Earth

- **4th Continent = West Watchtower**

Continent of “Discord” = Air



Original WatchTower



Order of Continents: Round Table of Nalvage

IAD = GOD

- **<u>Continent #1</u>:**

Iad Moz Zir = Oro Ibah Aozpi

"I am the Joy of God"

- **<u>Continent #2</u>:**

Iad Bab Zna = Oip Teaa Pdoce

"God's Power In Motion"

- **<u>Continent #3</u>:**

Iad Sor Gru = Mor Dial Hctga

"Result of God's Action"

- **<u>Continent #4:</u>**

Iad Ser Osf = Mph Arsl Gaiol

"God's Discord & lamentation"

→ By "*reverse engineering*"…we can now meditate upon each of the properties, attributes and characteristics of each 3,4,5 God Name…
As well as the Individual WatchTower 'quality'

Example:

The Water WatchTower which is North, Green…

Continent #2:
Iad Bab Zna = Oip Teaa Pdoce
"God's Power In Motion"

→ Water is God's Power in Motion.

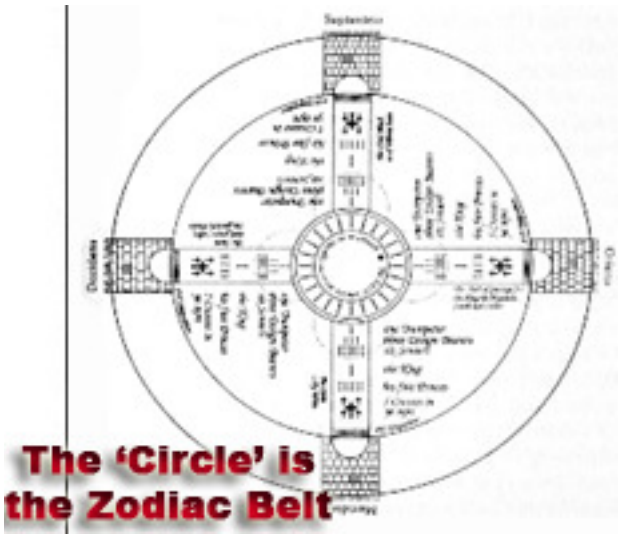
Magickally, we understand what the Water Element 'is'.
But the Enochian Materials have much more profound meaning to 'Their' elements*.

When we incorporate the "Black Cross" [Table of Union],
we can now fully understand the *function* and the *attributes* of the EE Forces we are utilizing.

[Ref. TFR pg. 183 per Ave Saying the "L" has "*more FORCE* than N".]

*If you compare the Heptarchial Mystica's Kings and Princes to Traditional Planetary Correspondences, you will understand the significant differences.

This was explored with the Mercurial Correspondences in
"Enochian Entities - Book #2"
which is Volume #2 to
"Enochian Entities – Practice & Theory"
Volume #1
Both Books Combined Here:
http://www.lulu.com/spotlight/SaToGa
ISBN 978-1-4583-6095-3



From Figure #1

The *'Vision Talisman'* lays out a Diagram- and shows us how to *interpret* the WatchTowers, and It's Occupants.

It is encompassed by the Zodiac Belt.
[See Volume #1]

The *Reverse Side* of Sigil Dei Ameth

Depicts the *Order/Flow* of the WatchTowers in the *acronym*:

" ***A*** → ***G*** → ***L*** → ***A*** "

[See Volume #1]

All My Books are Free.
So When I Refer the Reader to My Prior Volumes,
It Should Not Be Misconstrued As A Sales Pitch.

The "Ohorela Papers" should be considered
Advanced Enochian Magick.

Get familiar with the *substructur*e of the system, before groking the *infrastructure* of it.

If you want to 'practice' Enochian in It's *purist* form- my advice is to avoid clouding your mind with the *'flavors of the week '*...

I will not dare say:
"just read my books until you get more than a solid foundation in the EE Materials".

That would be absurd!
There are many excellent writers in the EE playing field.

However, if you introduce a wide array of variables into your research- you may walk away totally confused.

Here's an example:

You want to learn about traveling through the Enochian Aethyrs.
You read on forums how other mages *'did it'*.
You read their adventures with the EE.

Then, you compare that to Crowley's *"Vision & the Voice"...*

Now...*'You try it at home'...*

Instantly, your subconscious comes under scrutiny because it must live up to the expectations of what your mind has consumed and sorted in it's infinite data base.
[& that's a *trademark protocol* of the EE]
(See Volume #1)

You stare into the scrying mirror until your eyes feel like onions have been forced under your eyelids. [I hate when that happens]
You see a dark cloud pass in your gaze, then it evaporates just as quick. After awhile, you quit. Scratching your head, thinking to yourself…

"I thought Enochian Magick was powerful...why can't I see stuff?"

Do not raise your standard of expectation so high that you will doom yourself to disappointment from the very beginning.

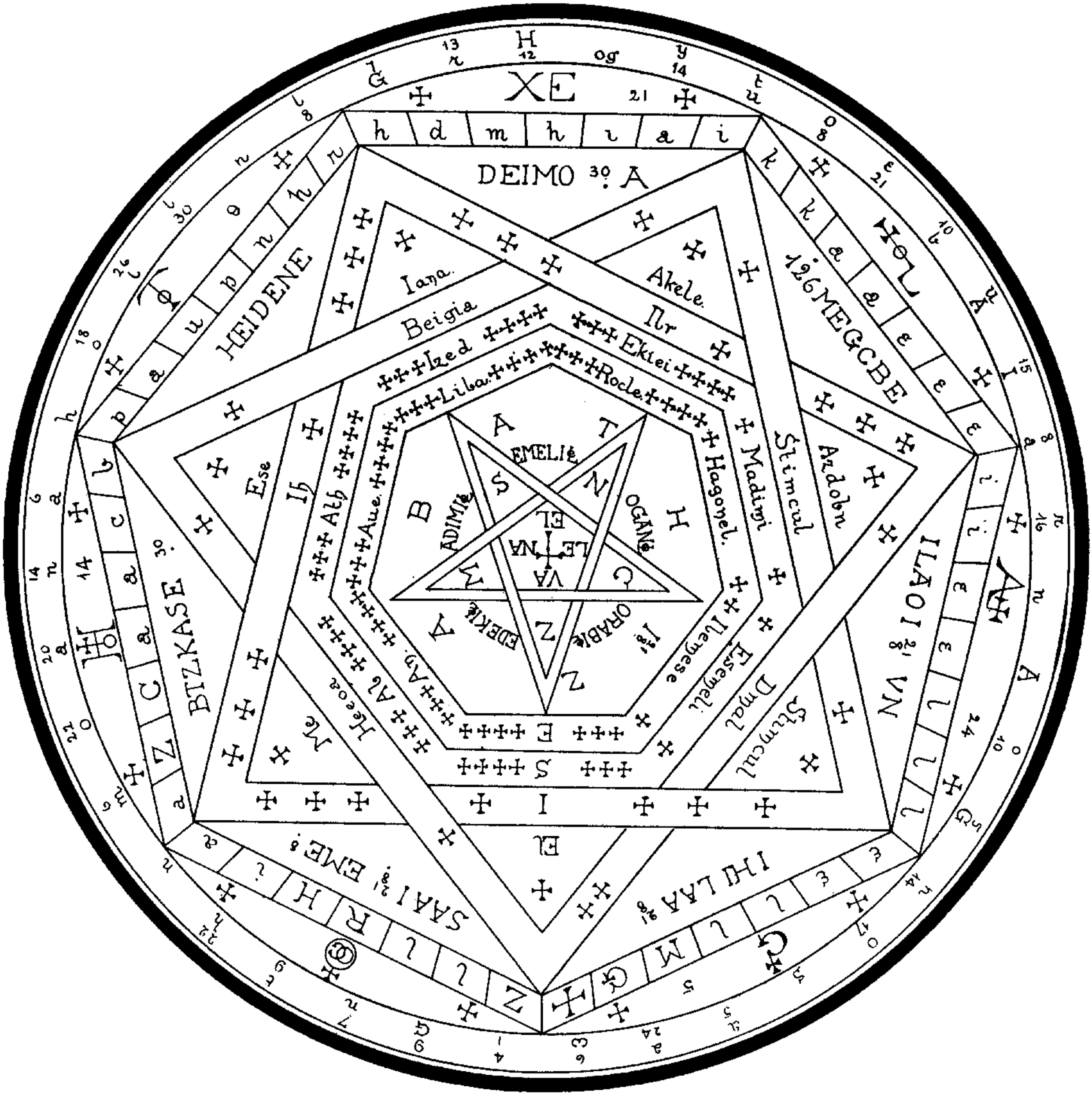
Choose one or two Authors who have a credible, or at least- garners a majority of attention from fellow mages.

Start off slow and do not expect results
"Like [*enter the name of your favorite magickians here*] got"

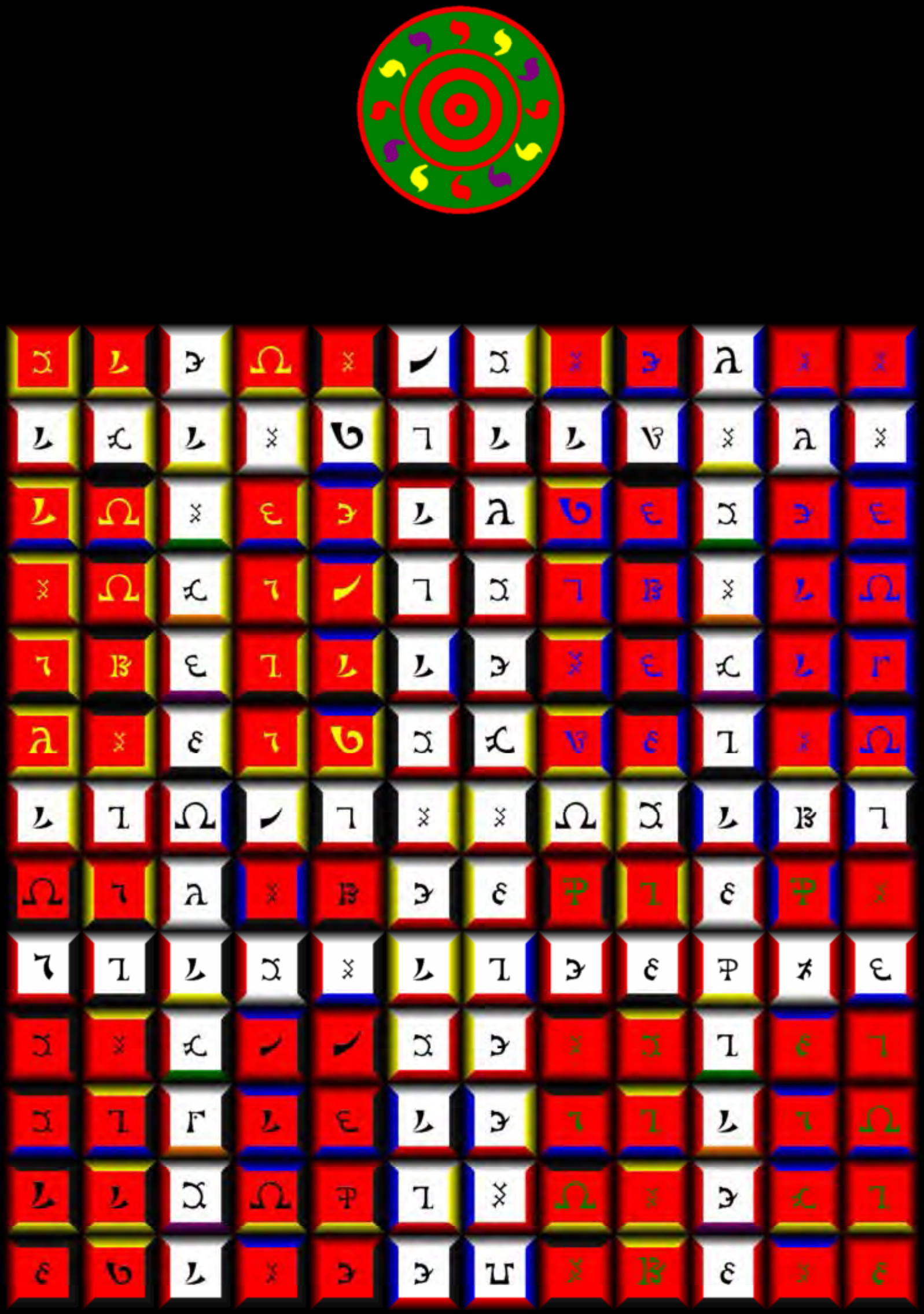
Patience is not only a Virtue, but it is also a
Ruler in the Enochian Tool-Box!

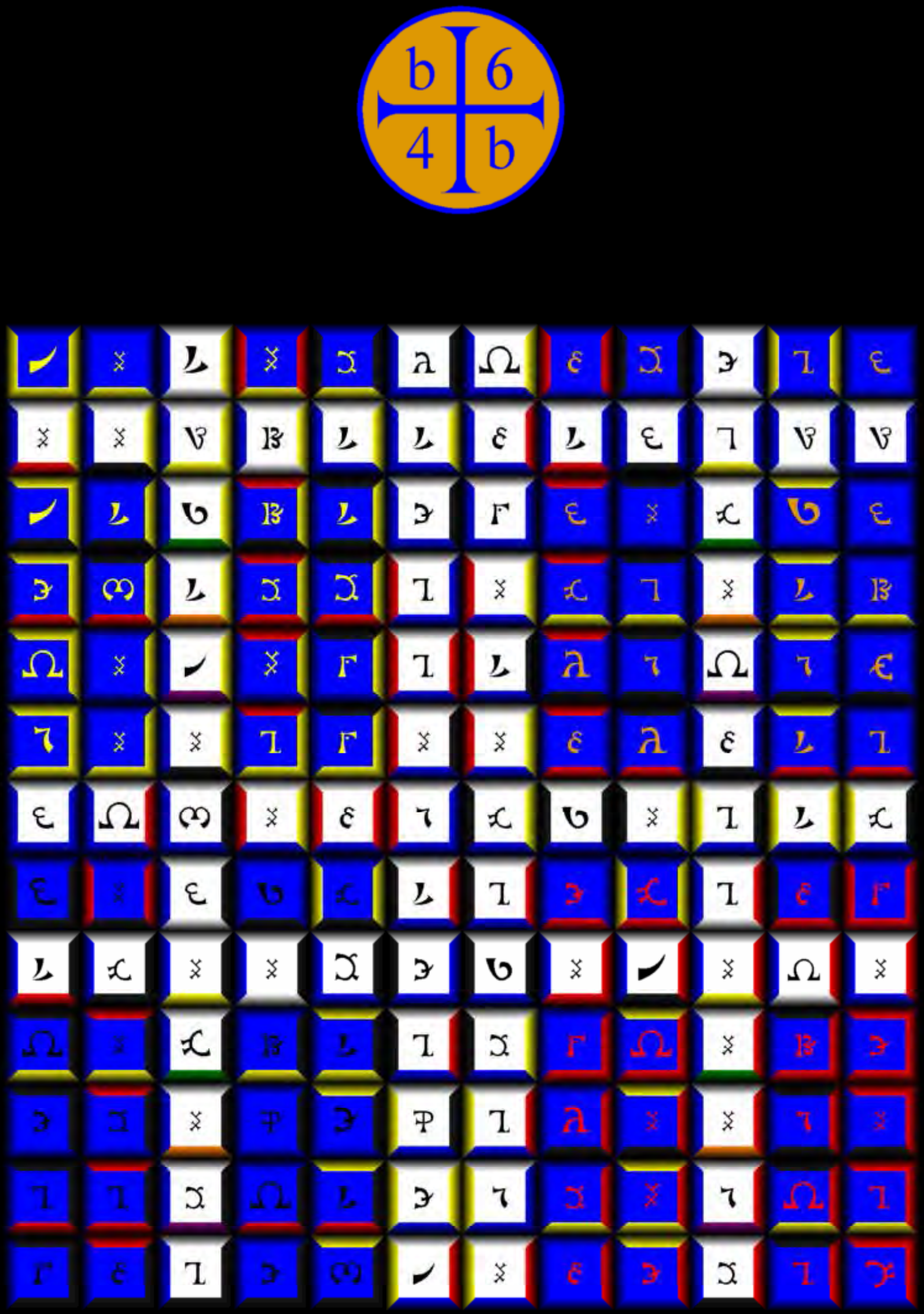
Enochian Entities:
"Ohorela Papers"
"Paper #1 – Obtuse"
By –SaToGa

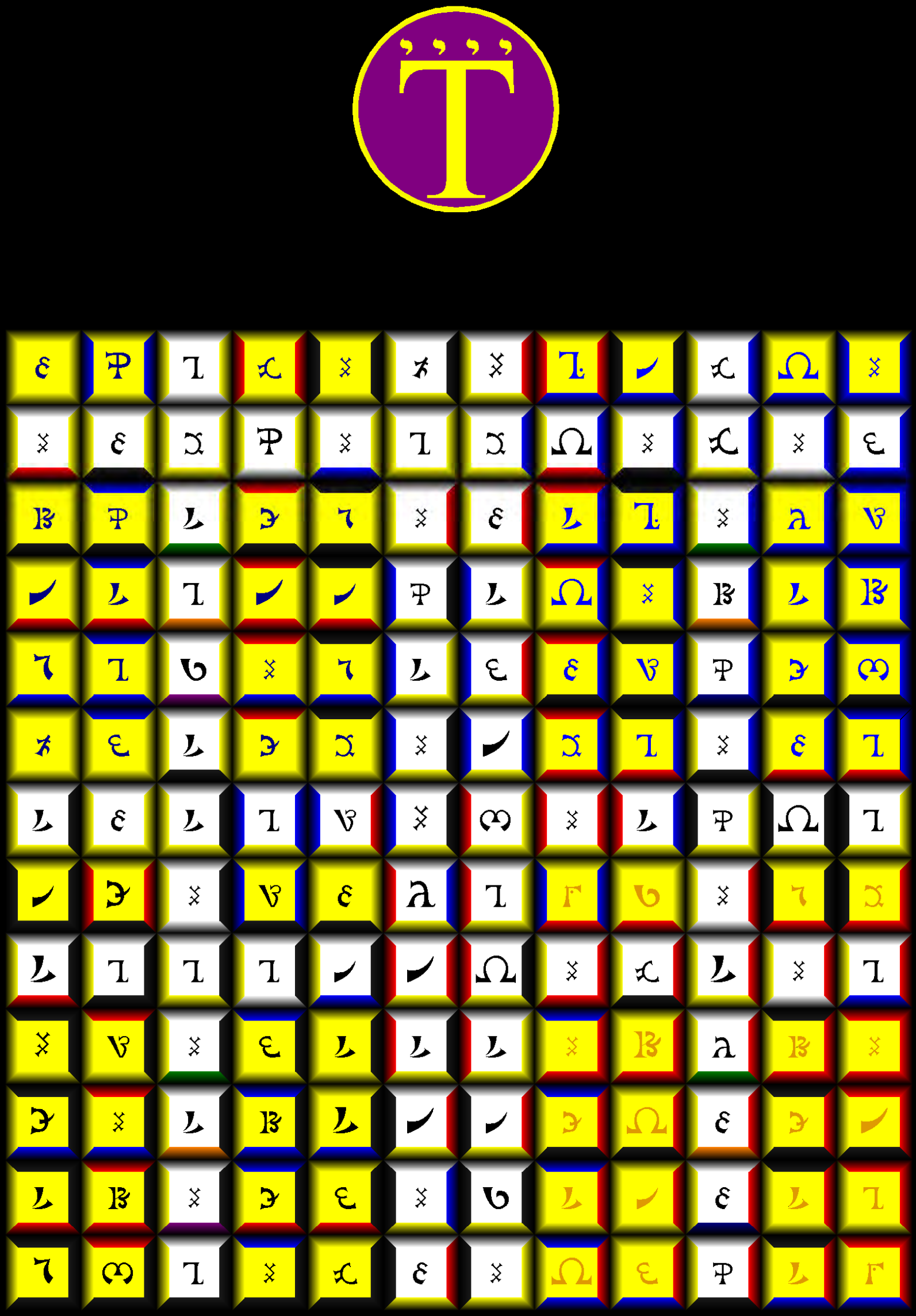
Salvatore Tommy Ganci
enochian.mage@yahoo.com



SAAI EME
BTZKASE
HEIDENE
DEIMO 30 A
I26MEGCBE
ILAOI VN
IHI LAA
XE
EL
I
S
E
Me
Heeoa
Ab
An
Aue
Alb
Ih
Ese
Ilzed
Liba
Beigia
Iana
Rocle
Ekiei
Iln
Akele
Stimcul
Dmal
Esemeli
Ilemese
Madimi
Hagonel
Ardobn
Stimcul
Z
A
M
B
A
T
N
H
C
N
ORABIE
EDEKIE
ADIMIE
EMELIE
OGANE
S
VA
LE
NA
EL








E X A R P
H C O M A
N A N T A
B I T O M

JOHN DEE

(1527—1608)

BY

CHARLOTTE FELL-SMITH
AUTHOR OF "MARY RICH, COUNTESS OF WARWICK"

With Portrait and Illustrations

LONDON
CONSTABLE & COMPANY LTD
1909

TABLE OF CONTENTS

CHAPTER V

THE SEARCH FOR A MEDIUM

Assistants — Roger cook — Magic and alchemy — Psychic powers — Crystal gazing — Dreams and mysteries — Vincent Murphy and a lawsuit — Jean Bodin visits England — Quarrel between Leicester and Sussex — Mary Herbert — Sir George Peckham — The stage at Paris Garden — Mr. Secretary Walsingham — The Queen at Greenwich — Barnabas Saul as medium — Edward Talbot — Sight in the stone — The table of practice — The waxen seals.

CHAPTER VI

EDWARD KELLEY

Edward Kelley — An alias — His previous history — His mysterious powder — Marriage to Joan Cooper — Jane Dee's dislike of Kelley — The diary of the actions — How Ashmole obtained the MSS. — Book of Mysteries — The four angels — Dee's thirst for hidden knowledge — A crystal is brought — Medicina.

CHAPTER VII

THE CRYSTAL GAZERS

Kelley, the skryer — A third person — Adrian Gilbert — Kelley and an "illuder" — Dee employed to reform the Calendar — The Queen and Raleigh — Hidden treasure — Burleigh's library — Dee's precious books — Kelley rebellious — Threatens to depart — Pacified by Adrian Gilbert — His wife's letters — He goes to London — Becomes clairvoyant — Sees Mary Queen of Scots executed.

CHAPTER VIII

MADIMI

Straits for lack of money — Count Albert Laski — Aspirations toward the Polish Crown — King Stephan Bathory — Dee introduced to him by Leicester — Laski at Oxford — At Mortlake — Madimi — Galvah or Finis — Laski's guardian angel — Madimi a linguist — Kelley threatens to leave — His salary of 50 pounds — Thomas Kelley — Dee's suspicions — Kelley's tempers — His love of money.

CHAPTER IX

A FOREIGN JOURNEY

Gifts from the Queen — Departure from Mortlake — Laski and the whole party sail from Gravesend — Queenborough — The Brill — Haarlem —

Amsterdam — Harlingen — Dokkum — Instructions from Gabriel — Embden — Oldenberg — Bremen — Il's levity — Visions of England — Hamburg — Lubeck.

CHAPTER X

PROMISES AND VISIONS

Promises of wealth — Dee's doubts — His books and library destroyed by the mob — Rostock — Stettin — Posen Cathedral — Severe winter weather — The table set up — Nalvage — Sir Harry Sidney — Madimi — The Queen's affection — At Lask — Cracow.

CHAPTER XI

CRACOW

Cracow — The new Style — Dee's work on the Reformation of the Calendar — Kelley's discontent — Geographical lessons — Laski and King Stephan — Kesmark — Gabriel's pleading — Kelley repentant — A vision of four castles — Ave — Dee's patience.

CHAPTER XII

FROM CRACOW TO PRAGUE

Rowland's illness — Dee sets out for Prague — Thomas Kelley — Dr. Hageck's house — Rudoplh II. — Simon's study — Interview with the Emperor — Kelley's outbursts — Dr. Jacob Curtius — Dee's natural history — The Spanish Ambassador — Jane Dee ill — A passport granted — Back to Prague — Kelley's doubts.

CHAPTER XIII

A DREAM OF GOLD

To Limburg — Michael baptised in Prague Cathedral — Easter — Poverty and distress — Kelley again restive — "Parabola de Nobus Duobus" — Return to Cracow — Mr. Tebaldo — Interviews with King Stephan — His death — Dr. Annibaldus — Back at Prague — Francisco Pucci — The Book of Enoch — Claves Angelicae — Banished by Papal edict — William Count Rosenberg — Dee at Leipsic — Letter to Walsingham — A new Nuncio — Invitation to Trebona.

CHAPTER XIV

THE CASTLE OF TREBONA

Trebona Castle — Rosenberg Viceroy of Bohemia — Invitation to Russia — Projection with Kelley's powder — A gift to Jane Dee — Letter from Kelley — Jane to her husband — Joan Kelley — Dee's friends desert him for Kelley — Arthur to be the skryer — Kelley's pretended vision — A hard and impure doctrine — Dee's scruples overridden — A solemn pact — Kelley disowns blame — End of his clairvoyance — The spirits' diary closed.

CHAPTER XV

THE END OF THE PARTNERSHIP

Letters to Walsingham — A tutor for the children — Coldness and jealousy — Furnaces constructed — Rumours and reports — Book of Dunstan — Kelley's haughtiness — Accident to Michael — The great secret — Kelley steals the best workman — Break-up of the Trebona family — Dee's letter to the Queen on the Armada — Gifts to Kelley — His departure — Coaches and horses provided — Dee quits Bohemia — Arrival in Bremen.

CHAPTER XVI

THE END OF KELLEY

Kelley in favour with Rudolph — Given a title — Corresponds with Dee — Fabulous stories of gold — Burleigh begs his return to England — A token to be sent — A prescription for his gout — Letter to Kelley — Kelley's fall from favour — Flight from arrest — Capture at Sobislaus — Imprisonment — Writings on alchemy — Letters to Dee — Attempted escape — Death.

CHAPTER XVII

RETURN TO ENGLAND

Dee's life in Bremen — Letter of safe conduct from the Queen — Writes to Walsingham — Timon Coccius — Heinrich Khunrath — Departure for England — Dr. Pezel — Events in England since Dee left — Arrival at Court — Offers of friends — Madinia born — School for the children — Death of Walsingham — Richard Cavendish — Ann Frank — The Queen at Richmond — Christmas gifts.

CHAPTER XVIII

A ROYAL COMMISSION

Loss of income — Hopes of a benefice — The Court at Nonsuch — Mary Herbert — Arthur sent to Westminster School — His disposition — Birth of Frances — Dr. William Aubrey — Deferred hopes — The commissioners' visit — Compendious Rehearsall — Dee's half-hundred years — The blinded lady Fortune.

CHAPTER XIX

DEE'S LIBRARY

The library at Mortlake — Books and instruments — Richard Chancellor's quadrant — A radius Astronomicus — Mercator's globes — A watch-clock by Dibbley — Boxes of MSS. — Seals and coats of arms — Records for the Tower — Autograph works — Recorde's Ground of Artes — Catalogue of the books — Classic authors — English authors.

CHAPTER XX

ADIEU TO COURTS AND COURTING

The Queen's gift — Anne Countess of Warwick — Christmas at Tooting — Francis Nicholls — Visitors to Mortlake — the Lord Keeper — Elizabeth Kyrton — Messengers from Laski — Mr. Webbe — Bartholomew Hickman — The Queen at Greenwich — Advantages of St. Cross — Archbishop Whitgift — The whole family to see the Queen — "Adieu to Courts and Courting" — Michael's death — Chancellor of St. Paul's — Jane's supplication — A post at last — Manchester College — Birth of Margaret — Lord Derby — A move northward.

CHAPTER XXI

MANCHESTER

Collegiate Church of Manchester — The Byrons of Clayton — Cotton's servant — Titles of the college lands — Mr. Harry Savile — Survey of the town — Christopher Saxton — A surprise visit — Governess for the girls — Witchcraft in Lancashire — Dee's library in request — Disputes among the Fellows — Perambulation of the bounds — Richard Hooker — Marking boundaries — Earl and Countess of Derby — College affairs — The Queen's sea sovereignty — Letter to Sir Edward Dyer — Humphrey Davenport — Sir Julius Caesar — Welcome gifts — Journey to London.

CHAPTER XXII

COLLEGE AFFAIRS

Absence from Manchester — A special commission — Return to the north — Grammar School inspection — Dreams and sleepless nights — Trouble with the Fellows — Unsatisfactory curates — Borrowing money on plate — Crystal gazing again — Untrue visions — Return of Roger Cook — College property in Cheshire — Arthur the chapter clerk — End of the Diary.

CHAPTER XXIII

LAST DAYS

Death of Theodore — Arthur's marriage — His horoscope — Death of the Queen — James I. and his Demonologie — Act against witchcraft — Dee petitions Parliament and the King at Greenwich — Passionate protest — Offers to be burned — Pleads for an Act against slander — Neglected and alone — Death of Jane — The children ill — Dee in London — Katherine his mainstay — Cruel delusions — A journey to go — Failing memory — John Pontoys — The vision fades — Death — A grave at Mortlake — Garrulous reminiscences.

APPENDICES I AND II

LIST OF ILLUSTRATIONS

––––––––

2. TITLE-PAGE OF DEE'S "GENERAL AND RARE MEMORIALS PERTAINING TO THE PERFECT ART OF NAVIGATION," PRINTED BY JOHN DAY, 1577.

The motto "Plura latent quam patent" surrounds the title; above, the Queen's arms, a rose branch through a loop at each end. Allegorical drawing in a square; the date 1576 in Greek in the corners. The Queen seated at the helm of a "capital," i.e., first-class, ship; arms of England on the rudder; three noblemen standing in the waist. On the vessel's side Jupiter and Europa. Signs of famine on shore: a wheat ear upside down and a skull. A Dutch ship is anchored in the river; fore more lie at its mouth; soldiers, a small boat, a man offering a purse, and in the corner a walled town. On the rock at the river's mouth stands Lady Opportunity; the angel Raphael overhead with flaming sword, and shield bearing St. George's Cross. The sun, moon, and ten stars; rays of glory proceeding from the name of Jehovah. (See Ames, Typographical Antiquities, ed. Herbert, vol. i., p. 661)

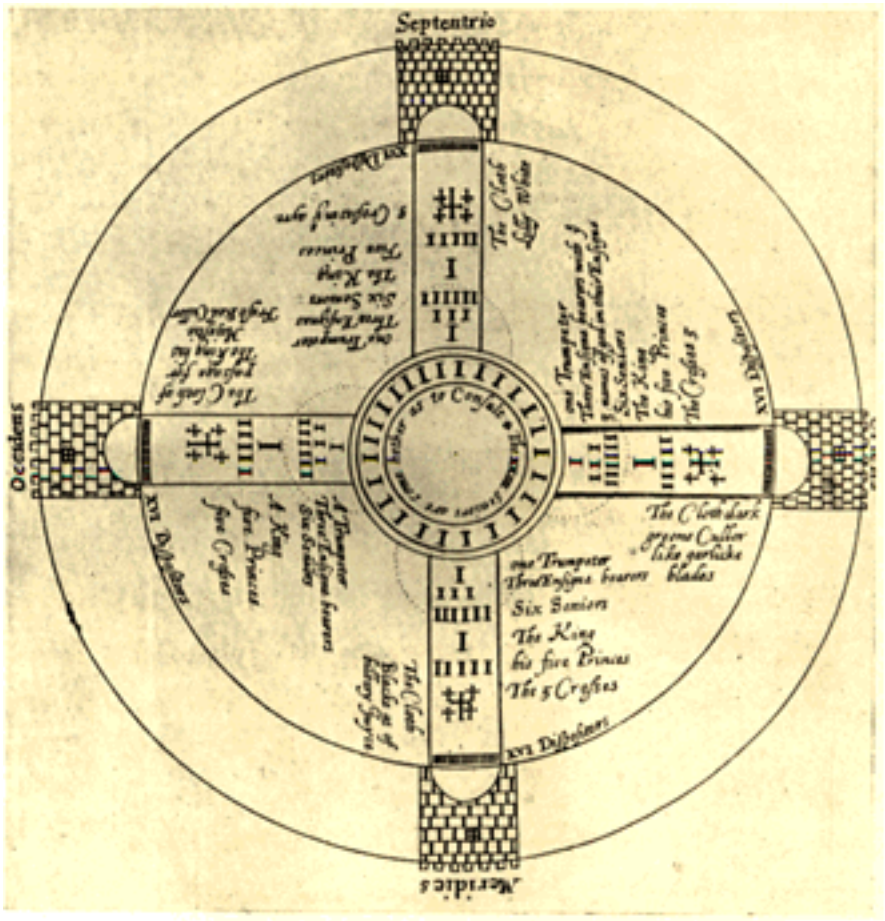
3. PICTURE OF AN ALCHEMIST WITH HIS ASSISTANT TENDING STILLS.

From an engraving by Robert Vaughan in Ashmole's Theatrum Chemicum Britonum (1652), where it illustrates the first English translation of Thomas Norton's Ordinall of Alchemy, a metrical treatise in Latin, which Dee transcribed in the year 1577. His copy, bound in purple velvet, and with the index made by himself, is now Ashmolean MS. 57

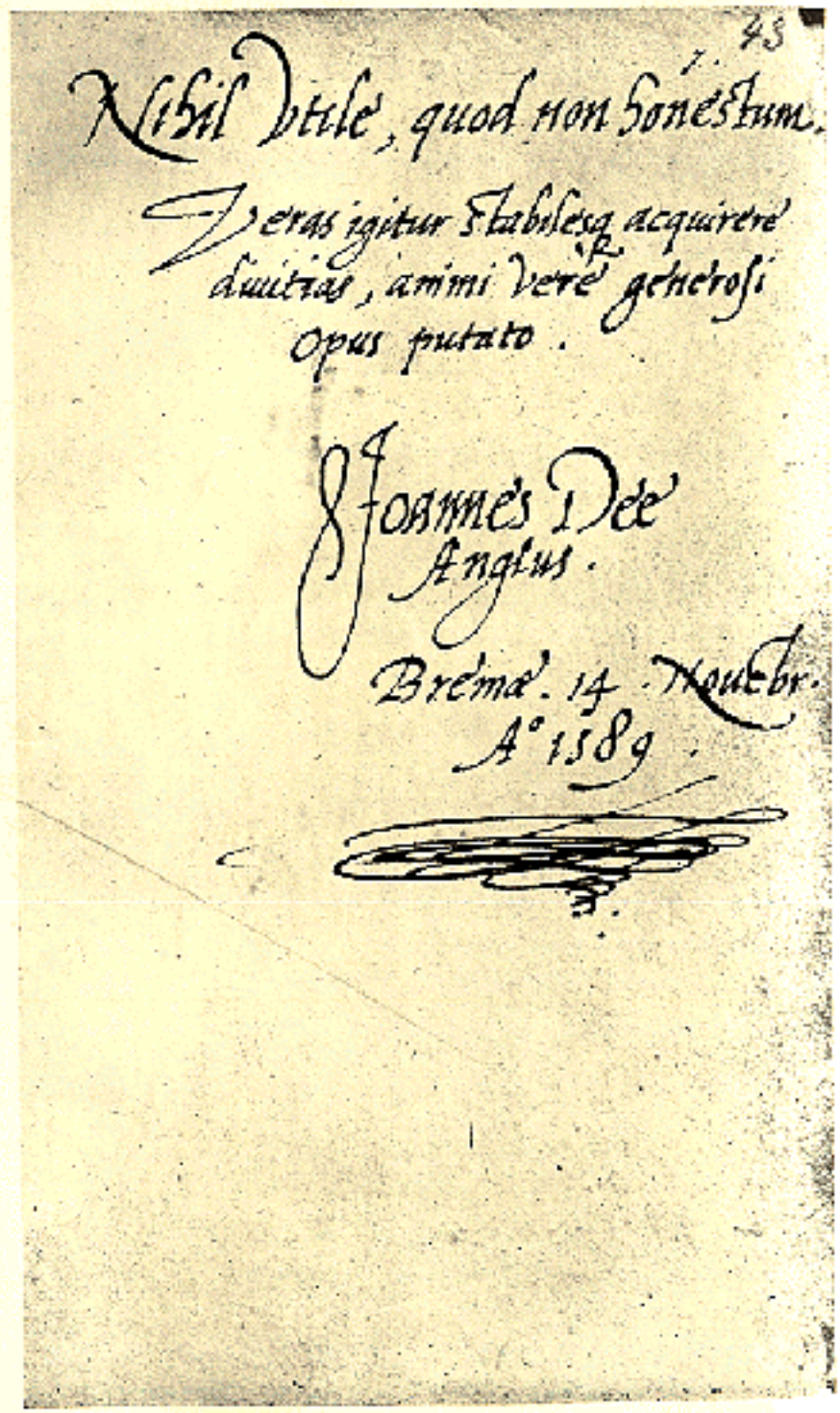
"If I had knowne this and had done soe
I had avoyded mickle woe."
Thomas Norton *The Ordinall of Alchimy.*

4. DIAGRAM OF THE VISION OF FOUR CASTLES.

Seen and drawn by Kelley at Cracow. From Casaubon's True Relation

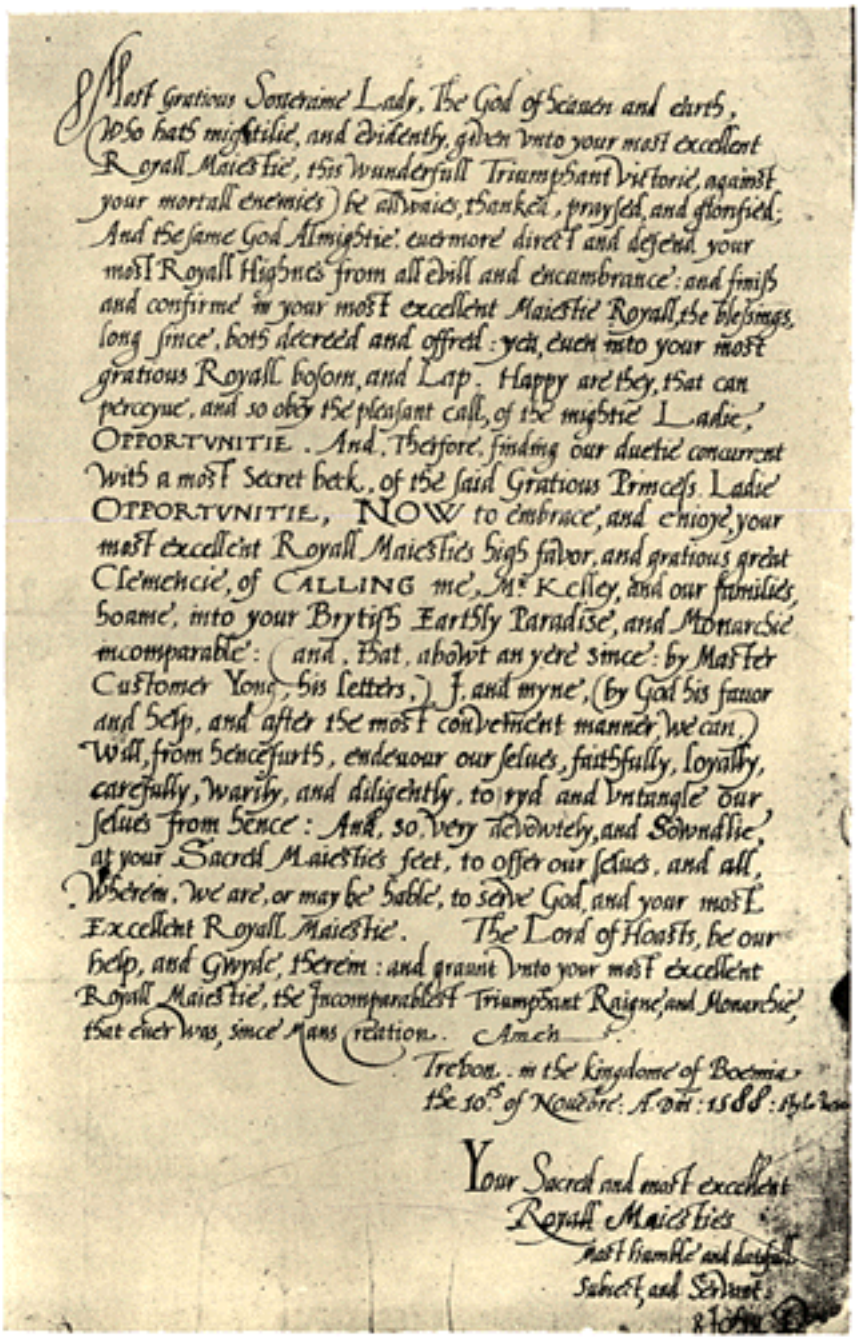


5. FACSIMILE PHOTOGRAPH OF DEE'S LETTER TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
From the original in Harleian MS. 6986, fo. 45



A PAGE FROM THE THESAURUS AMICORUM OF TIMON COCCIUS.

6. A PAGE FROM THE ALBUM OF TIMON COCCIUS, BREMEN, 1589.
Dee's contribution to his Thesaurus Amicorum. From the original in Add. MSS. 19,065



Most Gratious Soueraine Lady, The God of Heauen and Earth, who hath mightilie, and Evidently, given vnto your most excellent Royall Maiestie, this Wunderfull Triumphant victorie, against your mortall enemies) be allwaies thanked, praysed, and glorified; And the same God Almightie, euermore direct and defend your most Royall Highnes from all Evill and encumbrance: and finish and confirme in your most excellent Maiestie Royall, the blessings, long since, both decreed and offred: yea, euen into your most gratious Royall bosom, and Lap. Happy are they, that can perceyue, and so obey the pleasant call, of the mightie Ladie, OPPORTVNITIE. And, therfore, finding our duetie concurrent with a most Secret beck, of the said Gratious Princes Ladie OPPORTVNITIE, NOW to embrace, and enioye, your most excellent Royall Maiesties high favor, and gratious great Clemencie, of CALLING me, M.r Kelley, and our families, hoame, into your Brytish Earthly Paradise, and Monarchie incomparable: (and, that, about an yere since: by Master Customer Yong, his letters,) I, and myne, (by God his favor and help, and after the most convenient manner we can,) Will, from hencefurth, endeuour our selues, faithfully, loyally, carefully, warily, and diligently, to ryd and vntangle our selues from hence: And, so, very devowtely, and Sowndlie, at your Sacred Maiesties feet, to offer our selues, and all, Wherein we are, or may be able, to serve God, and your most Excellent Royall Maiestie. The Lord of Hoasts, be our help, and Gwyde, therein: and graunt vnto your most excellent Royall Maiestie, the Incomparablest Triumphant Raigne, and Monarchie, that euer was, since Mans creation. Amen.

Trebon. in the kingdome of Boemia, the 30.th of Nouembr: A. dñi: 1588: Styl. Nou.

Your Sacred and most excellent Royall Maiesties most humble and dutyfull Subiect, and Seruant,

DEE TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
(See p. 198.)

7. ILLUSTRATION TO NORTON'S ORDINALL.
Engraved by Vaughan in Ashmole's Theatrum. (See above, No. 3)

"Which Fier must ever be coequall
In every minute, and yet perpetuall:
For it may never abate ne increase,
And yet the Fier maie never cease."

Thomas Norton. *The Ordinall of Alchimy.*

8. DEE'S COAT OF ARMS.
From an illustration to his Letter and Apology, presented to the Archbishop of Canterbury 1599, second edition 1603

ARMS OF DEE AS SHOWN IN A CUT AT THE END OF HIS "LETTER APOLOGETICALL" (1599).

CHAPTER I

BIRTH AND EDUCATION

"O Incredulities, the wit of fooles
That slovenly will spit on all thinges faire,
The coward's castle and the sluggard's cradle,
How easy 'tis to be an infidel!"

— George Chapman

It seems remarkable that three hundred years should have been allowed to elapse since the death of John Dee in December, 1608, without producing any Life of an individual so conspicuous, so debatable, and so remarkably picturesque.

There is perhaps no learned author in history who has been so persistently misjudged, nay, even slandered, by his posterity, and not a voice in all the three centuries uplifted even to claim for him a fair hearing. Surely it is time that the cause of all this universal condemnation should be examined in the light of reason and science; and perhaps it will be found to exist mainly in the fact that he was too far advanced in speculative thought for his own age to understand. For more than fifty years out of the eighty-one of his life, Dee was famous, even if suspected and looked askance at as clever beyond human interpretation. Then his Queen died. With the narrow-minded Scotsman who succeeded her came a change in the fashion of men's minds. The reign of the devil and his handmaidens — the witches and possessed persons- -was set up in order to be piously overthrown, and the very bigotry of the times gave birth to independent and rational thought — to Newton, Bacon, Locke.

But Dee was already labelled once and for all. Every succeeding writer who has touched upon his career, has followed the leaders blindly, and has only cast another, and yet another, stone to the heap of obloquy piled upon his name. The fascination of his psychic projections has always led the critic to ignore his more solid achievements in the realms of history and science, while at the same time, these are the only cited to be loudly condemned. The learned Dr. Meric Casaubon, who, fifty years after Dee's death, edited his Book of Mysteries — the absorbing recital of four out of the six or seven years of his crystal gazing — was perhaps the fairest critic he yet has had. Although he calls Dee's spiritual revelations a "sad record," and a "work of darkness," he confesses that he himself, and other learned and holy men (including an archbishop), read it with avidity to the end, and were eager to see it printed. He felt certain, as he remarks in his preface, that men's curiosity would lead them to devour what seems to him "not parallelled in that kind, by any book that hath been set out in any age to read." And yet on no account was he publishing it to satisfy curiosity, but only "to do good and promote Religion." For Dee, he is persuaded, was a true, sincere Christian, his Relation made in the most absolute good faith, although undoubtedly he was imposed upon and deluded by the evil spirits whom he sometimes mistook for good ones.

It may be well here to remark that this voluminous Book of Mysteries or True and Faithful Relation (fol. 1659), from which in the following pages there will be found many extracts, abounds in tedious and unintelligible pages of what Casaubon calls "sermon-like stuff," interspersed with passages of extraordinary beauty. Some of the figures and parables, as well as the language used, are full of a

rare poetic imagery, singularly free from any coarse or sensual symbolism. Like jewels embedded in dull settings, here and there a gem of loftiest religious thought shines and sparkles. There are descriptive touches of costume and appearance that possess considerable dramatic value. As the story is unfolded in a kind of spiritual drama, the sense of a gradual moving development, and the choice of a fitting vehicle in which to clothe it, is striking. The dramatis personae, too, the "spiritual creatures" who, as Dee believed, influence the destinies of man, become living and real, as of course they were to the seer. In many respects these "actions" were an exact counterpart of the dealings inaugurated by psychical scientists 275 years later, if we omit the close investigation for fraud.

Casaubon's successor in dealing with the shunned and avoided subject of John Dee was Thomas Smith, Fellow of Magdalen College, Oxford, who, in 1707, wrote the first connected Life of him, in a book of the Lives of Learned Men. It was based upon some of Dee's autobiographical papers, and out of a total of a hundred pages, gave fifty to letters already printed by Casaubon.

After this no sustained account of Dee's romantic career is to be found outside the pages of biographical dictionaries and magazine articles, or among writers upon necromancy, hermetic philosophy, and alchemy. Many of these decorate their collections with apocryphal marvels culled from the well-worn traditional stories of Dee and his companion, Edward Kelley. Thus, throughout his lifetime and since, he has continued to run the gauntlet of criticism. "Old imposturing juggler," "fanatic," "quack," are mild terms: in the Biographia Britannica he is called "extremely credulous, extravagantly vain, and a most deluded enthusiast." Even the writer on Dee in the Dictionary of National Biography says his conferences with the angels are "such a tissue of blasphemy and absurdity that they might suggest insanity." Many more such summary verdicts might be quoted, but these will suffice for the present.

It has been said that no Life of Dee exists. And yet the materials for such a Life are so abundant that only a selection can be here used. His private diary, for instance, if properly edited, would supply much supplementary, useful, and interesting historical information.

It is the object of this work to present the facts of John Dee's life as calmly and impartially as possible, and to let them speak for themselves. In the course of writing it, many false assertions have disentangled themselves from truth, many doubts have been resolved, and a mass of information sees the light for the first time. The subject is of course hedged about with innumerable difficulties; but in spite of the temptations to stray into a hundred bypaths, an endeavour has been strictly made to do no more than throw a little dim light on the point where the paths break off from the main road. If, at the end of the way, any who have persevered so far, feel they have followed a magnetic and interesting personality, the labour expended will not have been in vain. With a word of apology to serious historical readers for the incorrigibly romantic tendency of much of the narrative, which, in spite of the stern sentinel of a literary conscience, would continually reassert itself, the story of our astrologer's strange life may now begin.

John Dee was the son of Rowland Dee; he was born in London, according to the horoscope of his own drawing, on July 13, 1527.

His mother was Jane, daughter of William Wild. Various Welsh writers have assigned to Dee a genealogical descent of the highest antiquity, and the pedigree which he drew up for himself in later life traces back his family history from his grandfather, Bedo Dee, to Roderick the Great, Prince of Wales. All authorities agree that Radnor was the county from whence the Dees sprang.

Rowland Dee, the father, held an appointment at Court, as gentleman server to Henry VIII., but was very indifferently treated by the King. This may partly account for the persistence with which Dee exhibited before Queen Elizabeth his claims to preferment at her hands. To be in habitual attendance at Court in those days, however, bred in men a great desire for place, and a courtier was but a mendicant on a grand scale.

The boy, John Dee, was early bred in "grammar learning," and was inured to Latin from his tender years. Perhaps he was not more than nine or ten when he was sent to Chelmsford, to the chantry school founded there seven years before the great school at Winchester came into existence. The master who presided over Dee's school hours in Essex was Peter Wilegh, whom the chantry commissioners in 1548 reported as a man "of good conversation" who had kept the school there for sixteen years. Dee has always been claimed by the Grammar School at Chelmsford as one of their most famous alumni, whose extraordinary career with its halo of mystery and marvel they perhaps feel little qualified to explore. Dee's testimony that at Chelmsford he was "metely well furnished with understanding of the Latin tongue" is an unconscious tribute to Peter Wilegh's teaching.

In November, 1542, Dee, being then fifteen years and four months old, left Chelmsford to enter at St. John's College, Cambridge, where, as he tells us in his autobiography, he soon became a most assiduous student. "In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those years I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning." Early in 1546 he graduated B.A. from St. John's College. At the close of the same year, Trinity College was founded by Henry VIII., and Dee was selected one of the original Fellows. He was also appointed under-reader in Greek to Trinity College, the principal Greek reader being then Robert Pember. The young Fellow created the first sensation of his sensational career soon after this by arranging some of the (Eirene — Peace) of Aristophanes, in which he apparently acted as stage manager and carpenter.

For this play he devised a clever mechanical and very spectacular effect. Trygaeus, the Attic vine-dresser, carrying a large basket of food for himself, and mounted on his gigantic beetle or scarab (which ate only dung), was seen ascending from his dwelling on the stage to enter the palace of Zeus in the clouds above. One has only to think of the scenic effects presented by Faust and Mephistopheles at Mr. Tree's theatre, for instance, to realise how crude and ineffective these attempts must have been; but thirty or forty years before Shakespeare's plays were written, so unusual an exhibition was enough to excite wild rumours of supernatural powers. We hear no more of theatrical performances, although several references in his after-life serve to show that his interest in the English drama, about to be born, lagged not far behind that of his greater contemporaries. He does mention, however, a Christmas pastime in St. John's College, which seems to have been

inspired by this same dramatic spirit. Of details we are totally ignorant; he only relates that the custom of electing a "Christmas Magistrate" was varied at his suggestion by crowning the chosen victim as Emperor. The first imperial president of the Christmas revels in St. John's College "was one Mr. Thomas Dunne, a very goodly man of person, stature and complexion, and well learned also," evidently a presence fit for a throne. Dee adds: "They which yet live and were hearers and beholders, they can testifie more than is meete here to be written of these my boyish attempts and exploites scholasticall."

He turned to sterner studies, and became a skilful astronomer, taking "thousands of observations (very many to the hour and minute) of the heavenly influences and operations actual in this elementall portion of the world." These he afterwards published in various "Ephemerides."

In May, 1547, Dee made his first journey abroad, to confer with learned men of the Dutch Universities upon the science of mathematics, to which he had already begun to devote his serious attention. He spent several months in the Low Countries, formed close friendships with Gerard Mercator, Gemma Frisius, Joannes Caspar Myricaeus, the Orientalist Antonius Gogava, and other philosophers of world-wide fame. Upon his return to Cambridge, he brought with him two great globes of Mercator's making, and an astronomer's armillary ring and staff of brass, "such as Frisius had newly devised and was in the habit of using." These he afterwards gave to the Fellows and students of Trinity College; he cites a letter of acknowledgment from John Christopherson (afterwards Bishop of Chichester), but upon search being made for the objects recently, through the kindness of the Master, it appears they are not now to be found. Dee returned to Cambridge in the year 1548 to take his degree of M.A., and soon after went abroad. "And never after that was I any more student in Cambridge." Before he left, he obtained under the seal of the Vice-Chancellor and Convocation, April 14, 1548, a testimonial to his learning and good conduct, which he proposed to take with him abroad. Many times did he prove it to be of some value.

In Midsummer Term, 1548, he entered as a student at the University of Louvain, which had been founded more than a hundred years before in this quaint old Brabantian town of mediaeval ramparts and textile industries. At Louvain, Dee continued his studies for two years, and here he soon acquired a reputation for learning quite beyond his years. It has been presumed that he here graduated doctor, to account for the title that has always been given him. "Doctor Dee" certainly possesses an alliterative value not to be neglected. At Cambridge he was only M.A.

Long after, when he had passed middle life, and when his remarkable genius in every branch of science had carried him so far beyond the dull wit of the people who surrounded him that they could only explain his manifestations by the old cry of "sorcery and magic," Dee made a passionate appeal to the Queen, his constant patron and employer, to send two emissaries of her own choosing to his house at Mortlake, and bid them examine everything they could find, that his character might be cleared from the damaging charges laid against him. He prepared for these two commissioners, to whose visit we shall revert in its proper place, an autobiographical document of the greatest value, which he calls "The Compendious Rehearsal of John Dee: his dutiful declaration and proofe of the course and race of his studious life, for the space of half an hundred years, now (by God's favour and help) fully spent." It is from this narrative that the facts of his early life are

ascertainable. Perhaps we discern them through a faint mist of retrospective glorification for which the strange streak of vanity almost inseparable from attainments like Dee's was accountable. But there is every reason to reply upon the accuracy of the mathematician's story.

"Beyond the seas, far and nere, was a good opinion conceived of my studies philosophicall and mathematicall." People of all ranks began to flock to see this wonderful young man. He gives the names of those who came to Louvain, a few hours' journey from Brussels, where the brilliant court of Charles V. was assembled, with evident pride. Italian and Spanish nobles; the dukes of Mantua and Medina Celi; the Danish king's mathematician, Mathias Hacus; and his physician, Joannes Capito; Bohemian students, all arrived to put his reputation to the test. A distinguished Englishman, Sir William Pickering, afterwards ambassador to France, came as his pupil to study astronomy "by the light of Mercator's globes, the astrolabe, and the astronomer's ring of brass that Frisius had invented." For his recreation, the teacher "looked into the method of civil law," and mastered easily the points of jurisprudence, even "those accounted very intricate and dark." It was at Louvain, no doubt, that his interest in the subject of alchemy became strengthened and fixed. Stories were rife of course of the famous alchemist, Henricus Cornelius Agrippa, who had died there, in the service of Margaret of Austria, only a dozen years or so before. Agrippa had been secretary to the Emperor Maximilian, had lived in France, London, and Italy, and Louvain, no doubt, was bursting with his extraordinary feats of magic.

The two years soon came to an end, and a couple of days after his twenty-third birthday, young Dee left the Low Countries for Paris, where he arrived on July 20, 1550. His fame had preceded him, and within a few days, at the request of some English gentlemen and for the honour of his country, he began a course of free public lectures or readings in Euclid, "Mathematice, Physice et Pythagorice," at the College of Rheims, in Paris, a thing, he says, which had never been done before in any university in Christendom. His audience (most of them older than himself) was so large that the mathematical schools would not hold them, and many of the students were forced in their eagerness to climb up outside the windows, where, if they could not hear the lecturer, they could at least see him. He demonstrated upon every proposition, and gave dictation and exposition. A greater astonishment was created, he says, than even at his scarabaeus mounting up to the top of Trinity Hall in Cambridge. The members of the University in Paris at the time numbered over 4,000 students, who came from every part of the known world. He made many friends among the professors and graduates, friends of "all estates and professions," several of whose names he gives; among them, the learned writers and theologians of the day, Orontius, Mizaldus, Petrus Montaureus, Ranconetus (Ranconnet), Fernelius, and Francis Silvius.

The fruit of these years spent in Louvain and Paris was that Dee afterwards maintained throughout his life a lively correspondence with professors and doctors in almost every university of note upon the Continent. He names especially his correspondents in the universities of Orleans, Cologne, Heidelberg, Strasburg, Verona, Padua, Ferrara, Bologna, Urbino, Rome, and many others, whose letters lay open for the inspection of the commissioners on that later visit already alluded to.

An offer was made him to become a King's Reader in mathematics in Paris University, with a stipend of two hundred French crowns yearly, but he had made

up his mind to return to England, and nothing would tempt him to stay. He received other proposals, promising enough, to enter the service of M. Babeu, M. de Rohan, and M. de Monluc, who was starting as special ambassador to the Great Turk, but his thoughts turned back to England, and thither, in 1551, he bent his steps.

CHAPTER II

IMPRISONMENT AND AUTHORSHIP

"A man is but what he knoweth." — Bacon

In December, 1551, Dee obtained, through the offices of Mr. (afterwards Sir) John Cheke, an introduction to Secretary Cecil and to King Edward VI. He had already written for and dedicated to the King two books (in manuscript): De usi Globi Coelestis, 1550, and De nubium, solis, lunae, ac reliquorum planetarum, etc., 1551. These perhaps had been sent to Cheke, the King's tutor, in the hope that they might prove useful lesson books. The pleasing result of the dedication was the gift of an annual royal pension of a hundred crowns. This allowance was afterwards exchanged for the rectory of Upton-upon-Severn, in Worcestershire, which Dee found an extremely bad bargain.

From the Beacon Hill above West Malvern Priory, the visitor may turn from inspection of the ancient British camp of Caractacus to admire the magnificent view; and across the level fields where the Severn winds, the tower of Upton church will be seen rising in the middle distance. Further west, if the day be clear, the more imposing towers of Tewkesbury and Cloucester may be discerned, while half a turn eastward will show Worcester Cathedral, not far away. Dee never lived in this beautiful place, although he was presented to the living on May 19, 1553. Even when the rectory of Long Leadenham, in Lincolnshire, was added to Upton, the two together were worth only about eighty pounds a year. Next year he declined an invitation to become Lecturer on Mathematical Science at Oxford, conveyed to him through "Mr. Doctor Smith" (Richard, D.C.L., 1528, the reformer), of Oriel College, and "Mr. du Bruarne," of Christ Church. He was occupied with literary work, and in 1553 produced, among other things, a couple of works on The Cause of Floods and Ebbs, and The Philosophical and Political Occasions and Names of the Heavenly Asterismes, both written at the request of Jane, Duchess of Northumberland.

When Mary Tudor succeeded her young brother as queen in 1553, Dee was invited to calculate her nativity. He began soon after to open up a correspondence with the Princess Elizabeth, who was then living at Woodstock, and he cast her horoscope also. Before long he was arrested on the plea of an informant named George Ferrys, who alleged that oneof his children had been struck blind and another killed by Dee's "magic." Ferrys also declared that Dee was directing his enchantments against the Queen's life. Dee's lodgings in London were searched and sealed up, and he himself was sent to prison. He was examined before the Secretary of State, afterwards upon eighteen articles by the Privy Council, and at last brought into the Star Chamber for trial. There he was cleared of all suspicion of treason, and liberated by an Order in Council. August 29, 1555, but handed over to Bishop Bonner for examination in matters of religion. Bonner was apparently equally satisfied. Dee was certainly enjoined by him, at John Philpot's examination on

November 19, 1555, to put questions as a test of his orthodoxy. He quoted St. Cyprian to Philpot, who replied: "Master Dee, you are too young in divinity to teach me in the matters of my faith, though you be more learned in other things."

Dee deserves well of all writers and students for time everlasting because of his most praiseworthy efforts to found a State National Library of books and manuscripts, with copies of foreign treasures, wherever they might be. On January 15, 1556, he presented to Queen Mary "a Supplication for the recovery and preservation of ancient writers and monuments." Within a few years he had seen the monasteries dissolved and the priceless collections of these houses lamentably dispersed, some burned and others buried. He drew up a very remarkable address to the Queen dwelling on the calamity of thus distributing "the treasure of all antiquity and the everlasting seeds of continual excellency within this your Grace's realm." Many precious jewels, he knows, have already perished, but in time there may be saved and recovered the remnants of a store of theological and scientific writings which are now being scattered up and down the kingdom, some in unlearned men's hands, some walled up or buried in the ground. Dee uses powerful arguments to enforce his plea, choosing such as would make the most direct appeal to both Queen and people. She will build for herself a lasting name and monument; they will be able all in common to enjoy what is now only the privilege of a few scholars, and even these have to depend on the goodwill of private owners. He proposes first that a commission shall be appointed to inquire what valuable manuscripts exist; that those reported on shall be borrowed (on demand), a fair copy made, and if the owner will not relinquish it, the original be returned. Secondly, he points out that the commission should get to work at once, lest some owners, hearing of it, should hide away or convey away their treasures, and so, he pithily adds, "prove by a certain token that they are not sincere lovers of good learning because they will not share them with others." The expenses of the commission and of the copying, etc., he proposed should be borne by the Lord Cardinal and the Synod of the province of Canterbury, who should also be charged to oversee the manuscripts and books collected until a library "apt in all points" is made redy for their reception.

Finally, Dee suggests that to him be committed the procuring of copies of many famous manuscript volumes to be found in the great libraries abroad: the Vatican Library at Rome, St. Mark's at Venice, and in Bologna, Florence, Vienna, etc. He offers to set to work to obtain these, the expenses only of transcription and carriage to England to be charged to the State. As to printed books, they are to "be gotten in wonderfull abundance." In this generous offer of his life to be spent in transcribing crabbed manuscripts, we cannot see the restless genius of John Dee long satisfied, but at any rate he proved himself not seeking for private gain.

Thus was the germ of a great National Library first started by the Cambridge mathematician, nearly fifty years before Thomas Bodley opened his unique collection at Oxford, and close upon 200 years before there was founded in the capital the vast and indispensable book-mine known to all scholars at home and abroad as the British Museum. The Historical Manuscripts Commission, whose labours in cataloguing private collections of archives are also foreshadowed in Dee's supplication, only came into being with the appointment of Keepers of the Public Records, by an Act signalising the first and second years of Queen Victoria's reign.

It is needless to say that nothing came of Dee's very disinterested proposition. So he bacame the more industrious in collecting a library of his own, which soon

consisted of more than 4,000 volumes, which were always at the disposal of the friends who came often to see him.

They came also for another reason.

Astrology was a very essential part of astronomy in the sixteenth century, and the belief in the controlling power of the stars over human destinies is almost as old as man himself. The relative positions of the planets in the firmament, their situations amongst the constellations, at the hour of a man's birth, were considered by the ancients to be dominant factors and influences throughout his whole life. It is not too much to say that a belief in the truth of horoscopes cast by a skilled calculator still survives in our Western civilisation as well as in the East. Medical science today pays its due respect to astrology in the sign, little altered from the astrological figure for Jupiter, with which all prescriptions are still headed.

Dee, as one of the foremost mathematicians and astronomers of the time, and one employed by the Queen, became continually in request to calculate the nativity and cast a horoscope for men and women in all ranks of life. He has left many notes of people's births; his own children's are entered with the greatest precision, for which a biographer has to thank him.

When Elizabeth mounted with firm steps the throne that her unhappy sister had found so precarious and uneasy a heritage, Dee was very quickly sought for at Court. His first commission was entirely sui generis. He was commanded by Robert Dudley to name an auspicious day for the coronation, and hs astrological calculations thereupon seem to have impressed the Queen and all her courtiers. Whether or no we believe in the future auguries of such a combination of influences as presided over the selection of the 14th of January, 1559, for the day of crowning Elizabeth in Westminster Abbey, we must acknowledge that Dee's choice of a date was succeeded by benign and happy destinies.

He was then living in London. We do not know where his lodging was, but several of the books belonging to his library have come down to us with his autograph, "Joannes Dee, Londini," and the dates of the years 1555, 1557, and 1558.

Elizabeth sent for him soon after her accession, and invited him to her service at Whitehall with all fair promises. He was introduced by Dudley, then and long afterwards her first favourite; so he was likely to stand well. "Where my brother hath given him a crown," she said to Dudley, or to Dee's other sponsor, the Earl of Pembroke, "I will give him a noble." This was the first of innumerable vague promises made, but it was long indeed before any real and tangible gift was conferred on the astrologer, although he was continually busied about one thing and another at the fancy of the Queen. The reversion of the Mastership of St. Catherine's Hospital was promised him, but "Dr. Willson politickly prevented me."

One morning the whole Court and the Privy Council were put into a terrible flutter by a simple piece of what was common enough in ancient times and in Egypt — sympathetic magic. A wax image of the Queen had been found lying in Lincoln's Inn Fields, with a great pin stuck through its breast, and it was supposed undoubtedly to portend the wasting away and death of her Majesty, or some other dreadful omen. Messenger after messenger was despatched to summon Dee, and bid him make haste. He hurried off, satisfied himself apparently of the harmless nature of the practical joke, and repaired, with Mr. Secretary Wilson as a witness of the whole proceedings and a proof of all good faith, to Richmond, where the Queen was. The Queen sat in that part of her private garden that sloped down to the river,

near the steps of the royal landing-place at Hampton Court; the Earl of Leicester (as Dudley had now become) was in attendance, gorgeous and insolent as ever; the Lords of the Privy Council had also been summoned, when Dee and Mr. Secretary expounded the inner meaning of this untoward circumstance, and satisfied and allayed all their fears. Something about the calm attributes of this seasoned and travelled scholar seemed always to give moral support to the Queen and her household; this is only the first of many occasions when he had to allay their superstitous fright. That she felt it essential to keep him within reach of herself may have been one reason for not giving him the appointments for which he, and others for him, constantly sued. Dee was not an easy person to fit into a living: he required one with no cure of souls attached; for this, he says, "a cura animarum annexa, did terrfie me to deal with them." He is called a bachelor of divinity by Foxe in 1555, and as a matter of fact he does, both in 1558 and in 1564, add the letters S. D. T. to his name in his printed works. This degree also was not from Cambridge. At last he grew tired of waiting, and a certain restlessness in his character, not incompatible with the long patience of the true follower of science, drove him again abroad. His intention was to arrange for printing works already prepared in manuscript. To search among out-of-the-way bookmongers and book-lovers in hgh- walled German towns, for rare treasures wherewith to enrich ihs native country, was another magnet that drew his feet. In February, 1563, after he had been thus employed for more than a year, he wrote from the sign of the Golden Angel, in Antwerp, to Cecil, to ask if he was expected to return to England, or if he might remain to oversee the printing of his books, and continue his researches among Dutch books and scholars. He had intended, he says, to return before Easter, but this was now impossible, owing to printer's delays. When we remember that a hundred years had barely elapsed since the first metal types had been cast and used in a hand press, it is not wonderful that Dee's treatise, with its hieroglyphic and cabalistic signs, took long to print. He announces in the letter to Cecil a great bargain he has picked up, a work, "for which many a learned man hath long sought and dayley yet doth seek," upon cipher writing, viz. Steganographia, by the famous Abbot Trithemius of Wurzburg. It is the earliest elaborate treatise upon shorthand and cipher, a subject in which Cecil was particularly interested. It was then in manuscript (first printed, Frankfort, 1606). Dee continues that he knows his correspondent will be well acquainted with the name of the book, for the author mentions it in his Epistles, and in both the editions of his Polygraphia. He urges its claims upon the future Lord Treasurer, already a statesman of ripe experience, in the following words: "A boke for your honor or a Prince, so meet, so nedefull and commodious, as in human knowledge none can be meeter or more behovefull. Of this boke, either as I now have yt, or hereafter shall have yt, fully wholl and perfect, (yf it peas you to accept my present) I give unto your Honor as the most precious juell that I have yet of other mens travailes recovered."

He then goes on to beg the minister and Secretary of State to procure for him that "learned leisure (dulcia illa ocia) the fruit whereof my country and all the republic of letters shall justly ascribe to your wisdom and honorable zeal toward the advancement of good letters and wonderful, divine, and secret sciences." Dee had copied in ten days, "by continual labour," about half of the book: a Hungarian nobleman there has offered to finish the rest, if Dee will remain in Antwerp and direct his studies for a time.

"Of this boke the one half (with contynual labour and watch, the most part of 10 days) have I copyed oute. and now I stand at the curtesye of a nobleman of Hungary for writing furth the rest; who hath promised me leave thereto, after he shall perceyve that I may remayne by him longer (with the leave of my Prince) to pleasure him also with such pointes of science as at my handes he requireth.

"I assure you the meanes that I used to cumpas the knowledge where this man and other such are, and likewise of such book as this, as for this present I have advertisement of, have cost me all that ever I could here with honesty borrow, besydes that which (for so short a time intended) I thowght needefull to bring with me, to the value of xxlib. God knoweth my zeale to honest and true knowledg; for which my flesh, blud, and bones should make the marchandize, if the case so required."

Dee did remain in the Low Countries; he completed his Monas Hieroglyphica, dated its prefatory dedication to the Emperor Maximilian II., at Antwerp, January 29, 1564, and added an address to the typographer, his "singular good friend, Gulielmo Silvio," dated the following day. the book appeared in April, and he at once journeyed to Presburg, to present a copy to Maximilian. Its twenty-four theorems deal with the variations of the figure represented on our title-page, which may be roughly explained as the moon, the sun, the elements (the cross), and fire as represented by the waving line below. Dee says that many "universitie graduates of high degree, and other gentlemen, dispraised it because they understood it not," but "Her Majestie graciously defended my credit in my absence beyond the seas." On his return in June she sent for him to Court and desired him to read the book with her. Dee's account of his regal pupil is given with much quaintness. "She vouchsafed to account herself my schollar in my book...and said whereas I had prefixed in the forefront of the book: Qui non intelligit aut taceat, aut discat: if I would disclose to her the secrets of that book she would et discere et facere. Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophicall and mathematicall."[His escort had been required for the Marchioness of Northampton, who was returning from Antwerp to Greenwich. In return for this assistance the lady begged the Queen's favour for her cavalier. elizabeth was always Dee's very good friend, and she made a grant to him on December 8, 1564, of the Deanery of Gloucester, then void, but other counsels prevailed, and it was soon bestowed on some other man. No doubt the appointment would have given great offence, for the popular eye was already beginning to see in Dee no highly equipped mathematician, geographer and astronomer, but a conjuror and magisian of doubtful reputation, in fact, in the current jargon, one who "had dealings with the devil." What there had been at this time to excite these suspicions beyond the fact that Dee was always ready to expound a comet or an eclipse, to cast a horoscope, or explain that the Queen would not immediately expire because a wax doll with a stiletto in its heart was found under a tree, it is hard to say. But that these rumours were extremely persistent is seen by the astrologer's defence of himself in the "very fruitfull" preface which he, as the first mathematician of the day, was asked to write to Henry Billingsley's first English translation of Euclid's Elements, in February, 1570. This preface must be reckoned as

one of Dee's best achievements, although, as he says, in writing it, "he was so pinched with straightness of time that he could not pen down the matter as he would." He points out that Euclid has already appeared in Italian, German, High Dutch, French, Spanish and Portuguese dress, and now at last comes to England.[

In spite of its ex parte nature, a study of this preface alone must convince any reader that thte author was no charlatan or pretender, but a true devotee of learning, gifted with a far insight into human progress. He covers in review every art and science then known, and some "until these our daies greatly missed" (his comments on music and harmony are truly remarkable), and comes back to his own predilection — arithmetic, "which next to theologie is most divine, most pure, most ample and generall, most profound, most subtele, most commodious and most necessary." He quotes Plato to show how "it lifts the heart above the heavens by invisible lines, and by its immortal beams melteth the reflection of light incomprehensible, and so procureth joy and perfection unspeakable." Speaking of the refraction of light, he foreshadows the telescope as he describes how the captain of either foot or horsemen should emply "an astronomical staffe commodiously framed for carriage and use, and may wonderfully help himself by perspective glasses; in which I trust our posterity will prove more skilfull and expert and to greater purpose than in these days can almost be credited to be possible." Then he alludes to a wonderful glass belonging to Sir William P., famous for his skill in mathematics, who will let the glass be seen. The passage seems to show that looking-glasses were not common, or that this particular one was a convex mirror.

"A man," he says, "may be curstly afraid of his own shadow, yea, so much to feare, that you being alone nere a certain glasse, and proffer with dagger or sword to foyne at the glasse, you shall suddenly be moved to give back (in maner) by reason of an image appearing in the ayre betweeene you and the glasse, with like hand, sword or dagger, and with like quickness foyning at your very eye, like as you do at the glasse. Strange this is to heare of, but more mervailous to behold than these my wordes can signifie, nevertheless by demonstration opticall the order and cause thereof is certified, even so the effect is consequent."

This mirror was given to Dee not long afterwards.

From optics he passes on to mechanics, and mentions having seen at Prague mills worked by water, sawing "great and long deale bordes, no man being by." He describes accurately a diving chamber supplied with air, and sums up some of the mechanical marvels of the world: — the brazen head made by Albertus Magnus, which seemed to speak; a strange "self-moving" which he saw at St. Denis in 1551; images seen in the air by means of a perspective glass; Archimedes' sphere; the dove of Archytas; and the wheel of Vulcan, spoken of by Aristotle; and comes down to recent workmanship in Nuremberg, where an artificer let fly an insect of iron, that buzzed about the guests at table, and then returned "to his master's hand agayne as though it were weary." All these things are easily achieved he says, by "skill, will industry and ability duly applied to proof." "But is any honest student, or a modest Christian philosopher, to be, for such like feats, mathematically and mechanically wrought, counted and called a conjuror? Shall the folly of idiots and the mallice of the scornfull so much prevaile that he who seeketh no worldly gaine or glory at their hands, but onely of God the Threasor of heavenly wisdom and knowledge of

pure veritie, shall he, I say, in the mean space, be robbed and spoiled of his honest name and fame? He that seeketh, by S. Paul's advertisement in the creatures' properties and wonderfull vertues, to find juste cause to glorifie the eternall and Almightie Creator by, shall that man be condemned as a companion of Hell-hounds and a caller and conjuror of wicked damned spirits?" Then he recounts his years of study, and asks, "Should I have fished with so large and costly a nett, and been so long time drawing, even with the helpe of Lady Philosophie and Queen Theologie, and at length have catched but a frog, nay a Devill?...How great is the blindness and boldness of the multitude in things above their capacitie!"[Then he refers to some who have appeared against him in print.

"O my unkind countrymen. O unnatural Countrymen, O unthankfull countrymen, O brainsicke, Rashe, spitefull and disdainfull countrymen. Why oppresse you me thus violently with your slaundering of me, contrary to veritie, and contrary to your own conscience? And I, to this hower, neither by worde, deede or thought, have bene anyway hurtfull, damageable, or injurious to you or yours! Have I so long, so dearly, so farre, so carefully, so painfully, so dangerously fought and travailed for the learning of wisedome and atteyning of vertue, and in the end am I become worse than when I began? Worse than a madman, a dangerous member in teh Commonwelath and no Member of the Church of Christ? Call you this to be learned? Call you this to be a philosopher and a lover of wisdome?"

He goes on to speak of examples before his time to whom in godliness and learning he is not worthy to be compared: — "patient Socrates," Apuleius, Joannes Picus and Trithemius, Roger Bacon, "the flower of whose worthy fame can never dye nor wither," and ends by summing up the people who can conceive nothing outside the compass of their capacity as of four sorts: — "vain prattling busybodies, fond friends, imperfectly zealous, and malicious ignorant." Of these he is inclined to think the fond friends the most damaging, for they overshoot the mark and relate marvels and wonderful feats which were never done, or had any spark of likelihood to be done, in order that other men may marvel at their hap to have such a learned friend.[The eloquent irony of this passage seems equalled only by its extraordinary universality, its knowledge of human character and its high philosophic spirit. At what a cost did a seeker after scientific truths follow his calling in the sixteenth century!

CHAPTER III

MORTLAKE

"In her princely countenance I never perceived frown toward me, or discontented regard or view on me, but at all times favourable and gracious, to the joy and comfort of my true, faithful and loyal heart." — DEE, of Queen Elizabeth.

The promised benefice did not yet come, although Dee's friends at Court were all busy on his behalf. Either now or later, he was actually mentioned as Provost of Eton, and the Queen "answered favourably." Mistress Blanche Parry and Mistress Scudamore, lady-in-waiting to Anne, Countess of Warwick, urged his claims for the

Mastership of St. Cross at Winchester, which it was thought Dr. Watson would soon vacate. But all he seems to have obtained was a fresh dispensation from Matthew Parker, Archbishop of Canterbury, to enjoy the two Midland rectories for ten years.[

He continued his literary work, and beside writing new manuscript treatises, bethought himself of an old one, which although printed had not received great attention. This was the Propoedeumata Aphoristica (London, 1558), dedicated to his old and dear friend and fellow-student at Louvain, Mercator, "my Gerard," as he affectionately calls him. In January, 1568, Dee presented a copy of a new edition, with an address to the studious and sincere philosophical reader, dated December 24, 1567, from "our museum" at Mortlake, to "Mr. Secretary Cecil, now Lord Treasurer." Two copies were given at the same time to the Earl of Pembroke, one for him to use or give away at his pleasure, the other, by Cecil's advice, to be presented by him to the Queen. Within three days, Dee heard from Pembroke that she had graciously accepted and well liked his book. This gratifying information was rendered acceptable by a gift: — "He gave me very bountifully in his owne behalf xxlib. to requite such my reverent regard of his honour."[An interview with the Queen followed on February 16, at 2 o'clock, when there was talk between them in the gallery at Westminster "of the great secret for my sake to be disclosed unto her Majesty by Nicholas Grudius, sometime one of the secretaries to the Emperor Charles V." Of this alchemical secret, no doubt concerning transmutation, Dee writes after, "What was the hinderance of the perfecting of that purpose, God best knoweth."[He was now over forty, and had a natural desire to range himself and house his library. Before 1570 he took up his abode with his mother, in a house belonging to her at Mortlake, on the river Thames. It was an old rambling place, standing west of the church between it and the river. Dee added to it by degrees, purchasing small tenements adjoining, so that at length it comprised laboratories for his experiments, libraries and rooms for a busy hive of workers and servants. Mrs. Dee occupied a set of rooms of her own. Nothing of the old premises now remains, unless it be an ancient gateway leading from the garden towards the river. After Dee's death the house passed through an interesting phase of existence, being adapted by Sir Francis Crane for the Royal tapestry works, where, encouraged by a handsome grant of money and orders from the parsimonious James, suits of hangings of beautiful workmanship were executed under the eye of Francis Cleyne, a "limner," who was brought over from Flanders to undertake the designs. At the end of the eighteenth century, a large panelled room with red and white roses, carved and coloured, was still in existence. Early in the nineteenth century the house was used for a girls' school, kept by a Mrs. Dubois.[Here Dee took up his abode. Its nearness to London and to the favourite places of Elizabeth's residence — Greenwich, Hampton Court, Sion House, Isleworth, and Nonsuch — was at first considered a great advantage, and the journey to and from London was almost invariably made by water. The Queen desired her astrologer to be near at hand. When he fell dangerously ill at Mortlake in 1571, after a tedious journey abroad into the duchy of Lorraine on some mysterious errand, Elizabeth sent down two of her own physicians, Doctors Atslowe and Balthorp, to attend him. Lady Sidney was also despatched with kind, and gracious, and "pithy" messages from the sovereign, and delicacies, "divers raretiess," were supplied from the royal table to supplement his mother's provision for the invalid. The Queen seems to have felt a special obligation to look after him, as she had sent him on some mission of her own,

which probably we shall not be far wrong in thinking connected with Dee's alchemistic experiments. Every Court in Europe at this time had astrologers and alchemists in its employ, and the Queen and Burleigh were as anxious as Dee that he should really attain the ever-elusive secret of transmutation. Dee had of course carried the Queen's passport for himself and a couple of servants, with horses, and had obtained permits through foreign ambassadors in London to travel freely through various countries.[Dee was now bent on rather a strange form of public service. On October 3, 1574, he wrote a very remarkable letter to Lord Burleigh of four and a half folio pages in that best printed hand of his which offers no excuse for skipping. His own paramount deserts are very naturally one of the main subjects. He has spent all his money and all his life in attaining knowledge. "Certes, by due conference with all that ever I yet met with in Europe, the poor English Bryttaine (Il favorita di vostra Excellentia) hath carried the Bell away. God Almighty have the glory." If he had only a sufficiency of two or three hundred pounds a year, he could pursue science with ease. Failing that, there is another way. Treasure trouve is a very casual thing, and the Queen is little enriched thereby, in spite of her royal prerogative. No one knows this better than the Lord Treasurer. Now, if her Majesty will grant him, but Letters Patent under her hand and seal, the right for life to all treasure he can find, he promises to give Burleigh one half, and of course to render to the Queen and Commonwealth the proportion that is theirs. It is not the gold, as wealth, that appeals to this man of books and stars: —

"The value of a mine is matter for King's Treasure, but a pott of two or three hundred pounds hid in the ground, wall, or tree, is but the price of a good book, or instrument for perspective astronomy, or some feat of importance."

He has spent twenty years in considering the subject; people from all parts have consulted him about dreams, visions, attractions and demonstrations of sympathia et antipathia rerum;" but it is not likley he would counsel them to proceed without permission from the State. Yet what a loss is here!

"Obscure persons, as hosiers or tanners, can, under color of seeking assays of metalls for the Saymaster, enojoy libertie to dig after dreamish demonstrations of places. May not I then, in respect of my payns, cost, and credit in matters philosophical and mathematicall, if no better or easier turn will fall to my Lot from her Majestie's hands, may I not then be thought to mean and intend good service toward the Queen and this realm, yf I will do the best I can at my own cost and charge to discover and deliver true proofe of a myne, vayn, or ore of gold or silver, in some place of her Grace's kingdom, for her Grace's only use?"

The Society of Royal Mines had been incorporated May 28, 1565, and the Queen had granted patents to Germans and others to dig for mines and ores. It was well known that the country abounded in hidden treasure. The valuables of the monasteries had been, in many cases, hastily buried before the last abbot was ejected at the dissolution. The subject had a special fascination for Dee, who was conscious of a "divining rod" power to discover the hiding places. He made a curious diagram of ten localities, in various counties, marked by crosses, near which he believed treasure to lie concealed. He ends his letter to Burleigh with a more practical and

much more congenial request. He has been lately at Wigmore Castle, and has seen a quantity of parchments and papers from which he has copied accounts, obligations, acquittances. Will the Treasurer give him a letter to Mr. Harley, keeper of the records there, asking permission to examine them and report as to the contents? "My fantasy is I can get from them, at my leisure, matter for chronicle or pedigree, by way of recreation." So he ends with an apology for his long letter and is "you Lordship's most bownden John Dee."

Nothing seems to have resulted from this letter at the time; later he did receive a grant of royalties from a mine.

in 1575 Dee married. He seems to have had no time for such an event before. He was now in his forty-eighth year, and did not execute the fatal folly (which, in his Court life, he had seen many times exemplified) of commiting the indiscretion first and informing the Queen after. He duly laid before her his intention, and received in return a "very gracious letter of credit for my marriage." He also had congratulatory epistles from Leicester and from Christopher Hatton.

The Queen, when out riding in Richmond Park with her lords and ladies, would sometimes pass through the East Sheen Gate, down the hill towards the river, and would stop at the house between Mortlake Church and the Thames, desiring to be shown the latest invention of her astrologer, or the newest acquisition of his library. On the afternoon of one such windy day in march, 1576, she arrived at a slightly unlucky moment, for Dee's young wife, after a year of marriage, had just died, and not four hours earlier had been carried out of the house for burial in the churchyard opposite. Hearing this, Elizabeth refused to enter, but bade Dee fetch his famous glass and explain its properties to her outside in the field. Summoning Leicester to her assistance, she alighted from her horse by the church wall, was shown the wonderful convex mirror, admired the distorted image of herself, and finally rode away amused and merry, leaving the philosopher's distress at his recent bereavement assuaged for the moment by such gracious marks of royal interest and favour. And so this wraith of Dee's first wife fades away in the courtly picture, and we do not even know her name.

He turned more than ever to literary work and followed up the scholastic books dedicated to the young King Edward VI. and the studies of astrological hieroglyphs with books of another kind. To this year of historical labours, perhaps, belongs a letter from Dee to his "loving friend," Stow, the historian. Contrary to Dee's careful practice, it is undated, save for day and month, "this 5th of December." He has evidently been the means of introducing a fellow-author in influential quarters, for he says, "My friend, Mr. Dyer, did deliver your books to the two Earls, who took them thankfully, but, as he noted, there was no reward commanded of them. What shall be hereafter, God knoweth. So could not I have done." Then he adjures Stow to "hope as well as I," and turns from considering fruits to the sources of their toil. He sends a list of the varius ports, including the Cinque Ports, that have a mayor or bailey, all except Gravesend, which has a portreeve. Stow may get fuller information, "the very true plat," from Lord Cobham's secretary. He returns a manuscript of Asser's Saxon Chronicle; "it is not of the best and perfectest copy. I had done iwth it in an hour. If you have Floriacensis Wigornensis [the Chronicle of Florence of Worcester] I would gladly see him a little."

Stow, like Dee, was a Londoner and, within a year or two, of the same age. He had already published his Annals of England, which had then gone through four editions.

Dee now began to keep a diary of his doings, written in the pages and margins of three fat quarto almanacs, bound in sheepskin and clasped. Quotations have perhaps already shown that his style, his spelling, his use of words, is that we expect from a man of his wide culture and reading. He was of the new learning, though before Shakespeare and Bacon. He had also two or more distinct handwritings, a roman hand with neat printed letters, and a scribbling hand. In the former all his manuscript works and his letters are written; his diary is in the last. This diary was quite unnoticed until about 1835, when the almanacs were discovered at Oxford in the Ashmolean Library, having been acquired by Elias Ashmole, a devout believer in hermetic philosophy and collector of all alchemical writings. They were transcribed (very inaccurately) by J.O. Halliwell and printed by the Camden Society in 1842.

The books contain a strange medley of borrowings and lendings, births and deaths, illnesses, lawsuits, dreams and bickerings; observations of stars, eclipses and comets, above all of the weather (for Dee was a great meteorologist), of horoscopes, experiments in alchemy and topographical notes. Here are some of the earliest entries: —

"1577. Jan. 16. The Earl of Leicester, Mr. Philip Sidney, and Mr. Dyer, etc., came to my house." This was Edward Dyer, Sidney's friend, afterwards to be dramatically associated with Dee and kelley in their reputed discovery of the secret of makig gold. "Feb. 19th. great wynde S.W., close, clowdy. March 11. My fall upon my right knucklebone about 9 o'clock. Wyth oyle of Hypericon in 24 hours eased above all hope. God be thanked for such his goodness to his creatures! March 12. Abrahamus Ortelius me invisit Mortlakii." This interesting visit from the great Dutch map-maker is entirely omitted in the printed diary. "May 20. I hyred the barber of Chyswick, Walter Hooper, to kepe my hedges and knots in as good order as he seed them then, and that to be done with twise cutting in the year, at the least, and he to have yearlly five shillings and meat and drink."

Then he speaks of a visitor, Alexander Simon, who comes from persia, and has promised his "service" on his return, probably to assist with information on Eastern lore and wisdom. His friend and neighbour, William Herbert, sends him notes upon his already published Monas. Another work is ready for press, and he is constrained to raise money, whether for the printing or other expenses. In June he borrowed 40 pounds from one, 20 pounds from another, and 27 pounds upon "the chayn of gold." On August 19, his new book is put to printing (one hundred copies) at John Day's press in Aldersgate.

This was another of those works, so pithy and so alive in their remarkable application to the future, which have fallen with their author into undeserved neglect. Dee had made suggestions about supplying officers of the army with perspective glasses as part of their equipment. Now his friendship with the Gilberts, Davis, Hawkins, Frobisher, and others off the great sea-captains, drew his attention to the sister service and the sea power of "this blessed isle of Albion." He had spent most of the previous year (1576) in writing a series of volumes to be entitled "General and Rare Memorials pertayning to the perfect art of Navigation." The first

volume, The British Monarchy, or Hexameron Brytannicum, was finished in August. It was dedicated to Christopher Hatton in some verses beginning: —

> "If privat wealth be leef and deere
> To any wight on British soyl,
> Ought public weale have any peere?
> To that is due all wealth and toyle.
>
> Whereof such lore as I of late
> Have lern'd, and for security,
> By godly means to Garde this state,
> To you I now send carefully."

The intention is better than the lines. Dee was no poet, and even a bad versifier, but he would not have been a true Elizabethan had he not on special occasions dropped into rhyme, like the rest of his peers.

The second volume, The British Complement, "larger in bulk than the English Bible," was written in the next four months and finished in December. It was never published; its author tells us it would cost many hundreds of pounds to print, because of the tables and figures requisite, and he must first have a "comfortable and sufficient opportunity or supply thereto." The necessary funds were never forthcoming, and the book remained in manuscript. A considerable part of it is devoted to an exposition of the "paradoxall" compass which its author had invented in 1557.

The third volume was mysterious; it wsa to be "utterly suppressed or delivered to Vulcan his custody." The fourth was Famous and Rich Discoveries, a book, he thinks, "for British Honour and Wealth, of as great godly pleasure as worldly profit and delight." It was a work of great historical research which never saw the light.

The prejudice against Dee was so strong, and he was so much misunderstood, some persons openly attributing his works to other writers, others accusing him of selfishly keeping all his knowledge to himself, many perverting his meaning through ignorance, and again one, a Dutch philosopher, publishing a treatise which was in substance a repetition of his, that he determined to withhold his name from the publication. The anonymity is not, however, very well maintained, for Dee used the flimsy device of a preface to the reader by an "unknown friend," in which all the griefs and ill usages of that "harmless and courteous gentleman," "that extraordinary studious gentleman," the author, are freely aired. Under the thin disguise, Dee's high opinion of his own merits peeps, nay stares, out. Slanders have been spread against him, a damaging letter counterfeited by Vincent Murphy, his name and fame injured; he has been called "the arch-conjurer of the whole kingdom." "Oh, a damnable sklander," he bursts out, "utterly untrue in the whole and in every worde and part thereof, as before the King of Kings will appear at the dreadful day." It is no conceit on Dee's part, with his European reputation, to say that he "had at God his most mercifull handes received a great Talent of knowledge and sciences, after long and painful and costly travails." And he goes on to say that he is both warned by God and of of his own disposition to enlarge the same and to communicate it to others, but now he finds himself discouraged; he cannot "sayl

against the winds eye," or pen any more treatises for his disdainful and unthankful countrymen to use or abuse, or put his name to any writing. The unknown friend has no desire to flatter the studious gentleman, but considering all his contributions to learning, he may honestly say, without arrogancy and with great modesty, that "if in the foresaid whole course of his tyme he had found a constant and assistant Christian Alexander, Brytain should now now have been destitute of a Christian Aristotle"!

But he soon gets engrossed in his subject, whichis to urge the importance of establishing "a Petty Navy Royall, of three score tall ships or more, but in no case fewer," of 80 to 200 tons burden, to be thoroughly equipped and manned "as a cinfirt abd safeguard to the Realme." He shows the security it would give to or merchants, the usefulness in "deciphering our coasts," sounding channels and harbours, observing of tides. Thousands of soldiers, he says, "will thus be hardened and well broke to the rage and disturbance of the sea, so that in time of need we shall not be forced to use all fresh-water Soldyers," but we shall have a crew of "hardy sea-soldyers" ready to hand. This is interesting as showing that the word "sailor" was not yet in use. Then he touches on the question of unemployment: "hundreds of lusty handsome men will this way be well occupied and have needful maintenance, which now are idle or want sustenance, or both." "These skilful sea-soldyers will be more traynable to martiall exploits, more quick-eyed and nimble [he quotes Pericles for this], than the landsmen." The Petty Navy Royall, as apart from the Grand Navy Royall, will look after pirates, will protest our valuable fisheries, and generally serve us in better stead than four such forts as "Callys or Bulleyn." Coming to the financial side, he asserts that every natural born subject of this "British Empire" will willingly contribute towards this "perpetual benevolence for sea security" the hundredth penny of his rents and revenues, the five hundredth penny of his goods valuation, for the first seven years, and for the second seven the hundred and fiftieth penny and the seven hundred and fiftieth penny of goods valuation, the same, after fourteen years, to be commuted for ever to half the original contribution. He calculated this tax would amount to 100,000 pounds or over. If that is not sufficient, he would exact a second tax (exempting all such counties, towns, and the five ports, as have Letters Patent for such immunity) of the six hundredth penny of every one's goods and revenues. He would have twenty victualling ports, in every part of the kingdom, "the incredible abuses of purveyors duly reformed." He would have a stop put to carrying our gunpowder and saltpetre out of the realm. "Good God," he cries, "who knoweth not what proviso is made and kept in other Common Weales against armour carrying out of their Limits?" He speaks of many hundred pieces of ordnance lately carried out of the kingdom, so that we must make new; and deplores the wholesale destruction of our forests and timber (which is needed for ships) to keep the iron works going. Then he foreshadows the Trinity House by asking for a "Grand Pilot generall of England." He outlines a scheme of navy pensions, and in relation to the fisheries quotes sanitary statutes of Richard II. He devotes a chapter to the history of "that peaceable and provident Saxon, King Edgar," his "yearly pastime of sailing round this island in summer, guarded by his fleet of 4,000 sail," and speaks of the efficiency of Edgar's navy and the maintenance of his forts upon the coast. Then he passes to his final argument. We must attain this "incredible political mystery" — the supermacy of our sea power. We must be "Lords of the Seas" in order that out "wits and travayles" may be employed at home

for the enriching of the kingdom, that "our commodities (with due store reserve) may be carried abroad," and that peace and justice may reign. "For we must keep our own hands and hearts from doing or intending injury to any foreigner on sea or land."

Enough has been said of this book, perhaps, to show that it is a remarkable contribution towards the history of the navy and the fishing industries of Britain. It may be contended that if within twelve years England could offer a crushing defeat to the greatest sea power of the world, and establish herself mistress of the seas, she was not in need of theoretical advice from a landsman on the subject, but at any rate Dee's treatise voices the ideals of the times, the hopes that inspired all true lovers of their country and of their Queen in the sixteenth century. In the thunders of the Armada they were to be realised.

CHAPTER IV

JANE DEE

"Content I live, this is my stay,
I seek no more than may suffice;
I press to bear no haughty sway,
Look, what I lack my mind supplies:
Lo! thus I triumph like a king,
Content with that my mind doth bring."

— Sir Edward Dyer.

That October the Queen and the whole Court were thrown into a perturbed state of mind by a strange appearance in the heavens. This was the comet which the Swedish astronomer, Kepler, declared to predict the appearance in the north of Europe of a prince who should lay waste all Germany, and should vanish in 1632. It was lucky for his prognostications that Gustavus Adolphus was really bornin Finland, did embroil Central Europe in the Thirty Years' War, and did die in 1632.

What the "blazing star," as they called it, foreboded, no one at Court could tell; Dee was summoned forthwith to expound the phenomenon. "Her Majestie took great pleasure to hear my opinion, for the judgment of some had unduly bred great fear and doubt in many of the Court, being men of no small account. For three diverse dayes she did use me." Dee did not forget to urge his suit to the Queen, not so much this time for preferment but for protection.

"Her Majestie promised unto me great security against any of her kingdom that would by reason of any my rare studies and philosophical exercises unduly seek my overthrow. Whereupon I again to her Majestie made a very faithful and inviolable promise of great importance. The first part whereof, God is my witness I have truely and sincerely performed; tho' it be not yet evident, how truely, or of what incredible value. The second part, by God his great mercies and helps, may in due time be performed, if my plat for the meanes be not misused or defaced."

Nearly two years passed before Dee married his second wife, Jane Fromond, of East Cheam, Surrey. She was a lady-in-waiting

at the Court to Lady Howard of Effingham, wife of the Lord Admiral (Charles Howard) who was afterwards in command of the fleet victorious against the "invincible" Spanish Armada. Lady Howard proved a true friend both to Jane and her elderly but learned husband throughout the rest of her life.

He paid a long visit to the Court at Windsor a couple of months before the marriage, staying there from November 22 to December 1, 1577, and records interviews with the Queen on various days, and with "Mr. Secretary Walsingham." It may be presumed that the marriage was then arranged, for without the Queen's consent it could never have taken place. Just before leaving, he had a conversation with Sir Christopher Hatton, the newly-made knight of that day (December 1).

The marriage took place on February 5, 1578, at one o'clock, as the bridegroom tells in his diary, but at what church he omits to say. Perhaps it took place in a Royal Chapel at Court. The young bride was twenty-two. She was a clever, well-born woman, hasty and quick-tempered, but of a steadfast and thorough faithfulness. It was no easy task to be the wife of a brilliant and erudite mathematician nearly thirty years her senior, but to the end of her days Jane proved herself a true and fitting helpmate, a most careful and devoted mother to her eight children. Little could she have foreseen at this bridal hour into what strange paths the coming years would lead her. Dee's devotion to his Jane, his growing respect for her force of character, is faithfully reflected in his diary, where every detail of her doings and her health is studiously entered.

Before the end of the year, he had to leave home and undertake a sudden journey abroad at the command of the Queen's ministers. Elizabeth, in spite of an iron constitution, was ill and distracted with toothache and rheumatic pains. She had come to Richmond from Greenwich on September 25, and the next day the fine weather broke up. "The first rayn that came for many a day," says Dee, "all pasture about us was withered. Rayn in afternone like Aprile showres." A week or two after this he was summoned to Hampton Court, and had a conference of two hours with the Queen, from nine to eleven in the morning. Dr. Bayly, the Queen's physician, came to Mortlake on October 16 to consult with him, for his profound hermetic studies gave him all the prestige of a super-doctor. On the 22nd Jane (Dee still writes of her as "Jane Fromonds," probably to distinguish her from his mother, Jane Dee) went to Hampton Court. She found the Queen no better, in fact a worse fit of paint than ever occurred on the 25th, lasting from nine in the evening till after midnight. On the 28th, Leicester and Walsingham decided to send Dee abroad to consult with some foreign physician about the malady. He was given his instructions at nine o'clock on November 4th; on the 7th he reached Gravesend, and sailed from Lee onthe 9th. By three o'clock on the 14th, he was in Hamburg; in Berlin on December 6; and on the 11th at Frankfurt-upon-Oder. The entry on the 15th, "newes of Turnifer's comming, 8 o'clock, by a speciall messenger," looks as if the object of his journey was attained. There are no more details of the business.

The diary is resumed in March, 1579, with some trivial entries about his showing Mr. John Lewis and his son, the physician, how to draw aromatical oils, and a note of his cat getting a young fledgling sparrow that `had never had but one — the right — wing, naturally."

Dee's mother surrendered to him on June 15, 1579, the house and lands at Mortlake, with reversion to his wife Jane, and to his heirs and assigns after him, for

ever. The document was delivered to him by a surveyor from Wimbledon (in which parish Mortlake was included) under the tree by the church. The fine for the surrender — twenty shillings — was paid to the Queen, as Lady of the Manor, on October 31.

A month later, on his fifty-second birthday, July 13, 1579, Dee's eldest son, Arthur, was born. The event was coincident with another, for that same night, at ten o'clock, Jane's father, Mr. Fromond (Dee always adds an "s" to the name), was seized with a fit and rendered speechless; he died on Tuesday, the 14th, at four in the morning. Arthur was christened at three o'clock on the 16th; Edward Dyer and "Mr. Doctor Lewis, judge of the Admiralty," were his godfathers; his godmother was one of Dee's Welsh relations, "my cosen, Mistress Blanche Parry, of the Queen's Privy Chamber." She was represented by another cousin, Mistress Aubrey, from Kew. "August 9. Jane Dee churched," is almost the next thing recorded.

Dyer was already a person in considerable favour with the Queen. He was Sidney's great friend, and after the poet's death on the field of Zutphen, was legatee of half his books. Dyer was no mean poet himself, even among his greater compeers. He is the author of those immortal verses on "Contentment," beginning "My mind to me a kingdom is," which were set to music in 1588 by William Byrd. We shall meet him again in these pages.

Dee of course knew all about Elizabeth's long flirtation with the King of France's brother, Duc d'Alencon, and her diplomatic holding off from the match. He notes Mr. Stafford's arrival as an emissary from "Monsieur." The Queen kept a very tender spot in her heart for this ugly little deformed suitor, and Dee has a remarkable note of a call from her at Mortlake as she returned from Walsingham's on February 11, 1583: "Her Majesty axed me obscurely of Monsieur's state. I said he was

" (dead-alive).

Pupils now began to resort to Dee. "John Elmeston, student of Oxford, cam to me for dialling." "Mr. Lock brought Benjamin his sonne to me: his eldest sonne also, called Zacharie, cam then with him." This was Michael Lock, the traveller. Zachary was the eldest of Lock's fifteen children; Benjamin afterwards wrote on alchemy — A Picklock for Ripley's Castle.

It was a stormy October, of continuous rains and floods for three or four days and nights, and a "raging wynde at west and southerly." Six persons were drowned in the Kew ferry boat, "by reason of the vehement and high waters overwhelming the boat aupon the roap, but the negligens of the ferryman set there to help." Mrs. Dee had a strange dream that "one cam to her and touched her, saying, `Mistress Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well, as this doth.'" This, meaning Arthur, had a sharp illness soon after, however, and when the next child arrived, in two years' time, it chanced to be a girl, who was named Katherine. So the dream went by contraries after all. Arthur was weaned in August, and his nurse discharged, with her wages, ten shillings, for the quarter ending at Michaelmas, paid in full. Dee is an exact accountant as well as diarist, and enters every payment with precise care.

The Queen came riding down from Richmond in her coach, to see what her astrologer was doing, on Septermber 17, 1580, and put the household in a flutter. She took

"The higher way of Mortlake field, and when she came right against the church, she turned down toward my house. And when she was against my garden in the field, her Majestie stayed there a good while, and then came into the field at the great gate of the field, where her Majestie espied me at the door, making reverent and dutiful obeysance unto her; and with her hand, her Majestie beckoned for me to come to her, and I came to her coach side; her Majesty then very speedily pulled off her glove and gave me her hand to kiss; and to be short, her Majestie willed me to resort oftener to her Court, and by some of her Privy Chamber to give her to weete when I am there."

One can picture the gorgeously dressed and pearl-bedecked Queen, her auburn hair glistening in the sun, beckoning majestically to her astrologer, bidding him attend and swell the troops of courtiers and admirers, demanding imperiously to be let know when he came, and to be kept informed of all he did. Dee was a handsome man, tall and slender; he wore a beard, pointed and rather long. Among the crowd of personable courtiers in their rich and most becoming suits, he would be no inconspicuous figure.

It was perhaps the publication of the first volume of the "General and Rare Memorials pertayning to the art of perfect Navigation" that brought Dee into intimate relations with the navigators of the time. Or it may have been his intimacy with them that suggested the work. the Hexameron appeared in September, 1577, and in November the diarist first records a visit from one of them: "Sir Umfrey Gilbert cam to me at Mortlake." Gilbert was then living at Limehouse, engaged in writing discourses on naval strategy and discovery. A few months later, Dee mentions a suggestion he gave to Richard Hakluyt, the author of the fascinating histories of the voyages: "I told Mr. Daniel Rogers, Mr. Hakluyt of the Middle Temple being by, that Kyng Arthur and King Mary, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumenthensis, for he had no printed book thereof." On August 5, one of Gilbert's company, "Mr. Reynolds of Bridewell, tok his leave of me as he passed toward Dartmouth to go with Sir Umfrey Gilbert toward Hochelaga." The expedition sailed from Dartmouth on September 23, Sir Humphrey having obtained his long-coveted charter to plant a colony in the New World in June. All his money was sunk in this unfortunate expedition, which only met diasaster at the hands of a Spanish fleet. Undaunted, however, Sir Humphrey set to work to collect more funds and information to pursue his end. With the first Dee could not help him much; with the last he believed he could, and in return he exacted a stake in the results: "1580, Aug. 28th. my dealing with Sir Humfrey Gilbert graunted me my request to him made by letter, for the royalties of discovery all to the north above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert his servant or reteiner; and thereupon took me by the hand with faithful promises, in his lodging of Cooke's house in Wichcross Streete, where we dyned, onely us three together, being Satterday."

It was more than two years before Gilbert succeeded in getting enough other persons to embark their capital in his project, and then he set out on his final voyage, the second to Newfoundland (the first having been assisted by Raleigh, his half-brother, in 1578). We all know the end, how, after he had planted "his raw

colony of lazy landsmen, prison birds and sailors," he set out in his little vessel, The Squirrel, to explore the coast and sandbanks between Cape Breton Island and Newfoundland, and then headed for England. In a storm off the Azores, the little ship foundered and ws lost, its captain's last words being, "We are as near Heaven by sea as by land."

With another brother, Adrian Gilbert, Dee had much closer relations, as we shall shortly see. This younger half-brother of Sir Walter Raleigh was reputed "a great chemist in those days," which of course meant something of an alchemist. He is associated in one's mind with "Sidney's sister, Pembroke's mother," that accomplished and beautiful inspirer of the most exquisite epitaph ever penned, for he was one of the "ingenious and learned men" who filled her house at Wilton "so that it ws like a college." The Countess of Pembroke spent a great deal yearly in the study of alchemy, and kept Adrian as a laborant for a time. He is described as a buffoon who cared not what he said to man or woman of any quality. Bringing John Davis, another of the breezy Devon sea captains, Adrian came to Mortlake to effect a reconciliation after some uncomfortable passages caused, as they found, by dishonest dealings on the part of William Emery, whom they now exposed. "John Davis say'd that he might curse the tyme that ever he knew Emery, and so much followed his wicked counsayle and advyse. So just is God!" Here again we suspect Dee's reputation for "magic" had been the trouble.

With the discovery of so many new coasts and islands across in the Western seas, the Queen was anxious to know what right she had to call them hers, and what earlier navigators had sailed to them before. After Frobisher's three voyages in search of the North-West Passage, she sent for the author of the Hexameron and bade him set forth her title to Greenland, Estoteland (Newfoundland) and Friseland. This document he calls "Her Majestie's commandment — Anno 1578." Either he prepared another, or did not present this to the Queen for two years.

1580. — "On Monday Oct. 3, at 11 of the clock before none, I delivered my two Rolls of the Queene's Majestie's title unto herself in the garden at Richmond, who appointed after dynner to heare fuder of the matter. Therfore betweene one and two afternone, I was sent for into her highness Pryvy Chamber, where the Lord Threasurer allso was, who having the matter slightly then in consultation, did seme to doubt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therein, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf."

The next day Dee fancied that Burleigh slighted him. He called to see him, and was not admitted; he stood in the ante- chamber when the great man came out, but the Lord Treasurer swept by and "did not or would not speak to me." Probably he was pondering deeply on important matters of state. Dee's hopes of preferment fell to the ground, and he was persuaded that "some new grief was conceyved." Dee was ambitious; he was not yet surfeited with fame; of wealth he had none, hardly even a competency; he was vain, and he knew that he had gifts which few of his countrymen could rival or even understand; and he was no longer young. Such

advantages as he could attain must be secured quickly, if they were to be enjoyed at all.

"On the 10th, at four o'clock in the morning my mother Jane Dee dyed at Mortlake; she made a godlye ende: God be praysed therfore! She was 77 yere old."

News of this event quickly travelled to the Court at Richmond, and the Queen determined to signalise her favour to Dee and her gratification at Burleigh's report of his geographical labours, which reached her on the same day as the news of his loss, by a personal visit of condolence.

"Oct. 10th. The Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court, and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasurer had greatly commended my doings for her title, which he had to examyn, which title in two rolls he had brought home two hours before; and delivered to Mr. Hudson for me to receive at my coming from my mother's burial at church. Her Majestie remembered allso how at my wive's death, it was her fortune likewise to call uppon me."

So the fancied slight was nothing. The Queen's second remarkably-timed visit was followed up by an haunch of venison from my Lord Treasurer, and an atmosphere of satisfaction reigned. One of the rolls of which Dee writes is still in existence. It has on one side of the parchment a large map of "Atlantis," or America, drawn with the skill of a practised cartographer. At the top is his name, "Joannes Dee," and the date, "Anno 1580." Among his papers is a smaller map, upon which large tracts in the Polar regions are marked "Infinite yse." Thge other side of the roll is devoted to proving the Queen's title to lands she would never see or hear of, under the four following heads: "1. The Clayme in Particular. 2. The Reason of the Clayme. 3. The Credit of the Reason. 4. The value of that Credit by Force of Law."

Dee was also busied this summer attending at the Muscovy House and writing instructions and drawing a chart for the two captains, Charles Jackson and Arthur Pett, for their North-East voyage to "Cathay," or China.

He had perhaps joined the Company of the Merchant Venturers, for in March, 1579, he had signed a letter with Sir Thomas Gresham, Martin Frobisher (as every one knows, he was knighted in the thick of the Armada fight), and others, to the Council of State, desiring that those Adventurers who have not paid shall be admonished to send in contributions without delay. Another very interesting remark tells how "Young Mr. Hawkins, who had byn with Sir Francis Drake, came to me to Mortlake, in June, 1581; also Hugh Smith, who had just returned from the Straits of Magellan." In November, Dee is observing "the blasing star," or comet, of which, with its long tail, he makes a drawing on the margin of his diary. By the 22nd it had disappeared: "Although it were a cler night, I could see it no more."

On June 7, 1581, at half-past seven in the morning, Dee's second child and eldest daughter, Katherine, was born. She was christened on the 10th, her sponsors being Lady Katherine Crofts, wife of Sir James Crofts, Controller of the Queen's Household; Mistress Mary Scudamore, of the Privy Chamber, the Queen's cousin;

and Mr. Packington, also a court gentleman. The infant was put out to nurse, first at Barnes with Nurse Maspely, then transferred to Goodwife Bennett. On August 11

"Katherine Dee was shifted to nurse Garrett at Petersham, on Fryday, the next day after St. Lawrence day, being the 11th day of the month. My wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showers of rain."

Nevertheless the little Katherine seemed to flourish, and there are entries of monthly payments of six shillings to her nurse, with allowance for candles and soap, up to August 8 of the following year, when "Kate is sickly," and on the 20th is reported as "still diseased." Four or five days after, she ws taken from nurse Garret, of Petersham, and weaned at home. The mother had several times been over to see the child, sometimes on foot, attended by George or Benjamin, the servants, and once by water with "Mistress Lee in Robyn Jackes bote." The children seemed in trouble at this time, for about seven weeks before Arthur "fell from the top of the Watergate Stayres, down to the fote from the top, and cut his forhed on the right eyebrow." This was at the old landing-place at Mortlake. Their childish ailments are always most carefully recorded in the diary, even when the cause is a box on the ears — probably well earned — from their quick-tempered mother. Jane's friends Mr. and Mrs. Scudamore, and their daughter, and the Queen's dwarf, Mrs. Tomasin, all came for a night to Mortlake. Jane went back with Mistress Scudamore to the Court at Oatlands. A number of other visitors are named, including "Mr. Fosker of the wardrobe."

CHAPTER V

THE SEARCH FOR A MEDIUM

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe
There is an inmost centre in us all
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception, which is truth.
A baffling and perverting carnal mesh
Binds it and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without."

— Browning, Paracelsus.

Dee had always, working with and under him, a number of young students and assistants, who were admitted more or less to his inner counsels. If they proved apt and diligent, he would reward them with promises of alchemical secrets, "whereby they might honestly live"; once he promised 100 pounds, "to be paid as soon of my own clere hability, I myght spare so much." This was a very safe

provison. Generous as he was, lavish to a fault, money never stuck near him, nor was it of the least value in his eyes, except as a means of advancing science and enriching others.

Naturally, jealousies arose among the assistants. They would suddenly depart from his service, and spread ignorant and perverted reports of his experiments. Roger Cook, who had been with his master fourteen years, took umbrage "on finding himself barred from vew of my philosophical dealing with Mr. Henrick." He had imagined himself the chosen confidant, for to him Dee had revealed, December 28, 1579, what he considered a great alchemical secret "of the action of the elixir of salt, one upon a hundred." Roger was now twenty-eight, "of a melancholik nature, and had been pycking and devising occasions of just cause to depart on the sudden," for he was jealous of a newer apprentice. "On September 7th, 1581, Roger went for alltogether from me." But it was not "alltogether," for Roger returned when Dee was old and inform and poor, and remained serving him almost to the end. There was always something patriarchal in Dee's care for the members of his large household, evidenced abundantly in his diary. No doubt their loyalty to him was often severely tried by harsh and cruel outside rumours, but as they knew and loved his real nature they only drew closer towards him.

A new phase of his character is now forced upon us. He has appeared hitherto as the man of learning, astronomer and mathematician, a brilliant lecturer and demonstrator, diligent in probing the chemical and alchemical secrets of which his vast reading, his foreign correspondence, and his unique library gave him cognisance. Interested in geographical discovery and history, a bibliographical and mathematical writer, his genuine contributions to science had been considerable. He had written upon navigation and history, logic, travel, geometry, astrology, heraldry, genealogy, and many other subjects. He had essayed to found a National Library, and was contemplating a great work upon the reformation of the Calendar. But these purely legitimate efforts of his genius were discounted in the eyes of his contemporaries by the absurd suspicions with which his name had been associated ever since his college days. After his arrest and trial by Bonner, he never really succeeded in shaking off this savour of something magical. The popular idea of Dee in league with evil powers was, of course, the natural result of ignorance and dull understanding. To a public reared in superstition, untrained in reasoning, unacquainted with the simple laws of gravitation, the power to raise heavy bodies in the air at will, to see pictures in a simple crystal globe, or converse with projections of the air, to forecast a man's life by geometric or planetary calculations, and to discern the influence of one chemical or mineral substance upon another, seemed diabolically clever and quite beyond human agency. Even to study Nature and her secrets was to lay oneself open to the suspicion of being a magician. We must remember that in the early years of Queen Elizabeth's reign it was thought necessary to pass an Act of Parliament decreeing that all who practised sorcery causing death should suffer death; if only injury was caused, imprisonment and the pillory whould be the punishment. Any conjuration of an evil spirit was to be punished by death as a felon, without benefit of clergy or sanctuary. Any discovery of hidden treasure by magical means was punishable by death for a second offence.

But if "magic" was tottering on its throne, the reign of alchemy was still uncontested. Belief in it was universal, its great votaries in the past were of all nations. St. Dunstan of Glastonbury, Roger Bacon, Raymond Lully, Canon George

Ripley of Bridlington, Albertus Magnus, Cornelius Agrippa, Arnold de Villa Nova and Paracelsus, all their writings, and hundreds of others, Dee had in his library and constantly upon his tongue. Alchemy was not only a science, it was a religion and a romance. It was even then enduring the birth-throes and sickly infancy of modern chemistry, and the alchemists' long search for the secret of making gold has been called one of its crises. Long after this it was still an article of faith, that such a man as Robert Boyle did not deny. We cannot forget that even that great chemist, Sir Humphry Davy, reverenced the possibility, and refused to say that the alchemist's belief in the power to make gold was erroneous. How unlike Dante's keen irony of the dark and groping men who seek for "peltro," or tin whitened with mercury. But alchemy was bursting with many other secrets beyond the manufacture of gold. The spiritual element abounding in all minerals, and the symbolism underlying every actual substance, were deeply imbedded in it. It was a scienceof ideals. It ever led its followers on to scale illimitable heights of knowledge, for in order to surpass all material and rational nature, and attain the crowning end, did not God delegate His own powers to the sage? So the art of healing was thought the noblest, the most Godlike task, and no means of attaining hermetic wisdom were untried. The psychical world became every bit as real to these religious mystics as the physical and rational, which they understood so vaguely. Even the strange shapes which escaped from the retorts of the old alchemists were known to them as "souls." Their successors called them spirits. Paracelsus named them as mercury, and it was left to his pupil, Van Helmont, the true founder of all modern chemistry, to give the name of gas.

It is easy to see how Dee, the astrologer, grew into close touch with those psychic phenomena which, though they have become extremely familiar to us, as yet continue to baffle our most scientific researches. When he first became conscious of his psychic powers, and how far he himself was mediumistic, is harder to discern. It is on May 25, 1581, that he makes in his diary the momentous entry: — "I had sightin Chrystallo offered me, and I saw." We may take it that he "saw" through a medium, for he never afterwards seems to have been able to skry without one. Perhaps his first crystal had then been given him, although, as we have seen, he already owned several curious mirrors, one said to be of Mexican obsidian such as was used for toilet purposes by that ancient race. He had made a study of optics, and in his catalogue of the manuscripts of his library are many famous writings on the spectrum, perspective and burning glasses, etc. Then came the trouble with Roger, "his incredible doggedness and ungratefulness against me to my face, almost ready to lay violent hands on me." Dee hears strange rappings and knockings in his chamber. A gentleman came from Lewisham to consult him about a dream many times repeated. Dee prays with him, and "his dream is confirmed and better instruction given." A mysterious fire breaks out for the second time in "the maydens" chamber at night. The knocking is heard again, this time accompanied with a voice repeated ten times. No words apparently, but a sound like "the schrich of an owl, but more longly drawn and more softly, as it were in my chamber." He has a strange "dream of being naked and my skyn all over wrought with work like some kinde of tuft mockado, with crosses blew and red; and on my left arm, abowt the arm in a wreath, these words I read: — `Sine me nihil potestis facere.' And another the same night of Mr. Secretary Walsingham, Mr. Candish and myself." Then he was ten days from home, at "Snedgreene, with John Browne, to hear and

see the manner of the doings." Evidently some remarkable manifestation. he was becoming more interested in psychic problems, but he was not able to proceed without a medium, and the right one had not yet appeared.

Meanwhile, he fills his diary with all manner of interesting news. Vincent Murphy, the "cosener" who had defamed him, and against whom in September, 1580, he had instituted a troublesome law-suit, was condemned by a jury at the Guildhall to pay 100 pounds damages. "With much adoe, I had judgment against him." Five or six months later, he agreed with Mr. Godolphin to release the cosener. Jean Bodin, the famous French writer on witches, and publicist, had come to England with "Monsieur," and Dee was introduced to him by Castelnau, the French ambassador, in the "Chamber of Presence at Westminster." Letters came from Doctor Andreas Hess, the occult philosopher, sent through Dee's friend, Richard Hesketh, agent at Antwerp. There are also letters from Rome. John Leonard Haller, of Hallerstein by Worms, came to him to say he had received instructions for his journey into "Quinsay [or Northern china], which jorney I moved him unto, and instructed him plentifully for observing the variation of the compassin all places as he passed." He notes, as if it were a common occurrence, a "fowl falling out" between two earls at Court, Leicester and Sussex [the Lord Chamberlain], tells how they "called each other traytor, wheruppon both were commanded to keepe to theyre chambers at Greenwich, wher the Court was." It sounds like a schoolboys' quarrel, but the royal schoolmistress would have them both know that they were in disgrace for a time. In July, there was an eclipse of the moon, but it was "clowdy, so as I could not perceyve it." In August, about half-past eight on the night of the 26th, "a strange Meteore in forme of a white clowde crossing galaxium, lay north and sowth over our zenith. This clowde was at length from the S.E. to the S.W., sharp at both ends, and in the West it was forked for a while. It was about sixty degrees high, it lasted an howr, all the skye clere abowt and fayr star-shyne."

Dee made a journey into Huntingdonshire, by St. Neots, to Mr. Hickman's at Shugborough, in the county of Warwick. Young Bartholomew Hickman was afterwards to become the companion and servant of his old age, and manifested some slight mediumistic powers. On the way home, a month or two later, Dee rode into Sussex to Chailey, probably to the glass workds there. The Queen and "Monsieur" were at Whitehall.

A pretty little scene was enacted at Mortlake at the New Year, when "Arthur Dee and Mary Herbert, they being but 3 yere old, the eldest of them, did mak as it were a shew of childish marriage, of calling each other husband and wife." Then Dee essays a harmless little play upon words. "The first day Mary Herbert cam to her father's house at Mortlake, the second day she came to her father's hosue at East Shene." Mrs. Dee went the same day to see the baby Katherine at Nurse Garret's, and Mistress Herbert went with her. So the two families were in great unity.

Sir George Peckham, who sailed with Sir Humphrey Gilbert, came to consult Dee about exploration in North America, and promised a share in his patent of the new lands. He also sent down his sea-master, Mr. Clement, and another gentleman, Mr. Ingram, to see the mathematician. For Sir John Killigrew, Dee devised "a way of protestation to save him harmless for compounding for the Spaniard who was robbed: he promised me fish against Lent." Haller came again to get instructions how to transfer his money to Nuremburg, and to get letters of introduction to

Constantinople. By him, Dee sent letters to correspondents in Venice, where the German explorer was to winter.

Mr. Newbury, who had been in India, came early in the New Year. Dee recounts how the stage in that well-known old London place of amusement, the Paris Garden, on Bankside, Southwark, fell down suddenly while it was crammed with people beholding the bear-baiting. "Many people were killed thereby, more hurt, and all amazed. The godly expound it as a due plague of God for the wickedness there used, and teh Sabbath day so profanely spent." Sunday was the great day for the bear-fights.

"1583. — Jan. 23. Mr. Secretarie Walsingham cam to my howse, where by good luk he found Mr. Awdrian Gilbert, and so talk was begonne of Northwest Straights discovery.

"Jan. 24. Mr. Awdrian Gilbert and John Davis went by appointment to Mr. Secretary, to Mr. Beale his house, where only we four were secret, and we made Mr. Secretarie privie of the N.W. passage, and all charts and rutters were agreed uppon in generall.

"Feb. 3. Mr. Savile, Mor. Powil the younger, travaylors, Mr. Ottomeen his sonne cam to be acquaynted with me.

"Feb. 4. Mr. Edmunds of the Privie Chamber, Mr. Lee, Sir Harry Lee, his brother, who had byn in Moschovia, cam to be acquaynted with me.

"Feb. 11. The Queene lying at Richmond went to Mr. Secretarie Walsingham to dynner; she coming by my dore gratiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt.

"Feb. 18. Lady Walsingham cam suddenly to my house very freely, and shortly after that she was gone, cam Syr Francis himself, and Mr. Dyer.

"March 6. I and Mr. Adrian Gilbert and John Davis did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, about the N.W. passage.

"March 17. Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so, the 18th day from thence, to Devonshyre.

"April 18. The Queene went from Richmond toward Greenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd `quod defertur non aufertur,' and gave me her right hand to kisse."

While these every-day events were going on and being chronicled, Dee was also occupying himself with the search for a medium. He first tried one named Barnabas Saul (he seems to have been a licensed preacher), who professed himself an occultist. Saul gives news of buried treasure — great chests of precious books hidden somewhere near Oundle in Northamptonshire, but the disappointed book-lover finds the hoard an illusion. Then Saul, who slept in a chamber over the hall at Mortlake, is visited at midnight by "a spiritual creature." The first real seance that Dee records, "Actio Saulina," took place on December 21, 1581. The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the percipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone." After New Year's tide, on any day but the Sabbath, the stone was to be set inthe sun,

the brighter the day the better, and sight should be given. The sitters might "deal both kneeling and sitting." When we consider how very real to a devout person in the Middle Ages apparitions of the devil and of evil spirits were, there seems nothing at all extraordinary in Dee's belief that good spirits also might be permitted to come to his call, for purposes of good. A month or two after this, Saul was indicted on some charge and tried in Westminster Hall, but, thanks to Mr. Serjeant Walmesley and a couple of clever lawyers, he was acquitted. There was an end of his clairvoyance, however: "he confessed he neyther herd or saw any spirituall crature any more." If the accusation against him had been that of sorcery, he was wise to risk no further appearances in Westminster Hall. He seems to have spread abroad many false reports about Dee, who reproached him bitterly when he called at Mortlake a few months later. Dee had, however, gained psychical experience by these early and tentative experiments. The field was now open for a maturer applicant. When he arrived, he was to change the whole current of Dee's life and outlook, to become at once a helper and a stumbling-block, a servant and a master, loving as a son, treacherous as only a jealous foe. It was a strange fate that sent Edward Kelley to Dee at this moment, when everything was ripe for his appearance. And it was characteristic of the man that he was ushered into Dee's life under a feigned name. On March 8, two days after Saul had confessed he saw and heard no more of the spirits, Dee writes in his diary, "Mr. Clerkson and his frende cam to my howse." He makes the visit very emphatic by repeating the information: "Barnabas went home abowt 2 or 3 o'clock, he lay not at my howse now; he went, I say, on Thursday, and Mr. Clerkson came." At nine o'clock the same night, there was a wonderful exhibition of the aurora in the northern and eastern heavens, which Dee describes minutely in Latin in the diary. The next day, March 9, he mentions Clerkson's friend by name as "Mr. Talbot," and shows how that individual appears to have begun ingratiating himself with his new patron by telling him what a bad man his predecessor was. Barnabas had said that Dee would mock at the new medium; Barnabas had "cosened" both Clerkson and Dee. This, Talbot professed to have been told by "a spiritual creature." The pair proceeded at once to business. On the 10th, they sat downto gaze into "my stone in a frame given me of a friend," with very remarkable results. Information was vouchsafed that they should jointly together have knowledge of the angels, if the will of God, viz., conjunction of mind and prayer between them, be performed. They were bidden to "abuse not this excellency nor overshadow it with vanity, but stick firmly, absolutely and perfectly in the love of God for his honour, together." There were forty-nine good angels, all their names beginning with B, who were to be answerable to their call. The first entry that Dee makes in his Book of Mysteries concerning Talbot is as follows: —

"One Mr. Edward Talbot cam to my howse, and he being willing and desyrous to see or shew something in spirituall practise, wold have had me to have done something therein. And I truely excused myself therein: as not, in the vulgarly accownted magik, neyther studied or exercised. But confessed myself long tyme to have byn desyrous to have help in my philosophicall studies through the cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him my stonein the frame (which was given me of a frende), and I sayd unto him that I was credibly informed that to it (after a sort) were answerable Aliqui Angeli boni. And also that I was once willed by a skryer to call for the good Angel Annael

to appere in that stone in my owne sight. And therefore I desyred him to call him, and (if he would) Anachor and Anilos likewise, accounted good angels, for I was not prepared thereto.

"He [Talbot] settled himself to the Action, and on his knees at my desk, setting the stone before him, fell to prayer and entreaty, etc. In the mean space, I in my Oratory did pray and make motion to God and his good creatures for the furdering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone."

The one to appear was Uriel, the Spirit of Light. On the 14th, the angel Michael appeared, and gave Dee a ring with a seal. Only on two other occasions does a tangible object pass between them. Dee was overjoyed at the success of his new "speculator" or "skryer"; the sittings were daily conducted until March 21, when the medium was overcome with faintness and giddiness, and Michael, who was conversing with him, bade them rest and wait for a quarter of an hour. The next day, Talbot departed from Mortlake, being bidden by Michael to go fetch some books of Lord Monteagle's which were at Lancaster, or thereby, and which would else perish.

He returned before long, and all through April, instructions were being given at the sittings for the future revelations. elaborate preparations were needed, and they were describedin minute detail.

By April 29, a square table, "the table of practice," was complete. It was made of sweet wood, and was about two cubits high ("by two cubits I mean our usual yard"), with four legs. On its sides certain characters, as revealed, were to be written with sacred yellow oil, such as is used in chruches. Each leg was to be set upon a seal of wax made in the same pattern as the larger seal, "Sigilla AEmeth," which was to be placed upon the centre of the table, this seal to be made of perfect, that is, clean purified wax, 9 inches in diameter, 27 inches or more in circumference. It was to be an inch and half a quarter of an inch thick, and upon the under-side was to be a figure as below.

It was a mystical sign, similar to those in use in the East, and also used by contemporary astrologers

[INSERT ILLUSTRATION]

The four letters in the centre are the initials of the Hebrew words, "Thou art great for ever, O Lord," which were considered a charm in the Middle Ages.

The upper side of the seal was engraved with an elaborate figure obtained in the following manner. First, a table of forty-nine squares was drawn and filled up with the seven names of God — "names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels' names bringeth forth seven daughters. Every daughter bringeth forth seven daughters. Every daughter her daughter bringeth forth a son. Every son hath his son."

The seal "was not to be looked upon without great reverence and devotion."

It is extremely curious and interesting to relate that two of these tablets of wax, "Sigillum Dei," and one of the smaller seals for the feet of the table, with a crystal globe, all formerly belonging to Dee, are still preserved in the British

Museum, having come there from Sir Thomas Cotton's library, where the table of practice was also long preserved.

The spirits were kind enough to say: "We have no respect of cullours," but the table was to be set upon a square of red silk as changeable (i.e., shot) as may be, two yards square, and a red silk cover, with "knops or tassels" at the four corners, was to be laid over the seal, and to hang below the edge of the table. The crystal glove in its frame was then to be set upon the centre of the cover, resting on the seal with the silk between.

The skryer seated himself in "the green chair" at the table, Dee at his desk to write down the conversations. These were noted by him then and there at the time, and he is careful to particularise any remark or addition told him by the Ckryer afterwards. Once a spirit tells him: "There is time enough, and we may take leisure." Whereupon Dee conversed directly with the visitant; sometimes apparently only Talbot hears and repeats to him what is said. A golden curtain was usually first seen in the stone, and occasionally there was a long pause before it was withdrawn. Once Dee writes: "He taketh the darkness and wrappeth it up, and casteth it into the middle of the earthen globe." The spirits generally appeared in the stone, but sometimes they stept down into a dazzling beam of light from it, and moved about the room. On some occasions a voice only is heard. At the close of the action, the "black cloth of silence is drawn," and they leave off for the present.

There are very few comments or general impressions of the actions left by Dee, but on one occasion he does use expressions that show his analytical powers to have been actively at work to account for the phenomena. He brought his reason to bear upon the means of communication with the unseen world in a remarkable manner. In speaking to the angels one day he said: "I do think you have no organs or Instruments apt for voyce, but are meere spirituall and nothing corporall, but have the power and property from God to insinuate your message or meaning to ear or eye [so that] man's imagination shall be that they hear and see you sensibly."

As Plotinus says, "Not everything whichis in the soul is now sensible, but it arrives to us when it proceeds as far as sense."

The minute descriptions of the figures seen are of course characteristic of clairvoyant or mediumistic visions. In the case of Bobogel, the account of his "sage and grave" attire — the common dress of a serious gentleman of the time — may be quoted.

"They that now come in are jolly fellows, all trymmed after the manner of Nobilities now-a-dayes, with gylt rapiers and curled haire, and they bragged up and downe. Bobogel standeth in a black velvet coat, and his hose, close round hose of velvet upperstocks, over layd with gold lace. He hath a velvet hat cap with a black feather in it, with a cape on one of his shoulders; his purse hanging at his neck, and so put under his girdell. His beard long. He had pantoffolls and pynsons. Seven others are apparelled like Bobogel, sagely and gravely."

CHAPTER VI

EDWARD KELLEY

"Kelley did all his feats upon

The Devil's looking-glass, a stone
Where, playing with him at bo-peep,
He solv'd all problems ne'er so deep."
— Butler, Hudibras

It is now time to inquire who this Talbot, this seer and medium, was. Where did he come from, and what was his previous history?

That he came to the Mortlake philosopher under a feigned name is perhaps not so damning an accusation as might at first sight appear. There was in his case, certainly, every reason why he should change his identity, if possible, but an alias in those days was so common a thing that perhaps more stress has been laid upon Kelley's than is strictly fair.

The whole of Kelley's story is so wildly and romantically coloured, it is so incredible, and so full of marvels, that it is extremely difficult to know what to believe. There is no disentangling the sober facts of his life from the romance attributed to him; indeed, there are no sober facts, as the reader will see when the accepted traditions of this extraordinary man's career are laid down.

From March 8 to November, 1582, Edward Talbot, the skryer, came and went in the Mortlake establishment, gazed in the crystal, and ingratiated himself into his employer's liking. Then he disappeared, and Edward Kelley took his place. There had been a quarrel of some kind, precursor of many others, and Dee opens his fourth Book of Mysteries, on November 15, "after the reconciliation with Kelley." Henceforth "E.K." is his name.

Kelley was born at Worcester, on August 1, 1555, as appears by the horoscope drawn for him by the astrologer. He began life as an apothecary's apprentice, and showed some aptitude for his calling. It has been stated that, under the name of Talbot, he studied for a short time at Oxford, but left abruptly under a cloud. A few years later, he was exposed in the pillory in Lancaster for having either forged ancient title deeds or coined base money. Both feats are accounted to him. The next incident in his career is a charge of having dug up a newly buried "caitiff's" corpse in Walton-le-Dale churchyard, Lancashire, for the purpose of questioning the dead, or "an evil spirit speaking through his organs," respecting the future of "a noble young gentleman," then a minor. After this savoury episode, Kelley is reported to have been wandering in Wales (it is suggested that he was hiding from justice), when he stumbled accidentally upon an old alchemical manuscript and two caskets or phials containing a mysterious red and white powder. Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss. Wherever he procured it, Kelley undoubtedly owned a small quantity of some substance which he regarded as of priceless value, inasmuch as, if properly understood and manipulated, it could be used for transmuting baser metals into gold.

The reputation of the learned doctor of Mortlake, who was known all over the Continent, was a favourite at Court, and in touch with every adventure by sea or land, had of course reached Kelley. Dee's parsonage of Upton-on-Severn, near Worcester, did not trouble him much with responsibility, but it must have been on one occasional visit to it that he received from the Dean of Worcester Catherdral a Latin volume, in which he inscribed the gift thus: "Joannes Dee, 1565, Februarii 21. Wigorniae, ex dono decani ecclesiae magistri Beddar."

With the powder that he did not know how to use, and the alchemical manuscript which he could not decipher, and which yet might contain the invaluable secret (if indeed there is any truth in the story of his find), Kelley, the adventurer, sought out some means of introduction to the man so likely to help him. He had dabbled in alchemy, and came to Mortlake with something of a reputation, for Dee speaks of him as "that lerned man." It is utterly unlikely that Dee had heard anything of Kelley's exploits in the north. Such doings would scarcely penetrate the solmen recesses of the laboratory on the Thames side. So Kelley arrived, and was recieved in all good faith. He told Dee that the last seer, Barnabas, had "cosened" him, and seems to have at once impressed himself favourably upon the astrologer, who at the moment was without a reliable assistant. The sittings began, as we have seen, in March, and were successful immediately. In May the message comes that "none shall enter into the knowledge of these mysteries but this worker," and Kelley's position is secured.

Kelley was now about twenty-seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, "which thing to do," he told Dee, "I have no natural inclination, neither with a safe conscience may I do it." but Michael had made him swear on his sword to follow his counsel, so he married reluctantly, not long after, Joan, or Johanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen.

There was little love on his side apparently, but the girl seems at any rate to have essayed to do her duty as a wife. She was apparently a complete stranger to the Dees, although soon to become part of their household. What were Jane's feelings at the thought of this invasion of her domestic peace we can only guess from an entry in Dee's diary made two days after one of these first sittings. Dee does not write much about his wife in his diary, save only entries relating to her health, and this one he has carefully erased, as if he thought some disloyalty to her was involved in it. It is, however, possible to make it out almost entirely. "1582, 6 May. Jane in a merveylous rage at 8 of the cloke at night, and all that night, and next morning till 8 of the cloke, melancholike and ch[?ided me] terribly for...." Something illegible follows, and then this: "that come to me only honest and lerned men." Finally, "by Mr. Clerkson his help was [?pacified]." What canthis mean save that she had takena violent dislike to, and disapproval of, Kelley; that she mistrusted his honesty and wished they might have no more to do with him; that it was only by his friend Clerkson's help that she was at last quieted? Her woman's intuition was scarcely at fault; however kindly she came to treat her husband's medium afterwards, however charitable she showed herself, she was right in suspecting no good to come to Dee through association with Kelley.

The accounts of the actions with the spirits which took place under Kelley's control were minutely written down by Dee, as we have seen, mostly during the timeof the sittings. The papers had a romantic history. The last thirteen books, which were in Sir Thomas Cotton's library, were printed by Dr. Meric Casaubon about fifty years after Dee's death, under the title of A True and Faithful Relation of what passed for many Yeers between Dr. John Dee, a Mathematician of Great Fame in Q. Elizabeth and K. James their Reigns, and some Spirits: Tending (had it succeeded) To a General Alteration of most States and Kingdomes in the World...With a Preface confirming the reality (as to the Point of Spirits) of this Relation; and shewing the several good Uses that a sober Christian may make of all"

(folio 1659). Casaubon in his learned preface maintains stoutly that the visions were no distempered fancy, that Dee acted throughout with all sincerity, but that he was deluded. His book sold with great rapidity; it excited so much controversy, and incurred such disapproval from Owen, Pye, and the other Puritan divines, that it came near being suppressed; only the excellent demand for it prevented its confiscation, for not a copy could be found. The True Relation contains the record of all actions after the beginning of June, 1583. The earlier conversations, from the first with Barnabas, and Talbot's appearance on the scene, are still to be found in manuscript, they having in some way parted company from those of which Cotton had possession.

These earlier papers were acquired by the antiquary, Elias Ashmole, in a rather romantic way. Ashmole had been visiting William Lilly, the astrologer, at Horsham, in August, 1672, when on his return his servant brought him a large bundle of Dee's autograph MSS. which a few days before he had received from one of the warders of the Tower. The warder called on Ashmole at the Excise Office, and offered to give them in exchange for one of Ashmole's own printed works. The Windsor Herald cheerfully agreed, and sent him a volume "fairly bound and gilt on the back," of which of his works we know not.

Now for the history of the papers. Mrs. Wale, the warder's wife, had brought them with her dower from her lamented first husband, Mr. Jones, confectioner, of the Plow, Lombard Street. While courting, these young people had picked up among the "joyners in Adle STreet" a large chest whose "very good lock and hinges of extraordinary neat work" took their fancy. It had belonged, said the shopman, to Mr. John Woodall, surgeon, father of Thomas Woodall, surgeon to King Charles II. and Ashmole's friend. He had bought it probably at the sale of Dee's effects in 1609, after his death. The Joneses owned the chest for twenty years without a suspicion of its contents. Then, on moving it one day, they heard a rattle inside. Jones prized open the space below the till, and discovered a large secret drawer stuffed full of papers, and a rosary of olive-wood beads with a cross, which had caused the rattle. The papers proved to be the conferences with angels from December 22, 1581, down to the time of the printed volume; the original manuscripts of the (unprinted) books entitled, "48 Claves Angelicae," "De Heptarchia Mystica," and "Liber Scientiae Auxiliis et Victoriae Terrestris." We may imagine Ashmole's excitement when he found he had in his hand the earlier chapters of the very remarkable book that was stil in every one's mouth, published only thirteen years before.

We may now briefly examine this remarkable and voluminous Book of Mysteries. In view of the fact that it is perhaps the earliest record of mediumistic transactions, the first attempt to relate consecutive psychic transmissions, in fact a sort of sixteenth century Proceedings of a Society for Psychical Research, it seems to warrant investigation at some length.

The first book (still in manuscript) opens with a Latin invocation to the Almighty, and an attribution of all wisdom and philosophy to their divine original source. It ends "O beata et super benedicta omnipotens Trinitas, concedas mihi (Joanni Dee) petitionem hane modo tali, qui tibi maxime placebit, Amen." Then comes a table of the four angels — Michael, Gabriel, Raphael, and Uriel, their particular attributes, and their descent from Annael. A long prayer in English follows, which gives a remarkable insight into Dee's attitude of mind. Unfeigned humility towards God, a certain unconsciousness of self and of his own particular

acquirements, are mingled with a calm assumption of authority and power to enter into the heart of knowledge. This was perhaps the chief characterisitic of the exalted mysticism so prevalent at the time in a small section of alchemists, especially on the Continent. Dee was its representative in England, having, of course, imbibed much of it during his residence abroad. Paracelsus had been dead but forty years. His disciples everywhere were seeking three secrets which were to fulfil his teaching — the secret of transmutation, the elixir of life, and the philosophic stone, key to all wisdom. Bruno was still alive, developing hs theories of God as the great unity behind the world and humanity. Copernicus was not long dead, and his new theories of the solar system were gradually becoming accepted. Galileo was still a student at Pisa, his inventions as yet slumbering in his brain. Montaigne was writing his getle satires on humanity. Everywhere and in every sphere new thought was beginning to stir.

Dee did not scruple to claim in his prayer gifts like those bestowed upon the prophets. He deprecates any kind of traffic with unauthorised or unreliable spirits, and acknowledges again the only Source of wisdom. But since he has so long and faithfully followed learning, he does think it of importanc ethat he should know more. The blessed angels, for instance, could impart to him things of at least as much consequence as when the prophet told Saul, the son of Kish, where to find a lost ass or two! A spirit afterwards told him that ignorance was the nakedness wherewith he was first tormented, and "the first plague that fell unto man was the want of science."

He had reached that state of mind when he seemed unable to discern any boundary line between finite and infinite. His hope and his confidence were alike fixed on nothing less than wresting all the secrets of the universe from the abyss of knowledge, or, at any rate, as many of them as God willed. he explains how from his youth up he has prayed for pure and sound wisdom and understanding,

"such as might be brought, under the talent of my capacitie, to God's honour and glory and the benefit of his servaents, my brethren and sisters. And forasmuch as for many yeres, in many places, far and nere, in many bokes and sundry languages, I have wrought and studyed, and with sundry men conferred, and with my owne reasonable discourse Laboured, whereby to fynde or get some yinkling, glimpse, or beame, of such the aforesaid radicall truthes:...And seeing I have read in they bokes and records how Enoch enjoyed thy favor and conversation, with Moses thou wast familiar, And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, the good angels were sent, by they disposition, to instruct them, informe them, help them, yea in worldly and domesticall affairs; yea and sometimes to satisfy theyr desyres, doubts and questions of thy secrets; and furdermore, considering the Shewstone which the high priests did use by thy owne orderinge, wherein they had lighte and judgments in their great doutes, and considering allso that thou (O God) didst not refuse to instruct the prophets (then called seers), to give answers to common people of things oeconomicall, as Samuel for Saul, seeking for his father's asses, being gon astray: and as other things, vulgar true predictions, whereby to wyn credit unto ther waightier affayres. And thinking within myself the lack of thy wisdom to me to be of more importance than the value of an Asse or two could be to Cis (Saul his father): And remembering what good counsayle they apostle James giveth, saying Si quies autem vestrumetc. And

that Solomon the wise, did so, even immediately by thyselfe, atteyne to his wonderfull sidome: Therefore, Seeing I was sufficiently taught and confirmed that this wisdome could not be come by at mans hand, or by human powre, but onely from thee (O God) mediately or immediately. And having allwayes a great regarde and care to beware of the filthy abuse of such as willingly and wittingly did invocate and consult (in divers sorte) Spirituall Creatures of the damned sort: Angels of darknes, forgers and patrons of lies and untruths; I did fly unto thee by harty prayer, full oft, and in sundry manners: sometymes cryinge unto thee Mittas Lucem tuam et veritatem, tuam quoe me ducant, etc."

Then he goes on to say that his slight experience with two different persons has convinced him of God's wish to enlighten him through His angels. He has heard of a man accounted a good seer and skryer, a master of arts and preachger of the Word, and through his means he has seen spiritual apparitions "either in the christalline receptab\cle, or in open ayre." He hopes to have help from this person until "some after man or meanes are sent him from on high." But Saul — for it is Saul he means — is not devout, sincere and honest. Evil spirits have come to him, much to Dee's terror "but that thou didst pitch thy holy tent to my defence and comfort." He has quoted to Saul Roger Bacon's warning to wicked devil-callers; but the man cannot brook rebuke, and is angry at being further debarred from the mysteries "which were the only things I desired, through thy grace." He begs, most humbly and deprecatingly for leave to note down the actions, and asks that Annael may come to his help.

Barnabas having proved so unreliable, he rejoiced at having found another skryer. The one accessory wanting, when all the table and seals were comlete, was a "shewstone." Dee seems already to have owned several. He had used a crystal before this time, but a new one was desirable. One evening, towards sunset, a little child angel appears standing in the sunbeams from the western window of the study, holding in its hand a thing "most bright, most clere and clorius, of the bigness of an egg." Michael with his fiery sword appeared and bade Dee "Go forward, take it up, and let no mortall hand touch it but thine own."

Michael tells them, too, that he and Kelley are to be joined in the holy work, united as if one man. But one is to be master, the other minister; one the hand, the other the finger. They are to be contented with their calling, for vessels are not all of one bigness, yet all can be full. Dee is reminded that all his knowledge is "more wonderful than profitable, unless thou art led to a true use of the same."

Another spirit, Medicus Dei, or Medicina, says, "Great are the purposes of him whose medecine I carry," and on one of the early march days utters some remarkable words on the precious doctrine of the universality of the Light: —

"Your voices are but shadows of the voices that understand all things. The things you look on because you see them not indeed, you also do name amiss...

"We are fully understanding. We open the eyes from the sun in the morning to the sun at night. Distance is nothing withus, unless it be the distance which separateth the wicked from His mercy. Secrets there arenone, but that are buried in the shaddow of man's sould....Iniquitie shall not range where the fire of his piercing judgment and election doth light."

Calvin had been dead but twenty years, but with his scheme of election and eternal reprobation Dee had no affinity. His mind was far more in harmony with the ancient hermetic teaching that medicine, healing, was the true road to all philosophy.

CHAPTER VII

THE CRYSTAL GAZERS

"To follow knowledge like a sinking star
Beyond the utmost bound of human thought."
— Tennyson, Ulysses

It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings: "May my little fartherest chamber serve, if the bed be taken down?" The table, covered with its cloth stood in the centre upon the seals. Kelley, perhaps with the black cap he is credited with having always worn, pulled close over his cropped ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet "as white as milk," as Aubrey describes it. He did not apparently ever see the visions himself. Once he reproachfully said, "You know I cannot see or skry." He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer.

The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael's exposition seemed almost to promise it to him: —

"`Wilt thou have witt and wisdom? Here it is.'

"Michael points each time to a figure of seven squares shown within a circle of light.

"`The exaltation and government of princes is in my hand.

"`In counsayle and Nobilitie, I prevayle.

"`The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

"The Qualitie of the Earth and Waters is my knowledge, and I know them. And here it is.

"`The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

"`I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

"`Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.'"

Quite early in the actions, it was told them that a third person was necessary to the complete work. Adrian Gilbert was the first selected, and permission was given for him to be made "privie of the mysteries, but not to be a practiser."

Gilbert was making ready for a voyage to the North-West. Dee and the spirits seem to think it may be a kind of missionary enterprise, and Dee asks for (but does

not actually obtain) a geographical description of the country he is going to. The answer is that Dee knows about it, as indeed he did, sufficiently well, as we have seen, to draw very good charts of North America and the Frozen Seas. An angel named Me tells him he must counsel A.G. and be his father. "Who made the sun of nothing? Who set Nature to thrust up her shoulder amongst trees and herbs like a gentle fire? How great is his power in those in whom he kindleth a soul of understanding."

In Dee's absence in London, at the Muscovy House, on Maundy Thursday (March 28), Kelley tried to summon Medicina again, but was only visited by an "illuder." Next day Dee asks for "the veritie of his doings," and is told that darkness has presumed to put itself in place of light. Kelley will not be overthrown, but he is to brag not. "When I yoked your feathers together, I joined them not for a while." The illuder is made to confess deception and is consumed by fire, and Dee turns to his skryer with "Master Kelley, is your doubt of the spirit taken away?"

Dee had been requested to prepare a calculation for the reformation of the Calendar, or at any rate to give his opinion on the scheme propounded by Pope Gregory. His calculations were approved by all the English mathematicians of the time, but the Queen, advised by the bishops, did not see her way to adopt them in effect. Dee tells his angel friends how "grieved" he is that "Her Majestie will not reform the Kalendar in the best terms of veritie." He desires counsel what to do.

Easter Day passed, and the crystal gazing still went on. The sittings were often long. On April 3, Dee ventured to tell his visitor that "it will be dark soon, and our company will expect our coming down to supper. If without offence we might now leave off, it might seem good to do so." Three days after, he again offered a slight remonstrance, asking why they had not been warned of Mistress Frances Howard's coming, a gentlewoman of Her Majestie's Privy Chamber. She had caused interruption of their exercise for a full hour, or two. Was this to be forgiven her because of her great charity, and goodness in procuring the Queen's alms for many needy people?

The Queen was then at Richmond, and Dee was several times at Court. He seems to have been there to bid her adieu when she left for Greenwich on the 18th: — "At her going on horseback, being new up, she called for me, by Mr. Rawly his putting her in mynde, and she sayd, `quod defertur non aufertur,' and gave me her right hande to kisse."

Dee was now puzzling over some mysterious papers brought him by Kelley, whether those he is reported to have found in Wales of Glastonbury we can scarcely decide, but they seem to concern ten places in England where treasure was supposed to be hid. There is a curious drawing of them in the MS. diary: "After coming from the Court, I thought I would try to discover the cipher of the paper E.K. brought me as willed to do, found at Huets Cross, with a book of magic and alchemy, to which a spiritual creature led them." Dee was by no means the easy dupe of Kelley that he has been called. Two or three months after he first knoew him he writes in his diary of his "abominable lyes"; and he here makes a very telling remark, an aside, so to speak: "Of this K., I doubt yet."

Kelley's hot, uncontrollable nature and his overbearing ways had already begun to appear. There was an outbreak at supper one night because Charles Sled had "done him an injurie in speeche at my table." Probably some story of his early

career had been raked up. A voice next morning says to him appropriately: "Serve God and take hold of nettles."

The manuscript in crabbed signs puzzled the astrologer desperately, and he was unhappy at the delay. An angel tells him they are to be "rocks in faith." "While sorrow be meansured thou shalt bind up thy fardell." He is not to seek to know the mysteries till the very hour he is called. "Can you bow to Nature and not honour the workman?"

A new spirit visits them, Il, "a merie creature, apparelled like a Vyce in a [morality] play. He skipped here and there." Dee asks where is his Arabic book of tables that he has lent and lost. Il says it is in Scotland and is nothing worth. Then Dee asks about the Lord Treasurer's books, for he had not seen Burleigh's library, and had all the rival collector's jealousy over his own treasures. He was never quite sure that Burleigh was his friend; there semed always a suspicion in his mind where the Lord Treasurer was concerned. The feeling was reflected in a curious dream that he had soon after the beginning of his partner ship with Kelley: "I dreamed on Saturday night that I was deade, and afterwards my bowels wer taken out. I walked and talked with divers, and among other with the Lord Thresorer, who was cum to my howse to burn my bookes when I was dead. I thought he looked sourely on me." Now, Il tells him that Burleigh has no books "belonging to Soyga," and explains that name as in "the language of Paradise, before Babel's aery tower." Dee takes up a lexicon to look for the word, but Il points to another book on "the mysteries of Greek, Latin and Hebrew." Then Il becomes very practical, and says: "Your chimney will speak against you anon," and Dee remembers that he had hidden there "in a cap-case" the records of his doings with Saul and the others. Il advises Kelley to communicate to his employer the book and the powder, and all the rest of the roll. "True friends arenot to hide anything each from the other."

This was perhaps the cause of the "great and eager pangs" that now took place between Dee and Kelley. The medium pretends to fear they are dealing with evil spirits. He bursts into a passion, declares he is a cumber to the house, and dwells there as in a prison. He had better be far away in the open country, where he can walk abroad, and not be troubled with slanderous tongues. He is wasting his time there, and must follow some study whereby he may live. As for these spirit mysteries, Adam and Enoch knew them before the Flood. Dee responds gfravely to this tirade: He will wait God's time, and he will not believe a stone will be given them and no bread. As to Kelley's necessities, are not his own far greater? At the present moment, he owes 300 pounds, and does not know how to pay it. He has spent forty years, and travelled thousands of miles, in incredible forcing of his wit in study, to learn, or bowel out, some good thing, yet he would willingly go up and down England in a blanket, begging his bread, for a year or more, if at the end he might be sure of attaining to godly wisdom, whereby to do God service for His glory. He was resolved either willingly to leave this worlk, to enjoy the fountain of all wisdom, or to pass his days on earth in the enjoyment of its blessings and mysteries.

Another violent scene occurred before long; this time the mistress of the house was the one offended. Dee says: "By A[drian] G[ilbert] and Providence, E.K.'s vehement passions were pacified. He came back again to my house, and my wife was willing and quiet in mind and friendly to E.K. in word and countenance. A new pacification in all parts confirmed and all upon the confidence of God his service faithfully performed." Kelley's wife had not yet joined him at Mortlake, but

he had occasional letters from her. One found him in a tender religious mood, about to "pray in his bedchamber, on a little prayer book which Mr. Adrian Gilbert had left here, ad it lay on the table during the action." It was Seven Sobbes of a Sorrowful Soul for Sinne, in English metre, "made by Mr. William Harris." When he opened it, he found some automatic script in the end, or, as he calls it, a counterfeit ofhis own hand. He took it to Dee, who saw in it the work of a wicked spirit trying to shake their confidence. The next evening, both prayed against their enemy, Kelley on his knees before the green chair standing at the chimney. Uriel appeared and said temptation was requisite. "If it were not, how should men know God to be merciful?" He speaks to Kelley: — "Thou, O yongling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy Limbs to the service and fulfilling of an eternal veritie? Pluck up thy heart, and follow the way that leadeth to the knowledge of the end." He explains how the trouble is caused by Belmagel, "the firebrand who hath followed thy soul from the beginning."

The whole of this spring, the pair of partners had been busily engaged in preparing the various things — the table, the wax seals, the ring and lamin — required for use. Most complicated diagrams of letters and figures had also been dictated to them, and Kelley, whose mathematical training had been slight, was sometimes very exhausted. Once fire shoots out of the crystal into his eyes, and when it is taken back, he can read no more. As Dee remarks one day to a spirit, apologising for his many questions: "For my parte I could finde it in my heart to contynue whole days and nights in this manner of doing, even tyll my body should be ready to synk down for weariness before I could give over, but I feare I have caused weariness to my friends here." A journey is foretold, but first of all Kelley is to go to the places of hidden treasure, and bring earth, that it may be tested. He may be away ten days. He bought a "pretty dun mare" for the journey, of "good man "Penticost," for which he paid three pounds ready money in angels. A day or two after, he took boat to London to buy a saddle, bridle, and "boote-hose."

At supper the night before he started, in a clairvoyant state, he had an extraordinary prophetic sight of the execution of Mary Queen of Scots, a beautiful woman having her head cut off by a tall black man. He also speaks of seeing the sea, covered with many ships. Uriel warns them that foreign Powers are providing ships "against the welfare of England, which shall shortly be put in practice." It is hardly necessary to remind the reader that the Queen of Scots' execution and the defeat of the Spanish Armada took place in two following years, 1587, 1588, four years after this vision.

CHAPTER VIII

MADIMI

"Therefore for spirits I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the cours and actions of a man's life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution."

— Sir Thomas Browne, Religio Medici.

Dee's costly apparatus and experiments, his large establishment and generous treatment of his servants and assistants, his entertainment of great folk, were all heavy drains upon his resources. He spent lavish amounts upon books and manuscripts for his library; he contributed as able to some of the Adventurers' funds. He borrowed freely, and he had sometimes to run long bills. Beside the rent of the two livings (about eighty pounds a year) he had no fixed income. The Queen was ever promising him benefices which either never fell vacant, or when they did, had to be bestowed elsewhere. At the time he first fell in with Kelley, he knew not where to turn for money. Almost at this very moment, however, a rich patron appeared unexpectedly on the horizon and changed Dee's outlook for several years.

On March 18, 1583, Mr. North came to Mortlake bringing a "salutation" from Albert or Adelbert Laski, Count Palatine of Siradia, a Polish Prince then about to arrive on a visit to the Queen. He wished to make Dee's acquaintance, to see his library, and discuss magic, of which he had made a study. Laski was one of the most powerful of the Polish nobles reconverted to Catholicism. He had taken a very prominent part in the patriotic movement of a few years before in Poland, when almost every European sovereign had made a bid for the Polish crown. Elizabeth's old suitor, the Duc d'Alencon, had actually worn it a month or two before escaping in the night to his brother of France. Laski was a dashing adventurer of heroic courage, quite unscrupulous as to cost; and although he had favoured the claims of the Emperor of Austria, he had, openly at least, agreed in the people's victorious choice of Stephan Bathory. When that Transylvanian Prince had been elected King in 1576, Laski had taken a prominent part in affairs. He was popular and ambitious, not without aspiration towards the Polish crown himself. Burleigh, in writing of him to Hatton, called him "a personage of great estimation, few in the Empire of the greatest exceed him in sovereignty and power." He is described by contemporary writers as a most learned man, handsome in stature and lineaments, richly clothed, "of very comely and decent apparel," and of graceful behaviour. He wore his beard very long, not clipped close like the English courtiers. He arrived in London by Harwich on May Day, and proceeded to Winchester House, Southwark, where he made his headquarters during his stay. There seemed some doubt about how he was to be received, whether he was actually in favour or in disgrace with King Stephan. Burleigh desired Hatton to get some Essex nobleman — Lord Rich or Lord Darcy — to meet him at Harwich with proper state, "if he is the very Count Palatine of the House of Laski." Hatton replied that he must wait to hear more from Leicester, for in his letter to the Queen the visitor has called her "the refuge of the disconsolate and afflicted," so perhaps he is out of favour after all.

Dee first saw Laski on May 13, at half-past seven in the evening, in the Earl of Leicester's apartments at the Court at Greenwich, when he was introduced by Leicester himself.

Five days after the first meeting, Laski "came to me at Mortlake withonly two men. He cam at afternone and tarryed supper, and [till] after sone set." Near a month elapsed before his next visit, when he made a sort of royal progress down the Thames from Oxford to Mortlake.

"June 15 about 5 of the clok, cam the Polonian Prince, Lord Albert Lasky, down from Bissham, where he had lodged the night before, being returned form Oxford, whither he had gon of purpose to see the universitye, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney and other gentlemen: he was rowed by the Queene's men, he had the barge covered with the Queene's cloth, the Queene's trumpeters, etc. He cam of purpose to do me honor, for which God be praysed!"

The visit was repeated on the 19th, when the distinguished foreigner was hospitably entertained for the night. The Queen was then at Greenwich, but on July 30 she and her court proceeded in great splendour up the river to Sion House. She passed by Dee's door, and probably paused as usual for a greeting. Next morning Leicester rode over to Mortlake, and put the household in commotion by announcing that Laski and others would come to dine at Mortlake on the next day but one. These festivities were a great tax on the astrologer's means, and he confessed sincerely that he was "not able to prepare them a convenient dinner, unless I should sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally, within one hour after, forty angells of gold [20 pounds] from Sion, whither her Majestie was now come from Greenwich." Leicester's secretary, Mr. Lloyd, was despatched post-haste with the gift, prompted, as Dee adds, "through the Erle his speech to the Queene." One imagine Leicester's somewhat peremptory suggestion and the Queen's impulsive acquiescence. In minor matters she was woman enough to relish being sometimes dictated to. The secretary also brought what was hardly less acceptable to Dee, viz., "Mr. Rawligh his letter unto me of her Majestie's good disposition unto me." Raleigh was then in great favour with the Queen.

In the intervals between these visits of the Prince, the spirits had been consulted about Laski's prospects. They had at once interested themselves in him, and Madimi, one of the most fascinating of these psychical projections, had vouchsafed some kind of genealogical information, connecting him with the Lacys and Richard, Duke of York. She was the first of the female angels who appeared to Dee, as it seemed in answer to his arguments reproving Trithemius, who had asserted that no good spirits ever took the shape of women. Madimi, who suddenly appeared on May 28, was "like a pretty girle of 7 or 9 years, attired ina gown of Sey, changeable green and red, with a train"; her hair was "rowled up before and hanging down very long behind." She came into the study and played by herself; "she seemed to go in and out behind my books;...the books semed to give place sufficiently, one heap with the other, while she passed between them." She announced that her elder sister would come presently, and corrected Dee's pronunciation fo her name. "My sister is not so short as you make her: Esemeli not Esemeli." Madimi was a very clever and accomplished little fairy. She learned Greek, Arabic, and Syrian on purpose to be useful to Dee. On June 14 Dee asked the spirit Galvah, or Finis, what she had to say about the "Polandish Lord Albertus Laski." The reply came, "Ask me these things to-morrow." But when the next day came, Kelley, the seer, "spent all that afternoon (almost) in angling, when I was very desirous to have had his company and helping hand in this action." So at the next sitting Galvah administers to Kelley a sharply pointed reproof: "You, sir, were best to hunt and fish after Verity." Dee adds that "she spake so to E.K. because he spent

too much time in Fishing and Angling." Then he asked if Laski should return to Poland in August, if his relation with the Prince should bring him credit, and how should he "use himself therin to God's liking, his country's honour, and his own credit." Galvah replied oracularly: "He shall want no direction in anything he desireth." "Whom God hath armed, no man can prevaile against." Again, on June 19, Dee asked if it would be best for the Prince to take the first opportunity of going homeward.

"It shall be answered soon," replied Galvah.

"May he be present at the action?"

"Those that are of this house are not to be denied the Banquets therein."

"May I request you to cause some sensible apparition to appear to him, to comfort him and establish his minde more abundantly in the godly intent of God his service?"

"If he follow us, let him be governed by us. But whatsoever is of flesh is not of us."

"You perceive how he understandeth of the Lord Treasurer his grudge against him. And perhaps some others also are of like malicious nature. What danger may follow hereof, or encombrance?"

"The sum of his life is already appointed; one jot cannot be diminished. But he that is Almighty can augment at his pleasure. Let him rejoice in poverty, be sorry for his enemies, and do the works of justice."

Then the "cloud of invisibility" — a drop scene between the acts — came over Galvah, and she disappeared.

Next day Laski was present at the action. An angel named Jubanladec appeared, and said he was appointed the Prince's "good governour or Angel," "the keeper and defender of this man present." He bade him "look to the steps of his youth, measure the length of his body, live better and see himself inwardly." Excellent advice, which might have been continued had not a man named Tanfield, attached to the Prince, arrived suddenly at Mortlake, with a message from the Court, and, contrary to all good manners, burst into the study. Laski had gone out another way through the oratory to meet him. The angel was annoyed, and prophesied rather unkindly that in five months the rash interrupter should be devoured by fishes of the sea. Was he drowned then or ever? Then the thread was resumed.

"What do ye seek after? Do ye hunt after the swiftness of the winds? Or are you imagining a form unto the coulds? Or go ye forth to hear the braying of an Asse, which passeth away with the swiftness of the air? Seek for true wisdom, for it beholdeth the highest and appeareth unto the lowest."

Then Laski's guardian angel becomes extremely practical and interesting: "Cecil hateth him [Laski] to the heart, and desireth he were gone hence. Many others do privily sting at him."

Dee endeavours to keep him to the point.

"For his return, what is your advice? Perhaps he wanteth necessary provision, and money."

"He shall be helpen, perhaps miraculously. Let him go so soon as he can conveniently."

"I say again, perhaps he wanteth money; but the Treasures of the Lord are not sent to them whom he favoureth."

"His help shall be strange. The Queen loveth him faithfully and hath fallen out with Cecil about him. Leicester flattereth him. His doings are looked into narrowly. But I alwayes inwardly direct him. I will minister such comfort to him as shall be necessary in the midst of all his doings."

Mingled with these sayings were some prophetical utterances about Laski overcoming the Saracens and Paynims with a bloody cross shown in his hand, and about Dee's passing to his country and aiding him to establish his kingdom. Then the familiar spirit sank through the table like a spark of fire, "seeming to make haste to his charge, I mean the Lord Laski."

On Wednesday, the 26th, Laski again being present, the good angel Il appeared with a besom in his hand. The Prince's pedigree was then barely begun, but on June 29 the clever little Madimi promised to finish the book exactly as Dee would have written it. It was no matter where the book was left, she told him, locked up or lying about. "Your locks are no hindrance to us."

"You have eased my heart of a thousand pound weight," ejaculated Dee, fervently. "Now I shall have leisure to follow my sute, and to do all Mr. Gilbert's businesse."

Madimi was much too learned a scholar for Kelley, who on this same day grew very angry with her for speaking to him in Greek, of which he knew nothing, not even the alphabet. As an alternative she gave him Arabic. "Unless you speak some language which I understand, I will expresse no more of this Gibberish," he said, rudely.

Poor Dee! His skryer was a constant anxiety to him. Like every medium since known, he would sometimes apply himself and sometimes not, was often honest and yet frequently a cheat.

Dee writes: —

"My heart did throb oftentimes this day, and I thought E.K. did intend to absent himself from me, and now upon this warning, I was confirmed, and more assured that it was so. Whereupon seeing him make such haste to ride to Islington, I asked him why he so hasted to ride thither. And I said if it were to ride to Mr. harry Lee, I would go thither also, to be acquainted with him; seeing now I had so good leisure, being eased of the book writing [through Madimi's good offices]. Then he said that one told him the other day that the Duke did but flatter him, and told him other things, both against the Duke and me. I answered for the Duke and myself, and also said that if the forty pound annuity which Mr. Lee did offer him was the chief cause of his mind feeling that way (contrary to some of his former promises to me), that then I would assure him of fifty pounds yearly, and would do my best by following of my sute [with the Queen] to bring it to passe as soon as possibly I could, and thereupon did make him promise upon the Bible. Then E.K. again, upon the same Bible, did swear unto me constant friendship and never to

forsake me: And moreover said that unless this had so faln out, he would have gone beyond the Seas, taking ship at Newcastle, within eight days next. And so we did plight our faith to one another, taking each other by the hands upon these points of brotherly and friendly fidelity during life, which Covenant I beseech God to turn to his honour, glorie and service, and the comfort of our brethren (his children) here on earth."

This reconciliation was not for long, in spite of the promised salary, and soon another scene occurred. On June 5 Dee write that from nine in the morning Kelley was "in a marvellous great disquietness of mind, fury and rage," because his brother Thomas Kelley brought him word, first, that a commission was out to attach and apprehend him as a felon for coining money; second, that his wife, whom he had left at Mistress Freeman's house at Blockley, having heard from Mr. Hussey that he was a cosener, had gone home to her mother, Mrs. Cooper, at Chipping Norton. Dee is "touched with a great pang of compassion," grieved that any Christian should use such speeches and be of so revenging a mind, even more than he is distressed that his own credit shall be endangered for embracing the company of such a disorderly person, especially if he be arreseted at Mortlake, "which will be no small grief and disgrace." But he so generously resolves to stand by his friend. Kelley, it seems, had been met coming from Islington with his scroll, book and powder, and had been threatened to "be pulled in pieces" if he brought them to Dee. A drawing in the margin of the MS. shows the book to have had a cross on the cover, one clasp, and deep metal bands across its two sides. Presumably these were some of the treasures reported to have been found at Glastonbury.

A day or two after, June 18, Kelley again simulated great fear and distress at seeing evil spirits. He protested he would skry no more, and was so excited that he brought on himself the wise rebuke from Galvah: "He that is angry cannot see well." He seems to have wished to show Laski some reprobate spirits in Dee's study, but the older man wisely kept the crystal and teh "table of communion" under his own control. It was, perhaps, partly cunning that made Kelley, although he really possessed extraordinary mediumistic powers, so sceptical. "I am Thomas Didymus," he says to the spirits. "How can ye persuade me ye are no deluders?"

Three days after this, Dee was writing letters to Adrian Gilbert, in Devonshire, when Madimi suddenly appeared to Kelley, who was seated in the green chair.

Dee said, "How is the mind of Mr. Secretary toward me? Methinketh it is alienated marvellously."

Dee had long been on neighbourly terms with Sir Francis and Lady Walsingham. If any cause existed for supposing both Burleigh's and Walsingham's attitude toward him was changed, it may have been that the Lord Treasurer, the great finanacier of the time, resented his constant applications for a salary from the exchequer, while Walsingham, with his intimate knowledge of foreign affairs, perhaps misdoubted this intimacy between Dee and the scheming Polish Prince. Curiously enough, it was through this very intimacy with Laski that both Burleigh and Walsingham came later to regard the alchemists in the light of a valuable national asset.

Madimi replied —

"The Lord Treasurer and he are joyned together, and they hate thee. I heard them when they both said, thou wouldst go mad shortly. Whatever they can do against thee, assure thyself of. They will shortly lay a bait for thee, but eschew them."

D. — "Lord have mercy upon me, what bait, I beseech you, and by whom?"

M. — "They have determined to search thy house, but they stay untill the Duke be gone."

D. — "What would they search it for?"

M. — "They hate the Duke, both, unto death."

Then with a sharp caution to Kelley to deal uprightly with Dee, and a protestation from him of his "faithful mind" to his master, she goes on to reveal the suspicions attached to Laski: —

M. — "Look unto the kind of people about the Duke in the manner of their diligence."

D. — "What mean you by that? His own people? Or who?"

M. — "The espies."

D. — "Which be those?"

M. — "All. There is not one true."

D. — "You mean the Englishmen."

M. — "You are very grosse if you understand not my sayings."

D. — "Lord! what is thy counsel to prevent all?"

M. — "The speech is general. The wicked shall not prevail."

D. — "But will they enter to search my house or no?"

M. — "Immediately after the Duke his going, they will."

D. — "To what intent? What do they hope to find?"

M. — "They suspect the Duke is inwardly a traitor."

Dee replies with sincerity, "They can by no means charge me, no not so much as with a traitorous thought."

M. — "Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not. They shall go about shortly to offer thee friendship. But be thou a worm in a heap of straw."

D. — "I pray you expound that parable."

M. — "A heap of straw being never so great, is no weight upon a worm. Notwithstanding every straw hindereth the worm's passage. See them and be not seen of them; dost thou understand it?"

It now seemed certain that Dee and his skryer were to embark their fortunes with Laski. Dee begs for particular instructions when they had better take ship, what shall be done with all the furniture prepared and standing in the chamber of practice? Is it best for the Pole to resort hither oft, or to stay quiet at his house in London?

Madimi retorts —

"Thou hast no faith. He is your friend greatly and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service. Those

who are not faithful shall die a most miserable death, and shall drink of sleep everlasting."

A couple of days after, on July 4, Dee returning from Court, found Kelley making preparation to go away for five days, having fixed to met some companions in Mortlake, others in Brentford. Doubtless he found all this mystical and angelic society somewhat of a bore, and was yearning for an outburst a little more to his taste. Dee, who had seen Laski in London, knew that he intended to come down to Mortlake within a day or two, "who also," he says, "delighted in E.K. his company." So he wrote a short note in very polite Latin to the "Nobilissimi Princeps," bidding him put off his visit, as "our Edward" was about to take a journey, and would not be home for five days, or so he says: "Quid sit ipsa veritas."

He showed Kelley the letter. Kelley took great offence at these words, suspecting some secret understanding between the two against him. Dee gently referred to Kelley's own words that his return might be within, or at the end of, five days. Kelley, angry and suspicious, seized the letter and tore it up.

Soon after, Kelley beholds "a spiritual creature" by his right shoulder, telling him to go clean away, for if he stays there he will be hanged. If he goes with the Prince, he will cut off his head, and (to Dee)

"You mean not to keep promise with me. And therefore if I might have a thousand pound to tarry, yea, a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children unto Abraham. And again, I cannot abide my wife, I love her not, nay, I abhor her, and here in the house I am misliked because I favour her no better."

Dee endeavoured to calm this turbulent young man, spoke of his confidence in him in his dealings with their spiritual friends, but such doings and sayings as these, he points out, are not meet and fitting.

Kelley flung out of the room in a passion, mounted his mare, and rode off furiously towards Brentford, clattering out of the house with such commotion that Jane came running up to her husband's study to know what was the matter. It was about seven o'clock in the evening.

"`Jane,' I said, `this man is marvellously out of quiet against his wife, for her friends their bitter reports against him behind his back, and her silence thereat, etc. He is gone,' said I, `but I beseech the Almighty God to guide him and defend him from danger and shame. I doubt not but God will be merciful to him, and bring him at length to such order as he shall be a faithful servant unto God.'"

Then a remarkable thing happened. By ten o'clock that night (the long midsummer twilight barely over), the prodigal returned, and mounted softly up the study stairs, "unbooted, for he was come in a boat from Brentford. When I saw him, I was very glad inwardly. But I remained writing of those records as I had yet to write, of last Tuesday's action.

"`I have lent my mare,' he said, `and so am returned.'

"`It is well done,' said I.

"Thereupon he sate down in the chair by my table where he was wont to sit. He took up in his hand the books which I had brought from London, of the Lord Laskie, written to him in his commendations." Evidently books sent to Kelley by way of compliment.

Almost immediately, Madimi, who seemed to have a special wardship over books, appeared. She patted the parchment cover of one and would have taken it out of Kelley's hand. Dee heard the strokes, he says. He took a paper and, greeting his visitor, noted the conversation.

D. — "Mistresse Madimi, you are welcome in God for good, as I hope. What is the cause of your coming now?"

M. — "To see how you do."

D. — I know you see me often, but I see you onely by faith and imagination."

M. (who is always more personal than the other spirits) —
"That sight is perfecter than his," pointing to Kelley.

D. (with emotion) — "O Madimi, shall I have any more of these grievous pangs?"

M. (oracularly) — "Curst wives and great Devils are sore companions."

D. — "In respect of the Lord Treasurer, Mr. Secretary and Mr. Rawly, I pray you, what worldly comfort is there to be looked for? Besides that I do principally put my trust in God."

M. — "Madder will staine, wicked men will offend, and are easie to be offended."

D. — "And being offended, will do wickedly, to the persecution of them that mean simply."

M. — "Or else they were not to be called wicked."

D. — "As concerning Alb. Laski, his pedigree, you said your sister would tell all."

M. — "I told you more than all your Dog painters and Cat painters can do."

Kelley interrupts Dee's questions about Laski's pedigree and parentage, impatiently, with

K. — "Will you, Madimi, lend me a hundred pounds for a fortnight?"

M. — "I have swept all my money out of doors."

D. — As for money, we shall have that which is necessary when God seeth time."

Then Madimi, becoming serious, addresses to Kelley a beautiful exposition of the unity of all things: "Love is the spirit of God uniting and knitting things together in a laudable proportion." She turns sharply to him, with

"What dost thou hunt after? Speak, man, what doest though hunt after?...Thou lovest not God. Lo, behold, thou breakest his commandments: thy bragging words are confounded...If thou hast none of these [faith, hope, love] thou hast hate. Dost thou love Silver and Gold? The one is a Thief; the other is a Murderer. Wilt thou seek honour? So did Cain. But thou hast a just God that

loveth thee, just and virtuous men that delight in thee. Therefore be thou virtuous."

Next follows a remarkable scene. Madimi summons Barma and his fourteen evil companions, who have assumed possession of Kelley, with the words "Venite Tenebrae fugite spirito meo," and orders them to return to the Prince of Darkness: "Depart unto the last cry. Go you thither....The hand of the Lord is like a strong oak. When it falleth it cutteth in sunder many bushes. The light of His eyes shall expel darkness."

Kelley sees the whole crew sink down through the floor of the chamber: "A thing like a wind came and pluckt them by the feet away." He professes his deliverance: "Methinketh I am lighter than I was, and I seem to be empty and to be returned from a great amazing. For this fortnight, I do not well remember what I have done or said."

"Thou art eased of a great burden. Love God. Love thy friends. Love thy wife."

And with this parting injunction, and a psalm of thanksgiving from Dee, the story of Kelley's wild attack of temper, or as it was regarded in teh sixteenth century, his possession, for the present ends. Nor is there any record of further dealings with spirits for more than two months.

CHAPTER IX

A FOREIGN JOURNEY

"Friends are everywhere to him that behave himself well, and a prophet is not esteemed in his country."

— Robert Burton

There is a hiatus in the Liber Mysteriorum after this tempestuous scene with Kelley. We can, however, slightly fill it up from Dee's other diary. It seems as if the skryer went away, leaving behind at Mortlake the poor slighted wife, who must have joined him there, for Dee notes on July 7 payment of wages to a servant he dismissed, "in the presens of Goodman Hilton and Mistress Kelley in my study."

On the 30th, as we have seen, the Queen came in grand procession, heralded with music and song, down the river to Sion. The next day, Leicester's secretary brought letters and gifts. On August I, John Halton, a London minister, called; also a Worcestershire man, "a wicked spy came to my howse, whom I used as an honest man, and found nothing wrong, as I thought. He was sent to E.K."

This entry is characteristic of the philosopher who, in spite of all his learning, was, as regards men, of so confiding and innocent a nature that he ended by being infinitely more deceived by another Worcestershire man — Kelley, for whom he entertained to the last a most faithful friendship.

Then we come on a very entertaining remark in the diary: "Aug. 18. A great tempest of wynde at midnight. Maxima era E. K. cum uxore ejus." Kelley had

returned, and his wife was treated to another of his outbreaks, by comparison with which the gale outside was slight.

This is the last entry in the diary before Dee's departure for Poland with Laski.

The Prince proposed to take the whole party from Mortlake back with him to the Continent. He was reputed to be deeply in debt, and seems to have entertained wild hopes that they, aided by the spirits, would provide him with gold, and secure to him the crown of Poland. Kelley foresaw an easy and luxurious life, plenty of change and variety suited to his restless, impetuous nature. He hadn ot as yet been out of England. There were very obvious reasons that he should quit the country now if he would escape a prison. Dee had been a great traveller, as we know, and these were not the attractions to a man of his years. He went in obedience to a supposed call, in the hope of furthering his own knowledge and the Prince's good. The notion of providing for himself and his family lay doubtless at the back of his mind also, but he had all a genius's disregard for thrift and economy, and though very precise and practical about small details, as his diary proves, his mind refused to contemplate these larger considerations of ways and means.

He disposed of the house at Mortlake to his brother-in-law, Nicholas Fromond, but in such a loose and casual way that before his return he found himself compelled to make a new agreement with him. He took no steps about appointing a receiver of the rents of his two livings, and when he came back the whole six years were owing, nor did he ever obtain the money. He says he intended at the most to be absent one year and eight months. It was more than six years before he again set foot in England.

So, unprepared, he left Mortlake about three in the afternoon of Saturday, September 21, 1583. He met the Prince by appointment on the river, and travelled up after dark to London. A certain secrecy was observed about the journey. laski, as we have seen, was under some suspicion of Walsingham and Burleigh, whose business it had become to learn news from every Court in Europe. He was suspected of plots against the King of Poland.

In the dead of night, Dee and Laski went by wherries to Greenwich, "to my friend Goodman Fern, the Potter, his house, where we refreshed ourselves." Probably a man whom Dee had employed to make retorts and other vessels for his chemical work. Perhaps they met there the rest of the party, but on the whole it seems more probable that all started together from Mortlake. The exit of such a company from the riverside house must have been quite an event. At Gravesend, a "great Tylte-boat" rowed up to Fern's house, on the quay, and took them out to the two vessels arranged to convey them abroad. These ships, which Dee had hired, were lying seven or eight miles down stream — a Danish double fly-boat, in which Laski, Dee, Kelley, Mrs. Dee and Mrs. Kelley and the three children, Arthur, Katherine and Rowland Dee, embarked at sunrise on Sunday morning; and a boyer, "a pretty ship," which conveyed the Prince's men, some servants of Dee, and a couple of horses. They sailed at once, but the wind coming from N.W., they anchored on the Spits. The fly-boat dragged her anchor, and the wind suddenly changing to N.E., they were in danger of grounding. However, next morning they made Queenborough Haven, and landed in small fishing boats. On the landing, the boat in which the party were seated was nearly upset. Water came in up to their knees, an oar was lost, and they were in considerable peril, but Kelley seems to have risen to the occasion by baling water out of the bottom with a great gauntlet. Dee

thinks he saved their lives. Dee, poor man, was dropped from the captain's back on landing into ooze and mud, so that he was "foule arrayed" on reaching "Queenborough town, up the crooked creek." "God be praised for ever that all that danger was ended with so small grief or hurt," is his cheerful comment.

After three nights ashore, they again embarked, and at daybreak on the 27th sailed out into the Channel. On the 29th they landed at Brill. Here Laski's guardian angel, Jubanladec, seems to have granted them an interview. They only paused for two or three days, and hurried on, travelling forward each day by the sluggish Dutch canals, having exchanged their vessel for a hoy of Amsterdam at Rotterdam. They passed through Tergowd and Haarlem to Amsterdam; here they stayed three days, and Dee despatched Edmond Hilton with his heavy goods by sea to Dantzic. By Enkhuisen they sailed up the Zuyder Zee to Harlingen, then took the canals again in little "scuts," or small boats, to Leewarden, thence to Dokkum, in West Friesland, in somestill smaller craft. On the Sunday spent at Dokkum, Gabriel appeared in the crystal, and delivered to them the most searching and exalted code of ideals for the conduct of their lives. Everything was laid bare before his relentless and unerring eyes. They were bidden to live in brotherly charity, the imperfections of each to be by the other "perfectly shadowed in charity."

"Bear your own infirmities, and so the infirmities of others, with quiet and hidden minde...The Cross of Christ is the comparison in mildness over thy brethren...He that forsaketh the world for the love of God in Christ shall have his reward, but he that forsaketh himself shall be crowned with a diadem of glory. Bridle the flesh. Riotousness is the sleep of death and the slumber to destruction. Feed the soul, but bridle the flesh, for it is insolent. Look to your servants. Make them clean. Let your friendship be for the service of God. All frienship else is vain and of no account. Persevere to the end. Many men begin, but few end. He that leaveth off is a damned soul."

From Dokkum the travellers put out to sea again, beyond the islands, and sailed up the Western Ems to Embden. They arrived after dusk, and found the city gates shut, so they lay all night on shipboard. Next morning, the 18th October, Laski took up his quarters at "The White Swan," on the quay, for he was to remain there to see the Landgrave, and obtain money. The others "lay at `The Three Golden Keys,' by the English House," and left early next morning by a small boat to sail up the river Ems to Leer, and thence by a little tributary to Stickhuysen and Apen — "a very simple village," and so on to Oldenburg. A night there, and then on by Delmenhorst to Bremen, where they lodged at "an old widow, her house, at the signe of the Crown."

Here Il, the jaunty spirit who was like a Vice in a morality play, again appeared to them, clad in a white satin jerkin, ragged below the girdle. The curtain lifted, and his first words were theatrically light.

"Room for a player! Jesus! who would have thought I should have met you here?"

D. (solemnly). — "By the mercies of God we are here. And by your will and propriety and the power of God, you are here."

Il. "Tush, doubt not of me, for I am Il."

Kelley (with rebuke). — ”My thinketh that the gravity of this action requireth a more grave gesture, and more grave speeches.”

Il. — ”If I must bear with thee for speaking foolishly, which art but flesh and speakest of thy own wisdom, how much more oughtest thou to be contented with my gesture, which is appointed of Him which regardeth not the outward form, but the fulfilling of His will and the keeping of His commandments, etc., etc.”

Kelley. — ”I do not understand your words. I do only repeat your sayings.”

Il. — ”It is the part of a servant to do his duty, of him that watcheth to look that he seeth...Do that which is appointed, for he that doeth more is not a true servant.”

Il turns from Kelley to Dee. “Sir, here is money, but I have it very hardly. Bear with me, for I can help thee with no more. Come on, Andras; where are you, Andras?” he calls.

Andras, in a bare and shabby gown, “like a London ‘prentice,” appears, but empty-handed.

Il. — ”This is one of those that forgetteth his businesse so soon as it is told him.”

Andras. — ”Sir, I went half-way.”

Il. — ”And how then? Speak on. Speak on.”

Andras. — ”Then, being somewhat weary, I stayed, the rather because I met my friends. The third day, I came thither, but I found them not at home. His family told me he had gone forth.”

Il. — ”And you returned a coxcomb. Well, thus it is. I placed thee above my servants, and did what I could to promote thee. But I am rewarded with loytring and have brought up an idle person. Go thy way, the officer shall deliver thee to prison, and there thou shalt be rewarded. For such as do that they are commanded deserve freedom; but unto those that loytre and are idle, vengeance and hunger belongeth.”

Then Dee questions Il about Laski, and whether he is having any success in his efforts to obtain money, about Laski’s brother-in-law, Vincent Seve, whose errand in England is not yet completed, and whether they shall all arrive safe at Cracow, or the place appointed.

Kelley has a sight of Master Vincent in a black satin doublet, “cut with cross cuts,” a ruff and a long cloak, edged with black or blue. Then Il goes off into a mystical rhapsody, at the end of which he suddenly falls “all in pieces as small as ashes.”

Next day, Kelley sees Master Vincent again, walking down by Charing Cross, accompanied by “a tall man with a cutberd, a sword and skie-coloured cloack.” He passes on towards Westminster and overtakes a gentleman on horseback with five followers in short cape-cloaks and long moustaches. The rider is a lean-visaged man in a short cloak and with a gold rapier. His horse wears a velvet foot cloth. (It sounds like a vision of Raleigh.)

They are merry. Vincent laughs heartily and shows two broad front teeth. He has a little stick in his crooked fingers. The scar on his left hand is plainly seen. He has very high straight close boots. They arrive at Westminster Church (the Abbey). Many people are coming out. A number of boats lie in the river, and in the gardens at Whitehall a man is grafting fruit trees. The lean-visaged man on horseback

alights, and goes down towards, and up, the steps of Westminster Hall, Vincent with him. His companion walks outside and accosts a waterman. The waterman asks if that is the Polish bishop? The servant wants to know what business it is of his. A messenger comes down the steps of the Hall and says to Vincent's man that his master shall be despatched to-morrow. The servant saith he is glad of it. "Then all that shew is vanished away."

There are one or two allusions here to an emissary from Denmark who has brought a bag of amber. Il also says he has much business in Denmark. Frederick, the King of Denmakr, was in frequent correspondence with Queen Elizabeth at this time.

At Bremen, where they stayed a week, Dee says that Kelley, when skrying by himself, was given a kind of rambling prophetical verse of thirty-two lines, which he prints, foretelling the downfall of England, Spain, France and Poland. In fact, a general debacle of nations. It is very bad prophecy and still worse poetry, but evidently inspired by the highly diplomatic foreign relations of Elizabeth and her two ministers.

On leaving Bremen, the party travelled by Osterholz to Harburg, on the left bank of the Elbe. They crossed the river and went on by coach to Hamburg. Laski had then rejoined them, but stayed behind in Hamburg, at "the English house," probably the consul's. Dee and the rest reached Lubeck on November 7.

CHAPTER X

PROMISES AND VISIONS

"Search while thou wilt; and let thy reason go
To ransom truth, e'en to th'abyss below;
Rally the scattered causes; and that line
Which nature twists be able to untwine.
It is thy Maker's will; for unto none
But unto reason can He e'er be known."

— Sir Thomas Browne

The dealings which Kelley had in Lubeck with the spirits seem to throw a light on all his relations with Dee. Kelley is gaining confidence; he sees that he is already able to dupe his employer considerably. He has only to manipulate the conversations a little to show up often his so-called sincerity. He can pretend he is aghast at Il's levity, and he seems to have been cunning enough when the spirits very often blamed him.

Buthis dreams of advancement in wealth and fame were no nearer accomplishment. He had seen through Dee's ambition. It was very different from his own, but he thought he could use it to his own advantage. Dee was now flattered without stint.

So at the sitting in November 15 he sees eleven noblemen in rich sables. One, wearing a regal cap trimmed with sable, is seated on a chair beset with precious stones. "He is a goodlier man than the Lord A.L." He addresses Dee with glittering promises. He is the King or the Emperor, and is represented in the margin of the diary by a crown. He says to Dee: —

"Pluck up thy heart and be merry, pine not thy Soul away with inward groanings, for I will open unto thee the secrets of Nature and the riches of the world, and withal give thee such direction that shall deliver thee from many infirmities both of body and mind, ease thee of they tedious labours and settle thee where thou shalt have comfort.

"Thanks be given unto the Highest now and ever.

"Why doest thou [hesitate] within thy thought? Hast thou not need of comfort?"

"Yes, God knows, for I am half confounded."

"Then first determine within thyself to rest thee for this winter. Secondly, open thy mind to desire such things as may advance thy credit and enrich thy family, reap unto thee many friends and lift thee up to honour. For I will stir up the mindes of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful and of exceeding profit. Moreover I will put to my hands and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places: contagious, the very seats of death for thee and thy children and such as are thy friends. If thou enquire of me where and how, I answer, everywhere, or how thou wilt. Thou shalt forthwith become rich, and thou shalt be able to enrich kings and help such as are needy. Wast thou not born to use the commodity of this world? were not all things made for man's use?"

Here are the old dreams of the philosopher's stone, the elixir of life, the transmutation of metals and all the works of alchemy, for which both these travellers were adventuring their lives in a foreign land. Dee does not seem exactly dazzled by these allurements. He only begs leave to ask questions, and seeks to keep the speaker to the point. "Are they to stay there and not to go on with Laski? Where are they to spend the winter?"

"Where you will," comes the answer. "Are you so unwise as to go with him now? Let him go before, and provide for himself and the better for you. In the Summer, when it is more fair, you can follow. The weather now will be hard and the travel unfit for children. Heap not up thy wife's sorrow."

"I desire to live in quiet that my spirit may the better attend to the service of God."

"Well, you are contented?"

Dee asks again, are they to part from Laski? Will it not be prejudicial to their arrangement, they having entered into a kind of covenant with him? "Are you not content?" the visitor repeats.

Then he did impart some remarkable information to Dee, in which there was certainly a grain of telepathically conveyed truth.

"Your brother is clapped up in prison. How like you that? Your house-keeper I mean."

This evidently refers to Nicholas Fromond.

"They examine him. They say that thou hast hid divers secret things. As for thy books, thou mayst go look at them at leasure. It may be that thy house may be burnt for a remembrance of thee, too. Well, if they do, so it is. I have given thee my counsel, and desired to do thee good. The choice is thine."

There is no evidence that Fromond was imprisoned, but he was a poor protector of his brother-in-law's valuable effects. He was powerless against a mob who broke into Dee's house not long after his departure from Mortlake, made havoc of his priceless books and instruments, and wrought irreparable damage. It was not nearly two months since Dee had left Mortlake, and, moving from place to place, it was unlikely that he had heard any news from thence. No date has ever been assigned to this action of the mob. It is quite conceivable that it actually took place on this day, November 15, and that by Kelley's clairvoyant or telepathic power the news was communicated across the sea and continent to Dee.

The poor astrologer was torn with doubts and misgivings. He fell upon his knees, uttering a piercing supplication to the "Author of all truth and direction of such as put their trust in him."

"I most humbly beseech thee consider these promises thus to me propounded. If they be true and from thee, confirm them. If they be illusions and not from thee, disprove them. For hardly in my judgment they do or can agree with our former precepts and order taken by thee."

And again, in an agony:

"O Lord, I doubt of these promises of ease, wealth, and honour: I suspect the whole apparition of the eleven to be an illusion. O confirm my judgment or disprove it."

So he seeks for a revelation of guidance, writes letters to Laski, and waits. Soon he perceives these temptations to have come from "a very foolish devil." He decides that they will continue to throw in their lot with Laski, who rejoined them in Lubeck. He left again to visit the Duke of Mecklenburg, they meanwhile going by Wismar to Rostock and Stettin, which place they reached at ten o'clock on Christmas morning. Laski joined them in a fortnight. They passed on by Stayard to Posen, where Dee adds an antiquarian note that the cathedral church was founded in 1025, and that the tomb of Wenceslaus, the Christian king, is of one huge stone. It was here that Dee began to enter curous notes about Kelley in the Liber Peregrinationis, written in Greek characters, but the words are Latin words, or more frequently English. The supposition is that Kelley was unacquainted even with the Greek alphabet. Dee kept his other foreign diary, written in an Ephemerides Coelestium (printed in Venice, 1582), secret from his partner, for Kelley had obtained possession of an earlier one kept in England and had written in it unfavourable comments, as well as erased things, about himself. Dee had the last word, and has added above Kelley's "shameful lye," "This is Mr. Talbot's, his own writing in my boke, very unduely as he came by it." The various diaries sound, perhaps, confusing to the reader, but are really quite simple. By the private diary is meant the scraps in the Bodleian Almanacs, edited by Halliwell for the Camden

Society, in which he seldom alludes to psychic affairs. The Book of Mysteries is the diary in which he relates all the history of the crystal gazing. The printed version (True Relation) begins with Laski's visit to Mortlake on May 28, 1583.

Winter had now set in with unwonted rigour, and one is amazed at the celerity with which this great caravanserai of people and goods pushed on from place to place. From Stettin to Posen, for instance, is more than 200 miles, and it ws accomplished within four days and apparently with only one stop. Then southwards into the watery district between the Oder and the Warthe, where the country was so icebound that they had to employ five-and-twenty men to cut the ice for their coaches for a distance as long as two English miles. On February 3 they reached Lask, on the Prince's own property, and at last were comfortably housed in the Provost's "fair house by the Church." Here Dee was ill with ague, but the table was set up, and a new spirit called Nalvage appeared in teh globe. Nalvage's "pysiognomy was like the picture of King Edward the Sixth. His hair hangeth downa quarter of the length of the cap, somewhat curling, yellow." Dee, of course, had seen the young King when he presented his books, so this is a first-hand reminiscence. Nalvage stood upon a round table of mother-of-pearl, and revealed to them many cabalistic mysteries, tables of letters and names. There was a terrible vision of Mrs. Dee lying dead, with her face all battered in, and of the maid Mary being pulled our of a pool of water half drowned. But it seems to portent no more than did another piece of ill news conveyed at the same time: "Sir Harry Sidney died upon Wednesday last. A privy enemy of yours." Dee says, "I ever took him for one of my chief friends," and adds, with unconscious humour:

"Note. At Prague, Aug. 24, I understood that Sir H. Sidney was not dead in February nor March, no, not in May last. Therefore this must be considered. Doctor Hagek, his son, told me."

This note makes us realise for a moment how slowly news travelled from England to the Continent in this year of grace 1584.

The informant, Madimi, "a little wench in white," told Dee that she had been in England at his house, and all there were well. The Queen said she was sorry she had lost her philosopher. But the Lord Treasurer answered, "He will come home shortly a begging to you." "Truly," adds Madimi, "none can turn the Queen's heart from you." Then, recurring to Mortlake, she says: "I could not come into your study. The Queen hath caused it to be sealed." This no doubt after the breaking in of the rioters. Dee was counselled to go and live at Cracow. He would like to be led step by step, and begs to know what house "is in God's determination for me and mine." Madimi answers, "As wise as I am, I cannot yet tell what to say." Dee demurs to the expense, and reproaches her for not telling them sooner. Needless cost would have been saved, and he does not know if Laski will have enough money for yet another move. He had rather Kesmark had been redeemed before Laski went to Cracow. Perhaps then his credit with the people would be greater.

Laski had heavily mortgaged his estates in Poland; he was in debt, and he had apparently raised a loan on his Kesmark property for a large sum of money. The bond was to expire on St. George's Day, April 23 next, and without the Emperor's help Dee did not see how it could be met. Kelley recurs to the Danish treasure he had found in England, hidden in ten places, which they would fain have

transported to Poland now, very speedily, for Laski's use. Dee is anxious to kow from Madimi whether his rents are being duly received in England by his deputy or not, "whether Her Majesty or the Council do intend to send for me again or no." They ask instructions from Gabriel about Kelley's red powder, and how they shall use it. Dee seeks for information about the Prince's wife, whom they have not yet seen, but they doubt she is not their sound friend. He begs for medicine for his ague. And again, shall he take the pedestal, being made in Lask for the holy table, on to Cracow when they go, "rather than make a new one there, both to save time and to have our doings the more secret"? This pedestal was for the crystal to rest in upon the table. Three iron hasps and padlocks were also made at Lask for the table. If any answer to these questions was vouchsafed by the spirits, it was in the usual enigmas.

Part of Dee's baggage, a chest left at Toon on their way out, not having arrived, they did not immediately obey the injunction to move on to Cracow, but after about five weeks in Lask, they again journeyed forward.

CHAPTER XI

CRACOW

"Sir, to a wise man all the world's his soil:
It is not Italy, nor France, nor Europe
That must bound me if my fates call me forth.
Yet, I protest it is no salt desire
Of seeing countries, shifting a religion;
Nor any disaffection to the State
Where I was bred, and unto which I owe
My dearest plots, hath brought me out: much less
That idle, antique, stale, grey-headed project
Of knowing men's minds and manners."

— Jonson, Volpone, or The Fox

At the close of the sixteenth century, Cracow was at the height of its fame and prosperity. It was still the capital of POland, and the residence of her kings, as well as the seat of the university founded two hundred years before by Casimir the Great. The Gothic cathedral erected under the same king, the burial place of Polish monarchs, was already adorned with sculptures and bronzes, the work of Renaissance artists from Florence and Siena. The visitor of today will find himself surrounded by churches and other buildings dating from the twelfth, fourteenth, and sixteenth centuries. Amid the ramparts of the Austrian fortress can still be traced here and there the older fortifications.

The city lies in the centre of a vast plain, almost at the confluence of two rivers, the Vistula and Rudowa. Across this plain from the north-west the travellers came, and reached Cracow in the afternoon of March 13, 1584.

"We were lodged in the suburbs by the church, where we reamained a seven night, and then we (I and my wife) removed to the house in St. Stephen Street, which I had hired for a year for 80 gylders of 30 groschen. And Master Edward Kelley came to us on Fryday in the Easter week by the new Gregorian Kalendar,

being the 27 day of March by the old Kalendar, but the sixth day of April by the new Kalendar, Easter Day being the first day of April in Poland, by the new Gregorian institution."

From the time of arriving in Poland Dee is careful to enter the dates in both old and new styles. The New Style was then extremely new, it having been introduced by Pope Gregory XIII. only a couple of years before, and universally adopted by all Roman Catholic countries. England, in all the fervour of her recently established Protestantism, would have none of it, but still desired not to lag behind in needful reforms. Dee, as already stated, had been commissioned before he left England to make calculations by which the calendar could be suitably adopted in this country. The Roman Church had assumed the chronology adopted by the Council of Nice to be strictly correct. But Dee desired to ascertain the actual position of the earth in relation to the sun at the birth of Christ, as a bsais on which to rectify the calendar. The result of his calculations would have omitted eleven instead of ten days.

Dee's book (which was never printed, but remains in manuscript among the Ashmolean MSS.) was entitled "A Playne discourse and humble advise for our gratious Queene Elizabeth, her most Excellent Majestie, to peruse and consider as concerning the needful Reformation of the Vulgar Kalendar for the civile yeres and daies accompting or verifying, according to the tyme truely spent." It was finished and delivered to Burleigh on February 26, 1583. To him it was inscribed with these rather playful verses: —

"To οτι, and To διοτι
I shew the thing and reason why,
At large, in briefe, in middle wise
I humbly give a playne advise;
For want of tyme, the tyme untrew
If I have must, command anew
Your honour may, so shall you see
That love of truth doth govern me."

Burleigh proposed that skilful men in science, as Mr. Digges, be called from the universities to peruse the work and confer. But the Council of State consulted Archbishop Grindal and three of the bishops who recommended the rejection of Dee's scheme, chiefly on the ground that it emanated from Rome, and so their opposition delayed this desirable public reform in England for 170 years. Dee agreed to grant the ten days for the sake of conformity with the rest of the world, if his calculation that eleven were strictly accurate was publicly announced. It will be remembered that in 1742, when the change was made, eleven days were omitted from the calendar.

The household at Cracow now consisted of Mrs. Dee, Arthur, Katherine, Rowland and his nurse, and the mand Mary, Mrs. Kelley and her husband, a servant named John Crocker and a boy. It was augmented before long.

The actions with the spirits soon recommenced. Kelley began very unfairly by trying sittings alone, for he was importunate to know how the Prince was going

to treat them as regards money. But he seems only to have drawn reproof and much excellent counsel on himself from Nalvage.

The next few weeks were taken up with instructions from Gabriel and Nalvage, consisting of letters, numbers and words ina strange Eastern or angelic language, to which Dee probably had some key, though they appear unintelligible. The partners were bidden to keep the Sabbath, and Dee resolves to go always to church. Kelley seems to have turned restive once again. On April 17 he declared he would sit no more to receive these A.B.C. messages unless they were better explained. "There is your boy, John," he said; "he can well enough give you these simple signs. You need me no longer. I will be gone." As Casaubon remarks, "he was ever and anon upon projects to break with Dee."

Two days after, Dee heard him come upstairs to his own study, and called him in. Dee's study was an inner room through one that opened on to the stairs, at the foot of which was a door. He explained that he had now a distinct clue to the meaning of the tables of letters on which he had long been puzzling; dwelt on how essential it was to miss not a single letter, or else the words would err. He asked him, in fact, to resume his skrying, and encouraged him by saying that he knew he "would come to like better this due and methodical manner of our friends' proceeding," if only he would continue. Kelley scornfully replied that their teachers were mere deluders, and no good or sufficient teachers. In two years they had not made them able to understand, or do anything. "In two years," he said boastingly, "I could have learned all the seven liberal arts and sciences, if I had first learned Logick." He protested he would have no more to do with the spirits in any manner or way, wished himself in England, and vowed if the books were his he would burn them all. "These spiritual creatures are not bound to me. Take John for your skryer."

Dee pathetically recapitulated his long desire for wisdom, his faith that more knowledge will be granted him. Kelley went out leaving Dee buried in prayer.

In two days, Kelley was again submissive to the spirits, who bade him not mistrust. "Let him that is a servant and is commanded to go, go. And let not the earth rise up and strive against the plowman." So they go on again with their cabalistic letters and signs. In the beginning of May, Dee notes: "E.K. is very well persuaded of these actions now, thanked be the Highest."

Later in the month he says: "There happened a great storm or temptation to E.K. of doubting and mistaking our instructors and their doings, and of contemning and condemning anything that I knew or could do. I bare all things patiently for God his sake." Kelley at the same time says: "I am contented to see and to make true report of what they will show, but my heart standeth against them."

That night after the sitting, he again swore he would not go on skrying. The morning after, Dee knocked at his study door, and bade him come, for Nalvage had left off the previous day in the middle of an interesting geographical lesson about unknown parts of the earth, and had told them to be ready to continue it next morning. Kelley was obdurate, and Dee retired to prayer. In half an hour, the skryer burst in with a volume of Cornelius Agrippa's in his hand, where he said all the countries they were told about yesterday were described and written down. "What is the use," he said, "in going on with this farce, if they tell us nothing new?" Dee replied that he was glad to see Kelley had such a book of his own; that Nalvage in giving those ninety-one new names of countries, all of seven letters, was answering

his particular request; that he had verified the lands in the charts of Gerardus Mercator and Pomponius Mela, which he had at hand and produced, “and now,” he said triumphantly, “we know exactly what angels govern which countries, in case we are ever called to practise there.” Nalvage had described the natives of the countries and the products, suggesting that in Greenland a vein of gold might be found. “Your wilful phantasie,” Dee ended to Kelley, “perverts your reason; and whereas you find fault with our instructors, I, who much more narrowly peruse their words, know that they give direct answers to my questions, except indeed when you misreport them, or I make a mistake in hearing or writing.” So three days were lost, as Dee bemoans in the margin, and then Kelley was again induced to resume his skrying.

On the 25th, Laski arrived and left again for Kesmark. He now intended to redeem his property there. But King Stephan and his Chancellor were both set against him, and he wished Dee to go with him to the Emperor of Austria, Rudolph II.

Instructions were now given that they must be ready to go with Laski to the Emperor, must make themselves apt and meet, for until no remembrance of wickedness is left among them they cannot forward the Lord’s expeditions. Gabriel tells Kelley at some length of his many faults. Dee did not hear this, but considerately does not ask for a repetition of the catalogue. He only bids Kelley listen well. Gabriel says if any will be God’s minister, he must sweep his house clean, without spot. He must not let his life be a scandal to the will of the Lord.

“God finds thee, as he passes by in his Angel, fit in matter, but, my brother, God knows, far unfit in life. O consider the Dignity of thy creation. See how God beareth with thy infirmity fromtime to time. Consider how thou art now at a Turning where there lieth two wayes. One shall be to thy comfort, the other to perpetual woe.”

Gabriel’s dart, like a flame of fire, is upright in his hand. He pleads with Kelley in such adorable gentleness and with such tender and ecstatic weeping, that both his hearers cannot withhold their tears. Gabriel’s words so moved Kelley that he professed absolute repentance for all his dealings with wicked spirits, vowed he would burn whatsoever he has of their trash and experiments, and write a book setting forth their horrible untruth, and blasphemous doctrine against Christ and the Holy Ghost. It is curious that among the other errors he renounced was the Eastern doctrine that a fixed number of souls and bodies have always been in the world, and that a man’s soul goes from one body to another, viz., into the new-born child. In the light of after-events, it is significant that another belief abjured is that to the chosen there is no sin.

Dee was overjoyed, and full of thanksgiving. He believed utterly in Kelley’s conversion, all the more because of his former lapses. If anything were wanting to prove it, it was to be found in the humble and patient spirit in which this impracticable, volcanic skryer of his now sat on patiently for two hours and a half before the stone without either cloud, veil, or voice appearing. This to Kelley was “no light pang.” Nay, he argues that servants must wait as long as their Master pleases, and the time is better spent thanin any human doings. He opens his wayward heart to Dee, the man without guile, and avows that he had fully intended at his last outburst, ten days before, to have gone away secretly with those with whom he had so long dealt had they not threatened him with beggary — a thing,

adds Dee, that he most hated and feared. Therefore, till this timehe had been a hypocrite. Now, in his new-found elation, he cares not for poverty; life eternal is more than riches and wealth. He that can be hired with money to forsake the devil is no Christian. He will doubt no more, but believe. Dee adds that he omits many others of his godly sayings, thinking these sufficient to write down. He had no suspicion of any ill faith. His love for Kelley was truly unbounded in its long-suffering. He offered a fervent thanksgiving for the conversion, and for Satan's defeat, and prayed for them both for "continual zeal, love of truth, purity of life, charitable humility and constant patience tothe end."

The same atmosphere continued next day, June 11. Kelley protests he could sit for seven years awaiting a vision. They do wait nearly four hours. Evidently Kelley converted is not going to be so good a medium as Kelley unregenerate. Dee explains the non-appearance as retribution for the three days wasted before. But they are all reather depressed, especially the Prince.

Then a vision appears of the castle of Grono, in Littau, where the King of Poland then was. Stephan's arms are seen over the gate. A man like an Italian is beheld, carrying an iron chest within which are an image in black wax, a dead hand, and so on. The promise is that Laski shall be King of Poland.

Early next morning Kelley, lying awake in bed, had a vision which he or Dee afterwards embodied in the curious diagram facing [?].

It may be taken as a sample of the kind of intricate complications of theurgy which often absorbed the pair for days together.

The vision was expounded by Ave, something in the following manner: —

A VISION.

East and West, North and South, stand fouur sumptuous and belligerent Castles, out of which sound Trumpets thrice. From every Castle, a Cloth, the sign of Majesty, is cast. In the East it is red, like new-smitten blood. In the South, lily-white. In the West, green, garlick-bladed like the skins of many dragons. In the North, hair-coloured, black like bilberry juice. Four trumpeters issue from the Castles, with trumpets pyramidal, of six cones, wreathed. Three Ensign bearers, with the names of God on their banners, follow them. Seniors, Kings, Princes as train bearers, Angels in four phalanxes like crosses, all in their order, march to the central Court, and range themselves about the ensigns.

IT VANISHETH.

The dazzling, shifting formation seems to proceed in a glorious pagenat of colour, and then to rest, frozen into a minutely exact phantasticon of harmony.

Now for the meaning of the allegory. The Castles are Watch towers provided against the Devil, the Watchman in each is a mighty angel. The ensigns publish the redemption of mankind. The Angels of the Aires, which come out of the Crosses, are to subvert whole countries, without armies, in this war waged against the Powers of Darkness.

Many weeks were taken up with tables of letters for the games, angels, seniors, etc.

Kelley is again sometimes very much tempted to doubt the good faith of the angelic visitants, more especially as he sadly fears that good angels will not provide them with the needful money that the Prince requires for the success of his cause. One day, Dee wrote in his diary: "E.K. had the Megrom sore." Kelley read this, and "A great temptation fell on E.K., upon E.K. taking these words to be a scoff, which were words of compassion and friendship." After this Dee resorts more frequently to the use of his Greek characters.

The Dees were still living near the church of St. Stephen, where Kelley was a frequent visitor. Laski lodged with the Franciscans in their convent. The revelations were now of tables of letters again, intended, Dee things, that they may learn the names of angels and distinguish the bad from the good. (The bad angels' names are said to be all of three letters.) He hopes Ave is about to reveal the healing medicines; the property of fire; the knowledge, finding, and use of metals; the virtues of stones, and the understanding of arts mechanical. But Ave says it is the wicked spirits who give money coined, although there are good angels who can find metals, gather them and use them. Then Madimi appears, after a long absence, and addressing Dee as "my gentle brother," tells him that Ave is a good creature and they might have made more of him. She wants to know why they have not gone to the Emperor Rudolph. The old excuse of poverty is pleaded.

That evening, June 26, at seven o'clock, Dee sat in his study considering the day's action, when Kelley entered and asked if he understood it. He, it seems, had burst out again, had raged and abused Michael and Gabriel, called Ave a devil, made "horrible speeches." There had been a most terrible storm of thunder and rain, and Kelley always appeared sensitive to these electric disturbances. Now he is penitent once more, acknowledges his words were "not decent," and begs forgiveness of God and Dee. The talk lasted long, and several calls to supper were unheeded; then, just as they were leaving the room, Kelley felt something warm and heavy on his shoulder, and behold! it was Ave come to acknowledge his repentance. Dee hands him his Psalter book, and with three prayers devoutly said, all is smooth again, and they go down to supper.

Dee's patience and humility seemed unending. In conversing with the spirits he is always, as it were, face to face with God. His replies are made direct to the Majesty of the Divine. When Kelley is blamed he assumes equal blame.

Ave. — "Which of you have sought the Lord for the Lord his sake?"

D. — "That God can judge. We vaunt nothing of our doings, nor challenge anything by the perfection of our doings. We challenge nothing, Lord, upon any merits, but fly unto thy mercy, and that we crave and call for. Curiosity is far from our intents."

CHAPTER XII

FROM CRACOW TO PRAGUE

"Since all men from their birth employ sense prior to intellect, and are necessarily first conversant with sensible things: some, proceeding no farther, pass through life considering these as first and last; and apprehending what is painful to be evil, what is pleasant good, they deem it sufficient to shun the one and pursue

the other. Some pretending to greater reason than the rest, esteem this wisdom; like earth-bound birds, though they have wings they are unable to fly. The secret souls of others would recall them from pleasure to worthier pursuits, but they cannot soar: they choose the lower way, and strive in vain. Thirdly, there are those — divine men — whose eyes pierce through clouds and darkness to the supernal vision, where they abide as in their own lawful country."

— Plotinus

All this time, Dee is so absolutely absorbed with his spiritual visions that we know very little about his outer existence. For three years after he left England, he neglected to enter anything in his ordinary diary, and the Liber Mysticus contains nothing of everyday affairs.

In this July, 1584, however, at Cracow, he does enter an important piece of information about his boy Rowland, the baby then about a year and a half old.

"1584. Remember that on Saturday the fourteenth day of July by the Gregorian Calendar, and the fourth day of July by the old Calendar, Rowlande my childe (who was born Anno 1583, January 28 by the old calendar) was extreamely sick about noon or mid-day, and by one of the clock was ready to give up the ghost, or rather lay for dead, and his eyes set and sunck in his head.

"I made a vow if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger, I would during my life on Saturdays eat but one meal."

Although we never find this vow referred to again, there is no doubt that Dee devoutly kept his bargain. Rowland did grow up and had other remarkable escapades.

Still the journey to Prague to the Emperor Rudolph was postponed, and it was not until the first day of August that the trio set off. Dee and Kelley were ready to go sooner, but Laski had not sufficiently recovered his finances. The party had been augmented by the arrival of Kelley's brother, Thomas, and Edmond Hilton, son of Dee's old friend, Goodman Hilton, who had sometimes lent him money, and who in 1579 had requested leave for his two sons to resort to Dee's house. Thomas Kelley accompanied the Prince and his pair of crystal gazers. The women were left behind under Edmond Hilton's charge.

Five or six days after arriving in Prague, on the day of the Assumption of the Blessed Virgin Mary, August 15, Dee was settled in the house of Dr. Hageck, by Bethlem in Old Prague (Altstadt), kindly lent him for his use. The house was not far from the old Rathhaus, the great clock tower of which, dated 1474, and the Council Chamber, still exist. It was also near the Carolinum or University, founded by Charles IV. in 1383, in whose hall John Huss a hundred and fifty years before had held his disputations. When Dee and his party arrived in the city Tycho Brahe was still alive, though not yet a resident in Prague. Prague was the city of alchemists. The sombre, melancholy Emporer himself relieved his more seriuos studies by experiments in alchemics and physics. A mania for collecting rare and valuable objects provided him with a still lighter pastime. He painted, read much, and worked in iron, was a good linguist, and a regular dilettante. Unmarried, and with

all the weaknesses of the Habsburghs, for nearly thirty years our of his long life and far too protracted reign he was quite mad. Not many years after his reception of Dee he ceased to make any pretence of public appearance.

The excellent little study or "stove" (from "stube," German for study) in Dr. Hageck's house had been since 1518 the abode of some student of alchemy, skilful of the holy stone. The name of the alchemist, "Simon," was written up in letters of gold and silver in several places in the room. Dee's eyes also fell daily on many cabalistic hieroglyphs, as well as on drawings or carvings of birds, fishes, flowers, fruits, leaves and six vessels, all the work, he presumed, of Simon baccalaureus Pragensis. Over the door were the lines:

"Immortale Decus par gloriaque illi debentur
Cujus ab ingenio est discolor hic paries,"

and on the south wall of the study was a long quotations from some philosophical work ending with

"Ars nostra est Ludus puero cum labor mulierum. Scitote omnes filii artis hujus, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, et si aliam viam quaerit, viam nunquam intrabit nec attinget. Rubigo est opus, quod sit ex solo auro, dum intraverit in suam humiditatem."

In these congenial surroundings skrying was at once resumed. Madimi (now grown into a woman) was the first visitor, and Dee hastened to inquire for his wife and child at Cracow. He notes that his first letter from her arrived on the 21st. She joined him before long. He was told to write to the Emperor Rudolph. He did so on August 17, and he relates in the epistle the favourable attention he has received from Charles V. and his brother Ferdinand, Rudolph's father, the Emperor Maximilian II., who accepted the dedication of his book Monas Hieroglyphica, and others of the imperial house. He signs the letter, "Humillimus et fidelissimus clientulus Joannes Dee."

After waiting a week he sent the letter by Laski's secretary to the Spanish ambassador, Don Guglielmo de Sancto Clemente, who was to present it to Rudolph. With it he also sent a copy of his Monas. The same night he heard by Emerich Sontag, the secretary, that the Emperor had graciously accepted the book, and within three or four days would appoint a time for giving him an audience.

He received letters from England on August 27, which were dated April 15 and 16. His brother-in-law, Nicholas Fromond, told him that Mr. Gilbert, Mr. Sled, and his bookseller had used him very ill. Doubtless he was expecting some money from the sale of his books. Mrs. Dee was much upset at her brother's defections, and poor Dee was worried all round, for, as he writes in the margin of his diary, "Satan is very busy with E.K. about this time." Kelley seems to have been making friends with young Simon Hageck, son of "our host," as Dee calls him. To furnish his own study he has bought a clock of Mrs. Hageck for five ducats, which was so good a bargain that she requested "a quart of wine" (probably a quarter hogshead) thrown in. She herself does not seem to have benefited much by the largess, for Kelley and Laski's man Alexander proceeded to get drunk on it, and fell to fighting and quarrelling. Dee, who had stayed writing in his study instead of going to supper,

was warned by the city watchman to keep better peace in his house. Looking from his window to account for the caution, he saw Laski's man sitting on a great stone, and called him to come in. When he had heard the tale he went off to Hageck's to "understand the very truth," and there found Kelley lying in a drunken sleep on a form. This was a relief. He was better pleased to think that angry words had been spoken "when wine, not wit, had rule," and persuaded Laski's man to stay in his lodgings that night instead of raging forth into the street. Already a scandal had been made which he foresaw would do him much harm. Next morning Kelley had a madder fit than ever.

"Much ado. Emerich and his brother (Thomas Kelley) and I had to stop or hold him from going on Alexander with his weapon. At length we let him go, in his doublet and hose without a cap or haton his head, and into the street he hasted with his brother's rapier drawn, and challenged Alexander to fight. But Alexander said `Nolo, Domine Kelleie, Nolo.' Hereupon E.K. took up a stone and threw after him as after a dog, and so came into the house again in a most furious rage for that he might not fight with Alexander. The rage and fury was so great in words and gestures as might plainly prove that the wicked enemy sought either E.K. his own destroying of himself, or of me, or of his brother. This may suffice to notifie the mighty temptation and vehement workingo f the subtle spiritual enemy, Satan, wherewith God suffered E.K. to be tempted and almost overcome: to my great grief, discomfort, and most great discredit, if it should come to the Emperor's understanding. I was in great doubt how God would take this offence, and devised with myself how I might with honesty be cleared from the shame and danger that might arise if these two should fight. At the least, it would cross all good hope here with the Emperor for a time, till God redressed it."

By this time Dee had become skilled and tactful in dealing with his turbulent skryer, and he soon brought him to quietness by yielding to his humour and saying little. At mid-day came Dee's messenger from Cracow, bringing letters from and tidings by word of mouth of his dear wife Jane, "to my great comfort." Much he was in need of comfort, and when a letter from the Emperor arrived the same day, desiring to see him, Kelley's enormities began to assume less desperate proportions.

Dee started at once to the Castle, the Palace of Prague, and waited in the guard-chamber, sending Emericus to the Lord Chamberlain, Octavius Spinola, to announce his coming.

"Spinola came to me very courteously and led me by the skirt of the gown, through the dining chamber to the Privie chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, and my Monad and Letters by him."

Rudolph thanked Dee politely for the book (which was dedicated to his father), adding that it was "too hard for his capacity" to understand; but he encouraged the English philosopher to say on all that was in his mind. Dee recounted his life history at some length, and told how for forty years he had sought, without finding, true wisdom in books and men; how God had sent him His Light, Uriel, who for two years and a half, with other spirits, had taught him, had finished

his books for him, and had brought hima stone of more value than any earthly kingdom. This angelic friend had given him a message to deliver to Rudolph. He was to bid him forsake his sins and turn to the Lord. Dee was to show him the Holy Vision.

"This my commission is from God. I feign nothing, neither am I a hypocrite, an ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation," said he.

Rudolph was probably very much bored by this mystical rhapsody. He excused himself from seeing the vision at this time, and said he would hear more later. He promised friendship and patronage, and Dee, who says he had told him almost more thanhe intended of his purposes, "to the intent they might get some root or better stick in his minde," was fain to take his leave. In a few days he was informed, through the Spanish ambassador, that one Doctor Curtius, of the Privy Council, "a wise, learned, and faithful councillor," was to be sent to listen to him on the Emperor's behalf. Uriel, whose head had been bound of late in a black silk mourning scarf because of Kelley's misdoings, now reappeared in a wheel of fire, and announced favour to Rudolph.

"If he live righteously and follow me truly, I will hold up his house with pillars of hiacinth, and his chambers shall be full of modesty and comfort. I will bring the East wind over him as a Lady of Comfort, and she shall sit upon his castles with Triumph, and she shall sleep with joy."

To Dee, he says, has been given "the spirit of choice." Dee petitions that his understanding of that dark saying may be opened: "Dwell thou in me, O Lord, for I am frail and without thee very blind."

The conference between Dee and Curtius on September 15 lasted for six hours. It took place at the Austrian's house, whither Dee was permitted, it seems, to take the magic stone and teh books of the dealings. Dee in all good faith promised that many excellent things should happen to Rudolph, if only he would listen to the voice of Uriel. Dee's sincerity, credulous though it appears, was as yet unshaken. He lived in a transcendental atmosphere, and trembled, as he believed, on the brink of a great revelation. The very heavens seemed opening to him, and soon, he thought, he would probe knowledge to its heart.

Kelley, on the other hand, was under no delusion. He had worked the spirit mystery for long enough without profit; already he was beginning to more than suspect that the game was played out; that their dreams of Laski as King of Poland, dispensing wealth and favour to his two helpers, were never to be realised; that the Emperor's favour would be equally chimerical and vain; and that some more profitable occupation had better be sought. At the back of his mind lay always the hope of the golden secret. Somehow and somewhere this last aspiration of the alchemist must be realised.

At the very time when the two learned doctors were holding their confabulation, Kelley, says Dee, was visited at their lodgings with a wicked spirit who told him that Dee's companion would use him like a serpent, "compassing his

destruction with both head and tayle; and that our practices would never come to any fruitful end."

This was a true prophecy indeed, but many things were yet to come to pass.

Uriel now instructs Dee to write to the Emperor and tell him that he can make the philosopher's stone: in other words, that he can transmute base metal into gold. In the next breath Uriel foretells that Rudolph shall be succeeded by his brother Ernest, for when he sees and possesses gold (which is the thing he desireth, and those that cousel him do also most desire), he shall perish, and his end shall be terrible. Dee shall be brought safely home to England. Uriel used a curious simile, that Dee "shall ascend the hills as the spiders do." Dee, with his knowledge of many sciences, has never shown himself a naturalist, but he here gives us an interesting scrap of natural history. He writes in the margin: "Perhaps spiders flying inthe aire, are carried by strings of their own spinning or making, or else I know not how."

Dee's suit with the Emperor did not much progress. His ministers were naturally envious of this foreigner, and many whispers, as well as louder allegations against the two Englishment, were abroad, although, as San Clemente told him, the Emperor himself was favourable. The Spanish ambassodor was friendly enough, and Dee dined several times at his table. He professed to be descended from Raymond Lully, and, of course, like every educated person of the fifteenth and sixteenth centuries, was a believer in the virtues of the philosopher's stone. He bade them not regard the Dutchmen's ill tongues, "who can hardly brook any stranger." Dee wrote again to the Emperor a letter of elaborate compliment and praise of vestroe sacrae Coesaraoe Majestatis, in which he offered to come and show him the philosopher's stone and the magic crystal.

Still nothing came of it, and these needy adventurers in a foreign land began to get into deadly straits. "Now were we all brought to great penury: not able without the Lord Laski's, or some heavenly help, to sustain our state any longer." Dee returned from a dinner at the Spanish ambassador's to find Kelley resolved to throw up the whole business and start for England the next day, going first to Cracow to pick up his wife. If she will not go he must set off without her, but go he will. He will sell his clothes and go to Hamburg, and so to England. It is all very well for the spirits to promise spiritual covenants and blessings; but as Kelley said to Uriel, "When will you give us meat, drink and cloathing?"

At this time the women and children did join the party from Cracow, although Dee does not record it in his diary. But on September 27 Dr. Curtius called to see him at his lodging in Dr. Hageck's house by Bethlem, and he says "saluted my wife and little Katherine, my daughter." Dee laid before him some of the slanders that he knew were going about. He had been called at Clemente's table a bankrupt alchemist, a conjuror and necromantist, who had sold his own goods and given the proceeds to Laski, whom he had beguiled, and now he was going to fawn upon the Emperor. Curtius was at last induced to spread before the Emperor his report of the conference he had held (by command) with Dee. "Rudolph," said Curtius, "thinks the things you have told him almost either incredible or impossible. He wants you to show him the books." Then the talk became the learned gossip of a couple of bookish and erudite scholars. Dee produced some rare editions which the others had never seen. Curtius offered the loan of one of his own works, De Superficierum Divisionibus, printed at Pesaro. After this, with mutual courtesies

offered on both parts, “after the manner of the world,” Curtius took his horse, and returned homeward.

Jane Dee was ailing at this time, and Dee was much distressed. Gabriel, when consulted, told him that the true medicine is trust in the God of Hosts and in His Son Christ. “The Lamb of Life is the true medecine of comfort and consolation.” He did, however, condescend to give a remarkable precription for her use, concocted of a pint of wheat, a live pheasant cock, eleven ounces of white amber, and an ounce of red wine, all distilled together. Dee, though no Christian Scientist, was willing enough to administer the strange decoction, but says he knows not where or how to get a cock pheasant. In the spring of the next year, Jane’s fourth child, Michael, was born. He was always rather sickly, and died when nine years old. Theodore, her fifth child, was only thirteen when he too died, but all the six other children grew up.

Curtius and Dee became good friends. The Austrian showed his English acquaintance several of his inventions connected withthe quadrant and with astronomical tables, and Dee confided to him the secret of a battering glass he had contrived for taking observations on a dark night. The glass was left at Cracow with his books and other goods, but he would gladly go and fetch it to show the Emperor. This led to Dee’s request for a passport to enable him to travel, with servants, wife and children, where he would in the Emperor’s dominions at any time within a year. He drew it up himself on October 8, 1584, and the Emperor granted it without demur. Dee soon started for Cracow to bring the rest of his goods to Prague, but the diary for the month of November is missing, and the following book opens on December 10, when he had set out from Cracow to return to Prague. “Master Kelley” was with him, John Crocker, and Rowland and his nurse, who had been left behind when Mrs. Dee and the two elder children joined her husband in Prague. As before, more than a week was occupied with the journey, which was made in a coach, with horses bought of “Master Frizer.” In Prague a new lodging was found in a house belonging to two sisters, of whom one was married to Mr. Christopher Christian, the registrar of Old Prague. Dee hired the whole house from him at a rent of 70 “dollars” or thalers a year, to be paid quarterly.

“On Saturday afternoon, January 12, 1585, I removed clean from Doctor Hageck, his house by Bedlem, and came with all my household to the House which I had hired of the two sisters (married) not far from the Market Place in old Prage.”

He announced his return to the Spanish ambassador and to Dr. Curtius, and continued his interviews with “the schoolmaster” daily.

Some of the sittings recorded at this time are really of the nature of school lessons, which to a man of Dee’s acquirements must have seemed rather elementary, yet he humbled himself as a child to learn. One day geographical and ethnographical information is imparted about America, or, as Dee calls it, “Atlantis”; Cathay; the Bactrian desert; and Phalagon, a country of which Dee says he never heard. Another day, minerals and their properties form the subject of the lesson.

Much was said about the doubting, incredulous spirit of Kelley, which Dee always feels is the hindrance to further knowledge. At length he is given permission to choose another skryer if he will: “Take whomsoever thou wilt in

whose face the Lord shall seem to dwell, and place him withthis Seer, and let him stand seven times by him. I will take the spirit from him and will give it unto the same that standeth by, and he shall fulfill my word that I have begun."

But Dee was strangely reluctant to part with Kelley. He loved him like a son, he yearned over his soul, and he entertained more lively hopes than ever of his real conversion, for Kelley had at last consented to partake of the sacrament with his older friend. Dee uttered aloud a solemn prayer: —

"O God, thouh has coupled us two together in they election, and what the Lord hath joyned, no fleshly fancy of mine shall willingly separate. But if it be thy will, seeing he is so hard to give credit to thy holy messengers, without some proof in work first past, as for example this doctrine of the philosopher's stone, that so he may come to be allowed, though he imitate Thomas Didymus in his hard and slow belief. And because he is to receive the pledge of thy mercies, and mystery of the heavenly food, we would gladly hear of that holy sacrament some discourse for our better instruction, and his better encouragement to the mystery receiving."

Then was delivered a remarkable homily expounding Protestant Christian belief upon several points: the Creation, the fall of Adam (because he wanted the beauty and excellency of God's spirit for which he was created); of the sacrament of Christ's body, "the holy sign of peace between God and man"; and the mystery and wonder of the rite as shown to the disciples, not, as the wicked do, "tying the power and majesty of God and His omnipotence to the tail or end of reason, to be haled as she will....It is a holy miracle, and thou must believe, as the Disciples did, that thou partakest of the true Body of Christ sub forma panis. But receiving ceasing, the Sacrament ceaseth also." This in answer to Dee's interposed question. The Hussite doctrine of the permanence of the sacred element in the common food when blessed was of course much in men's minds in Prague. So with an injunction to "share this doctrine with your wives," this exposition ends.

CHAPTER XIII

A DREAM OF GOLD

"Now, Epicure,
Heighten thyself, talk to her all in gold,
Rain her as many showers as Jove did drips
Unto his Danaid, shew the gold a miser
Compared with Mammon. What! the stone will do't.
She shall feel gold, taste gold, hear gold, sleep gold."
— Jonson, The Alchemist

On February 27, 1585, Dee and Kelley, with Thomas Kelley, rode with great secrecy to Limburg, six miles from Prague, in obedience to Madimi, who however told them on arriving that Rudolph know of their departure. Dee suspected Laski's man, Sontag, of treachery. Michael appeared to them there, and instructed Dee to name his new-born child Michael. The infant was baptised by the Court chaplain in Prague Cathedral (which is dedicated to the very unpopular Saint Vitus) on March

18, the Spanish ambassador being godfather and the Lady Dietrichstein, wife of the Emperor's major-domo, godmother.

Kelley was still murmuring under the mystical dealings of the angels. "Let them give me somewhat profitable to my body, or some wisdom to my mind's behoof, and then I will believe in them," he says. Then he protests he will confess all to the priest, and if the holy father does not allow their doings or counsel to be genuine, neither will he.

The remarkable answer that Dee gives again shows us how in advance he was of his times in matters spiritual as well as scientific. "The authority of good angels or messengers from God is greater," says he, "than the authority of the Pope, or priests."

So the weeks went on. Kelley postponed the day of taking the sacrament. At Easter will be a fit time. He will wait till then. He is tired of skrying: "I pray you to deal with another. Here is John, a boy in the house. You may use him." Thus, for the third time, a boy is suggested.

It is a curious piece of psychology, or crystallomancy, that Kelley, who possessed the mediumistic powers, was always so reluctant to use them, while Dee, who as Madimi told him, had clearer sight than his skryer, was entirely unable to open up communication with the unseen.

Money was scarcer than ever. "My wife being in great perplexity, requested E.K. and me that the annexed petition might be propounded to God and his good angels, to give answer or counsel in the cause." Jane's petition set out simply that they had no provision for meat and drink for their family, that it "would discredit the actions wherewith they are vowed and linked unto the heavenly majesty" to lay the ornaments of their house or coverings of their bodies in pawn to the Jews, and that the city was full of malicious slanders. Aid and direction are implored how or by whom they are to be aided and relieved. The spirits, while reminding her grandiloquently that she is only a woman, full of infirmities, frail in soul, and not fit to enter the synagogue, yet favourably listen, and bid her be faithful and obedient as she is yoked, promising that she and her children shall be cared for. Meanwhile her husband is to gird himself together and hasten to see Laski and King Stephan.

This injunction seems not to have been obeyed for some time, for Dee was now very busy inditing letters to Queen Elizabeth and to other of his friends in England. He was reminded of it later when something went wrong, and another crisis arrived with Kelley. On March 27, a Wednesday, Dee was busy in his study, when the skryer burst in, demanding unceremoniously a copy of a certain magic circle of letters which he professed to have had revealed to him by spirits at Oxford. He wished to show it to a Jesuit priest with whom he had made friends. He protested he would quit the company of the spirits with whom they had recently dealt and return to his former associates — the evil set. Dee said he had no leisure to look for the paper now, he was writing letters of importance, and in a week's time or when able, he would see it was found. This of course was irritating. Kelley stormed and raged, said the old man should not stir his foot from the room till it had been produced, and was about to lock up the door when Dee caught him by the shoulders, "calling aloud to my folks. They came in all, and my wife, and so afterwards by degrees his fury assuaged, and my folks, my wife and his, went away, and after he had sitten two or three hours with me, he saw on my head, as I sat

writing, Michael stand with a sword, who willed him to speak, which he did forbear to do above a quarter of an hour."

Kelley, like a spoilt child, demanded of Michael if he should have his circle of letters. The angel addressed him then in a passage of exceeding beauty, seeming to scorch and wither the promptings of the skryer's evil nature, while wrestling at the same time with all the powers of darkness for his soul: —

"O Jehovah, whose look is more terrible to thy angels than all the fires thou hast created,...wilt thou suffer one man to be carried away, to the dishonouring and treading under foot of thee and thy light, of thee and thy truth? Can one man be dearer unto thee thanthe whole world was? Shall the heavens be thrown headlong down, and he go uncorrected?"

He intimates to the partners that their work and calling is greater than honour, money, pride and jewels. As it is great, so must their temptation be great.

"Therefore God has framed one of you as a stiffe-made Ashe, to bind up the continuance of his work, and to be free from yielding unto Satan."

As for the other, Michael promises Kelley that no evil spirit shall visibly show himself unto him any more as long as he is in the flesh.

"Whosoever therefore appeareth hereafter is of good."

Thus begins to yawn before the pair the most dangerous pitfall of all. Pride and confidence in the perfect intuition of God's will has led many a good and holy man astray. Soon even the stiff-made ash is to arrive at the pitch of believing that their teachers cannot err, and then comes a terrible downfall. Michael in an exquisite little parable bids them cleave fast together. And again it is clear why the elder man, the seeker after hidden knowledge, the pure-minded and gentle-hearted old mathematician and astrologer, though torn in pieces with his partner's wild outbursts, his notorious cupidity, impatience, and evil living, yearned over him and his rebellious youth as a mother over her child. Like Michael, he seems involved in a prolonged struggle for the rescue of his soul from the demons in whose power he devoutly believed.

"PARABOLA DE NOBIS DUOBUS.

"A wood grew up, and the trees were young, and lo! there arose a great Tempest from the North, and the Seas threw out the air that had subtilly stolen himself into them. And the winds were great. And behold there was one Tree which was older than the rest, and had grown longer than that which shot up by him. This Tree could not be moved with the wind, but the Tree that was young was moved to and from with the wind, and strook himself oftentimes upon the stiff-set tree. The Forrester came and beheld, and said within himself, `The force of this wind is great. See this young Tree beateth himself in pieces against the greater. I will go home, and will bring my ground instruments, and will eradicate him, and I will place him farther off. Then if the winds come, he shall have room to move.'

But when he came home, the Lord of the Wood seeing him in a readiness with his Mattock and his spade, asked him of his goings, which told the thing in order unto his Master. But lo! his Master rebuked him, and he said thus: `When the winds are not, they increase, they are not hurtful one to the other. Suffer them therefore. When the young Tree taketh roots, and shall look up unto some years, his roots shall link themselves with and under the roots of the greater. Then, though the winds come, they shall not be hurtful one to another, but shall stand so much the more fast, by how much the more they are wrapped together; yea, when the old tree withereth, he shall be a strength unto him, and shall add unto his age as much as he hath added unto his youth.'

"And he ceased to dig.

"Be not you therefore haled in sunder, neither be you offended one at another. Peradventure Reason would set you aside. But God will not. Behold, if you break the yoke that you are in and runne astray, he that erreth shall perish, even so shall he that standeth also be desolate. Love therefore one another, and comfort one another, for he that comforteth his brother comforteth himself....Let youth yield to ripe years...You have vowed that oneof you do nothing without the other's counsel, but you shall not be two counsellors. Let the Doer occupie the superiority. The Seer, let him see and look after the doings of that he seeth, for you are but one body in this work."

In April, Dee and Kelley returned to Cracow. As they were nearing the city they saw a great whirlwind wreathing up the dust and shooting forward in a southerly direction. They found their house let under them to a "forced-in tenant," but as Dee had brought his keys, he effected an entrance, and secured at least a bedstead. By the aid of his lawyer, Mr. Tebaldo, "an ancient practitioner in Polish causes," he obtained a decree against his landlord that without six months' notice he could not be ejected. They took up their abode in the College of Nyepolonize. Laski now joined them in Cracow, and took Dee on May 23 to an audience of King Stephan. Stephan was seated by the south window of his principal audience and banqueting chamber, looking out upon the beautiful new gardens that he was then making. Polite speeches of greeting in Latin passed between the two, but there was scant time for more before the Vice-Chancellor and Chief Secretary, with others, came in, bringing Bills for the King to read and sign. Stephan had small time to spare for visionary alchemists. His very glorious reign was crowded with great achievements. Though a strong Catholic himself, he respected the liberties of his Protestant subjects, won back the Russian provinces for Poland, reformed the universities and established the Jesuits in educational seminaries, and protected the Jews. He died very suddenly about a year after Dee's third interview with him. Dee has the following very valuable note of his death, entered in the diary a few weeks after his arrival at Trebona Castle in 1586: "December 11, Stephan Poloniensis obiit: natus anno 1530, die 13 Januarii, hora quarta mane min 25, in Transylvania. Obiit hora secunda post medium noctem, ut intellexi ex literis Dni Lasky, receptis die 29 per Alexandrum."

Dee also visited Dr. Hannibal (Annibaldus), the famous divine, and discussed with him his commentaries on Latin authors- -Hermes Trismegistus and Mandellus. He partook of the Communion at the Bernardine convent where the Doctor was a professor. Three times within Easter week did he communicate, "that

in all manner of wayes I might have a clean and quiet conscience." On "Easter Monday, very devoutly, in St. Stephan's Church, E.K. received the Communion, to my unspeakable gladness and content, being a thing so long and earnestly required and urged of him by our spiritual good friends." As Dee wrote to Walsingham, "Saul had become a Paul."

It was a very short interlude. For Laski had not yet paid him the "money long since due," and Kelley once more vows he will leave, for the "actions are unsuccessful and are to be cut off." Laski was again admitted to the sittings, and King Stephan granted them another interview. Laski urged the King to take the two alchemists into his service and give them "a yearly maintenance." In obedience to his instructors, Dee promises to make the philosopher's stone, if the King will bear the charge. He does not profess that he can, but he believes the angels will teach him the secret. Stephan was not so sanguine. In the King's private chamber, a sitting was held, with the crystal set before him, but he remained unconvinced. He gave no encouragement, and in August the pair, hopeless of patronage from Poland, returned to Prague, where Jane and Joan Kelley, the children and the servants, had been left under Edmond Hilton's care.

An anglicised Italian pervert, Francisco Pucci, now appeared upon the scenes and was admitted to the sittings at the shew- stone. Pucci had been a Lyons merchant, but had "laid aside his trade to study sacred letters," and become a theological disputant of the current type. Professing himself a Protestant, he came to Oxford to study, graduated M.A. in 1574, and in London, Basle, Antwerp, and other places, became an open and notorious writer and champion against the Church which he had abjured. He had followed Socinus to Cracow, and had noisily opposed the Jesuits there. Soon after he recanted, became a Romish priest and secretary to a cardinal in Rome, where he died in 1606, and was buried in the Church of San Onofrio on the Janiculum.

On his information it appears that three copies of Dee's manuscripts were burned in Prague, April 10, 1586. These were the Book of Enoch, the Forty-eight Keys of the Angels (Claves Angelicae) and the Liber Scientioe Auxilii et Victoria Terrestris, works which had been written down from the spirit revelations since the partnership with Kelley had commenced. The books burned were not of course the originals, the two first of which still exist. Of the Book of Enoch there are three copies, one made by Kelley, a remarkable tribute to the mechanical skill in draughtsmanship, the extraordinary application and ability, of this very versatile personage. It contains hundreds of diagrams of figures, round or rectangular in shape, composed of an infinite number of minute squares each containing a letter or figure. These letters occur in every possible combination and order, some reading straight across the page, others diagonally, and so on. Dee gives an extraordinary story of the restoration on April 30 of the books said to have been burned, by a man like a gardener, invisible to himself, to Joan Kelley, and to all in the garden at the time, save Kelley. The gardener placed them under an almond tree in Carpio's vineyard, on a sloping bank between the banqueting house and the "cliff side." Trickery of Kelley's, no doubt.

The feeling against these foreign adventurers grew strong in the city. Sixtus V., who had succeeded as Pope, issued a Papal edict, dated May 29, 1586, banishing Dee and Kelley from Prague within six days. It seemed to trouble them very little, for Dee was already away on a visit to a new patron, William Ursinus, Count

Rosenberg, at his country seat on the Moldau. From thence he went to see some glass works at Volkanau, about twelve miles north of the city; then he proceeded to Leipsic in time for the fair on May 11. There he met Lawrence Overton, an English merchant to whom Jane Dee had given kind attention and hospitality when he had fallen ill in her house a year before. Overton had returned from England, where he had seen Edmond Hilton, sent in November with letters to the Queen, Sir Francis Walsingham, and others. Hilton was expected back shortly. Overton was on the point of returning to England, and by him another letter to the Secretary was despatched.

Dee's letters to Walsingham, with their veiled allusions to secret affairs, form one of the grounds upon which the supposition has been based that he was employed by the Queen's minister as a secret spy and diplomatic agent abroad, and that his cabalistic diagrams contained a cipher. An elaborate theory was constructed to support this contention.

From this letter it is evident that Dee wishes his friends in England to believe that he and his partner have already found the hidden secret, but he wraps his words in due mystery, and it is impossible to say exactly when Kelley first professed to have made, and when he induced his partner to believe that he actually had made, the gold on which his heart was set. That Dee's heart was equally fixed on the discovery is indisputable, but from what a different cause!

"To ye Rt. Hon$^{ble.}$ S$^{r.}$ Fr. Walsingham Knt, her most excellent Ma$^{ties.}$ Principal Secretary my singular good Fr$^{d.}$ and Patron with speed.

"Right Honorable Sir,

"Albeit I have almost in vain come a hundred miles (from Prague to this Leipsic Mart) hoping either to meet my servant there with answer to my former letters, sent in November last to her Majesty (when also I wrote unto your honour and others). And so with speed from this Leipsick to have sent again most speedily, as occasion should have served. and now I find neither servant neither letter from him, neither word of mouth, yet all this notwithstanding; and whatsoever the hindrance or delay hereof may be (whether the keeping back of my letters from her her Majesty, or the manifold and important most weighty affairs public hindring or delaying her Majesty's most gracious discreet and wise resolution herein. Or what other occasion else hath and doth cause this long and wonderful delay of answer receiving); all this notwithstanding, I thought good before I set up my coach to write, and most humbly to salute your honour very faithfully, dutifully and sincerely, with great and the same good will that my Letter some years since written to your Honour (but then a stumbling block unto your Honour and others for the strangeness of the phrases therein) doth pretend. So it is, right Honorable, that the merciful providence of the Highest, declared in his great and abundant graces upon me, and mine, is so wonderful and mighty, that very few, unless they be present witnesses, can believe the same. Therefore how hard they are to be believed there, where all my life and doings were construed to a contrary sense, and processe of death contrived and decreed against the Innocent, who cannot easily judge?

"I am forced to be brief. That which England suspected, was also here, for these two years almost, secretly in doubt, in question, in consultation, Imperial and Royal, by Honourable Espies; fawning about me and by others discoursed upon,

pryed and peered into. And at length both the chief Romish power and Imperial dignity are brought to that point resolutely that partly they are sorry of their so late reclaiming their erroneous judgment against us and of us, and seek means to deal with us so as we might favour both the one and the other; and partly to Rome is sent, for as great authority and power as can be devised; and likewise here all other means and wayes contrived, how by force or for feare they may make us glad to follow their humours. But all in vain, for force human we fear not, as plainly and often I have to the Princes declared. And otherwise than in pure verity and godlinesse we will not favour any (my words may seem very marvellous in your Honours ears, but mark the end, we have had, and shall have, to deal with no babes). I have full oft, and upon many of their requests and questions, referred myself to her Majesties answer thus in vain expected. Nuncius Apostolicus Germanicus Malaspina, after his year's suit to be acquainted with me, at length had such his answer that he is gone to Rome with a flea in his eare, that disquieteth him and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death, and openly they fawn upon us. We know the Sting of Envy and the fury of fear in tyrannical minds, what desperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader and Defender. To the World's end, his mercies upon us will breed his praises Honour and glory. Thus much, very rhapsodically yet faithfully, tanquam dictum sapienti, I thought good to commit to the safe and speedy conveyance of a young merchant here called Lawrence Overton, which if it come to your Honours hand before my Servant have left his despatch, I may by your honor be advertised. Your Honour is sufficient from her Majesty to deal and proceed with me, if it be thought food. But if you make a Council Table Case of it, Quot homines, tot sententioe. And my Commission from above is not so large: Qui potest capere, capiat."

The almost apostolical flavour which Dee permits himself to impart to some of this letter, owing to the greatness of his believed mission, shows to what a height of "rhapsodical" fervours his spirit had now attained. It is still more emphasised in the concluding passage, which begins, however, very practically, with an anxious thought cast back to his English possessions. His desire that Thomas Digges, the eminent mathematician to whom his calculations for the reformed calendar had been submitted, should be sent over to inspect their doings, was curious, but it shows that he, at any rate, wished to deal openly and conceal nothing. He ends thus: —

"Sir, I trust I shall have Justice, for my house library, goods and Revenues, etc. Do not you disdain, neither fear to bear favour unto your poor innocent neighbour. If you send unto me Master Thomas Digges, in her Majestie's behalf, his faithfulness to her Majesty and my well liking of the man, shall bring forth some piece of good service. But her Majesty had been better to have spent or given away in alms, a Million of gold, than to have lost some opportunities past. No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul, but yet now and then visited with a pang of human frailty. The Almighty bless her Majestie both in this World and eternally; and inspire your heart iwth some conceiving of his merciful purposes, yet not utterly cut off from her Majesty to enjoy.

From Leipsic this 14 of May, 1586,
at Peter Hans Swarts house.

Your Honours faithful welwisher to use and command for the
honour of God and her Majesties best service,

"John Dee."

On being ejected from Prague, Dee removed his family and goods to Erfurt, but in spite of the influence of Dr. Curtius, and of a friend of Rosenberg, he was not allowed to hire a house there, for the Italian was before him. Pucci called on Dee after supper, and held out hopes that he might obtain permission for their return to Prague, for the new Nuncio, the Bishop of Piacenza, was inclined to a more favourable view than Malaspina. Pucci protested that they were only to be examined and if found heretical to be sent to Rome. He brought an invitation for their return, if they would promise not to exercise magical arts. Dee, who was starting early next morning to look at a house at Saalfield, wherein to settle his exiled family, bade Kelley copy it and rode off. On the ride he thought it over. Pucci he had never liked, neither had jane. "His household behaviour was not acceptable to our wives and family. He had blabbed our secrets without our leave. He was unquiet in disputation." Dee summed up the man as a spy, the letter as a bait, and set to work to devise a way of being rid of him "by quiet and honest meanes." He was absent two or three days, but the Italian was still there when he returned, urging them to go to Rome. Dee rebuked him for curiosity and interference, and accused him of conspiring against them; he, a mere probationer and not yet owned of the spirits (who in fact had said he was "leprous" and should be "cut off"), to presume an equal authority with them in their revelations!

Dee wrote a dignified letter to the Nuncio, and despatched it by the Italian, who was to receive from John Carpio, a wealthy neighbour and friend of theirs in Prague, a sum of fifty dollars for his expenses. The travellers went on to Cassel and to Gotha, but it was not long before a permanent asylum offered for the exiles. Their new patron, Count Rosenberg, was a friend worth having, for he was all-powerful with Rudolph; he was Viceroy of Bohemia and a Knight of the Golden Fleece. His influence and protection were now to be at the Englishmen's disposal. On August 8, Rosenberg obtained from the Emperor a partial revocation of the decree against them, since they were permitted by it to reside freely in any of his lordship's towns, cities or castles. They settled on September 14, 1586, at Tribau or Trebona, in Southern Bohemia, and here for about two years their wanderings came to an end.

Dee resumed the writing of his private diary, in which he had made no entry for three years, the last event recorded there being the departure of the family from Mortlake just three years before, on September 21, 1583. He opened a new volume, an Ephemerides Coelestium, calculated for the years 1581-1620, by Joh. Antonius Maginus, printed in Venice, 1582. The first entry made in it was Michael's birth at Prague on February 12, 1586; the next was their arrival at Trebona (for it will be more convenient to follow Dee's latinised version of the name).

CHAPTER XIV

THE CASTLE OF TREBONA

"Welcome the sour cup of prosperity!
Affliction may one day smile again: and until then,
Sit down, sorrow."

— Shakespeare, Love's Labour Lost

Tribau, or Wittingau, the Trebona or our story, is a small village lying in the beautiful undulating scenery of the Ludnitz, a small tributary of the river Moldau. It is a few miles from Neuhaus and Weseli, not many from the town of Budweis, on the Upper Moldau, in Southern Bohemia.

In 1586 it consisted of little beside the castle, a Rathhaus, quarters for a small garrison, and a cluster of dwellings where Dee tells a fire broke out on Whit Sunday, 1585, and destroyed several houses. The castle was oneof Rosenberg's many residences in Bohemia, and apparently a favourite one. the Viceroy was now just over fifty (he was born on March 10, 1535); he married about this time, and his wife constantly accompanied him on his visits to Trebona. They had also another castle at Neuhaus, beside a residence with beautiful gardens bordering the Moldau opposite Prague. They were frequently on the wing, flitting from Krumau to Vienna and from Vienna back to Prague. He welcomed the English travellers himself at Trebona, assigned them their rooms, and promised them all that heart could desire.

The actions, which had long been interrupted, were now resumed in "a goodly chapel next my chamber," where all the "appurtenances" were set up, with the "angelicall stone" in its frame of gold upon the table. Rosenberg had been already admitted to the sittings, in obedience to directions received on October 14. When the communications were made in English, Dee translated them into Latin for his benefit. But experiments with Kelley's powder were now all-engrossing, and even the spirits pass for a time into the background. Kelley went off to Prague for three weeks and was followed by Rosenberg. Dee remained with his wife and children; after their hardships, poverty, dangerous and wandering life, poor Jane must have been thankful for so luxurious a shelter. Visitors for Dee constantly arrived. Among them was Dr. Victor Reinhold, the astronomer. Pucci also came for a fortnight.

In December Dee received a very flattering invitation from the Emperor of Russia (Feodor Ivanowich) to go and take up his residence at Moscow in the Court. Dee's fame as a learned astrologer and mathematician had spread to Russia; still more was his reputation as an alchemist bruited abroad: perhaps he was already credited with having actually made gold by projection or transmutation.

The first intimation of the Emperor's wish was conveyed by Thomas Simkinson, an Englishman, of Hull, commissioned by Edward Garland to go to Brunswick or Cassel, or wherever Dee might be found, and beg him to remain there until Garland could come from Russia. He might tell Dee that the Emperor, having certain knowledge of his learning and wisdom, is marvellous desirous for him to come to his country, and had given Garland a sealed letter of invitation, promising a sum of 2,000 pounds yearly and free diet from the royal kitchen if he will come. His charges of removing shall be paid, and he shall travel royally with 500 hourses

to convey him through the land. If he thinks the salary offered too little, Garland, when he arrives, will assure him that if he asks as much more, he shall have it. The "Lord Protector," too, Prince Boris, took Garland in his arms on his departure and promised 1,000 roubles from his own purse beside the Emperor's allowance.

Simkinson reached Trebona on September 18, and at once declared his flattering errand. "On December 8 at noon, Garland came to me from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Simkinson." On December 17, at Trebona, Edward Garland drew up a paper repeating all the former promises in the Emperor's name, and signed it, with Kelley, his brother Francis Garland, and others, as witnesses.

There is no doubt that the Emperor thought he was inviting to his Court the man who could fill his coffers and bring glory and prestige to his name. Hakluyt hints at it when he says the offer was made partly for his counsel about discoveries to the North-East, partly for some other weighty occasions. Dee was no self-seeker, or Court flatterer, although this was the fifth sovereign he says he might have served. The offer seems never to have tempted him from his loyalty to his own Queen. He bade Garland at once dismiss six out of the eight Russian servants he had brought to attend them on their journey, and turned to matters more important.

"On 19th December, to the great gratification of Master Edward Garland and Francis, his brother, which Edward had been sent to me with a message from the Emperor of Muschovia, that I should come to him, E.K. made projection with his powder in the proportion of one minim (upon an ounce and a quarter of mercury) and produced nearly an ounce of best gold; which gold we afterwards distributed from the crucible, and gave one to Edward."

It is quite significant that Kelley made the gold, Kelley showed it, and Dee is content to give him all the credit. The pangs and heartburnings and jealousies have yet to come. Now he only felt that at last he was victorious in his long quest. He was on the crest of the wave. His hour had come.

How the wonderful trick was done, Kelley could best describe.

Kelley was now constantly riding to Prague, or making longer expeditions to Poland, for he still had hopes of getting more money from Laski. By March his hope seems to have been realised, for Dee notes that Kelley paid him about 500 ducats in two or more sums (about 233 pounds). This plenitude of money of course encouraged the idea abroad that they were actually making it. When he returned from Prague on January 18, Kelley brought a handsome present from Rosenberg to Jane Dee, in the shape of a beautiful jewelled chain, the value of which was "esteemed at 300 duckettes," says Dee, "200 the juell stones and 100 the gold." In three days Kelley had posted off again to Prague, to join Rosenberg at his house in the scity. This time he took with him his brother Thomas, Francis Garland, and a Bohemian servant, Ferdinand Hernyck. No doubt he was pursuing his experiments for the "multiplying" of gold in the city, away from Dee.

Kelley's letter to Dee announcing this arrival of his in Prague is the only communication between this strange pair of partners that seems to have survived. It shows that erratic and wayward creature in a gentle and even affectionate light, and although its pious protestations are obviously overdone, it pictures for us quite

vividly the relations between the two, and partly accounts for the strength of the tie that bound Dee to his intractable pupil, soon to become his master. For whle Dee laboured laboriously and scientifically with his alchemical compounds, Kelley at one bound overleaped the chasm and by some process best known to himself professed to have arrived at the goal.

To Dee's single-hearted nature such success was magnificent, wonderful. He began forthwith to treat his quondam skryer with added respect; the expression "Dominus Kelley" creeps once into the diary; and Kelley grew arrogant and overbearing. For the moment, however, he is all for friendship and respect.

"Prage. 1587. 25 Januarii." [This in Dee's hand.] (addressed) "To the Right Worshipful and his assured friend Mr. John Dee Esquire, give these. Magnifico Domino, Domino Dee.

"Sir. My hearty commendations unto you, desiring your health as my own; my Lord was exceeding glad of your Letters, and said, `Now I see he loveth me,' and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Blessed Trinity I begin my journey [to Poland], wherein I commend me unto your prayers, desiring the Almighty to send his fortitude with me. I commend me unto Mrs. Dee a thousand times, and unto your little babes: wishing myself rather amongst you than elsewhere. I will by God's grace about twenty days hence return in the mean season all comfort and joy be amongst you.

"Your assured and immoveable friend

"E. KELLEY."

When this letter reached Trebona, Dee had gone riding with two horsemen of the city of Neuhaus, hoping to meet Rosenberg, who he thought would return that way from Vienna to Prague. Mrs. Dee at once despatched the servant Ludovic to meet his master. So Dee received Kelley's affectionate letter "in the highway, without Platz," a village about half-way to Neuhaus. Ludovic carried also a little note from Jane to her husband. It is the only letter of hers we have, but it confirms all that we suspect. We know her to have been a well-educated, well-read woman; the writing is strong and clear; and did not Francis Pucci describe her as a learned woman, "lectissima femina"? She must also have been an extraordinarily capable one to have controlled and managed her large household of children, assistants, apprentices, servants and miscellaneous visitors, often in the absence of her husband, and in a foreign land, constantly moving on from place to place in this nomadic life they led. Dee has a charming name for her. Somewhere in a letter he speaks of "my payneful Jane." Full of pains she must indeed have been, the model wife for an elderly, incomprehensible husband, using her intellectual powers to accommodate her family, while the learned man purused his angelic visions and his alchemical experiments unhampered. Above all things she must have been a peacemaker, hot and hasty although she sometimes was. Here is the letter to the husband who had only left her that morning: —

"Swethart. I commend me unto you, hoping in God that you ar in good health as I, and my children, with all my household, am here, I prayse God for it. I have non other matter to write unto you at this time."

There is a capable and managing sound about “my” children and “my” household, which leads one to wonder what this practical housewife thought of all the angelic promises which were never kept or performed. At the outset of the mysterious Kelley doings she was, we know, in her impetuous way, annoyed, angry, probably contemptuous, but by this time she perhaps had grown either to believe in them or tolerantly to acquiesce. She was only thirty- two, yet she had lived through many strange experiences and was soon to be put to the strongest test possible to a woman.

By April Kelley was once more settled as part of the household, and onthe 4th the crystal gazing was resumed. He professed to hear instructions to Rosenberg, who was present, to build a commonwealth, render tribute to Rudolph, and he shall be Duke of Brandenburg. To himself things are said he is not reluctant to hear. We have seen how almost immediately after his marriage he took a violent dislike to his wife. In the four years, it seems, he had reproached her for giving him no child. To him generation was the root principle of alchemy, and the phase of it in which he centred his attention. It is always the marriage of the red man, copper, and the white woman, mercury, that is to tinge the whole world with gold. Now a voice tells him why he is barren. Not because of his reckless, disordered life, but because she was of his own choosing — the wrong woman! Therefore he is to be seedless and fruitless for ever. Had it not been for the Dees’ kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her “rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.” If she had not all the virtues, she at least had several. Her brother, Edmund Cooper, and another friend so loved her that they came over from England a year later on purpose to see if she and her husband could not be more reconciled.

Kelley had been more unsettled than ever, discontented with his wife, with his calling, its results, and above all with his position and his poverty. What was a pittance of fity pounds a year to a man in constant intercourse with princes and nobles, with credulous fools possessed with dreams of gold? The same qualities that attracted Dee were equally magnetic with others. Laski loved him; Edward Dyer deserted his old friend Dee for this newcomer, a nobody. He had made himself invaluable to Rosenberg, who seems to have had implicit faith in his powers. Rosenberg induces the Emperor to employ him. Had he not already found the secret of projection? Was he not the possessor of the magic powder which waited only for the opportunity to be transformed into countless heaps of ducats? Only money was wanting, and that he could certainly get. But he must first be released from this galling position of medium. He told Dee that all through this Lent he had prayed once a day at least that he might “no more have dealing to skry.” At Easter-time he did receive a promise to be set free from the crystal gazing, as he desired, but his wish for freedom was not exactly approved by the angelic ministers.

“Is it a burthen unto thee to be comforted from above? O foolish man! By how much the heavens excel the earth, by so much doth the gift that is given thee excel all earthly treasure. Notwithstanding, thou shalt not at any time hereafter be constrained to see the judgment of the Highest, or to hear the voices of heaven, for thou art a stumbling block to many....And the power which is given thee of seeing

shall be diminished in thee, and shall dwell upon the first begotten son of him that sitteth by thee."

The selection of a child as Kelley's successor seems not to have been altogether unexpected. It had been hinted in Prague a year before that a boy would serve for the office; but that the choice would fall upon Dee's own son must have come as a dreadful surprise, at any rate to his mother. No doubt the old man regarded it as a mark of special heavenly honour.

It is more likely that Jane, with her practical mind, regarded the change of medium with anything but satisfaction. Arthur was now seven and three quarters of a year old, a clever child, already well grounded in Latin, but far too tender in years and disposition to be made the subject of any psychological experiments. Fortunately for him, his skrying was a dismal failure, although it seems to have bent his childish mind towards the occultism he followed in after-life. Distinguished physician as he afterwards become, both at home and in the service of the Emperor of Russia, he was a true son of his father, and maintained to the end of his life a belief in alchemy and transmutation which nothing could shake.

Kelley was desired to initiate the child.

"I thereupon thinking that E.K. would, should or best could, instruct and direct the childe in that exercise, did alwayes await that E.K. would of himself call the boy to that exercise with him; and so much the rather because he said that he was very glad now that he should have a Witness of the things shewed and declared by spiritual creatures: And that he would be more willing to do what should be so enjoyned to him to do, than if only he himself did see. But when E.K. said to me that I should exercise the child and not he, and that he would not, I thereupon appointed with myself to bring the childe to the place, and to offer him, and present him to the service of Seeing and Skrying from God and by God's assignment."

Then Dee drew up a petition to put in the child's mouth that he might be "a true and perfect seer, Hearer, Declarer and Witness of such things as might be revealed to him either immediately or mediately by the angels." Three times a day for three days he was to offer this prayer thrice over, while seated at the stone. The poor child happily beheld in the magic crystal nothing more than dots and pricks, letters and lines, and "a young man in a white leathern doublet and a grey cloke, like hans of Gloats, his cloak," of all which even his father could make little. On the fourth day came Kelley, to see how Arthur and his skrying progressed. But still the child saw nothing. Then Kelley applied himself to skry as usual. Looking from the gallery window, he had already without any crystal seen Il and Madimi, also Uriel, who justifies their words. What they command he hesitates to say. Next day he is again the percipient; the result is the same. At length, with feigned reluctance, he tells Dee of a vision of strange and subversive portent. It is so repugnant to him that he can hardly impart it. Madimi, throwing aside all her garments, mysteriously bids them participate in all things one with another. Kelley affects not to understand, but after more hesitation expounds to Dee that the sharing is to be in everything, even of their wives. All things are to be in common between them.

Dee, to whom Madimi is invisible, though he hears her voice, fiercely rebukes her: "Such words are unmeet for any godly creature to use. Are the

commandments of God to be broken?" This participation, he insists to Kelley, can be meant only in a Christian and godly sense. Kelley construes the injunction very differently, but he affects a chaste horror and swears for the hundredth time that he will deal no more with the spirits.

Then Madimi, with scathing irony, addresses them both as "fools, and of little understanding." Not content to be hearers, would they be "Lords, Gods, judgers of the heavens"? She turns away. "Your own reason riseth up against my wisdom. Behold, you are free. Do that which most pleaseth you."

It is a comfort to learn that the child Arthur had all this time fallen down "in a swound." He was indeed very ill for some time afterwards, and small wonder.

Dee protested and argued with Kelley and with Madimi. He was consumed with grief and amazement that good angels could propound "so hard and unpure a doctrine." Had he not offered his very soul "as a pawn to discharge E.K. his crediting of them to the good and faithful ministers of Almighty God"? Was it not his life's work to withdraw Kelley from any kind of association with the bad spirits who had frequented him before he came to Mortlake?

Until two in the morning of this April 18, 1587, the pair sat up arguing, talking, praying. Kelley held forth about a little spirit, Ben, who had that day appeared to him in his laboratory alone, and had shown him how to distil oil from spirit of wine "over a retort in two silver dishes whelmed one upon another, with a hole through the middle and a sponge between them, in which the oil would remain." Ben had foretold Elizabeth's death in July (she lived for sixteen years), the death of the King of Spain and the Pope; in fact, a general moribundity of sovereigns. Francis Garland was a spy sent by Burleigh to see what they were doing; Rosenberg would be shortly poisoned; famine and bloodshed would cover the land. Many other dire calamities would happen if they were not conformable to the voice; chief of all, the virtue should be taken from Kelley's precious powder; it would be rendered unprofitable, and he would become a beggar. It was Ben, he says, who had brought him his powder.

Dee replied that he had found so much halting and untruth in Kelley's reports of actions when he was not present, that he would believe nothing save what by better trial he found to be true. But at last his resistance seemed to be overridden, and in the chill of the early morning he went to bed, heavy at heart in spite of his delusion. His poor wife was lying awake, wondering what turn their ill-starred fortunes were next to take.

"`Jane,' I said, `I can see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done.'"

Poor Mrs. Dee, shocked and horrified, fell a-weeping and trembling for a full quarter of an hour, then burst into a fury of anger. At last she implored her husband never to leave her. "I trust," said she, "that though I give myselfe thus to be used, that God will turn me into a stone before he would suffer me in my obedience to receive any shame or inconvenience." She would eat neither fish nor flesh, she vowed, until this action, so contrary to the wholesome law of God, and so different from former actions, which had often comforted her; was confirmed. Both the indignant women demanded a repetition of the action.

In obedience to Raphael's counsel, a solemn pact or covenant was humbly drawn up by Dee on the 21st, and signed by these four strange partners in delusion. It promised blind obedience, with secrecy upon pain of death to any of the four. It deprecated all intention of impurity and guilt. Its subscribers promise to captivate and tread under foot all human timorous doubting that the true original power and authority of sins releasing or discharging is from the Creator. True Christian charity spiritual, perfect friendship and matrimonial liberty between the four is vowed, and they beseech that this "last mystical admonishment" be not imputed to them for rashness, presumption, or wanton lust.

Dee's hand is unmistakable in the document. He regarded the new development apparently only as a symbol of further spiritual union, and a means of obtaining a closer entrance into the secrets of all knowledge. It was no matter to him, he says, if the women were imperfectly obedient. "If it offend not God, it offended not mee, and I pray God it did not offend him."

Kelley drew up a paper the day after Dee's, washing his hands of the whole matter, protesting that he did not believe so damnable a doctrine would be commanded, recounting his warnings to his worshipful Master Dee, and so on. On May 6 Dee spread his covenant, a document of the most truly devout character, before the holy south table in the chapel of the castle, with many prayers for divine guidance. The next day Kelley obtained the paper, cut it in pieces and destroyed it, made away with one of the crystals (which was found again under Mrs. Dee's pillow), and threatened to depart elsewhere with John Carpio. Coldness and jealousy fell between the pair.

So ended the whole extraordinary episode of the Talbot- Kelley spiritualistic revelations. Madimi appeared for the last time on May 23. Then the Liber Mysteriorum is closed. For twenty years there are no more records of angels' visits. And the few pages that remain are written in a halting hand in Dee's stricken old age, when he was seldom visited by his unseen friends, badly though he needed their comfort. No other medium like Kelley was ever found. One can only wonder whether, after so rude an awakening, even Dee would have implicitly trusted anyone again. These five years with the skryer had filled him to the brim with a consciousness of some power beyond his wit to control, a power amazing in its ingenuity to torture him. He had asked Madimi piteously if he should suffer any more of these pangs. He knew now that he would. Yet, in spite of all, these marvellous doings had brought him hours of exquisite happiness, moments when he had seemed lost in the unity of the combined wisdom of the ages, which to him meant — God.

CHAPTER XV

THE END OF THE PARTNERSHIP

"If all you boast of your great art be true,
Sure willing poverty lives most in you."
— Ben Jonson, Epigram to Alchymists.

Dee now resumed diligently his writing in the other diary, which becomes a strange medly of daily afairs small and great. He sent Francis Garland to England

with another letter to Walsingham, dated June 17, begging him to continue his opinion of Dee's fidelity towards Her Majesty and the realm. It would be useless as yet to render any account of commodity to them or their country reaped by this peregrination, "but I trust more will be glad of our coming home than were sorry of our going abroad." He has not heard from Mr. Justice Young since May twelvemonth, but hopes his pitiful case of the books and other injuries endured have, by Walsingham's favour, had some redress. There is no news of importance but the Polish King's election, "the mysteries whereof, by the time this bearer reaches England, will be known to you." "Remember me to your good lady and to your daughter Lady Sidney." Money was now plentiful enough, and on September 1 Dee covenanted with John Basset (who had arrived at Trebona on August 20) "to teach the children the Latin tong, and I do give him seven ducats by the quarter, and the term to begyne this day; and so I gave him presently seven ducketts of Hungary in gold, before my wife. God spede his work." Arthur, who was just over eight, was gettingon with his "grammar"; Katherine was six. Thus was another element introduced into the oddly assorted household, and on September 4 Dee writes: "Basset his hurly burly with T. Kelley." Payments to Basset were entered regularly each quarter until August following, when the tutor, whose real name seems to have been Edward Whitlock, went off to Budweis on pretence of buying "cullors" — perhaps for painting, and never returned.

Various visitors came to Trebona, among them Pucci, bringing Christian Francke, the author of some books written against the Jesuits. Roseberg returned to Trebona, and finding a constraint existing n the relations of the household, set himself to reconcile them. "July 19th. a certayn kind of recommendation between our wives. Next day som relenting of E.K., also by my Lord's entrety." Rosenberg came and went frequently, so did his wife. Lord Biberstein, a friend of theirs, came to make Dee's acquaintance.

Alchemical experiments were being prosecuted with vigour. It was Dee's turn to make something prized, even if it were not gold. "Sept. 28th. I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ounces; he wayed it himself in my chamber. He bought his weights purposely for it. My Lord had spoken to me before for some, but Mr. Kelley had not spoken." Secrecy being necessary, he is evidently using a word of hidden meaning.

Kelley was constantly riding to Prague, and in October, while he was away, "John Carpio [who had joined them at Trebona] did begyn to make furnaces over the gate. He used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace." Experiments on a large scale were about to be begun, and when Kelley returned a week later, terribilis expostulatio, etc., is the entry under his name. Edmond Hilton returned from England, and a month later Francis Garland, bringing letters from Edward Dyer. He brought also letters from Court advising their return home. People in the neighbourhood were beginning to talk about the strange doings of the foreigners in the Castle, and the Captain Critzin of the Guard disdained to come to a wedding supper inthe Rathhaus because Dee and Kelley were to be present. The household grew larger and larger. Thomas Kelley was married in June. In December, "Mr. John Carpio went towards Prague to marry the maiden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordered the matter." He was absent till February 16, and

in April brought his wife. Dee turned back to his books of tables, figures and symbols. "The 30 and 31 day I began to frame myself toward the practice of the Heptagonos of my 4th boke. God prosper my purpose." Kelley, on the other hand, was absorbed in alchemical studies. Perhaps the secret he had once professed to have captured had again eluded him.

"Dec. 12 afternone somewhat. Mr. Ed. Keley his lamp overthrow, the spirit of wyne being spent to[o] nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit ws spilled out, and burnt all that was on the table where it stood, lynnen and written books — as the bok of Zacharius withthe Alkanor that I translated out of French for some by spirituall could not [?]; Rowlaschy his third boke of waters philosophicall; the boke called Angelicum opus, all in pictures of the work from the beginning to the end; the copy of the man of Budwise Conclusions for the Transmutation of metalls, and 40 leaves in 40, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very bok of Dunstan was but cast on the bed hard by from the table."

The "very bok of Dunstan" was no doubt a copy of the manuscript Tractatus...de lapide philosophorum, which was formerly ascribed to the Saint of Glastonbury. It was the constant companion of these two alchemists, held in awe and great esteem, as we see by Dee's words above.

In his new liberation from crystal gazing, Kelley became a changed and haughty being. He was established in his own apartments, and when he felt weary his former master was now summoned imperiously to come and amuse him! He sends the old man a message by his brother Tomas, saying, "You study too much, it is too late in the day to go to Cromlaw, as you intended, he wishes you to come to pass the tyme with him at play." Dee mildly consents: "I went after dynner and payd, he and I against Mr. F. Garland and Mr. Rob., tyll supper tyme in his dyning rome, and after supper he came and the others, and we played there two or three houres and frendely departed. This was then after the great and wonderful unkindness used toward me in taking my man." A week or two later Kelley sent for Dee late in the evening to come to his laboratory over the gate, to see how he distilled sericon, "according as in time past and of late he heard of me out of Riplay. God lend his heart to all charity and vertue."

It is evident that Kelley was jealously and secretly working at his experiments apart from Dee. He had learned much alchemy from his master and his master's wonderful library inthe four years, but there was still knowledge stored in chambers of Dee's brain of which he could not pick the lock. To enter those inner recesses had been doubtless Kelley's aim when he represented the spirits as bidding them share everything with each other. But he, on his part, had no intention of sharing anything that he discovered.

The year 1588 began badly, for the child Michael, on New Year's Day,

"going childyshly with a sharp stick of eight inches long and a little wax cadell light on the top of it [evidently the child was keeping Christmastide in good old German fashion], did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred through the lid of his left ey toward the corner next the nose, and so

persed through, insomuch that great abundance of blud came out under the lid, in the very corner of the sayd ey. The hole on the outside is not bygger than a pin's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure. The next day after, it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced tothe place where it entred; with the strength of his hed and the fire of his fulness. I may make some shew of it to the prayse of God for his mercies and protection."

Dee of course was as skilled in medicine as any doctor of the time. He rendered medical assistance when Thomas Kelley's wife, Lydia, miscarried with twin boys. He notes his own symptoms carefully: "June 19, I had a grudging of the ague. June 22, I did evidently receive the ague and layd down. Jan. 17. The humming in my ears began." Another time "I was very sik uppon two or three sage leaves eten in the morning; better suddenly at night. When I cast them up, I was well."

The coldness between the two became unbearable to Dee, the peacemaker, of whom Aubrey relates that if ever any of his neighbours fell out, "he would not let them alone until he had made them friends." In April, he wrote to Kelley and his wife "2 charitable letters, requiring at theyre hands mutual charity." The same day he made friends with Captain Critzin, and on Sunday, when Jane ws churched after Theodore's birth, received the Communion with her. He hears of some fresh treachery of Pucci, and of Rosenberg's displeasure, but all is forgotten on May 10, when Kelley "did open the great secret to me, God be thanked!" A few days after, "Mistris Kelley received the sacrament, and to me and my wife gave her hand in charity, and we rushed not fromher." The reconciliation does not seem to have been altogether comlete. Every visitor throughout that summer, Edmund Cooper, Joan Kelley's brother; Mr. Thomas Southwell, his friend; Edward Dyer, Francis Garland, and Count Rosenberg, all seem to have tried to patch up the quarrel, but things only grew worse.

The "great secret" opened by Kelley was no doubt the professed secret of the gold. Dee must very soon have found out the true value of this "secret," but apparently he continued to believe that Kelley had honestly transmuted base metal, and was keeping the method to himself. Nothing was less likely than that he would share his knowledge, even with the master who had taught him all he knew. The first essential in alchemy was secrecy. It is characteristic of Dee that he seems to have been more pained at Kelley's want of confidence in him, than chagrined at not knowing the secret. Of jealousy that Kelley was, or seemed to be, the successful alchemist, there is no trace. But Kelley was gradually undermining all Dee's influence and friendship with Rosenberg, who was their one powerful friend. The Viceroy of Bohemia had much influence with the Emperor. He was costantly at the Castle or with Kelley in Prague. Kelley had stolen the old man's best workman, and was now turning all his friends against him. Rosenberg and Kelley were always working in secret, while he was left outside in the cold. "September 15th, the Lord Chancellor cam to Trebona and went away on the 17th. The rancor and dissiumlation now evident to me, God deliver me! I was not sent for." The pathos of the situation is irresistible. The man of a Continental reputation, whom five emperors had honoured, must stand aside and see his upstart pupil made much of and set onthe high-road to fortune. But Fate was more just than she seemed, and

Dee, who clung to the honest and true way, had in the end the better lot. Not in ease or success, truly; but who would not rather leave behind him the reputation of a sincere man deluded than that of a deceiver, even though not unmasked? Till then Dee says he had been "chief governor of our philosophical proceedings, but little by little I became hindered and crossed by fine and subtle devices, laid first by the Bohemians, somewhat by Italians, and lastly by my own countrymen."

The strange partnership had now run its tempestuous course to the end, and the heterogeneous colony of English men and women at Trebona was about to break up, never all to meet again. The first to depart was Mistress Kelley, thankful, no doubt, to disentangle herself from the web of pretences, deception and bickerings. On October 17, "Mistress Kelley and the rest rode towards Punchartz in the morning." She was on her way to England, and only once thereafter does this young woman's name enter into our story.[On November 23, Francis Garland and Mr. Dyer's servant,
Edward Rowley, who had come back a week or two earlier, left for England. Dee sent by tham a most important letter to the Queen, also letters to Dyer, Mr. Young, and to Edmond Hilton. News from England travelled slowly, and Dee had not long since heard of the glorious defeat of the Spanish Armada of the previous May. The victorious captains, Frobisher, Drake, Hawkins, were all well known to him, and with the Admiral in chief command, Lord Howard of Effingham, he was very familiar at Court, for his wife had been Jane's early patron and friend. Patriot that Dee was, yearning to get back to England, he now wrote to the Queen a letter of congratulation (dated November 1-, 1588) upon the splendid victory of her navy. It was couched in the graceful and fantastic terms of homage of the day, and is a literary production well befitting a man of his reputation. The letter is reproduced from the original. It is printed by Ellis in Letters of Eminent Men.

[REPRODUCTION OF LETTER GOES HERE]

He speaks in it of his proposed return, and begs for a safe conduct through all the domains of princes and potentates which lay between him and home. "Happy are they that can perceive and so obey the pleasant call of the mightie Lady Opportunitie." The answer, of course, took long to come, but he began to make his preparations slowly. He gave to Kelley the wonderful convex glass which the Queen had so often admired. A fortnight after, Kelley gave it to Rosenberg, and the Count presented it to the Emperor. Dee says the Emperor had long esteemed it, but he has not toldus when he showed it to Rudolph. He had described the mirror in his Preface to Billingsley's Euclid (see ante, p. 25).

On February 4 he also made over to Kelley "the powder, the books, the glass, and the bone, for Rosenberg, and he tereuppon gave me discharge in writing of his own hand subscribed and sealed." Rosenberg was away, and did not trouble to return to bid him good-bye. Instead he wrote to Kelley to take his leave of Dee for him, and said that he would send instructions to his man Menschik to "dispatch him," perhaps with some settlement of a financial character.

On the afternoon of February 16, 1588, Kelley rode away to Prague, taking most of the assistants with him: John Carpio, F. Garland, Simkinson. Dee never saw him again.

Three new coaches had been ordered in Budweis, and when they were ready, Dee dispatched Edmond Hilton (who had returned from England in December) to Prague to buy a dozen coach and saddle horses. Money was plentiful at this time, the practice of economy was impossible to Dee, so he set off to travel homewards in state, as became a man to whom an emperor had offered a princely salary. It was very unnecessary, even absurd, but it was characteristic of Dee and his exalted ideas, not so much of himself, as of his peculiar mission. The journey cost, as he reckoned up afterwards, more than 600 pounds. The horses — twelve young Hungarian coach horses and three Wallachees for the saddle- -cost 120 pounds, and cheap they were at that. The three new coaches, with harness, saddles and bridles, cost 60 pounds; and the hiring of two or three waggons for his goods, books, furniture, vessels, etc., ran into 110 pounds. Then he had an escort of twenty-four soldiers from Diepholt to Oldenburg, as permitted by the Emperor's passport; and from Oldenburg to Bremen, the Duke of that province sent six musqueteers to protect him. It was a dangerous time to ride abroad, as he says, not long before the outbreak of the Thirty Years' War. A party of eighteen horsemen had lain in wait for his caravan for five days, but a warning came through a Scot in the garrison of Oldenburg, and Robert, the Landgrave of Hesse, extended his powerful protection.

The train of coaches and waggons, with the travellers and their baggage, left Trebona on March 11. The Castle had been their home for a year and a half, and we can fancy Jane, at any rate, dreading to take up once more the old wandering life. For it was to be a year and three-quarters more before they set foot in England. On the 18th they were in Nuremburg, where they stayed two nights; on March 26 they reached Frankfurt-am-Main, and on April 19, five weeks after leaving Trebona, they were in Bremen, their present destination.

CHAPTER XVI

THE END OF KELLEY

"All you that faine philosophers would be,
And day and night in Geber's kitchen broyle,
Wasting the chips of ancient Hermes' tree,
Weening to turn them to a precious oyle,
The more you worke the more you loose and spoile.
To you, I say, how learned soe'er you be,
Go burn your Bookes and come and learne of me."
— Sir Edward Kelley, Metrical Treatise on Alchemy.

Before continuing the story of Dee's life in Bremen and his return to England, the end of Kelley's extraordinary meteoric career, which six more years extinguished, must be briefly traced.

Dee expected Kelley to join him at Stade. He confidently thought they would return to England together, obedient to the Queen's summons. But Kelley was now a great man with Rudolph, who had given him an estate and a title, and established him at his Court in Prague as a citizen and councillor of state. Apparently he succeeded in keeping up the deception of making gold. The news of his promotion was conveyed by Dee to Walsingham, at Barn Elms, in a letter dated August 22, 1589,

to which we shall again return. He speaks of Kelley as "my great friend, yet in Boemia," and surmises that Walsingham may have heard direct from him, who is "now in most favourable manner created a Baron of the Kingdom of Boemia."

The actual title conferred was eques auratus, a synonym for "miles" which took its origin in the fact that a knight's armour was gilded. In English it was of course "Sir." The title must have been conferred on Kelley very soon after Dee left Trebona in March; for by the end of June he is called Sir Edward by a couple of Englishmen, Robert Tatton and George Leycester, who with Edmond Hilton were at Trebona then, and came on to Dee at Bremen. Kelley commissioned them to take down particulars of the treachery of one Parkins, a Jesuit in Prague, who was plotting with the King of Spain and the Pope against England. He wished of course to score "his faithful discoverie of this treason." He also desired Burleigh and others in England to know what great honour had been done him, and he obtained in February, 1590, a confirmation of the grant of his title to send him over, lest there should be any doubt in English minds. The document, curiously enough, is countersigned by Dr. Jacob Curtius, the acquaintance of three years before.

Constant letters passed between the two former fellow- workers through the year 1590, the messenger being either Thomas Kelley or Francis Garland. All manner of wild stories were current in England, and have been gathered up and repeated by every writer upon Dee and Kelley. The sober Anthony Wood relates that gold was so plentiful in Trebona before Dee left that the young Arthur played with gold quoits made by projection, while a youthful Count Rosenberg (he seems a quite fictitious person) was throwing about silver playthings procured by the like means. Burleigh had written for a specimen of their wonderful art, and it said that the Queen was actually the recipient of a warming- pan, from the copper or brass lid of which a piece had been cut, transmuted into gold, and replaced. Elias Ashmole goes further in the story to say that "without Sir Edward's touching or handling it, or melting the metal, onely warming it in the Fire, the Elixir being put thereon, it was transmuted into pure gold." He adds that he has heard froma credible person (who has seen them) that Kelley made rings of gold wire twisted twice round the finger, which he gave away, to the value of 4,000 pounds: at the marrigae of Rosenberg's servant before alluded to. Ashmole adds: "This was highly generous, but to say the truth, openly Profuse beyond the modest limits of a sober philosopher." Sir Thomas Browne says he heard from Arthur Dee, his friend, conclusive evidence of the manufacture of gold. The reader may smile at these fairy tales, but what is to be said of a staid and sober minister like Burleigh being ready to credit the truth of Kelley's exploits, whether convinced by the warming- pan, or by other means? In a long letter to Edward Dyer, in 1591, who was then acting as the Queen's agent in Germany, he urges him to use every means in his power to induce "Sir Edward Kelley to come over to his native country and honour her Majesty with the fruits of such knowledge as God has given him." Dyer had been Dee's friend for a great many years, as we know, and was Arthur's godfather, but he transferred all his attentions to Kelley as soon as that clever trickster began making gold. Dee only says he "did injure me unkindlie." Kelley and Dyer became inseparable, and Dyer wrote home to Burleigh wonderful reports of Kelley's miracles. Ignoring all that had passed, Burleigh is ready to welcome the quondam coiner, forger, or what not, with open arms back to the service of his Queen. "If his knowledge is as certain as you make it, what would you have me think could stay him from flying to the

service of his own sovereign?" If he is afraid of old reports, actions, disgrace, being brought up against him (and we know Kelley's record was none of the cleanest), let him be assured that he shall have his Queen's protection "against all impediments that shall arise." Burleigh becomes almost poetical as he speaks of the patronage of "such a Princess, who never yet was stained with any breach of Promise to them that deserved her favour. If I did not know to whom I write, who has had long experience of her rare vertues,...I could use many arguments to move any man never to mistrust her." He implores Dyer to induce Kelley to come. If he does not come, it can only be because by cunning or legerdemain he has deceived them and cannot do what he promises, or else he is an unnatural disloyal man and subject. In case Kelley will not come, he asks if Dyer cannot send a very small portion of his powder to make a demonstration to the Queen's own sight. What the Treasurer would like most of all is that Kelley should "send her Majesty as a token a good round sum of money, say enough to defray the charges of the navy for this summer," for the ships of Spain were gathering courage after their defeat. "But wishers and woulders were never good householders," he ends. The Queen is at his house at Theobalds, and will be some time longer. He would not be content the time were tripled, so he "had but one corn of Sir Edward Kelley's powder." Burleigh and Kelley were also in direct correspondence. Beside urging his return, the Lord Treasurer, who seemed to consider Kelley as the storehouse of the elixir of life as well as of the philosopher's stone, begs for a prescription with the proof of manufactured gold. In a brief note of February 18, 1591, Kelley says he will shortly send the good thing desired for your health." He has received the salutations sent through Mr. Dyer, and "at his return you shall know how I thank you." This, the only original letter of Kelley's to be traced, characteristically promises what he never meant to do. Burleigh replied in May, again begging him to send "somethingof your operation to strengthen me afore next winter against my old enemy the gout." He once more strongly urges Kelley's return. How can he hesitate to bestow the gifts that God has given him rather upon his own Prince and Countrie than upon strangers?

Kelley of course did not return, but apparently wrote again, urging powerful reasons of excuse. Burleigh's faith in him began to shake. He sent a last imperative recall, someof which may be quoted from the rough draft written in his own hand. It shows once more what sort of men the great Queen had to serve her, and what a Queen she was to serve.

Beginning "Good Sir Edward Kelley," Burleigh acknowledges Kelley's letters by Dyer. "Without particular knowledge of your impediments, I may not give any such censures as others soe unconsiderately, yea uncharitably, may doe. You confess a desire to return to your native countrie; your minde draws to your sovereign. This is commendable, yet many say if you come not, it is because you cannot perform what has been reported of you. Malicious persons say you are an imposter, like some in other countries have been proved. You fear severe punishment. Now, good knight, though I write thus plainly to you, yet such is my credit in Mr. Dyer, such my allowance of your loyal profession, such opinion do I firmly conceave of your wisdom and love expressed in your letters, such my perswaysion of your habillitie to performe what Mr. Dyer has reported (by reason of the estimation, honor and credit I see that you have gotton by yr behaviour), that I rest only

unsatisfied in your delaye of coming; and I am expressly commanded by Her Majestie to require you to have regard to her honour, and according to the tenor of her former letters, to assure yrself singularly favoured in respect of the benefit you may bring to Her Majestie....

"Be assured of worldly reward. You can make yr Queen so happie for her, surely as no subject she hath can do the like. Good Knight, let me end my letter conjuring you, in God's holy name not to keep God's gift from yr natural countrie, but rather help make Her Majestie a glorious and victorious power against the mallyce of hers and God's enemies. Let honor and glory move yr naturall hart to become honorable in yr own countrie rather than in a strange one, and leave a monument of yr name with posterity. Let no other country bereave us of this felicitie: that only, yea only by you, I say, is to be expected. Let no time be lost; we are all mortall: you that should be author, this noble Queen yt should be receiver thereof."

Then he politely acknowledges some gift Kelley has sent. Instead of an ingot of gold, it seems more like a geological specimen for a museum, and certainly does not excite the Lord Treasurer's immense gratitude.

"All this in answer to your by Dyer. I thank you for the montayn or rock sent safely from Staden. I will place it in my house, where I bestow other things of workmanship, and it shall be memoryall of yr kindness, wishing I might receive some small receipt from you yt might comfor my spyritts in myn age, rather than my coffers with any welth, for I esteeme helth above welth."

But Kelley knew better than to face the astute Englishmen at home. In Prague he felt secure, and all too bitterly he learned his mistake. A couple of independent letters from two English merchants to Burleigh and to Edward Wootton give the exciting story of his fall from favour.

He had been established in a house of his own close to the Palace; his wife and brother had rejoined him; Edward Dyer made it his headquarters. One day, the last of April, perhaps even before Burleigh's letter was dispatched, he was suddenly arrested by the fitful Rudolph's command, and thrown into prison. A large force of the imperial guard, accompanied by the City Provost and one of the Secretaries of State, burst uninvited into his house to take him whilst at dinner. But a friend at Court had whispered a word, and the evening before he had ridden off with one attendant towards Rosenberg. The intruders had to be content with haling off brother Thomas to prison, "pinacled like a thief." They searched the house thoroughly, broke open doors, and thrust their halberds into the beds or any place where "Sir Edward" might possibly lie hid. Satisfied he was not there, they sealed up certain of the rooms, laid some of the servants in chains — one was afterwards "racked" — and departed, leaving a guard over "Lady Kelley" and Mr. Dyer, forbidding them to stir from the house. Returning with their news to the Emperor, Rudolph "cursed in the Dutch manner," and gave orders to search the town and the highways.

Kelley had ridden off many miles towards his patron, the all-powerful Rosenberg, but being weary and fasting, halted at the inn at Sobislaus, fed, and threw himself on a couch to sleep. By three days after, May 2, the soldiers had tracked him

down; and roughly seizing him, they cut open his doublet with a knife to search for concealed valuables or papers, vowing they cared not whether they took him dead or alive to the Emperor. Kelley appealed to his all-powerful friend, Rosenberg. "In Bohemia," says the merchant in his letter, "it is a rule that his Majesty dares do nothing without the Earl's consent, he being Burgrave of Prague, the immediate person and officer under the Crown." Rudolph was already sinking into the melancholy and madness in which he ended his days. However, Rosenberg's protection did not avail. Kelley was taken to the Castle of Purglitz, three miles from Prague, and there he was closely confined for more than two years.

And now for the cause of Rudolph's displeasure, and the reason of the arrest.

First, it is surmised to be debt, but the merchant adds that although Kelley is known to owe a large sum to two Cologne merchants who trade in jewels, he owes nothing to the Emperor, nor ever had put him to any charge, save for coals and house room.

Next it is thought he was in league with a professed gold- maker from Venice, executed by the Duke of Bavaria at Munich, on April 25. (Of him, too, Burleigh has written in his letter to Dyer.) Thirdly, the Emperor's fear that Kelley would depart for England is adduced. Dyer had brought autograph letters from the Queen recalling him. A doctor's son in the town, who had served Sir Philip Sidney in England, and knew her hand, had reported this. It was of course an invention; and the merchant opines Dyer is of too rare a discretion to permit secret letters to be seen or even heard of; it is more likely that Kelley has some time or other vaunted at table that the Queen had sent for him. "He is a man who taketh, as I hear, a pleasure that Princes desire him." Fourthly, it is the doing of the powerful family of the Poppels, second family in the kingdom, and great enemies of the Rosenbergs, who have been "the setters up and principal maintainers of Sir Edward Kelley hitherto." The fifth report is that Kelley had distilled an oil or medicine for the Emperor's heart disease, which was poison. Lastly, the writer comes to what he takes for the true reason of Rudolph's anger.

An Italian, named Scoto, having cast imputations on Kelley's powers of projection, the Emperor sent for him to come and make proof of his art at Court. Kelley of course excused himself, saying he was sick. Three times he was summoned, and then the guard was despatched to bring him. The accusation was Laesus Mejestatis, and the city wonders what will be the end. The Emperor dare not openly execute him, for fear of Rosenberg and the strong feeling in the State for a change of ruler. Yet he may easily be put to death secretly in that castle where he is confined, "and Rosenberg not know otherwise than that he liveth, or is dead by disease. Almost grown now to be a common Practice in the Empire, and in the Palatine especially, noted that way."

This dark hint is almost a prophecy of Kelley's fate; but the doom was not yet quite prepared. On December 5, 1593, Dee received news of his having been set at liberty on the previus October 4, just two and a half years after his arrest. Not a word of him in Dee's diary in the meantime, until March 12 of that year, when the old man records that he dreamt much of Kelley two nights running, "as if he wer in my house, familiar, with his wife and brother."

Kelley characteristically says he was "utterly incapable of remaining idle even in prison, and employed his time in writing alchemical treatises," from which it seems he was allowed books and papers, for his writings are mere compilations

from ancient chief masters of the art. In The Stone of the Philosophers, dedicated to Rudolph, he speaks of two imprisonments, tells him grandiloquently that he has for two or three years (1588-91) used great labour and expense to discover for him that which might afford profit and pleasure; and adds, with great bombast, "If my teaching displeases you, you are still wandering astray from the true scope and aim of this matter, utterly wasting your money, time, labour and hope." Truth is more desirable than anything else, and posterity will discover that he is to be counted among those who have suffered for it. Kelley as a sufferer for truth is highly entertaining, but he goes on to make a still more distasteful allusion. "It always way, and always will be, the way of mankind to release Barabbas and crucify Christ."

Beside this treatise Kelley certainly produced an earlier writing of some sort on the subject, which Dee discussed with the Archbishop of Canterbury on July 13, 1590. It had apparently incurred his displeasure. Mr. Waite attributes two other short papers to Kelley, The Humid Path and The Theatre of Terrestrial Astronomy. A couple of rather quaint alchemical poems — one of thirty-nine stanzas, from which the heading of this chapter is taken — are doubtless by him, perhaps written also in captivity.

During the next year letters were two or three times exchanged between Kelley and Dee, and in March, 1595, Francis Garland, who had then not long returned from Prague, "came to visit me and had much talk with me of E.K." Kelley was apparently then restored to the Emperor's favour, for on August 12, Dee says he "receyved Sir Edward Kelley's letters of the Emperor, inviting me to his servyce again." Did Kelley think there might be further hints to be got from his old alchemical master? Then under date of November 25, 1595, Dee enters this curt note: "the news that Sir Edward Kelley was slayne." Never thereafter does he mention this adventurer's name.

The prevalent story is that Kelley was again imprisoned in one of Rudolph's castles, and that, attempting to escape by a turret window, he fell from a great height and broke both legs, receiving other injuries, from which he shortly died. It is even said with some amount of credibility, that the Queen wrote imperatively to Dyer to secure his release, and that everything was prepared in readiness to convey him secretly to England, and that he was escaping for that purpose when the accident happened. This story has hardly been tracked home to its source. It may be true. On the other hand, the end may have come in the more swift and secret manner suggested by the English merchant. In either case, the spirit warning of eleven years before, that he should die a violent death, was fulfilled. Into his forty years as much adventure, folly, trickery and deceit, fortune, fame, favour, riches and poverty, had been crowded as could supply material for many a volume of romance.

Some of the incidents were indeed used a few years after his death by more than one dramatist. Dee had only quitted the world about a year and a half when Kelley's pretensions, Dee's learning, and the whole paraphernalia of alchemy, were severely satirised by Ben Jonson in The Alchemist (1610), a play which reflects all the crudest superstitions of the time. The credulous knight, Sir Epicure Mammon, describes Subtle, the alchemist, as

> "A divine instructor can extract
> The soul of all things by his art; call all
> The virtues and the miracles of the sun

Into a temperate furnce; teach dull nature
What her own forces are.
A man the Emperor
Has courted above Kelley; sent his medals
And chains to invite him."

In Butler's Hudibras, first published in 1663, but written ten or fifteen years earlier, Dee and Kelley are again cited, though the satire is chiefly directed against Sidrophel, i.e., William Lilly. The devil is said to have appeared "in divers shapes to Kelley;" and in the description of Sidrophel, these lines occur:

"He had been long toward mathematics,
Optics, philosophy and statics,
Magic, horoscopy, astrology,
and was old dog at physiology;...
He had read Dee's Prefaces before
The Devil and Euclid, o'er and o'er;
And all the intrigues 'twixt him and Kelley,
Lescus, and the Emperor, would tell ye."

One may wonder how much these scurrilous references had to do with fixing Dee's reputation in the eyes of his immediate posterity.

CHAPTER XVII

RETURN TO ENGLAND

"If I have done my dutiful service any way to her Majesties well liking and gracious accepting, I am greatly bound to thank Allmighty God, and during my life to frame the best of my little skill to do my bounden duty to her most excellent Majestie."

— Dee, Compendius Rehearsall

Upon Dee's arrival in Bremen on April 19, 1598, a house was at once hired, and the family moved in on May 13. He put out his three saddle horses to grass in the town meadow till Michaelmas, for nine ducats, and presented the twelve Hungarian coach horses to the Landgrave of Hesse, to whose kindness he had been indebted for protection as he passed through his territories. In June, Thomas Kelley, his wife Lydia; Francis Garland, and Dyer's man, Edward Rowley, left for England. At the same time Edmond Hilton returned to Prague. An agreement or bond had been entered into between the late partners that the proceeds of the wonderful discovery should be shared. Hilton was back on July 30, with news of Kelley: perhaps not good news, for three nights after, towards daybreak, Dee's sleep was disturbed by a "terrible" dream, which visited him not for the first time, that "Mr. Kelley would by force bereave me of my books." Hilton left almost immediately for England with a letter from Dee to Walsingham to disclose the treason of the Jesuit, Parkins. This letter has been already referred to [p. 201 in original], but it contains other interesting matter, all conveyed in Dee's beautiful neat hand. He has already

written to acknowledge the Queen's gracious letter of safe conduct, received from Walsingham, but Hilton and the two English gentlemen, Tatton and Leycester, are still detained at Stade, waiting for a wind. After speaking of the designs of the Jesuit, he goes on to give the Secretary an important summary of the state of affairs in the Low Countries, where the struggle for independence was well advanced. "The Provinces all incline to a desire to endure one fortune and become one whole united. They acknowledge Her Majestie's Wars to be just but uncompassable. Their minds are getting alienated from us, only fayr means and great wisdom will win them over." He has taken counsel of "the one of all the inhabitants the most sharp-witted, the greatest understander of all occurrences generall of secret purposes; the best languaged one (as knowing Hebrew, Greek, Latin, French, Italian, Dutch, etc.); and one employed in the councils; one who was courageous in the first bickerings with Spaniards at Antwerp; who has observed all the beginnings and proceedings of errors, political and military, committed on all hands. Now and then he visiteth me, and I have asked him to pen his opinion on what can be done to recover and reform the States, but as yet he has not found leisure." Then he begs the Secretary's leniency if he has offended in writing of matters not pertaining to him, "and of which no doubt your honour has already had all necessary advertisement from properly authorised persons." He will write no more of public affairs, his coming thither was no public but his private cause, the beginning of his "nere return-making into my most derely beloved Native Country."

At the same time (August 20), Dee wrote to his friend, Mr. Justice Young, that the messengers had been delayed twenty-five days waiting for a wind; that he feared the Low Countries were bent on shaking off the Queen's authority if they could; and that he feared he sould have "to endure this Breamish habitation this winter, as I do not hear a word of the approach of Sir Ed. Kelley, or of Mr. Dyer's return."

In Bremen, Dee mingled with all the learned and distinguished men of the time. A memento of this period is to be found in an album, the Thesaurus Amicorum, of Timon Coccious (or Koch), a young Bremen student who died while at Leyden University three or four years after. The album of white vellum, faded and yellowed with age, with its edges still shining with the mellow lustre of old gold, was the receptacle of autographs, wise and pithy sayings, original or quoted, all inscribed after the beginning of July, 1589. Sayings from Plautus and Seneca, Juvenal, Pythagoras and Homer, follow and press close upon the wisdom of Boethius, from De Consolatione, and the divine poetry of Dante. The first to write in the book was Bruno, Count Mansfeldt, Helmstad, July 1. He is followed by Dr. Cristoph Pezel, then Professor of Divinity and superintendent of the churches at Bremen, and on the seventh page is Dee's beautiful signature and his motto — in the light of posterity's unchallenged view of him, full of irony — "Nothing useful if not honest."

Mr. Hart, minister of the English colony at Stade, who had escaped from the Spanish service in Flanders with Sir William Stanley, and the Deputy Governor of Stade, both came from the port town near by to see Dee. Dr. Heinrich Khunrath was the chief writer of the advanced school of alchemists who passed from the pursuit of material gold to the discovery of incorruptible spiritual treasures hidden in the palaces of truth to which they provided a spiritual key; and it is a pregnant fact that all of his books were published after this conference with Dee. Daniel Vander Muelen was another visitor, and from Mr. Southwell Dee had news that Edward

Dyer was sent on a mission to Denmark. Two or three weeks later, he met Dyer unexpectedly in the town. News came of Rosenberg, and several of Dee's men left him to return to Kelley. He was warned to leave his house in Bremen.

By November, Dee resolved to wait no longer for Kelley, but to start for England. He still hoped, however, to meet that individual ere he embarked. On November 19, his whole party took ship by the Vineyard. A crowd of townspeople and students collected to bid him good speed, and to see the homeward bound travellers off; qute a little scene took place, which must have pleased and flattered Dee immensely, for there was no lack of a man's full share of vanity in him. Pezel had composed some verses on his departure, had got them printed the night before, and as the party were leaving Bremen for the seaport, a few miles away, the Professor distributed copies as a parting surprise. The travellers arrived in the Thames at Gravesend on December 2, and on landing the next day went straight to the house of Mr. Justice Thomas Young, at Stratford. We may imagine Jane's relief at getting her children safely back to England, with the addition of Michael, born at Prague, nearly four years, and little Theodore, born at Trebona, nearly two years before.

Since Dee's departure from England six years ago, great events had happened. The "invincible" Armada of Philip had been beaten in a six days' running fight up the Channel. The Queen's hated rival, Mary Queen of Scotland, had been put to death; Leicester's short dictatorship of the Netherlands had begun and come to an end. Leicester had been dead about a year. New favourites had arisen in the Queen's favour. But even more significant than these public affairs had been the upward movement in literature, the birth of dramatic art, a passionate outburst of poetic fervour, the frowth of a taste for well- disciplined prose. Many splendid fruits of this movement had net yet seen the light, Sidney's Arcadia and the first part of Spenser's Faerie Queen were to be issued within a few months; the first play of Shakespeare was publicly performed within little more than a year of Dee's return. But Lyly and Marlowe had already, during his absence, given Campaspe, Tamburlaine and Doctor Faustus, to be performed by actors in the first stationary home of the earlier nomadic players, the theatres of Shoreditch, immediately to be followed by those of Bankside. Bacon was perhaps even then meditating his Essays, published some half a dozen years later; Hooker issued the first books of his monumental Laws of Ecclesiastical Polity within four years; and nash, Peele, Green, and a horde of ther writers, were contributing to establish the English literary renaissance. One can scarcely help wondering how much the fabulous stories of Dee and Kelley, which must have reached Marlowe's ears, contributed to his splendid dramatisation of the Faust legend (first printed in Frankfort in 1587). But after all, even the story of Dee's angels and Kelley's gold, pales before the lurid glow of the stories of the earlier alchemists, Agrippa and Paracelsus.

Dee landed in England a disappointed and a partly disillusioned man, clinging to a belief which was yet useless, unprofitable to him. He could prove nothing of Kelley's exploits. But he lost no time in repairing to Court, and on December 19 he was graciously received by the Queen at Richmond.

On Christmas Day he first slept in his own house at Mortlake, and beheld for himself his ruined and rifled library, with its precious books and instruments missing. He himself was in dire straits. He had little left him save his wife and children, and some still faithful friends. He took the house over as a tenant from

his brother-in-law, Fromond, and settled down in the old quarters. Adrian Gilbert was the first visitor, generously offering "as much as I could require at his hands, both for my goods carried away, and for the mynes." Very soon Thomas Kelley arrived and followed suit by offering the loan of ten pounds in gold; he afterwards "sent it me in Hungary new duckettes, by John Croker the same evening. He put me in good hope of Sir Edward Kelley his returning."

A second daughter was born, and christened at Mortlake, on March 5. The name given her was Madinia, suggested by the busy little spirit who had been so helpful at her first coming. The child was christened at Mortlake on the 5th, Sir George Carew as godfather, Lady Cobham and Lady Walsingham, godmothers. Letters came from Kelley by Garland in March, and replies were despatched by Thomas Kelley in April. Dee is careful to give his former skryer his full title: — "Sir Edward Kelley, Knight, at the Emperor's Court at Prague." "Francis Garland was by, and Mr. Thomas Kelley, his wife. God send them well thither and hither again."

On Lady Day, the children begin to go to school with Mr. Lee at Mortlake. "I gave him his house rent and forty shillings yerely for my three sons and my daughter. The house rent was allmost 4s. yerely, of Mr. Fisher his new house." Arthur was now ten, Katherine nine, Rowland seven and Michael five. The youngest boy, Theodore, born at Trebona February 28, 1588, was rather more than two. Dee notes that he was "wened" on August 14, 1589. Katherine was not long under the Mortlake schoolmaster, for on May 21 "my dowghter was put to Mistress Brayce at Braynford [Brentford], hir mother and Arthur went with her after dynner." On April 15, he writes of his neighbour and friend, the Vice-Chancellor: "Good Sir Francis Walsingham died at night hora undecima." Burleigh was the only one of the old friends left. He records an interesting visit from "the two gentlemen, the unckle, Mr. Richard Candish, and his nephew, the most famous Mr. Thomas Candish, who had sayled round abowt the world." Cavendish was a Suffolk man. His wonderful voyage occupied two years and nearly two months. He died at sea within a couple of years from Dee's note. The uncle Cavendish interested himself with the Queen and the Archbishop to obtain for Dee the Provostship of Eton. This, too, fell to the ground, and Cavendish considerately sent him a hogshead of claret. He also lent or gave money to Dee and his wife, in all 302 pounds: in "ryalls and angels." Dee gave him in return one of his most valued treasures — an alchemical work: —

"A copy of my Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it; and that if he dye before me he will restore it agayne to me; but if I dy befor him that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day."

Dee's income was now almost a negligible quantity. The parsonages had paid him no rent since he left England. He went two or three times to Lambeth, and talked boldly to Archbishop Whitgift of his right to them.

He began to interst himself in his immediate neighbourhood with the idea of stopping the "Bacchus Feast," at Brentford, a rowdy celebration which had excited his indignation and of which he gave the Bishop of London a warning.

In August a domestic tragedy occurred: one of the women servants became melancholy and went out of her mind. Lunacy being a disease beyond even Dee's medical knowledge, and for 300 years after, being treated more or less as demoniacal possession, it is no wonder that the remedies he tried were ineffectual. It seems another instance of the false views of Dee's character that have been repeated over and over again, that the editor of his Manchester diary urges as proof of Dee's magic and evil experiments that "some of the inmates of his house became suicides when in his service."

"Aug. 2. Nurs her great affliction of mynde. Aug. 22. Ann my nurse had long byn tempted by a wycked spirit, but this day it was evident how she was possessed of him. God is, and hath byn, and shall be her protector and deliverer. Amen.

"25th. Ann Frank was sorrowful, well comforted, and stayed in Gods mercyes acknowledging.

"26th. At night I anoynted (in the name of Jesus) Ann Frank, her brest, with the holy oyle.

"30th. In the morning she required to be anoynted, and I did very devoutly prepare myself and pray for vertue and powr, and Christ his blessing of the oyle to the expulsion of the wycked, an then twyse anoynted, the wycked one did resist a while.

"Sept. 8. Nurse Ann Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water."

After this Dee had the woman carefully watched.

"Sept. 29. Nurse Ann Frank most miserably did cut her own throte, afternone abowt four of the clok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber as the mayden her keper thoght, but indede straight way down the stayrs into the hall of the other howse behind the doore did that horrible act. And the mayden who wayted on her at the stayr fote followed her and missed to fynde her in three or fowr places, tyll at length she hard her ratle in her owne blud."

In november the Queen came to Richmond and sent for Dee. She offered gaily to send him something to "kepe Christmas with." This promise was repeated to his friend, Richard Cavendish, a week or so later: "she told him she wold send me an hundred angells to kepe my Christmas withall. Next day, December 4, the Queen's Majestie called for me at my dore, circa 3 1/2 a meridie, as she passed by, and I met her at the East Shene Gate, where she graciously putting down her mask did say with mery chere, 'I thank thee, Dee. There was never promise made but it was broken or kept.'"

The thanks were obviously ironical for the reminder of the promise; the rest of the speech was rather cruelly jocose, for, as Dee adds, she had promised to send the money that day. However, on the 6th, an earnest of the gift arrived, in the shape of 50 pounds. On the 14th, she again called for Dee as she rode by his door, "to take ayre," and he met her at the park gate as before. He does not indicate the subject of the conversation, but it was probably a request on his part for some kind of royal

permission to continue his experiments in alchemy or transmutation, for on the 16th he tells of a visit from Richard Cavendish, who has received from the Queen, "warrant by word of mouth to assure me to do what I wold in philosophie and alchemie, and non shold chek, controll, or molest me." Coupled with this message, she sent another promise to make up the 100 pounds.

Dee's mind was now bent, he says, to deal with his "alchemical exercises," and the only distractions he appears to have had were the constant visitors and small disasters of the children. The boy Rowland fell into the Thames on August 5, over head and ears, about noon or soon after. Their favourite place of play seems to have been on the river bank, and accidents there were of no infrequent occurrence. Arthur, when a child, had fallen from the top of the Water-gate Stairs to the bottom, and had cut his forehead badly. Theodore also had a nasty fall.

CHAPTER XVIII

A ROYAL COMMISSION

"A wise man never goes the people's way:
But, as the planets still move contrary
To the world's motion, so doth he, to opinion.
He will examine, if those accidents
Which common fame calls injuries, happen to him
Deservedly or no? Come they deservedly,
They are no wrongs then, but his punishments:
If undeservedly and he not guilty,
The doer of them, first, should blush, not he."

Jonson, The New Inn

Dee had now abandoned all hope of recovering the two Midland parsonages, the small income of which was all that lay between him and utter dependence upon charity. His thoughts were now set on the mastership of St. Cross, at Winchester, a benefice which he had already, some twenty years before, petitioned the Queen to grant. Dr. Bennett, the present master, who had then obtained it, might now, he thought, fitly be made a bishop. The Countess of Warwick secured from the Queen a promise that Dee should have it, "if it were a living fit for me." The Archbishop of Canterbury affirmed that it was most fit for Dee and Dee for it. The Lord Treasurer protested, "I will do what I can with her Majestie to pleasure you therein, Mr. Dee." Lady Warwick, faithful to his cause, repeated her request the following year, and still there was no news of Bennett attaining a mitre. Dee went to Court at Nonsuch in August, and a day or two after his return dined, at Burleigh's invitation, with the Lord Treasurer and his two sons, Sir Robert and Sir Thomas Cecil, at Mr. Maynard's, at Mortlake. Burleigh also sent him venison and invited him again to meet Lord Cobham.

All promised their influence in obtaining for him the coveted Mastership. But it was another castle in the air. His friends were extremely good to him. In May, 1591, he says:

"Sir Thomas Jones, Knight (unaxed) offered me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely with commodities adjoining unto it; and also to have as much mow land for rent as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall at Mortlake, which his offers I did accept of and he was glad thereof."

He could never have entertained the idea of going to live in Wales, but no doubt it was policy to accept all offers. Herbert was an old friend and neighbour. His daughter Mary and Arthur had played at a childish marriage years before. They seem to have been playfellows still, after the Dees' long absence, for in this June an accident happened to Arthur "at Mr. Herbert's, about sun setting." He was "wounded in his hed by his wanton throwing of a brik-bat upright, and not well avoyding the fall of it again. The half-brick weighed 2 1/2 lb." On May 3 of the following year, Arthur aged thirteen, became a Westminster scholar. "Wensday at ten of the clock Arthur was put to Westminster Schole, under Mr. Grant and Mr. Camden." He came back home in two or three weeks, perhaps only for a few days, and Dee in returning him to lessons wrote a characteristic letter to his friend, William Camden, the antiquary. It shows how carefully the father had studied the child's health, abilities, and the quick temper, inherited from his mother. There is a tender touch in that mother's forethought to furnish the boy with means towards a special cleanliness which the provision for ablutions at Westminster did not contemplate. The "little chest with lock and key" for the firstborn son to take to school is always a family event of magnitude.

"22 May 1592.
"Worshipfull Sir. I have here returned your scholer unto your jurisdiction, beseching you to shew your charitable affection towards him: he had more and in better order then he will recover speedily. Of your great skyll and faithfull industrie in your function, it is most certayne to your great credit and merit. Of the wonderfull Diversitie of Childrens Dispositions, much you can say by experience: but of myne (this Arthure) I am to request you to conceyve at my hands, that he is of an exceding great and hauty mynd naturally, ready to revendge rashly. The naturall inclination is to me evydent: as who hath [Sol] in horoscopo, and [Mars] in corde Leonis. Dictum sapienti sat esto: for vera curatura you may alter this naturall courage to true fortitude and not to frayle rash fancyes: Socrates did overcome by grace Divine and his industrie, his untowardness, signified by the Art physiognomicall — you know the historie. This spirituall grammaticall concords of good manners I have great care that all my imps may be instructed in, to the more apt and skilfull serving of our Creator. Syr, my wife hath delivered unto him some more apparayle and furniture in a little chest with lock and key, yea, and with some towales to wype his face on after the morning and other washings of hands and face: willing him to buy him a stone basen and a pott, or a potter, to have allways clene and wholsom water in for his use.

"The boy liketh abundance of meate well: but very bashfully he sayd that there proportion of Drinke is somewhat to[o] little. I pray you by discretion listen to the voyce and opinion of the rest of the counsells within him, for now & in the

summer seasons, the proportion of Drink naturally doth increase above winters appetite thereof.

"Thus I am bold to cumber your wurship with these my speedy ragged lynes. And therein I beseche you of one thing more, that his writing, both of roman and secretary hand decay not, but rather be amended: for a fayre writing is often tymes a good grace to matter very simple.

"Wherefore know that today they have at the right Wurshipfull Mr. Deans [Dr. Nowell's] very honorable guests, and that this night it is intended that they will sup and lodge all night at Fullham. God bless your wurship and prosper you in all & ever your true and faithful wellwisher.

"John Dee.

"To the Worshipfull my singular friende Mr. Camden these be delivered."

On New Years' Day, 1592, "at the sunrising exactly," Dee's third daughter was born. She was christened Frances on the afternoon of the 9th, and sent off with her nurse to Barn Elms the same day. In August her father notes, "Remember that all things is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eighth month, lacking 12s., and on Sunday the 27th of this August we gave the nurse ten shillings. The eighth month ended the twelfth of this month." The child stayed on with her nurse till February 14 of the next year, when she was fetched home, "the woman very unquiett and unthankfull."

Two entries, "March 9, the Pryvy Seale at night," and March 16, "the great Seale," refer to a promise given by the Queen to Dee's cousin, Dr. William Aubrey, of Kew, now Vicar General and one of the Masters of Requests, about five rectories inthe Welsh diocese of St. Davids, which Dee was to have when they fell vacant. They were only worth 74 pounds 11s. 2d. in all, and Dee says he never received a penny from them.

Things were so desperate that at last, on November 9, 1592, he drew up a supplicattion which his friend, Lady Warwick presented the same day to the Queen at Hampton Court. This document, which Dee says Elizabeth took in her own hand to read herself, instead of handing it to a secretary, begged for a personal audit of, and investigation into, the state of his affairs. It is probably a unique petition, and in reading it we are scarcely astonished at the confidence with which the old astrologer, now grown old in the Queen's service, claims her consideration and provision. He appears to regard it as little less than a national reproach that a man of science like himself should be left in beggary. And so indeed it was. For thirty- four years had the Queen, true to the Tudor motto — to use everyone as a servant, to owe no gratitude, only acceptance or approval — spent promises upon him, but she had never given him a chance of providing for himself.

"Forasmuch as the intolerable extremitie of the injuries and indignities which your most excellent Majestie's faithfull and dutifull servant, John Dee, hath for some years last past endured, and still endureth, is so great and manifold as cannot in friefe be unto your Majestie expressed, neither without good proofe and testimonie have credit with your Majesties, and because also without speedy and good redress therein performed, it is to be doubted that great and incredible

inconveniences and griefs may ensue thereof in sundry sortes, (which yet may easily be prevented) your Majestie's foresaid most humble and most zealously faithfull servant beseecheth your Majestie to assign twoe or more meet and worthy persons, nobly and vertuously minded, who may and will charitably, indifferently, advisedly, and exactly, see, hear and perceive at the house of your Majestie's said servant in Mortlake, what just and needful occasion he hath thus to make most humble supplication unto your Majestie; and so of things there seen, heard, and perceived, to make true and full report and description unto your Majesty. And thus your Majestie's foresaid most dutiful servant beseecheth the Almight God most mercifully, prosperously and alwayes to bless and preserve your most excellent Majesty royal. Amen.

"A. 1592. Nov. 9."

The result of this unusual request was that two commissioners were at once appointed by the Queen. Within a fortnight Sir John Wolley, Secretary for the Latin Tongue to Queen Elizabeth, and one of her Privy Council, and Sir Thomas Gorges, Knight, of the Queen's Wardrobe, were seated in Dee's "late library room" at Mortlake, prepared to listen to his manifesto.

We may be sure he had long been preparing for this day. He seated the two gentlemen at a table in the middle of the room, placing near them a couple of other tables spread, one with letters and records of his "studious life for the space of a halfe hundred years, now by God's favour fully spent," the other, with all his own books, printed and manuscript, a complete author's collection of original works. At the suggestio of the commissioners he had occupied the space of thirteen days in praparing the autobiography which he called "The Compendious Rehearsall of John Dee, his dutifull declaration, etc.," so freely quoted in these pages. "It was in some order of method most briefly and speedily contribed against this day;" and in every respect, save that of chronological order, it is a pattern document. It gives the impression of having been written down in fragments, each incident or recital being complete in itself and most carefully dated, on a separate sheet of paper, and then the sheets shuffled and picked out by chance to follow each other for putting together. The story leaps from college day sin 1547 to travels in 1571, on to Christmas gifts in 1590, back to the Queen's visit in 1575, thence to his improsonment and appearance before the Star Chamber in 1555, and his reformation of the Calendar in 1582. He passes very lightly over his late travels abroad, merely ading that he "was very ungodly dealt withall, when I meant all truth sincerity, fidelity and piety towards God, my Queen and Country." The catalogue of his works is valuable, but it is unnecessary to print it in the present volume. He concludes his list of eight printed and thirty-six manuscript works ("some perfectly finished and some unfinished yet") with the very latest, the Compendious Rehearsall itself, adding that there were many other books, pamphlets and discourses not set down. He explains that the list is given neither "as they were written nor by order of yeares," but hastily as they came next to hand "out of diverse chests and baggs wherein they lay." He ends the chapter with a remarkable proof of the fecundity of his still active brain, in spite of his sixty-five years.

"The most part of all these here specifyed lye here before you on the table on your left hand; but by other books and writings of another sort (if God grant me health and life thereto of some ten or twelve years), I may hereafter make plain and without doubt this sentence to be true, Plura latent, quam patent." What other works he did accomplish in the sixteen years yet to run of his long life, he described in an Appendix to the Rehearsal, written about two years afterwards, and printed by Hearne, and by the Chetham Society at the end of the autobiographical narrative, to which he had already added a short chapter giving an account of the result of the Commissioners' visit, calling it "The Sequel of the Premisses."

To return to the day of the visit, November 22, 1592. The Queen's Secretary and the Gentleman of her Wardrobe arrived at Mortlake probably in the morning, and stayed to dinner. Having seated them at the tables in the library, Dee read to them, or related with the manuscript at hand, the story of the "halfe hundred" years spent in the attainment of "good learning," which he reckoned from his leaving Chelmsford Grammar School for Cambridge. It was, of course, drawn up with the skill of a pratised author, divided into fourteen chapters, each with an attractive and pithy title. "Her Majesties specially Gracious and very Bountifull favours towards me used etc.," is by far the longest; the shortest is the twelfth: "The Resolution for Generall, very easy, and speedy Remedy in this Rare and Lamentable Case." The remedy he suggests is to make him either Master of St. Cross; Warden of Manchester; Provost of Eton; or Master of Sherborne, one of which posts had been already promised him four times in three years. The tenth chapter is "The hard making of provision for some hundred pounds [?a year] for the maintenance of me, my wife, our children and family for these three last years, and that but with a meane dyet and simple apparel: I having not one Peny of certaine Fee, revenue, stipend or Pension, either left me, or restored unto me, or of any yet bestowed on me." He shows how at his return three years before, he found himself penniless; cut off for ever from his two parsonages; disappointed as yet of the large yearly allowance promised him for his life from Bohemia. Probably on parting from the then affluent Kelley, some bond was entered into by him or by Rosenberg to transmit to him a share of the enormous profits they expected from the multiplication of the gold. "To save us from hunger starving," he had had to appeal to friends, and he records gratefully that some who had been unfriendly before he left came to his aid on his return. They "put to" their helping hands in many ways, and alredy he had received from them a sum of 500 pounds and more. Yet he has had to pawn his plate little by little until all was gone. "After the same manner went my wife's jewels of gold, rings, bracelets, chaines and other our rarities, under the thraldom of the userer's grips, till non plus was written upon the boxes at home." He has borrowed upon sureties, upon his personal bill of hand, upon his word, upon his promise, and he has run up accounts, so that now he is in debt for 333 pounds, beyond the 500 pounds. "The true accounts of all these gifts, loans, and debts upon score, talley, or book, is here before your Honours;" how the usurer devoureth him and how he is "dayly put to shame, may be seen." Other necessary expenses amounted to 267 pounds, so that he has spent but 566 pounds in three years for housekeeping," and that with great parsimony, and with gifts from good friends of "wine, whole brawnes, sheep, wheat, pepper, nutmegg, ginger, sugar, etc., and other things for the apparel of me, my wife and our children." He has mortgaged his house for 400 pounds, and now will have to sell it for half it cost to

pay his debts, he and his family to become wanderers and homeless vagabonds, furnished only with bottles and wallets. What shall he do, he pitifully begs, that he may prevent his name being handed down to posterity as a warning to lovers and students of truth not to follow in his steps and be given to such disgraceful shifts and indignities? He ends with a passage of true eloquence:

"Therefore, seeing the blinded Lady, Fortune, doth not govern in this commonwealth, but justitia and prudentia, and that in better order thanin Tully's Republica, or Books of Offices, they are laid forth to be followed and performed: most reverently and earnestly (yea, in manner with bloody teares of heart), I and my wife, our seaven children and our servants (seaventeene of us in all), doe this day make our petition unto your Honours that upon all godly, charitable and just respects had of all that you have this day seene, heard, and perceived, you will make such report unto her most excellent Majestie (with humble request for speedy reliefe), that we be not constrained to do or suffer otherwise than becometh Christian and true faithfull obedient subjects to do or suffer. And all for want of due mainteynance."

CHAPTER XIX

DEE'S LIBRARY

The commerce of books accosteth and secondeth all my course, and everywhere assisteth me. It comforts me in age, and solaces me in solitarinesse. It easeth me of the burden of a wearysome sloth, and at all times rids me of tedious companies. It abateth the edge of fretting sorrow and...is the best munition I have found in this human peregrination. — Montaigne, Essays (Florio)

The account of the library at Mortlake as it was when Dee left it in 1583, forms one of the most valuable parts ofthe Compendious Rehearsall. Comparing it with the catalogue which he made before leaving with Laski, we can see at a glance of what intrinsic value was this collection of precious books which so often haunted its owner in his dreams. Two original copies of the Catalogue of manuscripts remain, one of which is dated September 6,1583, a fortnight before he sailed from England, and there is a third, made by Ashmole from one of these.

The library contained, however, not only books and manuscripts, to the number of four thousand, bound and unbound, but scientific instruments collected from several parts of Europe. The books alone Dee valued at 2,000 pounds in the current value of the day, for many of them were unique autographia of famous and rare authors. As a further proof of this estimate, he cited to the two Commissioners a great volume in Greek, two others in French, and a third in High Dutch, which together cost him, and his friends for him, 533 pounds, as the endorsements upon them will show.

The instruments included a valuable quadrant, used and he says made, by his friend, Richard Chancellor, the navigator to Russia and the White Seas. It measured five feet in semi- diameter, and Dee relates that Chancellor and he together made observations of the sun's height at meridian with it, before this exploring seaman sailed on his last voyage (in which he and his crew perished) in

1556. Many years after, the quadrant was repaired and re-engraved by Mr. Bromfield, the Lieutenant of Ordnance who had given it to Dee, at a cost of 20 pounds. On Dee's return to Mortlake, he found it barbarously hacked to pieces with hammers.

There was also a ten foot radius Astronomicus, (some early form of telescope), its staff and cross divided with equal markings, like Chancellor's quadrant. It swung in a frame, and could be easily directed to any point in the heavens, or used for mensuration on the earth.

A couple of globes of Gerard Mercator's best make were among the most valuable contents of the library, especially as upon the celestial globe Dee had marked his own observations of comets, their place and path in the heavens. There were other objects which Mercator had constructed specially for Dee, vis., three theorics, two with horizon and meridian lines in copper. A number of compasses of many kinds were among the objects, for Dee had invented, as we have seen, what he calls a "Paradoxall Cumpass." There was also a great piece of load-stone, or "magnes-stone," of extraordinary virtue. It had been sold for five shillings, but "being divided up and parted with piece-meal it made more than 20 pounds."

"There was also an excellent watch-clock, made by one Dibbley, a noteable workman, long since dead, by which clock the tyme might sensibly be measured inteh seconds of an houre, that is, not to faile the 360th. part of an houre. The useof this clock was very great, more than vulgar."

Then in the three laboratories, the chambers and garrets, were stores of "chemical stuff," which he had been twenty years getting together. Also a great cart-load of special vessels for chemical use, some earthen, some of glass, metal and mixed stuff, which he had brought from Lorraine when Mr. Powell and he had gove over in 1571. Of these, only a few broken bits remained. He describes other things left in his other or "open" library, and in particular a "great bladder with about four pounds weight of a very sweetish thing, like a brownish gum in it, artificially prepared by thirty tymes purifying it; whosoever came by it hath more than I could well affoord him for one hundred crownes, as may be proved by witnesses yet living."

As regards the manuscript treasures of the library, he mentios specially a great case or frame of boxes, full of rare evidences of lands in Ireland which had been in the hands of some of the ancient Irish Princes. Agreements for submission and tributes, with seals appended, and many other valuable records of the descent of these manors to such families as the Mortimers, the de Burghs, the Clares, etc. How he came by these, save in the way of a collector, does not appear. His interest in Welsh ancestry would account for his amassing Welsh records, of which he says there were many deeds of gift from Welsh princes and nobles, of land devoted by them to the foundation and enriching of religious houses. Norman deeds also dating back to the Conquest. These were all methodically stored away in separate boxes, each marked on the front — "the fore part of the boxes" — with chalk, explaining its contents. When he returned from his six years wandering abroad, and looked in the poor boxes, he found the name outside was all that was left. The deeds had been "imbezzled away, every one of them, which is a loss of great value in sundry respects, as antiquaries can testifie for their part, and noble heralds can tell

for their skill, and as her Majesties officers, for her interest and titles Royall, may think in their consideration."

Near this great chest of boxes stood another box, very much less in size, measuring only two feet by one and a half, which was filled with nothing byt seals of coats of arms; many of these were named, and had alredy proved invaluable to students of heraldry and genealogy, as well as to the Queen's Heralds who had carefully examined them, also a number of other antiquaries as Camden, Stow and others. The Clerks of the Records in the Tower had sat whole days inthe library at Mortlake, "gathering rareties to their liking out of them." Dee was no blind collector, hoarding things because they were of value to himself. He was a true altruist, gaining his knowledge to share with others.

"Unto the Tower I had vowed these my hardly gotten muniments (gotten as in manner out of a dunghill, in the corner of a church, wherein very many were utterly spoyled by rotting, through the raine continually, for many yeares before, falling on them through the decayed roof of that church, lying desolate and waste at this houre).

"But truly well deserve they the imprisonment of the Tower, that will now still keepe them, if any publique warning by her Majestie or her right honorable Councill were given for restitution of them to the Office in the Tower."

Dee's own works were of course in the library although not included inhis catalogue. He drew up a list of them for his Apology to the Archbishop in 1595, by which it appears that before he left England eight had been published. The unprinted books and treatises, some, he owns, not perfectly finished, numbered forty-six. To these others were added before he died; two that may be especially named were upon the Three Oracular Sentences of the Ancients: Nosce te ipsum, Homo Homini Deus, and Homo Homini Lupus, (1592); and a "Treatise upon the Queen's Sovereignty over the Seas," a fitting subject indeed for an author who had personally known most of the great navigators, and who had already written so intelligently upon the navy and the coast fisheries of "Albion." The book was undertaken at the request of "an honorable friend in Court." It had, of course, a long Latin title — Thalattocratia Brytannica, etc. It was finished at Manchester and dated September 20, 1597. Another work projected, and perhaps partly finished, was to be called De Horizonte Aeternitatis, to consist of three treatises in answer to Andreas Libavius, who had published a book written in misapprehension of something in Dee's Monas.

We spare the reader the long list of titles of Dee's own books, poured out in an almost continuous stream since The Art of Logicke, in English, printed 1547, during his college days. The only idle years as regards literary output, from then up to his departure for life abroad in 1583, seem to have been 1563, 1564, and 1566-9.

The most important of his printed contributions to knowledge are mentioned in these pages. One more may be alluded to here — his edition, in 1582, of Robert Recorde's arithmetical work, The Ground of Artes, etc. Dee had probably known this accomplished physician, antiquary and mathematician at Cambridge, where Recorde was a tutor before 1545. Recorde was afterwards Comptroller of the Mint at Bristol, and Surveyor of Mines and Money to King Henry VIII., but he died a youngish and impoverished man, inthe King's Bench Prison, Southwark, in 1558.

He introduced algebra into this country; was something of an astrologer and a good mathematician. His choice of titles for his books was ingenious. In The Whetstone of Witte (1557), the signs for plus, minus and equality were first used inthis country. In his Castle of Knowledge, a beautiful and dignified hymn of his own composition appears. The Ground of Artes, his first work (1540), went through eleven editions before Dee augmented it and added some of his apologetic doggerel rhymes.

> That which my friend hath well begun
> For very love to common weale
> Need not all whole to be new done
> But new increase I do reveale.
>
> Something herein I once redrest,
> And now again for thy behoofe
> Of seale, I doe, and at request,
> Both mend and add, fit for all proofe.
>
> Of numbers use, the endlesse might
> No wit nor language can expresse,
> Apply and try, both day and night,
> And then this truth thou wilt confesse.
>
> I. Dee.

From original and autograph works we may now turn to the miscellaneous contents of Dee's library — a truly vast and precious collection for one private gentleman of precarious fortune to won in the sixteenth century. Printed books were by no means easy to obtain, and manuscript copies entailed a great expenditure of skill, industry, time and cost. The text was often ignorantly or corruptly rendered by an imperfect scribe or copyist, and the scholar and collector could not rest satisfied without several versions of one work.

The cataloguer of the 200 most important manuscripts — Dee himself — enters with exactitude the size and substance of each volume. The bulk of course were in quarto, although a few folios and octavos are mentioned. Most of them were written upon parchment, but a certain number were on paper. Bindings were not noticed, chiefly because as yet few were bound. Two of Roger Bacon's tracts, however, on the multiplication of species, and on perspective, the owner describes as together "in paste-bords with strings." These identical tracts, in Dee's own hand, and now being edited by Mr. Robert Steele, from the originals in the Mazarine Library, Bibliotheque Nationale, Paris. From Dee they passed to Sir Richard Eden, afterwards to the Kenelm Digby Library. Treatises on kindred subjects often followed straight upon each other onthe same parchment, and sometimes as many as twenty composed a single manuscript, included under a list of titles numbered as one. In some cases the treatise is described as a fragment. Once he writes "the second tract is cut out and to be answered for."

The owner's tastes and pursuits point, of course, to a large representation among his books, of works in philosophy, alchemy, astrology and medicine, with a substantial proportion dealing with metallurgy, geometry, optics, physics, Ptolomaic and Copernican astronomy, and every branch of science already known in a crude

form to Dee's famous predecessors. There are also historical chronicles; works of devotion and ethics; with a fair sprinkling of authors upon poetry, music, and the gentler arts.

Taking first the classics: Dee names the Meno, Phaedo and Timaeus of Plato; writings of Aristotle, Socrates and Hippocrates, of Cicero, Cato and Archimedes. A copy of Pliny's Mundi Historia, Lib. ii., Frankfort, 1543, now in the British Museum, bears Dee's signature, Louvain, January, 1550, and many of his notes. Of Euclid he had many copies, and Augustine was his guide and confessor. A vast number of Arabic and Persian writers were comprehended in the list. He was particularly rich in manuscripts of the early and mediaeval writers upon alchemy and the philosopher's stone: Hermes Trismegistus, Geber, Albertus Magnus, John Sacrobosco, Raymond Lully, Philip Alstade, and Arnold de Villa Nova. Other sciences are represented by Guido Bonatus, Anselmus de Boot (Boetius), Alhazen, John of Saxony, Jacob Alkind, and Petrus Peregrinus and a score of learned writers. Dee's own perfect and clean copy of the rare printed Epistle of Peregrinus, upon the Magnet (Augsburg, 1558), is now in the British Museum. It bears his name, "Joannes Dee, 1564," in faded ink, with many and copious notes written by its owner mostly in his large copy-book hand, with a few in the scribbling writing which he used for speed, and some marginal sketches.

Several of the manuscripts named in Dee's list are to be found among the Cotton MSS. at the Museum; in Trinity College, Dublin; and at Oxford and Cambridge.

Of English authors, who are very numerous in the list, the most eagerly sought after, judging by the number of works included by one author, were Roger Bacon and Robert Grosseteste, Bishop of Lincoln. Bacon's writings were owned by Dee in fragments. Some had been already collected and printed in Nuremburg and Paris. The only other writer as often repeated in the catalogue is Boethius, whose Consolation of Philosophy had tempted King Alfred into literary translation some seven hundred years before. Dee notes that he gave a manuscript of it in Greek to the Library of Cracow, on July 27, 1584. Some of the ethical and philosophical works of St. Isidore, the canonised Bishop of Seville, were duplicated. Thomas Aquinas; Duns Scotus; Richard of Wallingford, Abbot of St. Albans; Robert of Holcot, the Bible Commentator; Robert of Gloucester; William of Woodford, the Franciscan opponent of Wycliffe; Richard Rolle (de Hampole), the hermit and ethical writer, are among his other English authors. A finely illuminated history of the last years of King Richard II., by a French gentleman who was in his suite, once the property of Dee, is now in the Lambeth Library. His manuscript Life of Edward the Confessor, by Ethelred, Abbot of Rievaulx, is another treasure that has survived the wreck of time. It is now among the Harleian MSS. at the British Museum, with his name and the date 1575 inscribed.

Of the three or four thousand printed volumes even Dee's industry has left no catalogue. Many of them he mentions in his diaries, as Holinshed's and Stow's Chronicles; the Arabic book that was lost; the collection of writings upon demonology and witchcraft, which were to be so useful to his Lancashire neighbours in after life. The books of the alchemist of Louvain, Cornelius Agrippa, he once speaks of as lying open in the window of his study, and therefore in constant use in the "actions," whether theurgic or alchemistic.

He refers no doubt to Agrippa's de Occulta Philosophia (Cologne? 1533), a work enormously read in all countries inthe sixteenth and seventeenth centuries, and translated into many languages. Another book by the alchemist of Queen Margaret of the Netherlands had an even greater popularity in England, France, Germany and Italy. This was On the Nobility and Excellence of the Female Sex (de nobilitate et proecellentia foeminei sexus) which in the translation by Henry Care in 1670 becomes magnified into Female Pre-eminence; or, the Dignity and Excellency of that Sex above the Male. It is dedicated to Queen Catharine of Braganza.

These are a very few of the authors and writings contained in the manuscript catalogue. Such as they are, however, they give us a faint glimpse into that realm of learning and romance wherein Dee, shut into his library at Mortlake, roamed a free citizen of the world and dwelled where he would.

CHAPTER XX

ADIEU TO COURTS AND COURTING

Let me weep
My youth and its brave hopes, all dead and gone,
In tears which burn! Would I were sure to win
Some startling secret in their stead, a tincture
Of force to flush old age with youth, or breed
Gold, or imprison moonbeams till they change
To opal shafts! — only that hurling it
Indignant back, I might convince myself
My aims remained supreme and pure as ever.
— Browning, Paracelsus.

The immediate result of the Commissioners' visit to Mortlake was a gift of a hundred marks from the Queen. The Countess of Warwick sent off "her gentleman, Mr. Jones, very speedily," to tell Dee that Sir Thomas Gorges "had very honorably dealt for" him in the matter, and that the gift was granted. The money was brought next day (December 2) by Sir Thomas himself. He brought also a letter "full of courtesie and kindness and a token of six old angells of gold," from Lady Howard to Jane. Dee seems to have become intimate with Lady Warwick through his early friendship with John Dudley, Earl of Warwick, who died, aged twenty-four, in 1554. In his Preface to Euclid, Dee has left an etched portrait of his own age. "No two besides himself," says Dee, "can so well say what roots vertue had fastened in his breat, what rules of godly and honorable life he had framed to himself, what vices noteable he took great care to eschew, what prowesses he purposed and meant to achieve."

Dee's "few lynes of thankfulness" to the Queen for her gift were probably written at once, but only delivered by Lady Warwick on February 15, at Hampton Court, on the eve of a move to Somerset House.

On the strength of this dole, Dee was able to settle some pressing debts, and to hire a coach and go off with his wife and Arthur and Kate, to spend Christmas and New Year's Day at Tooting, "at Mr. R. Luresey his howse." The Lord Treasurer, he reports, lay dangerously sick at the time. On the 2nd they returned. On the 7th,

welcome letters, perhaps containing money, arrived from Count Laski in Livonia, to which Dee replied on the 20th, sending his letter by a Danish ship called the John of Dansk.

His reputation as an astronomer and mathematician now procured for Dee a pupil, from whom he was to receive in exchange a considerable gift or loan.

"March 17, 1593. At six after none received from Mr. Francis Nicholls 15 punds, part of one hundred pounds, the rest whereof, 85 pounds, is to be receyved from Mr. Nicholls within a fortnight after the annunciation of Our Lady next; and after that in the beginning of June 100 pounds, and in Julie the third hundred pounds, and I am to teach him the conclusion of fixing and teyming of the moon."

A rather unwise purchase seems to have been made this may; Dee bought the "next mansion house, with the plat and all the appertenances abowt it," of Mr. Mark Pierpoint, of Mortlake. It is true the whole mansion only cost 32 pounds, but it entailed other purchases and soon had to be mortgaged. Possession was not obtained till the autumn. A "hovel" in the yard was bought from Goodman Welder in July for a new angel and five new shillings. The bargain with Pierpoint was concluded in the street, when "before Jane my wife, I gave him a saffron noble in ernest for a drink penney."

Crowds of visitors came to Mortlake to dine. Mr. Beale (who was a borrower of books from Dee — his own Famous and Rich Discoveries, and the Chronica Hollandiae Magnae), and his wife; Francis Blount, uncle of Sir Charles, who had been in Constantinople; Mistress Banister; Mr. Redhead, one of the Queen's gentlemen ushers, and his wife; the mother of John Pontoys, about whom we shall hear more; Mr. Gubbens, book-binder, and Mrs. Gubbens, and many others. Hospitable as ever, Dee had offered shelter for two months to Antony Ashley, Clerk of the Council, his wife and family, "who used me worshipfully and bountifully for our friendship. They had my mother's chamber, the mayde's chamber, and all the other house."

Not only books were lent, but instruments also. "On Thursday, Mr. Saunders of Ewell, sent home my great sea cumpass, but without a needle. It came in the night by water."

In August he is much in train with the Lord Keeper, Sir John Eckford, at Kew. On the 8th he dined there, again on the 17th, this time taking Mrs. Dee and Katherine, who at twelve was sufficiently grown up to dine out. On the 28th he was all day with the Lord Keeper. The entries we have here, "Mr. Web and the philosopher came as I was with the Lord Keeper," and "Mr. Web and the philosopher cam again," pique one's curiosity.

At the end of the month, Dee notes the departure from his service "uppon no due cause known to me," of Elizabeth Kyrton, a servant who had been with him twelve years, had passed through the vicissitudes of travel-life in Bohemia, as Rowland's nurse; left in charge of him, as we have seen, in Cracow when the others went on to Prague. She had served five years on apprenticeship and seven for wages: five at four and two at five nobles a year. Of her wages there was now four pounds four shillings due. Dee in paying her, presented a new half-angel; Jane Dee gave her another; Arthur half-a-crown for him and his brother (Rowland), and Katherine the like sum for herself and Madinia. Elizabeth's going seems to have

upset the domestic arrangements for a month or so later Dee makes an unusual entry about his wife: "Jane most desperately angry in respect of her maydes." Margery Thornton, Elizabeth's successor, left next day, and Dorothy Legg came for 30s. yearly.

A messenger from Laski arrived, Mr. Cornelio Camaiere, and stayed a week. These constant communications do not by any means support the contention that Laski parted with Dee in anger, ruined by his costly experiments. It is more probable that Laski was urging him to return and continue Kelley's work.

The Countess of Cumberland, Lord Willoughby and his sister, the Countess of Kent, came to visit Dee. Willoughby dined and next day sent him 20 pounds. Dee was annoyed by "Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchemicall philosopher." A New Year's gift of 20 angels, in a new red velvet purse, came to Jane Dee from the Lord Keeper.

Michael Peiser, doctor to the Duke of Brandenburg, visited Dee, also Walter Van der Laen, "an astronomer of great promise." Mr. John Aske sent as a present two little doubtle gilt bowls, weighing thirteen ounces and a half. "Sir Thomas Willes offer philosophical cam to my hands, by Mr. Morrice Kiffen." The children, Madinia and Theodore, were not very well. Several visits were paid to Mr. Webbe, who had been inthe Marshalsea prison since the days before Christmas. His chests and boxes were sealed up. It is possible he was the Mr. Webbe who was employed by the Queen to visit and report on Dyer and Kelley at Prague. He may even have been suspected of bringing some of Kelley's manufactured gold to Dee. Bartholomew Hickman and his brother were a good deal to and fro; Bartholomew was first brought to Dee as a lad by his uncle, in 1578, with an introduction from Sir Christopher Hatton. Now, his daughter Jane was taken into service. Dee gave him a nag that the Lord Keeper had presented, and he rode frequently "homeward," to Shugborough in Warwickshire. In December 1594, Dee "preferred" him to Lord Willoughby's service at the Barbican, and there is a whole history about his livery, which was ordered from a Fleet Street tailor, Mr. Jonson.

Dee's health was now often affected in one way or another. The first mention of trouble in the kidneys was in 1592, when, at Court at Greenwich, a midnight seizure was eased by a glyster, applied by Dr. Giffard. There were other slight attacks, and in March 1594, he had a

"Great fit of stone in my left kidney: but I drunk a draught of white wyne and salet oyle, and after that, crabs' eyes in powder with the bone in the carp's head, and about four of the clock I did eat tosted cake buttered, and with sugar and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an hour much water and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Web part of his wages."

This servant was discharged on June 23 with forty shillings for a full satisfaction of all things. "On July 1, I gave Robert yet more, a French crown for a far well."

A year and a half passed after the visit of the Commissioners, and beside the immediate result of a donation of a hundred marks, nothing had accrued to better Dee's position. He determined then to redouble his efforts and bring something to

pass. He certainly had enlisted the aid of powerful friends, although no doubt there were still many suspicious enemies.

On May 3, 1594, the Queen sent for him to come to her in the privy garden at Greenwich, between six and seven o'clock in the evening. She received him alone save for the presence of her two ladies, Lady Warwick, Dee's very good friend, and Lady Cecil. Dee presented her with a writing which he calls "the heavenly admonition," which he says she took with grateful thanks. On the 18th, he writes "Her Majestie sent me agayne the copy of the letter of E.K. with thanks by the Lady Warwick." He had received letters from Kelley four or five weeks earlier, on March 28, and he probably had copied out for her certain passages, doubtless referring to the fabulous transmutation of metals. Did he still hold out hopes that he might be able to achieve a like success? On the 21st, "Sir John Wolley moved my sute to her Majesty. She granted after a sort, but referred all to the Lord of Canterbury." "On the 25th. Dr. Aubrey moved my sute to her Majesty, and answere as before." His suit was promotion to the Mastership of St. Cross, the post which had so long been the goal of his hopes, but which he was never destined to attain. He had set out at length in his Rehearsall for the Commissioners, sundry good reasons why he desired it, "rather than any other living, see, or dignity of like value in any other place." First, he gave as a reason his longing to retire to a quiet spot away from the multitude and hoards of friends and acquaintances, chance visitors, and distinguished strangers, who positively "haunted" his house at Mortlake. There, he could deny himself to no one without offence or breach of friendship. It was fatally easy and cheap for every curious person from London, or from the Court, to find his way down to that big rambling place by the riverside, with whose stills and furnaces, and wonderful doings, rumour was so rife. So much for privacy, next for economy. Fuel, coals, bricks, and all things necessary for his purpose, will be cheaper at Winchester than near London; the glass-houses of Sussex are not far away, and he will be able to give personal supervision to the making of special vessels. At Mortlake there are too many eyes and tongues. The south coast is within easy reach, and it will be possible to communicate with his friends abroad, to get over things and workers necessary, and "have the more commodious place for the secret arrival of special men to come unto me there at St. Crosses; some of which men would be loath to be seen or heard of publickly in Court or City." Is it possible that he is still thinking of Kelley, who, though then (1592) an Emperor's favourite and the bearer of a title, could easily in England be identified with Talbot the coiner, forger, and necromancer of former days?

Then Dee sets out in his Rehearsall the capacity of the dwelling at St. Cross, which is roomy enough to entertain rare and excellent men from all parts of the world, as well as any of his fellow-countrymen. This will be for the honour and credit of England. There is room also for lodging his staff of mechanical assistants; for a printing house to be set up for "reproducing good, rare, and antient bookes in Greek and Latin," and "some of my own, to be printed with my own ordering and oversight." Then he lays stress upon the desirable surroundings, a chapel where divine service is held every day, for bringing up his children and family devoutly. He ends with the advantages of Winchester School, close at hand, not only for his four sons "to become Grammarians in," but for his obtaining help from the "good Greek and Latin Grammarians and fair writers in that school, for copying out books for her Majesty."

He is teeming with all these projects and activities in spite of his sixty-five years. He was a born librarian; and still had a national library of books and manuscripts at heart as much as when, nearly forty years before, he had tried in vain to induce Queen Mary to found one.

Dee's eloquent persuasions so far prevailed with the Queen that a draft was prepared before the end of May, granting to Lord Cobham the next advowson of "Holyrood," or St. Cross, at Winchester, in the Queen's gift, to present to John Dee, M.A., on the death or resignation of Dr. Robert Bennett, the present incumbent.

Having drawn up this very full account of his doings and writings, to present to the Commissioners, Dee was naturally anxious that the appeal should be as widespread and far-reaching as possible. Archbishop Whitgift had shown himself favourably inclined, and Dee determined to approach him with a copy of that part of the Rehearsall in which he recited the titles of the books he had written. He prepared a Letter containing a brief Discourse apologeticall with a plaine Demonstration and fervent protestation for the lawful sincere and very faithful and christian course of the philosophicall studies and exercises of a certaine studious gentleman, an ancient servant to her most excellent Majesty Royall, addressed to the Archbishop; he probably presented it himself during this summer of 1595. It is a protest and an appeal, and emphatically states that from his youth he has used good honest lawful and Christian means to attain such knowledge as shall honour God, his country and his Queen. It ends with a prayer that he may be found of the Archbishop, and undoubtedly acknowledged by the wise and just, to have been a zealous and faithful student in the school of Verity and an ancient Graduate in the school of Charity.

On June 3, Dee and Jane, accompanied by all their seven children, four boys and three girls, their ages ranging from Arthur, the Westminster boy of fifteen, to Frances, the baby of two and a half, presented themselves before the Queen at Sion House, Isleworth. Jane was permitted to kiss her hand. Evidently this was an expression of thanks for the official preliminaries of the grant of St. Cross. The Archbishop was present, and Dee humbly requested him to come to his "cottage." The invitation was repeated on the 6th, when Dee supped with the Primate. Things were not, however, settled so quickly. Dr. Robert Bennett had to be provided with a better position before he would resign; some hitch occurred, and on June 29, after a visit to the Archbishop, at Croydon, the poor man writes distractedly of his broken hopes: —

"After I had hard the Archbishop his answers and discourses, and after that he had byn the last Sonday at Tybalds with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that ever was. And so adiew to court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings [sic] to drinke. God be my help as he is my refuge. Amen."

Everything fell through, and things began to look darker than ever. Michael, who had been a delicate child, fell ill in July. On the 6th, he "becam distempered in his head and bak and arms." Dee himself was unwell, complaining of headache and internal pains, but he does not forget to note that he paid "Letice my servant 5s., part of her wages, with part whereof she is to buy a smok and nekercher." Michael's illness was short: "July 13th, in ortu solis, Michael Dee did give up the ghost, after

he sayed `O Lord, have mercy upon me!'" His father omits any reference to the child's burial.

The summer passed with very little to record in the diary beyond a visit on Aug. 25, fromFerard, the herbalist of quaint and fragrant memory; another on the 30th, from "Monsieur Walter Mallet, who toke his leave to go to Tholose. He had the fix oyle of saltpetre." Dee sends letters in September to Kelley, and in October determines on another appeal to royal favour. But Elizabeth was getting old and hard to move; Burleigh also was failing. Dee wrote in his wife's name to Lady Scudamore, her old friend and Katherine's godmother, begging her to intercede with the Queen that either he might appear and declare his case before the Council, or else have a licence under the Great Seal to go where he would. St. Cross was farther off than ever; England cold and inhospitable; and he prepared to say a final good-bye to courts and courting at home, and betake himself to Germany, or Austria, or some other land. Francis Garland arrived on December 2 from Prague, "just as I came five years ago to a day from Bremen to England." Little profit indeed had he reaped in that five years.

On the 7th, "Jane delivered her supplication with her own hand to the Queen, as she passed out of the privy garden at Somerset House, to go to dinner with Sir Thomas Heneage at the Savoy." Elizabeth handed the letter to the Lord Admiral, but took it again from him, and kept it on her cushion. The next day, the Lord Admiral and Lord Buckhurst reminded her of the matter; presently she told the Archbishop that she wished Dee to have Dr. Day's place of Chancellor at St. Paul's. "8th Dec. The Chancellorship presented. The Archbishop of Canterbury willing," he writes; but this was apparently another castle in the air, for Dr. William Day was not appointed Bishop of Winchester till a year later, November 23, 1595, and although Dee's name appears as Chancellor under the date of December 8, 1594, he seems never to have held office.

His friends, however, were not idle. In a month's time, January 3, Archbishop Whitgift was recommending Elizabeth to grant him the Wardenship of Christ's College, Manchester, in her own gift. Dr. William Chadderton, who was then Warden and Bishop of Chester, was to be promoted to the see of Lincoln, and here was an opening for Dee. On February 5, Sir John Wolley endeavoured to get her to sign the patent for his appointment, "but she deferred it." Dee was up and down to London from Mortlake, and on February 10, at two in the afternoon, he "toke a cut-purse taking his purse out of his pocket in the Temple." On April 18, the Queen did sign the bill, when it was offered her by Dee's friend and neighbour at Mortlake, John Herbert, Master of the Requests. On May 25, 26, 27, it passed the Signet, the Privy Seal, and the Great Seal; and, as a climax to his entry in the diary, Dee adds, "3 pounds 12s. borrowed of my brother Arnold," doubtless to pay the fees.

The Earl of Derby gave him letters of introduction, and he was soon in correspondence with Oliver Carter, one of the Fellows; with Thomas Williams, another; and with Mr. Goodier, lessee of the tithes belonging to the Warden and Fellows. Carter and Williams were already at law with each other, and soon were both to be at loggerheads with Dee and his laudable desires to set the tangled affairs of the college straight. Carter was one of the moderators of the monthly lecture in Manchester, had great influence, and seems to have been unprepared to welcome a Warden of Dee's reputation.

"July 31st. The Countess of Warwick did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it gratiously and was sorry that it was so far from hense, but that some better thing neer hand shall be fownd for me; if opportunitie of time would serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes forgiving by her Majestie."

So at length there was something tangible in prospect. Things had to be settled up at Mortlake and preparations made for the journey northward. We may be sure that Dee's gratification at receiving a post of some sort, after a lifetime of waiting, was mixed with regret at quitting the place that had been his home for so long. His "yong coosen, John Aubrey, came in May to recreate himself for a while," and stayed nearly a month.

On August 14, Jane's youngest child, a girl, was born. She was baptised at Mortlake as Margaret Dee on the afternoon of August 27; godfather, the Lord Keeper; godmothers, the Countesses of Cumberland and Essex, all three represented by deputy. The Countess of Essex was Walsingham's only daughter and heir. She had been Sidney's widow, and was now married to Essex.

Dee was now entertained often by Lord Derby at Russell House, once to meet some German guests. On October 9 he dined with Sir Walter Raleigh at Durham Place. This palace in the Strand had seen many vicissitudes before it had been given to Raleigh by the Queen. Originally the residence of the northern bishops, it had been seized by an earlier king. Lady Jane Grey had been wedded there. Her too ambitious father-in-law had gone thence to the Tower and the scaffold. Catholic plots against Elizabeth had been hatched by Spaniards in this, her own house, and now the great seaman, fresh from far Guiana, was housed in a little turret, overlooking the river and the ships.

Dee was anxious to reclaim, before going to his new home, an Arabic book lent to some friend in Oxford. He had written to Mr. Harding and Mr. Abbott several times for its return about a year and a half before. Now, on October 20, he sent his man Richard Walkden to Oxford to find and bring it. The man returned from a fruitless errand, but on November 19 "my Arabic book was restored by God's favour." His gratitude expressed itself in a practical manner to the trusted Richard:

"I delivered unto Richard Walkedyne my man, Mr. Robert Thomas his fustian dubblet, for 10 shillings of his wages. I gave him more when he was to ride down with my wife: 10s., whereof 6s. 4d. was due to him that he had layd out for me. The other 3s. 6d. was of his wages."

A portion of goods and furniture had already been despatched towards Manchester by a carrier named Percivall, and on the 26th Jane and her children all set of by coach towards Coventry, a usual half-way halting place on the high-road to Lancashire. A last piece of business was transacted on December 23 with John Norton, stationer, to whom Dee owed money, perhaps for printing: "I payd him ten pownds in hand and was bound in a recognisance before Doctor Hone for the payment of the rest, 10 pounds yearly, at Christmas, and Midsummer 5 pounds, tyll 53 pounds 14s. 8d. more were paid." The same day he received 30 pounds in part payment of 100 pounds for the house at Mortlake, which he had lent to Mr. Paget.

CHAPTER XXI

MANCHESTER

"He hath, my lord, wrung from me my slow leave,
By laboursome petition; and, at last,
Upon his will I sealed my hard consent."
— Shakespeare, Hamlet

The Collegiate Church, now the Cathedral of Manchester, was founded about 1420 in this already ancient town by Thomas de la Warre, baron and priest, rector or parson of St. Mary's, Manchester, and lord of the manor. The flourishing town of woollen industries, introduced by the Flemings a hundred or more years earlier, demanded a new and more capacious church; and De la Warre, the last of his noble house, determined to provide buildings in which a Warden, priests or Fellows, and choristers, should be continually resident, as well as to found a new church. He gained the consent of his parishioners to the appropriation of estates belonging to the existing rectory, as an income for the college, and supplemented it from his own lands in the district. He also obtained a charter of foundation from Henry V., dated May 9. The college was dissolved by Edward VI. and refounded by Henry VIII.; but by the time of Elizabeth its lands had been plundered, sold or leased, she herself becoming a sharer in the profits of spoliation until there was hardly any clear property left. At the instance of Dean Nowell, an inquiry was instituted, with the result that the college was granted a new charter in 1578, as Christ's College, to consist of a Warden, four Fellows, and two chaplains, with choristers. Nowell and Oliver Carter were two of the first Fellows. The second Warden was Dr. Chadderton, who had been Leicester's chaplain, and was Bishop of Chester. Under him the Catholics were relentlessly persecuted, Manchester prisons were filled, and the famous Marprelate printing press was discovered and seized. Chadderton's promotion to the see of Lincoln in 1595 made an opening for our persistent place-beggar to be disposed of at last.

Dee arrived in Manchester on Monday afternoon, February 15, 1596, and took up his abode in the college. On the following Saturday he was installed inthe Wardenship, between nine and eleven o'clock, as he tells us. He has unfortunately left no account of the ceremony. His first business was to become acquainted with the tenants fo the college lands, and the owners of tithes which constituted its revenue. On April 2, he says Sir John Byron and his son, Mr. John Byron, dined with him at the college. This family, although Newstead had been acquired some forty or fifty years previously, were still often resident on their Lancashire estates. Clayton, near Manchester, was in fact then their chief residence. A little later in the month, Dee records the courts kept for the manor of Newton, in Manchester parish, of which the Warden and Fellows were lords. The Dean and Canons, the present representatives of Warden and Fellows, still hold a court leet twice a year for this manor.

There is an interesting letter from Dee to Robert Bruce Cotton, the antiquary, dated in May this year, throwing light on his relations with the people in his employ — copyists, assistants or apprentices. He had brought with him from

Mortlake Antony Cowley, who had formerly been in Cotton's service. Dee was anxious to know if he had departed from the employ of his late master withhis good will.

"Truely, for my part, I will receyve none to my simple service (man or woman) unleast they come from theyr Masters or Mistresses with theyr well liking of suche their departure from them. Therfore, I wold, by this bearer, gladly receyve your answer herein, by word of mouth or by your letter. And so shall I be free from all offence giving to your worship, or any els inthis cause: as I am most free from coveting, desyring or longing after my neighbour's wife or any servant of his. If I might have a thousand pounds to sollicite or procure any mans servant to forsake his master or mistress, and to come to me or any other, I wold not do it, God knowes."

In about three weeks Dee received a reply to this considerate letter, evidently not entirely satisfactory, for on June 3 he paid Antony Cowley 20s. and discharged him. Next day "Antony went forth early from my house, I know not whither."

Dee now began to direct his whole attention to his charge: the college and the college lands. A royal commission was appointed to sit and examine its internal affairs. On June 18 "the commission for the college was sent to London to be engrossed inthe Duchy office." Dee was a layman; he had always stipulated he should have no cure of souls attached to whatever benefice he might hold. For the daily services at Manchester he employed a succession of curates (mostly unsatisfactory), to whom he paid "wages 50s. for three months." He was far more interested in the temporal than the spiritual welfare of his college, and indeed his desire for such an appointment seems rather to have been solely prompted by the selfish, if necessary, wish for an income and means to pursue his own studies in peace. He was to find neither in Manchester.

In June he received a visit from Mr. Harry Savile, the antiquary, of the Bank, Halifax, and by him he sent a request to Christopher Saxton, of Dunningley, near Halifax, to come and arrange a survey of the town of Manchester, and consult about the parish boundaries. Saxton was a well-known character of the time, the holder of a patent from the Queen, whose arms appear upon the maps he made of the three counties of Chester, York and Lancaster. They were the first maps of Britain made from actual survey, and had been issued as an atlas in 1579, most of the maps having been engraved in 1577. His visits to Dee lasted over three weeks; notes are entered of his measuring the township and visiting Hough Hall, the seat of Nicholas Mosely, the Lancashire clothier who, two or three years later, became Lord Mayor of London and was knighted by Queen Elizabeth. The boys, Arthur and Rowland; the two faithful assistants, Crocker and Walkden accompanied Dee and Mr. Saxton on the peregrination. Harry Savile seems to have made one of the party also. Unfortunately, Saxton's Manchester survey is not now known to be in existence.

A surprise visit was paid to the Warden on June 26 by his landlord, the Earl of Derby, and a large party of ladies and gentlement, including Lady Gerard, wife of the Master of the Rolls; her daughter Frances, and her husband, Sir Richard Molyneux, of Sefton, a former member for the county of Lancaster. Their son-in-law, Mr. Richard Hoghton, of Hoghton Towers, and others, also accompanied the Earl. The

Warden says: "They came suddenly upon me after three of the clock. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwick Green toward Lyme, to Mr. Legh his howse, 12 myles off." Mrs. Legh was Lady Gerard's second daughter, so it was altogether a family party that descended so unexpectedly on the Warden, and no doubt ate merrily of his "scholar's collation." The only absence from Manchester recorded by the Warden (except the two years in London) was on August 13 this year, when he says that he "rid toward York and Halifax, returning from York on the 20th."

On September 1, Mary Goodwyn came "to govern and teach" the two younger children, Madinia, aged six, and Margaret, one year old. There was a field or two let with the College House, and the Warden now turned farmer, getting a small drove of seventeen head of cattle up from his kinsfolk in Wales to graze the pasture. They were brought up by the "courteous Griffith David, nephew to Mr. Thomas Griffith, and were a present." Dee had to visit Sir John Byron about the college tenants.

"Who pretended that we have part of Faylesworth Common within our Newton Heath, which cannot be proved, I am sure. We wer agreed that James Traves (being his bayly) and Franis Nutthall, his servant for him, shold with me understand all circumstances, and so duly to proceed."

The close of the year was marked by an episode which might have gone far towards clearing Dee's character from the aspersions still being cast upon him. Nowhere was superstition and belief in witchcraft more prevalent than in Lancashire, and in November and December of this year he seems to have been applied to for advice as regards a woman and seven children, said to have become demoniacally possessed through the influence of one Hartley, a "conjurer." Dee's curate, Matthew Palmer, happened to go in as Hartley was praying over the woman in a fit. He demanded what he was doing.

"`Praying.'

"`Thou pray! thou canst not pray,' quoth he. `What prayer canst thou say?'

"`None,' saith he, `but the Lord's Prayer.'

"`Say it,' quoth he, the which as I remember, he could not say."

Dee "utterly refused to meddle with the affair, and advised the father to consult with godlye preachers and appoint a private fast." Perhaps he remembered that when he asked, long before, if he had done well concerning Isabel Lister, vexed of a wicked spirit, the angel's reply had been "Friend, it is not of thy charge." He sent for Hartley, and "so sharply rebuked him that the children had more ease for three weeks after." The devils were finally exorcised by a godly preacher, John Darrell, or, as we suspect, by the children's release from Hartley's attentions, who was hanged soon after. Dee's library, a good part of which he must have moved to Manchester, was constantly in request at this time. It was rich in books on demonology and possession, and Lancashire justices of the peace who had to deal with these cases of witchcraft brought before them seem to have resorted to such works, for and against the persecution and annihilation of witches, as the De Praestigiis Daemonum (Basle, 1566) of John Wier, the Fustis Daemonum and the Flagellum Daemonum of the monk Hierom Menghi (Frankfort 1582, Boulogne 1586). All these Dee records lending to Mr. Edmund Hopwood, of Hopwood, a deputy- lieutenant and ecclesiastical commissioner, as well as a J.P. Wier or Weier was very likely known

to Dee at Louvain. He was one of the earliest apologists for these unfortunate folk, and pleaded that, their brains being disordered by melancholy, they merited pity, not punishment. His book contains the first account of "The Pied Piper of Hamelin," from the archives of the town of Hamelin. A Spanish grammar was lent to Mr. Barlow for his son. Mr. Matthew Heton was the borrower of theological works, including the Concordantiae Bibliorum (1555) of Robert Stephens, the illustrious printer of the New Testamentl; and a Calvinistic treatise, De Coena Domini, written by Dr. Pezel, who had, we remember, commemorated Dee's departure from Bremen in 1589 by verses. Dee lent Heton books,but Heton lent Dee ten pounds on a bill of hand. To John Cholmeley "I lent my Latyn boke in 8vo, De Morbis Infantum."

The disputes over tithes and lands belonging to the college naturally affected the Warden's income, and Dee found himself compelled to borrow small sums as before. Finally he was reduced to raise money on his plate, and especially on the handsome double gilt tankard, with a cover, which was the christening gift of the Countess of Hertford to her god-daughter Frances. It weighed 22 ounces, and Dee tells how he delivered it to Charles Leigh, one of the college "singing men," to lay in pawn in his own name with Robert Welsham, the goldsmith, "till within two days after May-day next. My daughter Katherine and John Crocker [the old servant], and I myself [John Dee], were at the delivery of it and waying of it, in my dyning chamber. It was wrapped in a new handkercher cloth." All that was obtained on the tankard was 4 pounds of the current value.

In the spring of 1597, Dee records, on May 4, the last of the Rogation days of the year, a very interesting topographical event, viz., the perambulation of the bounds of old Manchester by himself, the curate, and the clerk.

Away in the south-eastern corner of England, in the little village of Bourne, near Canterbury, about this very time, Richard Hooker, the saintly scholar, was performing a similar perambulation, of which Izaak Walton has left us the immortal picture. A homily was prepared for the service, a psalm sung, and the malediction pronounced, "Cursed be he that removes his neighbour's landmark." Izaak Walton tells us that Hooker, to look at, was an

"Obscure harmless man in poor clothes, his loins girt in a coarse gown or canonical coat; of a mean stature and stooping, yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortification. Yet he would by no means omit the customary procession; persuading all, both rich and poor: if they desired the preservation of loe and their parish rights and liberties, to accompany him in his perambulation; and most did so. In which perambulation, he would express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people; still inclining them, and all his present parishioners, to meekness and mutual kindnesses and love, because love thinks no evil, but covers a multitude of sins."

The Warden of Manchester has not left us such an impression of the ancient antiquarian custom performed as a holy rite of devotion, but as an exact topographer and mathematician he has givena highly valuable record: —

1597. "May 4. I with Sir Robert Barber, curate, and Robert Tilsley, clerk of Manchester parish church, with diverse of the town of diverse ages, went in

Perambulation to the bownds of Manchester parish: began at the Leeless Birche against Prestwicke parish, and so had vew of thre corner stake, and then down tyll Mr. Standysh new enclosure on Thelmore, wher we stayed, and vewed the stake yet standing in the back of the dich; [it] being from the corner eleven measures of Mr. Standley's stik, then in his hand, and 2 fote more; which stik I did measure afterward, and it did conteyn in length: feet 5, ynch 3. The total mesure: fete 69, ynches 9. At which place Teblow, servant to Mr. Ashton of Chaderton, did meet us. The survey geometricall of the very circuits of Manchester parish wer ended in this, being the sixth day of my work folks doings."

In the Chetham Library is a holograph letter from Dee to the rector of Prestwich, William Langley, dated two days before this perambulation, informing him of the project for making a chart of the parish bounds, and inviting him,

"As one side of our parish in Thielmore doth border upon some parts of your parish of Prestwiche, to request some one or two of the auncient of your parish to be allso beholders of our bounds, notifying toward your parish in that place. My neighbours do intend to come on Wensday next, in the morning about 9 or 10 of the clok, to that part that is by Goodman Smehearst's house, and so toward the birche tree that is called the Leeless Byrche, and thereabouts, for a little space; to beggyn the vew of the bownds and meres of Manchester parish: by the order of an enjoyned work by the higher powres, for avoyding of undue encroaching of any neighbourly parish one on the other. You understand me sufficiently well, I dowt not. Pardon my boldness so bluntly to borde you with so homely a sute.

"Your wurships sincere
"Wellwisher in Christe,
"John Dee, Warden."

John Crocker and several other men were occupied for some weeks in marking the boundaries of the manor; they met with extraordinary opposition from the landowners, and on June 14 Dee alludes to a riot that took place at Newton, Captain Bradley and others endeavouring to hinder the college employees in their labour. What with opposition abroad and difficulties with his curate at home, Dee was finding the coveted appointment no bed of roses. He records another of his characteristic dreams — the dreams of a bibliophile, to whom books are treasures as dear almost as his children: —

"This night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume, thik, in large quarto, new printed, on the first page whereof as a title in great letters was printed Notus in Judaea Deus. Many other books methought I saw, new printed, of very strange arguments. I lent Mr. Edmund Hopwood of Hopwood my Malleus Maleficarum to use till New Year's tyde next, a short thik old boke, with two clasps, printed anno 1517."

It was now early August. So Hopwood, who was bent on mastering the subject of witchcraft, was to have about four months to study The Hammer for Witches, a book first issued in 1489, after the Bull against sorcery of Pope Innocent VIII., by the three sorcery inquisitors. It was translated into German,

Hexenhammer, and formed the text-book of procedure against witches in Germany. Its authors give emphasis to their learned observation that witch-craft is more natural to women than men, because of the inherent wickedness of their hearts! In mediaeval times there appeared, alas! no safe and inconspicuous path for ordinary women. The entire sex consisted apparently of either angels or devils.

On a Sunday in August, Dee entertained the Earl and Countess of Derby at a "banket at my loding at the College, hora 4 1/2." They had newly taken up their residence at Alport Park, which had been the college property before the dissolution of the monasteries. It is now inthe heart of the city, somewhere near the Midland Railway works.

There was scant time for literary labours amid so much entertaining topographical work and litigation; abut in September Dee sent to his former friend, now Sir Edward Dyer, a treatise he had some time written on "The Queen's Title Royal and Sea Sovereignty in St. Georges Channel and all the Ocean adjoining to England, Scotland and Ireland." He quotes in it so freely from his British Monarchy (see ante, p. 39) that he encloses a copy of that work, written twenty years before, in case his correspondent does not possess one handy. The letter gives such a graphic picture of the state into which the college affairs had fallen, and of the characteristic energy with which Dee set about to try and reform them, that it must be quoted at some length. When the accompanying volume and manuscript have been fully discussed, the writer passes on to the

"intricate, cumbersome, and lamentable affairs of estate of this defaced and disordered college, whereunto not only I am assigned for my portion of mayntenance, for me and all myne, but allso, by college oath, bownde to see unto the right and dignitie thereof. Which hat bred unto me already, both wonderfull care of mynde and no little payne taking, ever since my entrance, and daylie doth and will brede me more and more. And hath browght me likewise in great debt, by reason of the pore Revenue of my stipend (of only iiijs. a day for me and all myne), and that in these tymes of very great dearth here, yea, so great, that unleast (inhis most fatherly Providence) the Almighty God had stirred up some mens hartes to send me, this present yere, from Dantzig, some barrells of kye; from Wales some cattall, and from Hull some fish for Lent: God knoweth that it passed all our wittes and habilitie to devise or use any other meanes, sufficient to the preserving of the lives of me and my familie togither, being now but of eightene persons, most nedefull: I my wife and our children, being the one half of them. So hard and thynne a dyet, never, in all my life, did I, nay was I forced, so long to use: Neyther did ever any household servants of myne have so slender allowance at their Table. And yet all that hath not so much pynched me inwardly as the cares and cumbers for the college affaires have done, for they have altered, yea barred and stayed my whole course of life, and bereaved me of my so many yeres contynued Joyes, taken in my most esteemed studies and exercises.

"But as it pleaseth the king of heven and earthe thus to deale with me: So I beseche him to give me grace to like best of this his long leading of me per multas tribulationes. And Beside all the rest, This encreaseth my grief: that I know no one as yet of her Majesties most honorable Privy Counsaile, who willingly and comfortably will listen unto my pitifull complainte and Declaration: How this Colledg of Manchester is almost become No College, in any respect; I say in any

respect, forr I can verifie my wordes to[o] manifestly. But why do I cumber yr wurship (thus abruptlie) with such my colledg cumbers? Pardon me, I pray you, the pang of my mynde, half amazed, when the multitude of these cumbers and of the confused and intricate causes of this Colledge, do russh at once into my fantazie. But, undowtedly, either God will give me grace sufficient and send me might help (tempore opportune) to end them, or else they will help to hasten my deliverance from these and all other vayne and earthly Actions humayne.

"Sir, how well (and that hartily) not onely I, but my paynfull Jane, and my children of discretion, allso do, at God's handes, wich unto yr wurship, you my easyly gesse, for it is our duetie.

"And so, I beseche your wurship undowtedly to perswade your selfe of us. Manchester, September 8, A. 1597.

"Yor wurships in fidelitie and sinceritie,

"John Dee."

A new steward of the college was appointed: Humphrey Davenport, who afterwards became Chief Baron of the Exchequer, and as such delivered judgment upon ship money in Hampden's case. Very few allusions to domestic and family matters occur inthe diary for these Manchester years, but in November, 1597, an accident is recorded to Arthur, who was at home for a time. He was amusing himself by fencing with Edward Arnold, one of Dee's men and his usual messenger to London, when the foyne or thrust of the rapier of his opponent damaged his left eye. The lad was now about seventeen, probably already entered at Christ Church, Oxford.

Correspondence with friends in London, as Dr. Julio, a well- known physician of the time, and Dr. Caesar (afterwards Sir Julius Caesar and Master of the Rolls), both of Italian origin, sometimes relieved the Warden's tedious and tiresome disputes with the Fellows, the tenants and the tithe owners of the college.

To Caesar, as Master of the Requests, Dee wrote on October 2, 1596, on behalf of William Nicholson, about an action he had brought against two persons for enclosing moor and mine land at Reddish. Some idea of the lawless proceedings of the time may be gathered from Dee's description of the injuries the plaintiff had received in having his barns pulled down and his corn and hay, "to the quantitie of a great number of loads, cast out of doors, which some of my family beheld." Dee adds pointedly: "I shall be forced ere it be long to fly to your direction and help in causes Judiciall"; and ends by a reference to Caesar's recent marriage, six months earlier, to a Manchester lady (Alice, daughterof Christopher Green): "God bless you and your new Joye."

Oliver Carter was more troublesome than ever, and lawsuits were instituted by the Warden both against him and George Birch, another of the Fellows. On Sunday, September 25, Dee writes: "Mr. Oliver Carter, his impudent and evident disobedience in the church." There was evidently a scene, though not, as Mr. Halliwell has it, caused by Carter's "dissoluteness in the church." There was no house for the Warden, but the fines of the Fellows for absence were by the last charter to be devoted to its provision. If they did not pay, Dee had to meet the rent himself. At the beginning of 1598 there were four lawsuits on the Warden's hands, but he records that he "stayed" them all, for one cause or another, one until Sir John Byron returned. In Januaru the college gate and a large piece of the wall fell down at

midnight, so there were repairs to be made. He had a letter from John Pontoys, the friend who had sent him twenty-one loads of Dantzic rye, very useful for consumption. Another welcome contribution for domestic use arrived at this time, viz., "two lings and two haberdines from Mr. Harry Savill, from Lichefield." Haberdines are dried and salted cod. He records an eclipse of the sun on February 25, with the comment that although it was a cloudy day there was great darkness about half-past nine.

In March, the entries in the diary end abruptly, and are not resumed again till June, 1600, a period of more than two years, of which there appears no record. The time was apparently spent in London or at Mortlake; the purpose of the journey was no doubt to represent to the Privy Council or other authorities the terribly involved state of affairs in Manchester, where the college had become almost "no college."

CHAPTER XXII

COLLEGE AFFAIRS

"I came among a people who relied much on dreams. And I told them except they could distinguish between dream and dream they would mash or confound all together. For there were three sorts of dreams. For multitude of business sometimes caused dreams; and there were whisperings of Satan in man in the night season; and there were speakings of God to man in dreams."

George Fox, Journal

The Warden was apparently absent from his charge at Manchester for two years and a quarter, between March, 1598, and June, 1600. When he resumed his diary to chronicle his return, it appeared that he had been very busy in London, arranging for a special commission to sit in the college chapter house, to inquire into encroachments made upon the manor of Newton. His wife and two elder sons, Arthur and Rowland; Mary Nicholls, daughter of his old friend and pupil, Francis Nicholls; all travelled with him from London. What became of the younger children we can only guess. The party set out on the 10th and arrived in Manchester on June 18. Rowland was then seventeen, a Grammar School boy on Bishop Oldham's foundation in Manchester. Early in the following December, he obtained an exhibition at Oxford fromthe school. Dee, as Warden, was charged with certain official visits of inspection of the Grammar School, and was by no means always pleased with the reult. He says, for instance, on August 5 of this year, "I visited the Grammar Schole, and fownd great imperfections in all and every of the scholers, to my great grief." Of an earler visit he says it was "to see the ower, &x., for Mr. Heton," i.e., to see the clock.

Dee had almost completed his seventy-third year, and had maintained his bodily strength on the whole remarkably well. This summer he observed that for the first time inhis life his pulse assumed the well-known symptom of intermittent beating, or pulsation. With all his usual exactitude, he records that his pulse kept on missing a pulsation after the fifth, or the seventh, or eleventh beat, although it was for the rest strong and equal. He mentions a great many sleepless nights. "Nocte Amaritudo mea," "Circa mediam noctem Amaritudo mea," are entries that occur with some frequency. On July 7, he says, "This morning, as I lay in my bed, it

came into my fantasy to write a boke: De differentiis quibusdam corporum et spirituum." His views on this subject are again sometimes noted. If they are not about books, they concerned that long-frustrated hope of his life, that he might actually one day, and by no fraud or trickery, stumble on the secret which Kelley had professed to know. By this time, Dee must have been assured of Kelley's knavery, and yet his faith in the possibilities of alchemy remained unshaken to the end. "I had a dream after midnight," he says, "of my enjoying and working of the philosopher's stone, with other. My dream was after midnight, toward day." Alas! this pleasure he was never to enjoy in the flesh. Next night: "I dreamed that along betwene Aldgate and the postern on Tower Hill did men stand in a lane, with pikes in theyr hands, as though more should come to them, or that they wayted for somebody. But theyr regard and looking was directly to Y Towre, where certeyn great personages dyd stand; and one of them as upon a stage did declare with a loud voice to the pikemen, matter of importance, very loud."

The description of the topography of his dream, given by this Londoner born, is very exact. The gate of Aldgate, taken down in 1606, was the eastern postern of the City, not far from St. Botolph's Curch. So the lane of pikemen was a very long one, or seems so to us, who know the distance covered with hundreds of buildings and a network of streets.

There was little time now for him to devote to alchemy by day. His work lay in a more practical direction: —

"July 17. I willed the Fellows to com to me by nine the next day. July 18. They cam. It is to be noted of the great pacifications, unexpected of man, which happened this Friday; for in the fore-noone (betwene nine and ten) when the Fellows were greatly in doubt of my heavy displeasure, bu reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had brought to pass at London for the Colleg good; and told Mr. Carter (going away) that I must speak with him alone. Robert Leghe and Charles Legh [the singing men] were by. Secondly, the great sute between Redich men and me was stayed, and by Mr. Richard Holland, his wisdom. Thirdly, the organs, uppon conditions, wer admitted. And fourthly, Mr. Williamson's resignation granted, for a preacher to be gotten from Cambridge."

Richard Holland, of Reddish and Heaton House, was a man of some note in Manchester, a feoffee of the Grammar School, and three or four times sheriff of the county. The "preacher gotten from Cambridge" to succeed the last unsatisfactory curate was William Bourne, a Fellow of St. John's. "July 31. We held our audit, I and the Fellows, for the two yeres last past in my absence: Olyver Carter, Thomas Williams and Robert Birch, Charles Legh, the elder, being receyver." This entry in the diary seems to make it plain that Dee was absent from Manchester during the whole of the two years of which we have no account. In July, too, Dee records the loan of his second part of Holinshed's Chronicle to Mr. Randall Kemp.

In September, the commissioners appointed by the Bishop of Chester again met, and called Dee before them in the church, "about thre of the clok after none, and did deliver to me certain petitions put up by the Fellows against me to answer before the 18th of this month. I answered them all eodem tempore; Yet they gave me leave to write at leisure." The commissioners were Richard Holland and

William Langley, both of whom we have met before, with the rector of Stockport, Richard Gerard. Things perhaps were set on a little better foundation for a time. Points of dispute were referred to the steward, Humphrey Davenport, "Counsayler, of Grays Inn," and Oliver Carter, the contentious Fellow, died within three or four years.

The last troublous years in Manchester must be briefly passed over, and indeed the material for them is scanty. Dee had to borrow money on more plate, "double gilt potts with cover and handells," "bowles and cupps with handles," from Edmund Chetham, the high master of the Grammar School; and he had not been able to redeem them when Chetham's father and executor made his will in March, 1603. He says in it that Dee delivered to his son "six severall parcells of Plate to be kept as a payne or pledge for the same [loan], which by reason of my said executorshippe are now come into my possession," and he wills the ten pounds lent upon them to his other sons Humfrey and Ralphe. When, if ever, the pieces were redeemed, does not appear. Another valuable article — "a silver salt, dubble gilt, with a cover, waying 14 oz.," had to be deposited with Adam Holland in January 1601, for a loan of five pounds for one year. Dee's store of plate, though large, was being heavily drained and irrevocably scattered in this way. The old man doubtless saw his treasures, the gifts of friends and patrons of half a century, disappear with feelings of deep chagrin and disappointment, mingled with memories of past triumphs, and little light upon the future. A piece of the plate came to light at the Tudor Exhibition in the New Gallery in 1890, when a silver cup, the property of Mrs. John Hookham Frere (said to be Dee's great-great-niece), was exhibited. Writing of this cup to her son Bartle Frer, about the end of the eighteenth century, Mrs. Frere says, "My great thrice- great uncle, John Dee, because he was a wise man, was taken for a conjurer. I have his silver cup now here with me, and you may drink of it, but I know no story in the family that he ever divined by it. It serves me here for a sugar basan." Evidently Mrs. Frere took an entirely rational view of the powers attributed to her famous ancestor.

Perhaps in these sad days he looked back regretfully to the glorious visions and promises made him by those angelic visitors inthe years when he and his skryer lived in the Courts of kings and emperors, and were consulted and deferred to as seers and wise men. Even the thoughts of suspicions harboured; of secret and open foes, at home and abroad; the recollection of heart burnings and passionate scenes with the incalculable Kelley, must have seemed dazzlingly brilliant as compared with these grey hopeless years. It is little wonder that he began to seek among his assistants and friends another skryer, through whom he might renew some glimmer of the former days. Mr. Francis Nicholls, who had come to Mortlake in 1593 to learn astrology, seems to have been tried. He was frequently with the Warden, and his daughter Mary stayed for two or three months with the Dees in Manchester on their return from London. She would be a companion in age for Katherine, and the Warden tells how the two girls, his wife and himself, partook of the sacrament together on August 10, 1600. Bartholomew Hickman was more successful as a medium than Mr. Nicholls, and yet at first not always to be trusted. Dee had learned by now to be very discriminating, and he found many of the "reports of sight and hering spirituall," obtained through this skryer, so untrue that he made a bonfire of all the writings on Michaelmas Day, before his wife; Mr. Nicholls; his brother, William Nicholls, and a Mr. Wortley. "A copy of the first

part, which was afterward fownd, was burnt before me and my wife." The revelations afterwards transmitted through Bartholomew were not so treated, and were evidently considered by Dee to be genuine messages from the unseen. His visitors left the next day after the Michaelmas bonfire, the Warden accompanying them on foot as far as Deansgate, where they parted. On his return home a surprise awaited the old man.

Dee's servants, many of them, attached themselves to him for life, as we have seen. They, at least, regarded him without suspicion. He was no invoker of devils or conjurer of evil spirits to them. No master could be kinder, more gentle, considerate or more strictly honourable. In whatever straits he found himself, he always contrived to pay, and faithfull record in his diary the payment of, their wages. We have seen how he writes to Sir Edward Dyer of their diet. It will be remembered that one of his early apprentices, Roger Cook, left him after fourteen years, jealous that another man should be admitted to processes from which he was excluded. This was over twenty years ago, nor had his name ever been mentioned in the diary since. Now, Roger Cook reappeared in Manchester, quite unsought, offering and promising

"his faithful and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so than be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony (his late master) considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise."

A week or two later, on November 1, Dee writes that R.C. began to distil. Afterwards there seems to have been cause for suspicion that Roger had spread false reports about his former employer, but the mistake was generously acknowledged; matters were cleared up, and peace once more reigned: —

"Feb. 2. Roger Cook, his supposed plat laying to my discredit was by Arthur, my sone, fownd by chaunce in a box of his papers, in his own handwriting, circa meridiem, and afternone about 1 1/2 browght to my knowledg face to face. All was mistaken and we reconcyled godly. Feb. 5. O libera nos a malo. Feb. 10. Reconciliation between us, and I did declare to my wife, Katherine my dowghter, Arthur and Rowland, how things were mistaken."

In October, Sir George Booth, High Sheriff of Cheshire, came to Manchester to see the steward of the college, Humphrey Davenport, of Gray's Inn, about some of the college property in Cheshire, which he held. Booth had been knighted since his last visit. After all parties had been interviewed, they came to a mutual agreement that the Warden and Fellows would accept the arbitrament of the steward on the point in question, his decision to be delivered after the lawyer had paid his next visit to London. Davenport's clerk, John Radclyffe, and Mr. Dumbell were at the college at the time, but Dee says "they hard not our agreement, we were in my dining room."

He received a kind letter from the Bishop of Chester (Richard Vaughan), recommending Mr. Thomas Billings to him for a curacy. He does not say if the spiritual ministrations of Mr. Billings were accepted. The commissioners were still

sitting, and in November they made an award against Mr. James Ashton, of Chadderton, for holding the manor or property of Nuthurst while its title belonged to the college. There was a final scene with Oliver Carter in the college, before Mr. Birch, Robert and Charles Leigh. At the college audit on December 2, Dee was allowed his portion of 7 pounds yearly for house rent up to the Michaelmas before. A grant was now made to Arthur of the chapter clerkship, but the holder, Owne Hodges, was only going to relinquish it on condition of 6 pounds being paid for his patent. So more silver had to be pledged to meet a loan.

The last entry made by Dee in his diary is on April 6, 1601, when he made "Mr. Holcroft, of Vale Royall, his first acquaintance, at Manchester, by reason of Mr. William Herbert, his servant. He used me and reported of me very freely and worshiply."

For the concluding seven years of the old man's life there are only a few scanty outside records on which to rely, beside two or three fragmentary entries printed in the end of the Book of Mysteries. In such a practised and ready writer as our aged mathematician and astrologer, the failure to set down records seems to betoken failing strength of both intellect and body.

CHAPTER XXIII

LAST DAYS

"If I read aught in Heaven,
Or Heaven write aught of fate, by what the stars,
Voluminous or single characters
In their conjunction met, give me to spell,
Sorrows and labours, opposition, hate
Attends thee; scorns, reproaches, injuries."
— Milton, Paradise Regained

A few days after the diary closes, Dee's fourth son, Theodore, died. The boy was just over thirteen, perhaps at the Grammar School. Michael, we remember, had died at Mortlake seven years before, so the only sons left were Arthur and Rowland, both now grown almost to man's estate. Within about a year, Arthur married, and soon embarked on his successful career as a physician in London, Manchester, Moscow and Norwich, to which we can return later.

Arthur's wife was Isabella, daughter of Edmund Prestwich, Justice of the Peace, of Manchester, a member of a family whose name is perpetuated by a large district of the town. The marriage took place in 1602, when Arthur was twenty-four, his bride just under twenty. The young couple settled with or near his parents at first, and Dee had the joy of seeing grandchildren grow up around him. Four of Arthur's twelve children were born during the old man's life, and he pleased himself by drawing a horoscope for two of these, Margarita 1603, and Jane 1605, on the vellum leaves of a small square manuscript volume which still fills us with wonder at his boundless industry. It contains an anatomical drawing of the human body and tables of astrological signs for its different parts, aphorisms, studies of medicine, the actions of metals, and other hermetic notes. Arthur's horoscope, drawn and expounded by his father in the same book, is sufficiently remarkable,

with its prophecy that he should have good fortune from a prince, and die abroad, a violent death. In the centre of the figure, Arthur himself has added the words "sententia patris mei de mea nativitate erat. Magna bona cum multis malis." Arthur only added one horoscope, that of his seventh child, Isabel, born 1614; otherwise, as they appeared almost annually (twelve in eighteen years), he contented himself with simply writing names and dates on leaves of coarse paper, added to the beginning and end of his father's little commonplace book, which has been rebound roughly in cheap modern cloth.

Beyond these events, there is nothing to tell of the next three years, which are without a single jotting of his own in any of his diaries; but the old prejudices and suspicions must have revived in a very active and bitter form. The aged student could endure them less patiently than before. He had lost hope of outliving them; he had lost his Queen, who, though she had held out to him promises of preferment as unsubstantial as a mirage of the desert, had ever been friendly and kind; had constantly welcomed, nay, invited, him to her presence; and had apparently maintained her faith in him to the last. Burleigh's death in 1598, and now the Queen's, left him without patron and protector. Elizabeth died at Richmond on March 23, 1603, but Dee, presumably, was far away in Manchester, and not near at hand at Mortlake, even had he been required. The course of the magnificent life was run, and no prognostications of her astrologer could put hope into the physicians and courtiers watching around that royal deathbed. The Queen was seventy, and had reigned for fifty-three years.

From King James there was nothing to be hoped for Dee, the man familiar with occult sciences. The Scotsman felt himself a special expert on the subject of witches, demons and magic. Had he not attended the infamous trials of 1590 and 1591? And was he not the author of a book intended to shatter the doubts of those who were still unconvinced of the infamy? He was aghast at the new and unorthodox views of apologists like Wier and Reginald Scot, and upon his accession promptly ordered The Discoverie of Witchcraft (1584), by the last named, to be publicly burned. James's Demonologie is a strange piece of reasoning, a plea, in fact, for the devil, with whom he seems to be on particularly intimate terms. "God's hangman" — that is the title awarded him — is, according to King James, able to return and reanimate any dead body. He announces his faith in the power of conjurers to invoke the devil when they choose, and to invest others with his spirit. He adjures all pious people to unite in exterminating and utterly destroying all persons so possessed: a somewhat unkind request, since he has previously allowed that such objects of reprobation are permitted to exist in order that the godly may be warned!

The first Parliament of James met on March 19, 1604. On the 275h a new and more stringent Act against Witchcraft was brought into the House of Lords. It was referred to the bishops, who discovered it was imperfect, and had a fresh one drawn. On June 9 the execrable Act that disfigured our statute book for 150 years became law. This haste, it was supposed, was used to meet offences exposed by the Scottish trials, now again evidently revived and much talked of in England. It is significant to remember that Shakespeare finished writing Macbeth in 1606. In what way Dee felt himself specially involved, unless by the publication, in 1603, of Harsnet's tirade against impostures and exorcists, it is hard to conjecture, but the times were ripe for him to make, at this identical moment, a passionate appeal to the King and

Parliament. On June 5 he presented to James, in the Palace at Greenwich, a petition couched in the strongest and most piteous terms that any man could devise.

He urged upon the King

"to cause your Highnesse said servant to be tryed and cleared of that horrible and damnable, and to him most grievous and dammageable sclaunder, generally, and for these many yeares last past, in this kingdom raysed and continued, by report and Print against him, namely that he is or hath bin a conjurer or caller or invocator of divels."

He went on to relate how he had published many times his "earnest apologies against the slander [one we remember in his preface to Billingsley's Euclid in 1570, and another, the letter to the Archbishop in 1595, he had republished in 1599 and 1603], and yet this ungodly and false report, so boldly, constantly and impudently avouched," has been uncontrolled and unpunished for so many years; and, moreover, in spite of all, some writer, either a "malicious forraine enemy or an English traytor to the flourishing State and Honor of the Kingdom," on January 7, 1592, had called him, John Dee, in print, "the conjuror of the Queen's Privy Council." It seems, therefore, very needful that the suppliant shall be brought to trial, for the credit of the Lords of the Privy Council as well as for his own. "Therefore he offereth himself willingly to the punishment of Death, yea eyther to be stoned to death, or to be buried quicke, or to be burned unmercifully, if by any due, true, and just meanes, the name of conjuror, or caller, or invocator of Divels or damned Sprites, can be proved to have beene or to be duely or justly reported and told of him (as to have been of his doing) were true, as they have been told or reasonably caused any wondering among or to the many-headed multitude, or to any other whoseever else."

Dee's sympathies were so strongly with the unfortunate, persecuted, so-called witches, that he was willing to throw in his lot with them and share the same fate. He ends this extraordinary petition with "a great and undoubted hope" that the King will "soon redress his farder griefs and hindrances, no longer of him possibly to be endured, so long hath his utter undoing, by little and little, beene most unjustly compassed."

Following up this petition, the poor man, grown desperate, three days later (June 8) presented an address in verse to Parliament, begging them to pass "an Act Generall against slander, with a special penal order for John Dee, his case." He was far too much in earnest to be suspectedof any humorous intention, but a thought of the needful reformation such an Act might have wrought in the country by this time cannot be suppressed. Certainly it would have been a more creditable piece of legislation than the Act which afforded such wicked and cruel pretext for espionage and terrorism, and for putting unfortunate lunatics — called witches — to death by hanging, burning and stoning by a mob.

It seems as if Dee's ruined and beggared condition, the long procession of disappointments he had patiently borne, had entirely destroyed the sense of proportion in his mind between personal and public affairs. Continual brooding over the thought of the neglect, the suspicion, that his undeniable talents had undergone, the obstinate slander, ignorant incredulity, or flat denial of things in which he most truly put his faith, all distorted by his natural vanity and good

opinion, seems to have convinced him that his crushed and melancholy fate was little short of a national disaster. This feeling had become an obsession.

There was unfortunately nothing in his halting verses to induce Parliament to pay any heed to a tiresome old petitioner, a survival from the last century and the last reign, who had outlived every contemporary inclined to believe in him, and whose course was now nearly run.

Nor did James respond in any way to his heartbroken petition. Robert Cecil, and all who wished to stand well with him, took their cue from the King, and Dee in his old age was left forsaken and alone.

The following is the address to Parliament: —

"TO THE HONORABLE ASSEMBLIE
OF THE COMMONS IN THE PRESENT PARLIAMENT."

"The Honor due unto you all,
And reverence to you each one,
I do first yeeld most speciall;
Grant me this time to heare my mone.

"Now (if you write) full well you may,
Fowle sclandrous tongues and divelish hate,
And help the truth to beare some sway
In just defence of a good Name.

"In sundry sorts, this sclander great
(Of conjurer) I have sore blamde:
But wilfull, rash, and spiteful heat,
Doth nothing cease to be enflamde.

"Your helpe, therefore, by Wisdom's lore,
And by your Powre, so great and sure,
I humbly crave, that never more
This hellish would I shall endure.

"And so your Act, with Honour great
All Ages will hereafter prayse;
And Truth, that sitts in Heavenly sear,
Will in like case your comforts rayse.

Most dutifully in all humilitie at your commandment, John Dee, servant and Mathematician to his most royall Majestie.

An. 1604. Junij 8."

Dee's good name was one of his dearest possessions, but he had long seen it shadowed and dimmed. Another treasure — his "painful" Jane — the wife who had loyally cleaved to him through good and ill report, was to be the next of which he was to be bereft. She was so much his junior that he might reasonably have expected her to tend his declining years and to survive him. But it was thoroughly

in keeping with her unselfish character and devoted life that her death came as a sacrifice to duty. In the spring of 1605, a terrible scourge of plague visited Manchester. She nursed her children safely through the epidemic, but fell a victim to it herself. She died and was buried on March 23 in the collegiate church of St. Mary. The old man had no heart to take up his pen and record her death. The bare fact is all we know, from another source; and the fate of all Jane's children, save Arthur, is wrapped in a like mystery. At her death, Jane was a month under fifty years old; the twenty-seven years of her married life had been crowded years, the one thought in them all to watche over and ward her great childlike, learned, marvellous husband and her children. Now she passed the task on to her daughter Kate, who faithfully fulfilled it.

A few fragments of angelic visions, which after nearly twenty years were once again vouchsafed, are all that remain to tell of th last two years of the old man's life.

Bartholomew Hickman was the skryer, and Dee was in London, "at Mrs. Goodman her house," very ill. On March 20 and 29, Raphael appeared, to comfort him as regards his alarming symptoms of haemorrage, and bade him use the medical skill that God had given him. Dee, in utter dejection, owned that he was beaten in his "great attempt to make the council privy of my beggary, and to offer the Earl of Salisbury such my duties as I may perfect to his account." He was right to hope nothing from the great Burleigh's little-minded son. Robert Cecil lacked almost everything that had made William Cecil great, even a great sovereign to serve.

In July Dee was again in London, this time staying in Westminster, at the "Three Kings" in King Street. Katherine was with him, his devoted daughter, now a woman of twenty-six, apparently unmarried. Two companions or servants, Patrick Saunders and Thomas Turner, were in attendance. On the 9th, the angel Raphael came to the sad and broken old man of eighty, holiding out promises and hopes that seem cruelly delusive. But Dee was still wrapped in that inviolable armour of faith or credulity that had already withstood so many severe shocks. Whether he now actually beheld Raphael, whether he still with his ears heard the angel's voice, or whether only within his spiritual consciousness he felt the impulse and the message, is quite immaterial. But it is noticeable that there are now no descriptions of Raphael as an apparition. The message is all he heeds. As he is sinking slowly down into his grave from natural decay, there is a double and figurative meaning to be read into the angel's words. Raphael bade him first believe that his perishing bodily frame shall be restored and made sound, for, however reluctant he at his great age may feel, he is to go shortly on a long journey to friends beyond the sea, where the secrets of wisdom, the philosopher's stone, the book of St. Dunstan, and "that Jewel that was delivered," shall be made known to him. He is not to go alone, for his good friend, John Pontoys, will come from Dantzic to be his stay and helper. "Therefore set thy things in order for thy Wardenship, and all thy other worldly affairs, as shortly as thou canst, by all means possible." He is not to mistrust because of his physical weakness, for he shall have long life like Hezekiah, and instead of living in want or beholden to those who love him not, he shall be provided for where he shall be able to do God service. He shall enjoy fame and memory to the end, and Raphael will accompany him, as he did the young Tobias, on his journey. Perhaps Dee remembered the mystical words of Gabriel, used to him at Cracow in April of 1584, —

"Happy is he that hath his skirts tied up and is prepared for a journey, for the way shall be open unto him, and in his joynts shall there dwell no wearinesse. His meat shall be as the tender dew, as the sweetness of a bullock's cud. For unto them that have shall be given, and from them that have not shall be taken away. For why? The burr cleaveth to the willow stem, but on the sands it is tossed as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the storehouse, and be accounted and accepted as the ornaments of his beauty."

[The old man penned on a slip of paper some notes to aid his failing memory when next he should see his instructor. In two days, on July 11, he was able to put the questions.

What country shall he go to?

The answer is, where he will. "Thou hast been a great traveller, and it is referred to thy own choice," subject to divine approval. Dee suggets Germany, and receives consent.

Whom shall he take with him besides John Pontoys? What about his daughter Katherine, and the young man, Patrick Saunders?

The answer is very emphatic. It shows how dependent the old man had become upon this elder daughter of his old age. "John Dee, thou of thyself dost best know that without thy daughter, thou canst not be without her."

Certainly he could not part from Katherine, even with Pontoys as his "speciall comfort and aid," and the "honest and well-disposed young man," Saunders, who had been sent on purpose to go with him.

What about books and appurtenances? Is Mr. Bardolf to go? What shall Arthur do in his intended travel? "Shall I ever return to England, and shall I keep a title to enjoy my house when I do return?" Will the King grant a licence, or will it not be another disappointment, like so many that have gone before?

It is all a vain and illusory and impossible chimera. The only journey left for the old man to take was the one to "that undiscovered bourne from whence no traveller returns." Still, the wonderful visions perhaps brought him ecstatic hours. His brain was yet strong and clear, less worn out than his body, but like all old people, he lived over again and loved to dwell upon the past. A few days later he sat talking after dinner to Bartholomew "of divers my doings with Mr. Kelley." He had forgotten little of these dazzling experiences, and perhaps to while away the time he read his precious diaries over and over again. But of later events his memory was failing: "I asked Bartholomew if he had ever seen my jewel that was brought since it was set in gold [this had been done more than twenty years before], and he thought that he had not seen it." Surely tactful politeness on Bartholomew's part. "Whereupon I went speedily to my chest, unlocked it, and took it out, and undid the case and set the stone in his due manner."

Soon Raphael appeared in the stone, and Dee heard his voice, promising that the powder (i.e., Kelley's powder) which he was keeping — "the which thou dost make account of as no better but dust" — should be turned to its right use.

Is it possible that the old belief in the golden secret had at last been killed? The powder was now but dust, as the old man would soon become, and as all his fixed dreams of projection had ever been.

The last entry in the spiritualistic diary was made on September 7, 1607, but whether Dee was at Mortlake or in London cannot be said. Pontoys had arrived. He was anxious to know if he would be thought fit to serve Dee in Bartholomew's absence. Also he earnestly desired to know his guardian angel, and he would fain hear also "the end of the Polish troubles."

Captain Langham, it is hoped, is going to lend 100 pounds; if not, Pontoys will set to work "to win some help for money by distillations and alchemical conclusions." Poverty is again stretching her gaunt fingers over this fond dreamer of gold. He had missed his "silver double gilt bell salt" and many other things from his house. He is "bereaved of his own goods." The truth was that Arthur had secretly taken them away to sell or pawn, in order to provide necessities for the family. Dee has been expecting a sum of money from the Emperor Rudolph, how much he does not know. But Raphael tells him to "let it go and speak no further of it. The Emperor of all emperors will be thy comfort. Thou hast no more need of him [Rudolph], only to keep good will and friendship betwixt him and thee."[Then Raphael fades into the eternal invisible, and the last word of the angelic visions is written.

In the private diary, kept in the almanack from Venice throughout this last year, there is little beside the bare stroke marking the months off into weeks, as was Dee's usual habit. The strokes are continued beyond the month of his death, December, 1608. The last written entry is on December 19, and is almost illegible. It is in the old man's hand and appears to read "tonitrum a Corrfe."

On which day at the death of the old year, Dee's spirit joined those others that had always been so near to him, we do not know, or on what precise date he was buried in the chancel of the church standing so close to the house at Mortlake which had been his home for thirty years. The parish registers for five years are missing, and the stone which Aubrey says marked his grave has long since disappeared.

Fifty years later, John Aubrey talked to Goodwife Faldo, an old woman of eighty who had known him, and was shown a slab from which the brass had disappeared. She said that her mother had tended him in his sickness before he died in his own house inMortlake, "next the house where the tapestry hangings are made." Evidently his last days were passed in the cottage which he had purchased many years before to add to the larger house, inherited from his mother. The old woman's gossip was interesting to Aubrey, for he was a grandson of Dee's cousin and neighbour, Dr. William Aubrey, the Master of Requests who had helped Dee to the Manchester post. She was full of marvellous stories, of course, for Dee's reputation for "magic" was impelled to survive him. But they were harmless stories enough: he had "layed a storm for Sir Everard Digby"; he had recovered a basket of clothes which she as a girl, and one of his younger daughters of her own age, had negligently lost together; he had bidden a butler who had lost his master's plate on a boat coming down from London by water to go back on a certain day, and he would see the man who had taken the wrong basket by exchange: the butler had done so and had found his plate; he had told a woman that she laboured under the evil tongue of an ill neighbour; he would not recover some lost horses, though he was offered several angels. He used to distil egg-shells, and kept a great many stills going. He had given and built the gallery to the church at Mortlake, and Goody Faldo's father was the carpenter that worked on it. "He was a great peacemaker, and

if any of the neighbours fell out, he would never let them alone till he had made them friends." "A mighty good man he was."

The old woman remembered that he entertained the Polish ambassador not long before he died, and showed to him the eclipse of the sun, in a dark room. She could call to mind the stone upon his grave: it was between the tombstones of two other servants of Queen Elizabeth, Mr. Holt and Mr. Miles, upon both of which were brasses. The children, she said, dreaded him because he was accounted a conjurer, and yet whenever they strayed into the church, they would run straight to play upon his gravestone. There were steps at the upper end of the chancel when he was buried, but the minister laid them plain in Olver's days, and then the stone that covered Dr. Dee was removed. She could recall his appearance: a man tall and slender, clad in a gown like an artist's gown, with hanging sleeves and a slit.

These garrulous reminiscences give us a picture of the old philosopher's end more valuable than any mere formal entry of the date. Some day, however, it may be possible to recover that.

Meanwhile, Dee's memory may be entrusted to the kinder judges of to-day, who will be more charitable because more enlightened and less impregnated with superstition. They may see in him a vain, presumptuous and much deluded person, but at any rate they must acknowledge his sincere and good intentions; his personal piety; his uncommon purity of thought and mind. If, in his thirst for knowledge of the infinite unknowable, he pushed back the curtain farther than was wise or justifiable, did he harm any one's reputation beside his own? Did he not suffer all the penalty in his own miserable failure, so far as comfort and prosperity in material things were concerned? In all the vague hopes held out by him to Queen, Princes and Emperors, of enriching them through his alchemical skill, he was no conscious charlatan, playing a part to lure them on, but a devout believer in man's power and purpose to wrest scientific secrets from the womb of the future. Can we look back upon the discoveries of three hundred years and feel his certainty was vain? The powers of electricity, the training to our uses that marvellous and long concealed agency and light; the healing virtues of radium, should be worth more to us than much manufactured gold.

APPENDIX I

THE DESCENDANTS OF JOHN DEE

When the aged mathematician died at Mortlake in 1608 he left to survive him five or six out of his eight children. Michael, born at Prague, had died on his father's birthday in 1594. Theodore, born at Trebona, died at Manchester 1601. Arthur and Rowland were left. Katherine was his companion to the end. The three younger girls, Madinia, Frances and Margaret, had, for anything we know, survived the plague which was so fatal to their mother, but there is no trace of either of them after that event in March, 1606. Aubrey, indeed, did hear from Goody Faldo of a daughter, whose name he thinks was Sarah, married to a flax dresser of Bermondsey. Dee had no daughter Sarah, and Aubrey does not suggest a name for the problematic husband.

Arthur, the eldest son, we have followed through a childhood of accidents to his selection and setting apart with a solemn rite to be his father's "skryer" in the

magic crystal, in the eighth year of his age. We have traced the failure of that ill-advised choice, and have seen the lad of thirteen sent off to Westminster School with a little trunk and his mother's blessing. The next events in his life recorded by his father are his being wounded by a foyne while fencing with Edward Arnold, and the grant of the chapter clerkship of Manchester, in 1600.

He married in 1602, lived for a while in Manchester, and began practising medicine. Wood says he spent some time at Oxford, but his name has so far not been found in any college admissions. In his will he is described as "Doctor of Physic." Probably he took his degree abroad. His marriage to Isabella Prestwich, daughter of a well-known Manchester justice of the peace, took place when he was twenty-two, and it is to be presumed that he continued living on in Manchester until his father left that city some time in 1605 or 1606, after the sad death of his wife. Arthur set up a practice in London some time about that year, although precise dates are not obtainable. He seems to have followed the common usage of hanging outside his door a list or "table" of medicines, and their excellent therapeutic properties, which were said to effect certain cures of several diseases. This attracted the attentio of the censors appointed by the Royal College of Physicians, who proceeded against him forthwith, under the powers granted them against empiricks, which they had exercised since the foundation of the College in the early years of Henry VIII. The learned members of the college esteemed this "crime" such an "intolerable cheat and imposture," that they summoned Arthur Dee to appear before them with his remedies that they might impose a due penalty upon his presumption. The rest of the story is unrelated, and we cannot say what fine or order was his reward.

He seems, either through inflence or talent, to have made his mark as a doctor. In July, 1614, he was recommended by the Archbishop of Canterbury and the Lord Chancellor to be elected physician of Thomas Sutton's newly founded hospital, the Charterhouse, and we may presume the appointment was made. In May, 1627, Charles I. recommended him as physician to the Emperor of Russia, and in June it was agreed to send letters out by him or his agent, the stipulation being made that he must sail at once, "or not have passage this year."

He took up his abode at Moscow, if not in the splendour and riches offered to his father, at least sufficiently provided for to maintain his huge family in comfort. Four or five of his twelve children died in infancy; the complete list of them, as given in his father's book of horoscopes in the British Museum, is as under: —

Margaret	born	April 4, 1603.
Jane	"	March 31, 1605.
John	"	July 24, 1606 (died).
Arthur	"	March 16, 1608.
Maria "		February 24, 1612.
Rowland	"	September 8, 1613.
Isabel	"	September 5, 1614.
Frances	"	October 25, 1615.
William	"	August 27, 1617.
John	"	March 30, 1619.
Edmund	baptised	August 27, 1620.
	buried	September 23, 1621.

Anna born January 15, 1622.

Arthur's wife, Isabella Dee, died July 24, 1634. About this time he returned to England and settled in Norwich, near his friend, Sir Thomas Browne, who was then busily engaged in writing down the ethical and theological conclusions which he called the Religio Medici. Browne was, of course, the younger man. Writing in 1658, a few years after Arthur's death, to Elias Ashmole, Sir Thomas tells of the many talks about the doings of Dee and Kelley that he had with "my familiar friend, sonne unto old Doctor Dee, the mathematician," who had "lived many years and died in Norwich." Browne sent to Ashmole "the scheme of Arthur's nativity, erected by his father, Dr. John Dee," a copy from the original, made by Arthur himself, with comments added by a Moscow astrologer, Franciscus Murrerus.

Dr. Arthur, in spite, or perhaps because, of his early environment, retained until his dying day a devout belief in the possibilities of alchemy to make projection or transmutation. He had grown up in the fixed idea that the ever-exclusive secret would soon be found out. In fact, he was persuaded that divers workers had indeed discovered the art. The child of seven or eight, who had played with quoits or playthings, which he understood had been turned into gold upon the premises, was likely to retain this conviction. To doubt it would be to cast a slur upon his father's memory. Of Kelley his recollections — the recollections of a boy under nine — could be but dim and hazy, untouched with any possible scepticism or critical judgment. After the February day when Kelley rode off to Prague in 1588, neither Arthur or his father had ever set eyes on this adventurer again.

He had succeeded in convincing his old friend of the truth of these recollections, for Browne writes of him as "a persevering student in hermeticall philosophy, who had no small encouragement, having see projection made, and with the highest asseverations he confirmed unto his death that he had ocularly, undeceivably and frequently beheld it in Bohemia. And to my knowledge, had not an accident prevented, he had, not many years before his death, retired beyond the sea and fallen upon the solemn process of the great work."

Continuing the correspondence six months later, when additional matter rises to mind, Sir Thomas writes again to Ashmole, in 1675, with more particulars of the "solemn process."

"I was very well acquainted with Dr. Arthur Dee, and at one time or another he has given me some account of the whole course of his life. I have heard the doctor say that he lived in Bohemia with his father, both at Prague and in other parts. That Prince or Count Rosenberg was their great patron, who delighted much in alchemie. I have often heard him affirme, and sometimes with oaths, that he had seen projection made, and transmutation of pewter dishes and flaggons into silver, which the goldsmiths at Prague bought of them. And that Count Rosenberg played at quoits with silver quoits made by projection as before. That this transmutation was made by a powder they had, which was found in some old place, and a book lying by it containing nothing but heiroglyphicks; which book his father bestowed much time upon, but I could not hear that he could make it out. He said also that Kelley dealth not justly by his father, and that he went away with the greatest part of the powder, and was afterwards imprisoned by the Emperor in a castle, from whence attempting to escape down the wall, he fell and broke his leg, and was imprisoned again. That his father, Dr. John Dee, presented Queen Elizabeth

with a little of the powder, who having made trial thereof, attempted to get Kelley out of prison, and sent some [persons] to that purpose, who, giving opium in drink unto the keepers, laid them so fast asleep that Kelley found opportunity to attempt an escape; and there were horses readie to carry him away; but the business unhappily succeeded as is before declared. Dr. Arthur Dee was a young man [he was a boy of eight] when he saw this projection made in Bohemia, but he was so inflamed therewith that he fell early upon that study, and read not much all his life but books of that subject; and two years before his death, contracted with one Hunniades, or Hans Hanyar, in London, to be his operator. This Hans Hanyar having lived longin London and growing in yhears, resolved to return into Hungary. He went first to Amsterdam, where he was to remain ten weeks, till Dr. Arthur came to him. the Dr. to my knowledge was serious in this businesse and had provided all in readiness to go, but suddenly he heard that Hans Hanyar was dead."

During his residence in Moscow, Arthur compiled a book of alchemical notes and extracts, which was published at Paris in 1631 under the title of Fasciculas Chemicus, etc. Ashmole, among his early enthusiastic labours upon alchemical authors prosecuted under the name of "James Hasolle," translated this into English in 1650. While the book was at press in the beginning of the year, he wrote to Arthur, apparently as a stranger, informing him of his occupation, and putting at the same time a question or two upon his father's books.

Arthur's reply, dated Norwich, January 31, 1649 [50], now in the Bodleian Library, begins by expressing regret that "you or any man should take plains to translate any book of that nature into English, for the art is vilified so much already by scholars that daily do deride it, in regard they are ignorant of the principles. How then can it any way be advanced by the vulgar? But to satisfie your question, you may be resolved that he who wrote Euclid's Preface was my father. The Fasciculus, I must cofess, was my labour and work." He ends by saying that he will be in London that day week, and if Ashmole wants to see him, he may hear of him in Butler's Court at the end of Lombard Street, at his son Rowland Dee's warehouse. The writing, and especially the signature of this letter, are good testimonies to the care bestowed by William Camden of Westminster School on the boy's handwriting. His father, as we remember, had asked for special supervision of the roman hand, since matter, poor in itself, but set down in a good style, did, in his opinion, often receive more attention than good material badly written and expressed.

Browne had received from Arthur a complete catalogue of all his father's writings, both finished and intended. But there was one not included, viz., the Book of Mysteries. Sir Thomas, writing in 1675, says he never heard him say one word of "the Book of Spiritts sett out by Dr. Casaubone, which if hee had knowne I make no doubt butt hee would have spoake of it unto mee, for he was very inquisitive after any manuscripts of his father's, and desirous to print as many as he could possibly obtain." He goes on to say that Arthur understood that Sir William Boswell, the English Resident in Holland, owned a number of Dee's MSS., which he had collected and kept in a trunk in his Dutch home. Boswell refused many applications from Arthur for leave to print some of these, which the famous mathematician's son considered should not be locked up from the world. Boswell announced his intention of printing them himse, which of course he never did.

Nor did the Book of Spirits see the light of day during Arthur's lifetime. Perhaps had Casaubon appealed to him as Ashmole had done, it would never have been issued at all. A son would certainly have remonstrated against this revelations, this tearing down the veil from the inner tabernacle of his father's soul.

Arthur died in the autumn of 1651, eight years before Casaubon published his book. He made his will on September 17, describing himself as Doctor of Physick, of the city of Norwich, and leaving a small legacy of twenty shillings to the poor of the parish of St. George Tombland, in which he had lived.

Only three sons out of his seven, and three daughters of the six ar named in the will, all the others being dead, unless it was Arthur, the eldest, who had been a merchant in Amsterdam. There is a legacy of twenty pounds to his wife.

The second son, Rowland, was established, as we have seen, in Lombard Street as a merchant. To him Arthur had already had already given his father's portrait, now in the Ashmolean Museum and reproduced as the Frontispiece to this book; and a painted coat of arms. Sir Thomas Browne, who had often seen it, speaks of an addition made to the coat by grant of the Emperor Rudolph in the shape of a mathematical figure; probably the delta which Dee always used for his name in the spiritual diary. To Rowland's wife there is a legacy of twenty pounds.

"To John Dee, my youngest son," Arthur left one hundred pounds and his gold seal ring with the coat of arms cut in a sapphire. John was a Russia merchant.

There is no mention of his eldest child and daughter, Margaret, who is said to have married another Russia merchant named Abraham Ashe.

To three sons-in-law, "my son Grymes;" "my son Anguish" (this was the husband of his youngest child, Anne); and "my son Fowell," he leaves respectively a plush coat; a saddle and pistol; and a black gown and plush suit.

To each of his three daughters, their wives (none of them mentioned by name), he gives 20 pounds; and to the two elder, his two iron-barred sealskin trunks with long cushions and foot carpets, feather bed, blankets, bolsters and coverlets. He appoints his friend John Toley, of Norwich, his executor, and gives him his watch and silver chain, with a square box of cypress wood, double-leafed, with drawers. His servant, John Sergeant, is to have all the contents of his extensive wardrobe, consisting of his coloured cloth suit and and cloak; black suit and cloak lined iwth rough bayes (Norwich was the seat of the bay and say industry); his winter pair of boots, and two pairs of summer boots; his "hatts;" his "stokins whatsoever;" his black satin doublet; shirts; six of his "worst-falling bands and ruffs;" and forty shillings due for wages at the Michaelmas following.

Arthur Dee died before October 16 of the same year, 1650, when the will was proved by John Toley.

Rowland, Arthur's fourth son, married and died in 1687, when his wife was executrix of his will. Rowland's sons by this wife Jane (d. 1698) were Rowland, born March 25, 1646, married October, 1675; Elizabeth Gardiner of Aldersgate (d. September, 1698); and Duncan, born November 3, 1657. Both were educated at Merchant Taylors' School on the Bishop of Peterborough's foundation (see below). Duncan went on to St. John's College, Oxford, and entered the legal profession. He was chosen Common Serjeant of London in 1700. He defended Dr. Sacheverell for four days of his trial in the House of Lords in 1710; died in 1720, and was buried in St. Mary Aldermanbury. By his wife Mary (d. Stoke Newington, March 24, 1728) he left a son Henry (d. 1725), others having died young.

David Dee, born in Shropshire, of St. Mary's Hall, Oxford, rector of St. Bartholomew the Great, Smithfield, 1587 — 1605, is said to have been a grandson of Bedo Dee. If so, he must have been either brother or cousin of John Dee of Mortlake, who, strange to say, alludes nowhere in his diary to any relation of the name of Dee, although he speaks often of his Welsh kinsfolk, and of his cousin Aubrey. As he died at Mortlake in 1608, aged eighty and a half, David, who survived him twelve years, must have been his junior. David Dee was deprived of St. Bartholomew, "for what," says Newcourt, "I know not"; but he was brought back there to be buried on February 3, 1620. By his wife Martia, daughter of John Rogers, David Dee had three sons, of whom Francis, the eldest, was educated at Merchant Taylors' School and St. John's College, Cambridge. He entered the Church, held various livings in London and elsewhere, and four years before his death was consecrated Bishop of Peterborough. By his will (dated May 28, 1638), he gave his rectory of Pagham, Sussex, to found two fellowships and two scholarships in St. John's College, one of which was to be held for ever by "one of my kindred or of my name, from either Merchant Taylors' School, London, or from Peterborough School." We have seen that two of John Dee's great grandchildren were sent to Merchant Taylors', and one, Duncan, proceeded to St. John's, probably on this foundation. The Bishop's eldest son, Adrian Dee, Canon of Chichester, died unmarried, but his younger sons, John and Daniel, left descendants.

APPENDIX II

BIBLIOGRAPHY

The principal authorities for Dee's Life are his own Diaries, already frequently cited in the foregoing pages, viz.: —

(1) The Private Diary. The original notes comprising this are in two 4to almanacks in the Bodleian Library, Oxford, numbered Ashmolean MSS. 487, 488. They were transcribed and printed for the Camden Society (1842), with numerous omissions, by Mr. J.O. Halliwell [-Phillipps]. The Manchester portion of this Diary, covering the years 1595-1601, was edited with much local knowledge and care by Mr. J. Eglington Bailey, and privately printed; only twenty copies (1880). Mr. Bailey also reprinted from Notes and Queries (May, 1879) his paper on Dee and the Steganographia of Trithemius.

(2) The Spiritual Diary, or Liber Mysteriorum, divided by Dee into separate books, each dealing with a special epoch. The first five books, with an appendix to the fifth — dating in all from December 22, 1581, to May 23, 1583 — are comprised in Sloane MSS. 3188, at the British Museum. The remaining books, actually twelve but not consecutively numbered, were printed by Dr. Meric Casaubon in The True and Faithful Relation, etc., 1659, fol. Three of them are entitled "Libri Mystici Apertorii Carcoviensis Sabbatici"; three "Mysteriorum Pragensium Confirmatio"; and the two last "Liber Resurectionis" and "Mysteriorum divinorum memorabilia." This ends on May 23, 1587. About a dozen pages of occurrences taking place in 1607 are printed by Casaubon at the end of his book, from stray papers.

Dee's autobiographical Compendious Rehearsall ranks next in importance. The original MS. was partly burned in the fire in the Cottonian Library, but a transcript made by Dr. Thomas Smith (author of a life of Dee, see below) was printed

by Hearne inthe Appendix to Johannis Glastoniensis Chronicon (Oxford, 1726). This printed version was collated with Ashmole's transcript of the original (Ashmolean Ms. 1788), and edited by James Crossley for the Chetham society, in Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester, 1851. In his preface, the editor promises another volume of correspondence and selections of Dee, which never appeared.

The Latin life of Dee, Vitae Eruditissimorum et Illustrium Virorum, by Dr. Thomas Smith (1707); the article in the Biographia Brittanica, edited by Kippis (1778, etc.), largely based upon the foregoing, and upon Strype;s Annals (1725, etc.); some account in Wood's Athenae Oxoniensis (Bliss), i. 639, 640, and Fasti, i. 143; in Foxe's Acts and Monuments, ed. Townsend, vii., 77, 85, 349 n., 638, 641, 642, 681, 734, 756, 783, 784; and in Ashmole's Theatrum Chemicum Britannicum (1652), pp. 478-483; with Aubrey's Lives, ed. by Dr. A. Clark (1898); and A Treatise of Religious and Learned Men (1656), by Edward Leigh, are further sources. For the Manchester years, Hibbert and Ware's Foundations of Manchester (1833) is useful; and for Dee's descendants, see a General Account of Families derived from Bedo Dee, by H.B. Wilson (1815) and his History of Merchant Taylors' School (1812-14). Later writers who have descanted more or less at large upon the romantic episodes of Dee's partnership with Kelley, as apart from any other achievement ofhis long life, are William Godwin, in his History of the Necromancers (1834); Charles Mackay, Memoirs of Extraordinary Popular Delusions (1841); Isaac Disrael, Amenities of Literature (1841); W. Cooke- Taylor's Romantic Biography of the Age of Elizabeth (1842); A. E. Waite in his Lives of Alchemical Philosophers (Edinburgh, 1888), Studies in Myticism (1906), and The Alchemical Writings of Edward Kelley (1893); Thomas Seccombe, Twelve Bad Men (1894); Adelung's Geschichte der Menschlichen Narrheit (1785-9); Lenglet de Fresnoy's Histoir de la Philosophie Hermetique (1742); Manget's Bibliotheca Chemica Curiosa (Geneva, 1702), and Louis Figuier's L'Alchemie et les Alchemists (1856).

Purely fictitious accounts are those in John Dee, Astrologer of Queen Elizabeth, by "Hippocrates, jun." (1899), and "John Roby's" Traditions of Lancashire (1906).

For the study of witchcraft in the sixteenth century the following may be consulted: George Gifford, Subtle Practices of Witches (1587); T.A. Spalding, Elizabethan Demonology, etc. (1880); James I., Demonlogie (1603); Meric Casaubon, Treatise on Spirits, Witches, etc. (1672); Reginald Scot, Discoverie of Witchcraft (1584, 3rd edition 1605); Sir Walter Scott, Letters on Demonology and Witchcraft (1830); Henry Howard, Earl of Northampton, Defensative against Poyson (1583), and many other kindred works.

For the history of crystal gazing see Caspar Peucer, Les Devins (Antwerp, 1584); M.A. del Rio, Disquisitionum Magicarum, 1599; Pierre de l'Ancre, L'Incredulite et Miscreance du Sortilege (Paris, 1622); Guido Bonatus, The Astrologer's Guide (1866); Andrew Lang, in Psychical Research of the Nineteenth Century (1901), and Introduction to Northcote's Crystal Gazing (1905); Mrs. de Morgan, From Matter to Spirit (1863); Sir William Crookes, Psychic Force and Modern Spiritualism (1871), and his Researches in the Phenomena of Spiritualism (1874); Miss Goodrich Freer's Essays in Psychical Research (1899), where she compares the revelations of the spirits to Dee with the work "of a lady novelist of the eighties"!; M. Camille Flammarion's popular and numerous works; F. W.

Myers' Phantasms of the Living (1886) and his Human Personality (1903); with the Proceedings of the Psychical Reserach Society, will all afford information upon psychical and spiritualistic progress. The consummate description of John Inglesant's tragic and pregnant vision of his brother's murder, seen before hand in the crystal, as related by J.H. Shorthouse, will occur to everyone.

Dee's own writings were extraordinarily numerous. In his Rehearsall he enumerated forty-nine. There is a list of seventy- nine in Cooper's Athenae Cantabrigensis, vol. ii., pp. 505-509; but some of these are doubtful: e.g., No. 66, Treatise of the Rosicrucian Secrets, etc.; for the Rosicrusians only came into existence about the time of Dee's death. Others are but notes from among Ashmole's manuscripts. One (No. 75) is the horoscope or nativity of Kelley, drawn or erected by Dee, which Ashmole has printed in his Theatrum (p. 479). To add to Mr. Cooper's list there are some Latin verses in Henry Perry's Egluryn Phraethineb (1595).

All the printed books by Dee are extremely rare. There is much information about them in Ames, Typographical Antiquities (e.d Herbert). Copies of thirteen are in the British Museum Library, including those of other writers to which he contributed prefaces, additions and notes, as Recorde's Grounde of Arts (many editions); Billingsley's Euclid; Roger Bacon's de Secretis operibus artis et naturae, etc. and various Ephemerides. Thre are three copies of the General and Rare Memorials pertaining to the Perfect Art of Navigation;" and both the enditionsof his Letter...Apologeticall, etc., addressed to the Archbishop as a protestation and plea for the course of "the philosophicall studies and exercises of a certaine studious gentleman" (1599, 1603). The petitions addressed to the House of Commons and the King are printed on broadsides (1604). There are also three copies of Casaubon's True Relation in the British Museum, one of them collated with the original MS. by William Shippen, of Stockport, 1683.

No adequate idea of the remarkable doings of Dee and Kelley over the crystal can be entertained without a study of Dee's manuscript "Book of Enoch" in Sloane MSS., 663, 120, and 2,599, 1-45; and his "Claves Angelicae," 3191 in the same collection. the diagrams of complicated arrangement of letters and figures, their neatness of execution, mathematical precision and etymological intricacy are no less amazing than the clear bold text in which the descriptions are written in printing hand. Regretfully it was decided not to reproduce an example, owing to the lack of pictorial value.

The Portrait of Dee, now in the Ashmolean Museum at Oxford, reproduced as Frontispiece to this volume, was painted when he was 67; it belonged to his grandson, Rowland Dee, and at his death it passed to the possession of Elias Ashmole and was by him bequeathed to the University of Oxford. It has been engraved by Scheneker and W.P. Sherlock. Engraved portraits of Dee and Kelley, by Francis Cleyne, are included, with Roger Bacon; Paracelsus; the prophet Mahomet; and Apollonius of Tyana, on the title-page of Casaubon's volume. Dee's is the same as an anonymous engraving inthe Print room, British Museum, froma younger (German) portrait, in a furred gown and peaked cap; the globe and compasses are in his right hand.

A number of stones and crystals, purporting to be Dr. Dee's, have from time to time been exhibited. Two were at the Tudor Exhibition; another was sold at Sotheby's in 1906, and is now in Dresden. That formerly in the possession of Lord

Londesborough (once Horace Walpole's) appears to have been actually the Doctor's; also the globe of smoky quartz now in the British Museum.

The Pedigree which Dee made, tracing his descent from the mythical times of King Arthur, and showing Queen Elizabeth, through her Welsh ancestry, as related to the same source, is illuminated with coats of arms and a small coloured profile portrait of "John Dee, philosophus," in a cap and furred gown. He here (Cotton Charter, xiv. 1) describes his grandfather, Bedo Dee, as a soldier fighting under the Emperor Maximilian I., in 1512; his father, Rowland Dee, armiger, as gentleman sewer to King Henry VIII.; and himself as a philosopher.

JOHN DEE

(1527—1608)

BY

CHARLOTTE FELL-SMITH
AUTHOR OF "MARY RICH, COUNTESS OF WARWICK"

With Portrait and Illustrations

LONDON
CONSTABLE & COMPANY LTD
1909

TABLE OF CONTENTS

CHAPTER V

THE SEARCH FOR A MEDIUM

Assistants — Roger cook — Magic and alchemy — Psychic powers — Crystal gazing — Dreams and mysteries — Vincent Murphy and a lawsuit — Jean Bodin visits England — Quarrel between Leicester and Sussex — Mary Herbert — Sir George Peckham — The stage at Paris Garden — Mr. Secretary Walsingham — The Queen at Greenwich — Barnabas Saul as medium — Edward Talbot — Sight in the stone — The table of practice — The waxen seals.

CHAPTER VI

EDWARD KELLEY

Edward Kelley — An alias — His previous history — His mysterious powder — Marriage to Joan Cooper — Jane Dee's dislike of Kelley — The diary of the actions — How Ashmole obtained the MSS. — Book of Mysteries — The four angels — Dee's thirst for hidden knowledge — A crystal is brought — Medicina.

CHAPTER VII

THE CRYSTAL GAZERS

Kelley, the skryer — A third person — Adrian Gilbert — Kelley and an "illuder" — Dee employed to reform the Calendar — The Queen and Raleigh — Hidden treasure — Burleigh's library — Dee's precious books — Kelley rebellious — Threatens to depart — Pacified by Adrian Gilbert — His wife's letters — He goes to London — Becomes clairvoyant — Sees Mary Queen of Scots executed.

CHAPTER VIII

MADIMI

Straits for lack of money — Count Albert Laski — Aspirations toward the Polish Crown — King Stephan Bathory — Dee introduced to him by Leicester — Laski at Oxford — At Mortlake — Madimi — Galvah or Finis — Laski's guardian angel — Madimi a linguist — Kelley threatens to leave — His salary of 50 pounds — Thomas Kelley — Dee's suspicions — Kelley's tempers — His love of money.

CHAPTER IX

A FOREIGN JOURNEY

Gifts from the Queen — Departure from Mortlake — Laski and the whole party sail from Gravesend — Queenborough — The Brill — Haarlem —

Amsterdam — Harlingen — Dokkum — Instructions from Gabriel — Embden — Oldenberg — Bremen — Il's levity — Visions of England — Hamburg — Lubeck.

CHAPTER X

PROMISES AND VISIONS

Promises of wealth — Dee's doubts — His books and library destroyed by the mob — Rostock — Stettin — Posen Cathedral — Severe winter weather — The table set up — Nalvage — Sir Harry Sidney — Madimi — The Queen's affection — At Lask — Cracow.

CHAPTER XI

CRACOW

Cracow — The new Style — Dee's work on the Reformation of the Calendar — Kelley's discontent — Geographical lessons — Laski and King Stephan — Kesmark — Gabriel's pleading — Kelley repentant — A vision of four castles — Ave — Dee's patience.

CHAPTER XII

FROM CRACOW TO PRAGUE

Rowland's illness — Dee sets out for Prague — Thomas Kelley — Dr. Hageck's house — Rudoplh II. — Simon's study — Interview with the Emperor — Kelley's outbursts — Dr. Jacob Curtius — Dee's natural history — The Spanish Ambassador — Jane Dee ill — A passport granted — Back to Prague — Kelley's doubts.

CHAPTER XIII

A DREAM OF GOLD

To Limburg — Michael baptised in Prague Cathedral — Easter — Poverty and distress — Kelley again restive — "Parabola de Nobus Duobus" — Return to Cracow — Mr. Tebaldo — Interviews with King Stephan — His death — Dr. Annibaldus — Back at Prague — Francisco Pucci — The Book of Enoch — Claves Angelicae — Banished by Papal edict — William Count Rosenberg — Dee at Leipsic — Letter to Walsingham — A new Nuncio — Invitation to Trebona.

CHAPTER XIV

THE CASTLE OF TREBONA

Trebona Castle — Rosenberg Viceroy of Bohemia — Invitation to Russia — Projection with Kelley's powder — A gift to Jane Dee — Letter from Kelley — Jane to her husband — Joan Kelley — Dee's friends desert him for Kelley — Arthur to be the skryer — Kelley's pretended vision — A hard and impure doctrine — Dee's scruples overridden — A solemn pact — Kelley disowns blame — End of his clairvoyance — The spirits' diary closed.

CHAPTER XV

THE END OF THE PARTNERSHIP

Letters to Walsingham — A tutor for the children — Coldness and jealousy — Furnaces constructed — Rumours and reports — Book of Dunstan — Kelley's haughtiness — Accident to Michael — The great secret — Kelley steals the best workman — Break-up of the Trebona family — Dee's letter to the Queen on the Armada — Gifts to Kelley — His departure — Coaches and horses provided — Dee quits Bohemia — Arrival in Bremen.

CHAPTER XVI

THE END OF KELLEY

Kelley in favour with Rudolph — Given a title — Corresponds with Dee — Fabulous stories of gold — Burleigh begs his return to England — A token to be sent — A prescription for his gout — Letter to Kelley — Kelley's fall from favour — Flight from arrest — Capture at Sobislaus — Imprisonment — Writings on alchemy — Letters to Dee — Attempted escape — Death.

CHAPTER XVII

RETURN TO ENGLAND

Dee's life in Bremen — Letter of safe conduct from the Queen — Writes to Walsingham — Timon Coccius — Heinrich Khunrath — Departure for England — Dr. Pezel — Events in England since Dee left — Arrival at Court — Offers of friends — Madinia born — School for the children — Death of Walsingham — Richard Cavendish — Ann Frank — The Queen at Richmond — Christmas gifts.

CHAPTER XVIII

A ROYAL COMMISSION

Loss of income — Hopes of a benefice — The Court at Nonsuch — Mary Herbert — Arthur sent to Westminster School — His disposition — Birth of Frances — Dr. William Aubrey — Deferred hopes — The commissioners' visit — Compendious Rehearsall — Dee's half-hundred years — The blinded lady Fortune.

CHAPTER XIX

DEE'S LIBRARY

The library at Mortlake — Books and instruments — Richard Chancellor's quadrant — A radius Astronomicus — Mercator's globes — A watch-clock by Dibbley — Boxes of MSS. — Seals and coats of arms — Records for the Tower — Autograph works — Recorde's Ground of Artes — Catalogue of the books — Classic authors — English authors.

CHAPTER XX

ADIEU TO COURTS AND COURTING

The Queen's gift — Anne Countess of Warwick — Christmas at Tooting — Francis Nicholls — Visitors to Mortlake — the Lord Keeper — Elizabeth Kyrton — Messengers from Laski — Mr. Webbe — Bartholomew Hickman — The Queen at Greenwich — Advantages of St. Cross — Archbishop Whitgift — The whole family to see the Queen — "Adieu to Courts and Courting" — Michael's death — Chancellor of St. Paul's — Jane's supplication — A post at last — Manchester College — Birth of Margaret — Lord Derby — A move northward.

CHAPTER XXI

MANCHESTER

Collegiate Church of Manchester — The Byrons of Clayton — Cotton's servant — Titles of the college lands — Mr. Harry Savile — Survey of the town — Christopher Saxton — A surprise visit — Governess for the girls — Witchcraft in Lancashire — Dee's library in request — Disputes among the Fellows — Perambulation of the bounds — Richard Hooker — Marking boundaries — Earl and Countess of Derby — College affairs — The Queen's sea sovereignty — Letter to Sir Edward Dyer — Humphrey Davenport — Sir Julius Caesar — Welcome gifts — Journey to London.

CHAPTER XXII

COLLEGE AFFAIRS

Absence from Manchester — A special commission — Return to the north — Grammar School inspection — Dreams and sleepless nights — Trouble with the Fellows — Unsatisfactory curates — Borrowing money on plate — Crystal gazing again — Untrue visions — Return of Roger Cook — College property in Cheshire — Arthur the chapter clerk — End of the Diary.

CHAPTER XXIII

LAST DAYS

Death of Theodore — Arthur's marriage — His horoscope — Death of the Queen — James I. and his Demonologie — Act against witchcraft — Dee petitions Parliament and the King at Greenwich — Passionate protest — Offers to be burned — Pleads for an Act against slander — Neglected and alone — Death of Jane — The children ill — Dee in London — Katherine his mainstay — Cruel delusions — A journey to go — Failing memory — John Pontoys — The vision fades — Death — A grave at Mortlake — Garrulous reminiscences.

APPENDICES I AND II

LIST OF ILLUSTRATIONS

––––––––

2. TITLE-PAGE OF DEE'S "GENERAL AND RARE MEMORIALS PERTAINING TO THE PERFECT ART OF NAVIGATION," PRINTED BY JOHN DAY, 1577.

The motto "Plura latent quam patent" surrounds the title; above, the Queen's arms, a rose branch through a loop at each end. Allegorical drawing in a square; the date 1576 in Greek in the corners. The Queen seated at the helm of a "capital," i.e., first-class, ship; arms of England on the rudder; three noblemen standing in the waist. On the vessel's side Jupiter and Europa. Signs of famine on shore: a wheat ear upside down and a skull. A Dutch ship is anchored in the river; fore more lie at its mouth; soldiers, a small boat, a man offering a purse, and in the corner a walled town. On the rock at the river's mouth stands Lady Opportunity; the angel Raphael overhead with flaming sword, and shield bearing St. George's Cross. The sun, moon, and ten stars; rays of glory proceeding from the name of Jehovah. (See Ames, Typographical Antiquities, ed. Herbert, vol. i., p. 661)

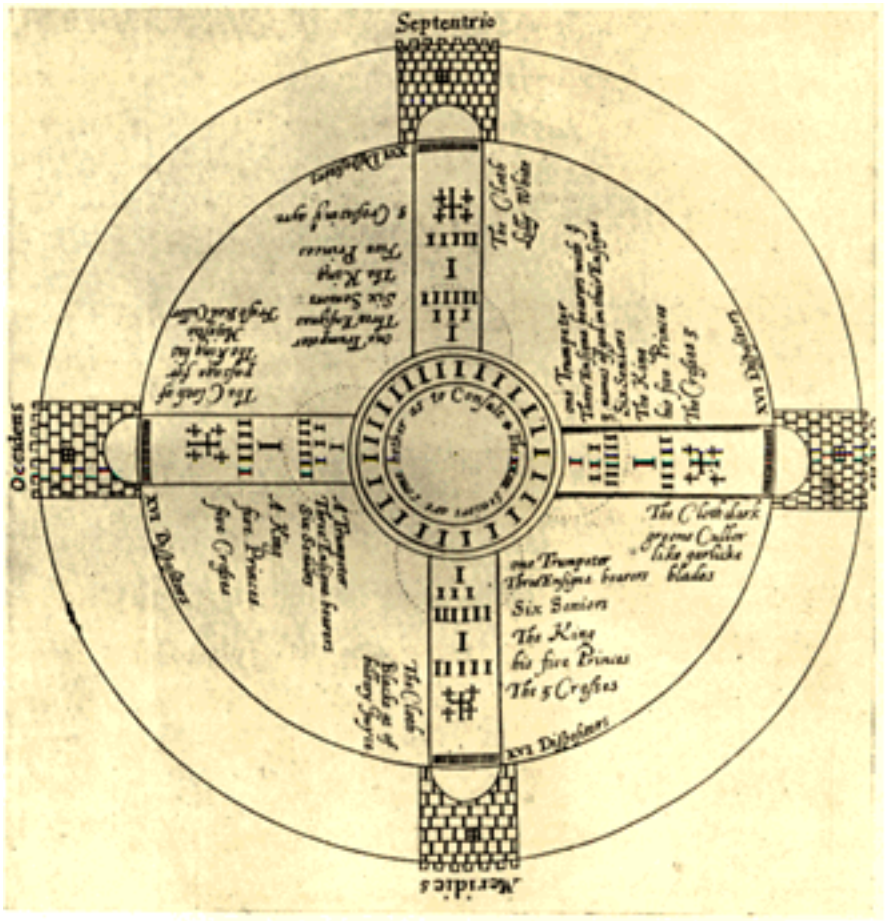
3. PICTURE OF AN ALCHEMIST WITH HIS ASSISTANT TENDING STILLS.

From an engraving by Robert Vaughan in Ashmole's Theatrum Chemicum Britonum (1652), where it illustrates the first English translation of Thomas Norton's Ordinall of Alchemy, a metrical treatise in Latin, which Dee transcribed in the year 1577. His copy, bound in purple velvet, and with the index made by himself, is now Ashmolean MS. 57

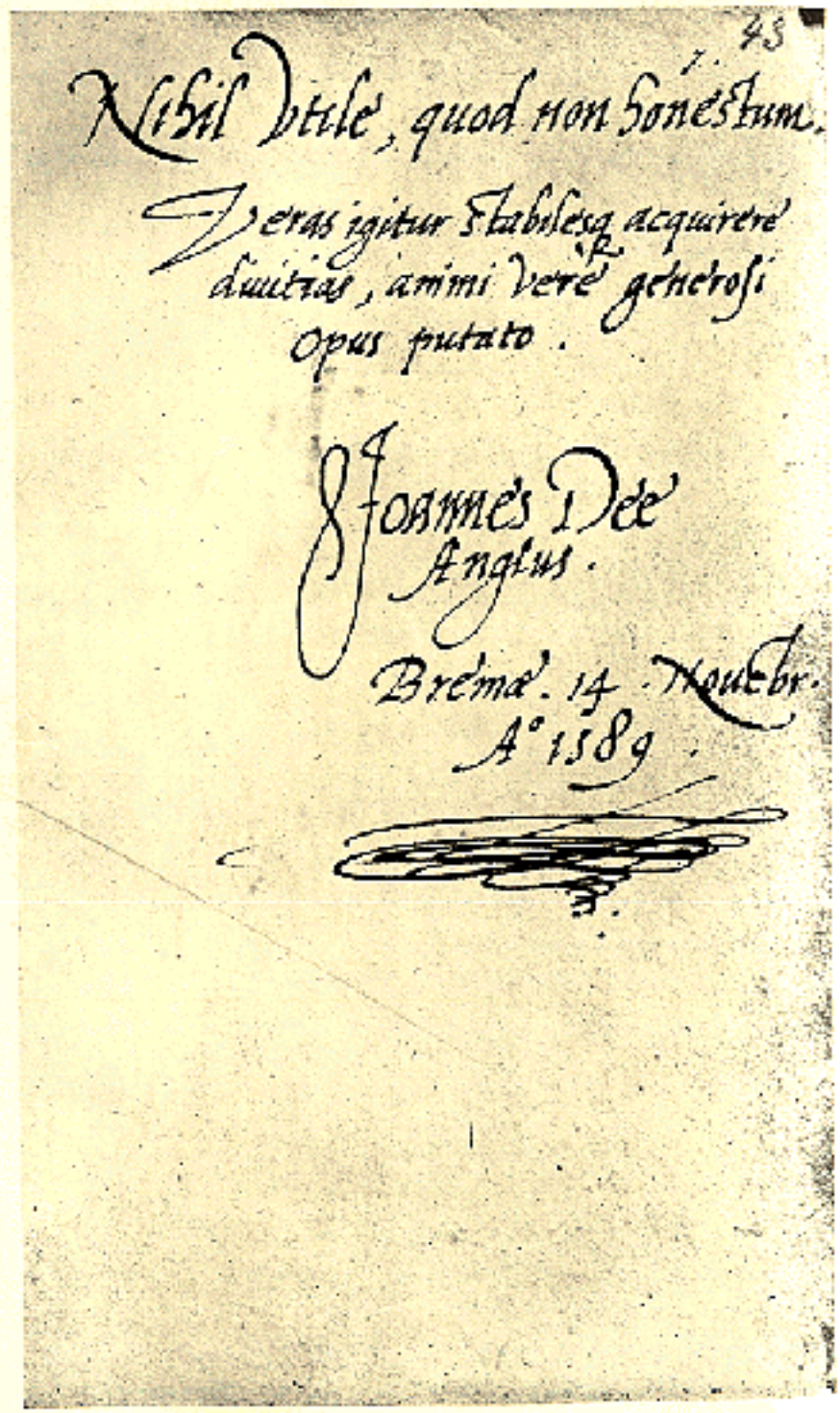
"If I had knowne this and had done soe
I had avoyded mickle woe."
Thomas Norton *The Ordinall of Alchimy.*

4. DIAGRAM OF THE VISION OF FOUR CASTLES.

Seen and drawn by Kelley at Cracow. From Casaubon's True Relation

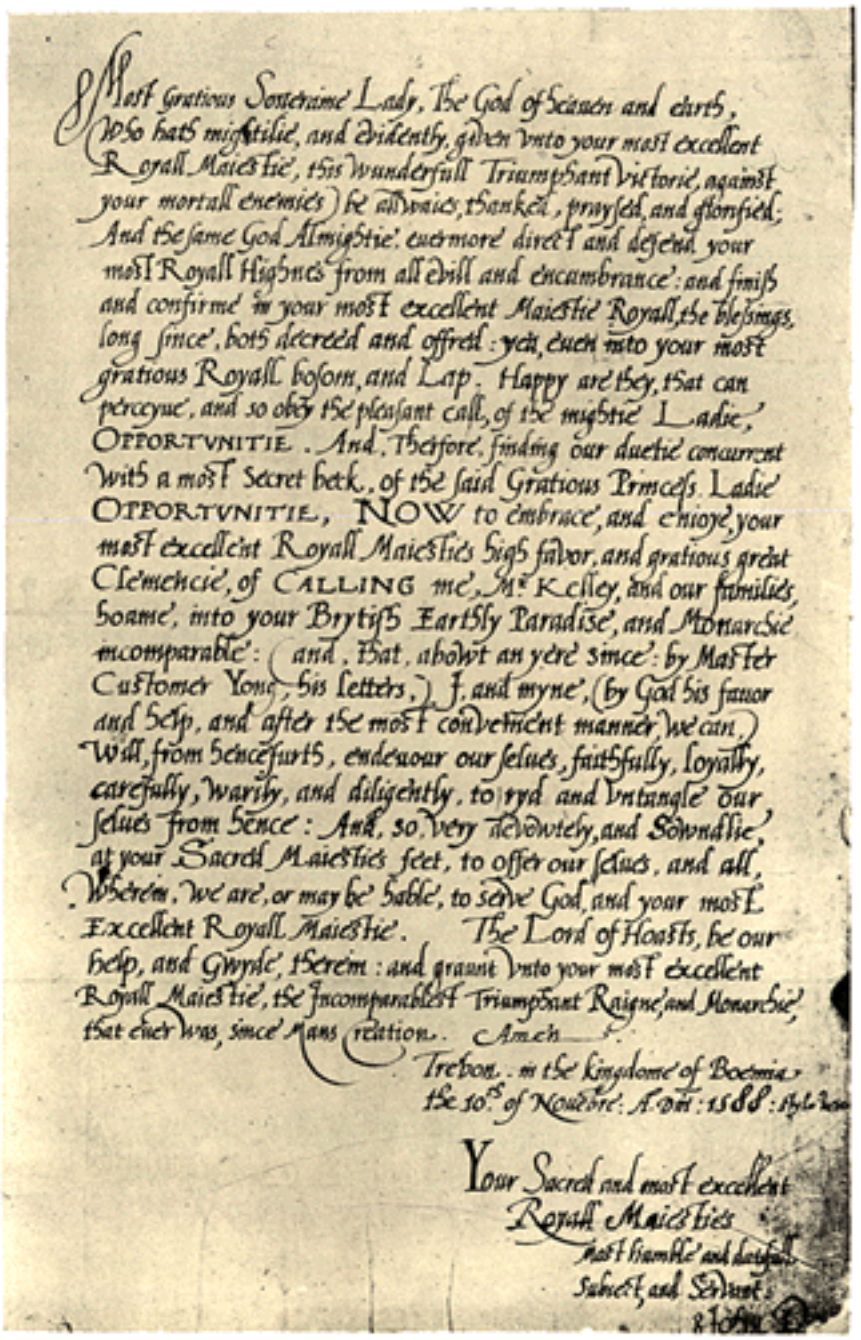


5. FACSIMILE PHOTOGRAPH OF DEE'S LETTER TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
From the original in Harleian MS. 6986, fo. 45



A PAGE FROM THE THESAURUS AMICORUM OF TIMON COCCIUS.

6. A PAGE FROM THE ALBUM OF TIMON COCCIUS, BREMEN, 1589.
Dee's contribution to his Thesaurus Amicorum. From the original in Add. MSS. 19,065



Most Gratious Soueraine Lady, The God of Heauen and Earth, who hath mightilie, and Evidently, given vnto your most excellent Royall Maiestie, this Wunderfull Triumphant victorie, against your mortall enemies) be allwaies thanked, praysed, and glorified; And the same God Almightie, euermore direct and defend your most Royall Highnes from all Evill and encumbrance: and finish and confirme in your most excellent Maiestie Royall, the blessings, long since, both decreed and offred: yea, euen into your most gratious Royall bosom, and Lap. Happy are they, that can perceyue, and so obey the pleasant call, of the mightie Ladie, OPPORTVNITIE. And, therfore, finding our duetie concurrent with a most Secret beck, of the said Gratious Princes Ladie OPPORTVNITIE, NOW to embrace, and enioye, your most excellent Royall Maiesties high favor, and gratious great Clemencie, of CALLING me, M.r Kelley, and our families, hoame, into your Brytish Earthly Paradise, and Monarchie incomparable: (and, that, about an yere since: by Master Customer Yong, his letters,) I, and myne, (by God his favor and help, and after the most convenient manner we can,) Will, from hencefurth, endeuour our selues, faithfully, loyally, carefully, warily, and diligently, to ryd and vntangle our selues from hence: And, so, very devowtely, and Sowndlie, at your Sacred Maiesties feet, to offer our selues, and all, Wherein we are, or may be able, to serve God, and your most Excellent Royall Maiestie. The Lord of Hoasts, be our help, and Gwyde, therein: and graunt vnto your most excellent Royall Maiestie, the Incomparablest Triumphant Raigne, and Monarchie, that euer was, since Mans creation. Amen.

Trebon. in the kingdome of Boemia, the 30.th of Nouembr: A. dñi: 1588: Styl. Nou.

Your Sacred and most excellent Royall Maiesties most humble and dutyfull Subiect, and Seruant,

DEE TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
(See p. 198.)

7. ILLUSTRATION TO NORTON'S ORDINALL.
Engraved by Vaughan in Ashmole's Theatrum. (See above, No. 3)

"Which Fier must ever be coequall
In every minute, and yet perpetuall:
For it may never abate ne increase,
And yet the Fier maie never cease."

Thomas Norton. *The Ordinall of Alchimy.*

8. DEE'S COAT OF ARMS.
From an illustration to his Letter and Apology, presented to the Archbishop of Canterbury 1599, second edition 1603

ARMS OF DEE AS SHOWN IN A CUT AT THE END OF HIS "LETTER APOLOGETICALL" (1599).

CHAPTER I

BIRTH AND EDUCATION

"O Incredulities, the wit of fooles
That slovenly will spit on all thinges faire,
The coward's castle and the sluggard's cradle,
How easy 'tis to be an infidel!"

— George Chapman

It seems remarkable that three hundred years should have been allowed to elapse since the death of John Dee in December, 1608, without producing any Life of an individual so conspicuous, so debatable, and so remarkably picturesque.

There is perhaps no learned author in history who has been so persistently misjudged, nay, even slandered, by his posterity, and not a voice in all the three centuries uplifted even to claim for him a fair hearing. Surely it is time that the cause of all this universal condemnation should be examined in the light of reason and science; and perhaps it will be found to exist mainly in the fact that he was too far advanced in speculative thought for his own age to understand. For more than fifty years out of the eighty-one of his life, Dee was famous, even if suspected and looked askance at as clever beyond human interpretation. Then his Queen died. With the narrow-minded Scotsman who succeeded her came a change in the fashion of men's minds. The reign of the devil and his handmaidens — the witches and possessed persons- -was set up in order to be piously overthrown, and the very bigotry of the times gave birth to independent and rational thought — to Newton, Bacon, Locke.

But Dee was already labelled once and for all. Every succeeding writer who has touched upon his career, has followed the leaders blindly, and has only cast another, and yet another, stone to the heap of obloquy piled upon his name. The fascination of his psychic projections has always led the critic to ignore his more solid achievements in the realms of history and science, while at the same time, these are the only cited to be loudly condemned. The learned Dr. Meric Casaubon, who, fifty years after Dee's death, edited his Book of Mysteries — the absorbing recital of four out of the six or seven years of his crystal gazing — was perhaps the fairest critic he yet has had. Although he calls Dee's spiritual revelations a "sad record," and a "work of darkness," he confesses that he himself, and other learned and holy men (including an archbishop), read it with avidity to the end, and were eager to see it printed. He felt certain, as he remarks in his preface, that men's curiosity would lead them to devour what seems to him "not parallelled in that kind, by any book that hath been set out in any age to read." And yet on no account was he publishing it to satisfy curiosity, but only "to do good and promote Religion." For Dee, he is persuaded, was a true, sincere Christian, his Relation made in the most absolute good faith, although undoubtedly he was imposed upon and deluded by the evil spirits whom he sometimes mistook for good ones.

It may be well here to remark that this voluminous Book of Mysteries or True and Faithful Relation (fol. 1659), from which in the following pages there will be found many extracts, abounds in tedious and unintelligible pages of what Casaubon calls "sermon-like stuff," interspersed with passages of extraordinary beauty. Some of the figures and parables, as well as the language used, are full of a

rare poetic imagery, singularly free from any coarse or sensual symbolism. Like jewels embedded in dull settings, here and there a gem of loftiest religious thought shines and sparkles. There are descriptive touches of costume and appearance that possess considerable dramatic value. As the story is unfolded in a kind of spiritual drama, the sense of a gradual moving development, and the choice of a fitting vehicle in which to clothe it, is striking. The dramatis personae, too, the "spiritual creatures" who, as Dee believed, influence the destinies of man, become living and real, as of course they were to the seer. In many respects these "actions" were an exact counterpart of the dealings inaugurated by psychical scientists 275 years later, if we omit the close investigation for fraud.

Casaubon's successor in dealing with the shunned and avoided subject of John Dee was Thomas Smith, Fellow of Magdalen College, Oxford, who, in 1707, wrote the first connected Life of him, in a book of the Lives of Learned Men. It was based upon some of Dee's autobiographical papers, and out of a total of a hundred pages, gave fifty to letters already printed by Casaubon.

After this no sustained account of Dee's romantic career is to be found outside the pages of biographical dictionaries and magazine articles, or among writers upon necromancy, hermetic philosophy, and alchemy. Many of these decorate their collections with apocryphal marvels culled from the well-worn traditional stories of Dee and his companion, Edward Kelley. Thus, throughout his lifetime and since, he has continued to run the gauntlet of criticism. "Old imposturing juggler," "fanatic," "quack," are mild terms: in the Biographia Britannica he is called "extremely credulous, extravagantly vain, and a most deluded enthusiast." Even the writer on Dee in the Dictionary of National Biography says his conferences with the angels are "such a tissue of blasphemy and absurdity that they might suggest insanity." Many more such summary verdicts might be quoted, but these will suffice for the present.

It has been said that no Life of Dee exists. And yet the materials for such a Life are so abundant that only a selection can be here used. His private diary, for instance, if properly edited, would supply much supplementary, useful, and interesting historical information.

It is the object of this work to present the facts of John Dee's life as calmly and impartially as possible, and to let them speak for themselves. In the course of writing it, many false assertions have disentangled themselves from truth, many doubts have been resolved, and a mass of information sees the light for the first time. The subject is of course hedged about with innumerable difficulties; but in spite of the temptations to stray into a hundred bypaths, an endeavour has been strictly made to do no more than throw a little dim light on the point where the paths break off from the main road. If, at the end of the way, any who have persevered so far, feel they have followed a magnetic and interesting personality, the labour expended will not have been in vain. With a word of apology to serious historical readers for the incorrigibly romantic tendency of much of the narrative, which, in spite of the stern sentinel of a literary conscience, would continually reassert itself, the story of our astrologer's strange life may now begin.

John Dee was the son of Rowland Dee; he was born in London, according to the horoscope of his own drawing, on July 13, 1527.

His mother was Jane, daughter of William Wild. Various Welsh writers have assigned to Dee a genealogical descent of the highest antiquity, and the pedigree which he drew up for himself in later life traces back his family history from his grandfather, Bedo Dee, to Roderick the Great, Prince of Wales. All authorities agree that Radnor was the county from whence the Dees sprang.

Rowland Dee, the father, held an appointment at Court, as gentleman server to Henry VIII., but was very indifferently treated by the King. This may partly account for the persistence with which Dee exhibited before Queen Elizabeth his claims to preferment at her hands. To be in habitual attendance at Court in those days, however, bred in men a great desire for place, and a courtier was but a mendicant on a grand scale.

The boy, John Dee, was early bred in "grammar learning," and was inured to Latin from his tender years. Perhaps he was not more than nine or ten when he was sent to Chelmsford, to the chantry school founded there seven years before the great school at Winchester came into existence. The master who presided over Dee's school hours in Essex was Peter Wilegh, whom the chantry commissioners in 1548 reported as a man "of good conversation" who had kept the school there for sixteen years. Dee has always been claimed by the Grammar School at Chelmsford as one of their most famous alumni, whose extraordinary career with its halo of mystery and marvel they perhaps feel little qualified to explore. Dee's testimony that at Chelmsford he was "metely well furnished with understanding of the Latin tongue" is an unconscious tribute to Peter Wilegh's teaching.

In November, 1542, Dee, being then fifteen years and four months old, left Chelmsford to enter at St. John's College, Cambridge, where, as he tells us in his autobiography, he soon became a most assiduous student. "In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those years I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning." Early in 1546 he graduated B.A. from St. John's College. At the close of the same year, Trinity College was founded by Henry VIII., and Dee was selected one of the original Fellows. He was also appointed under-reader in Greek to Trinity College, the principal Greek reader being then Robert Pember. The young Fellow created the first sensation of his sensational career soon after this by arranging some of the (Eirene — Peace) of Aristophanes, in which he apparently acted as stage manager and carpenter.

For this play he devised a clever mechanical and very spectacular effect. Trygaeus, the Attic vine-dresser, carrying a large basket of food for himself, and mounted on his gigantic beetle or scarab (which ate only dung), was seen ascending from his dwelling on the stage to enter the palace of Zeus in the clouds above. One has only to think of the scenic effects presented by Faust and Mephistopheles at Mr. Tree's theatre, for instance, to realise how crude and ineffective these attempts must have been; but thirty or forty years before Shakespeare's plays were written, so unusual an exhibition was enough to excite wild rumours of supernatural powers. We hear no more of theatrical performances, although several references in his after-life serve to show that his interest in the English drama, about to be born, lagged not far behind that of his greater contemporaries. He does mention, however, a Christmas pastime in St. John's College, which seems to have been

inspired by this same dramatic spirit. Of details we are totally ignorant; he only relates that the custom of electing a "Christmas Magistrate" was varied at his suggestion by crowning the chosen victim as Emperor. The first imperial president of the Christmas revels in St. John's College "was one Mr. Thomas Dunne, a very goodly man of person, stature and complexion, and well learned also," evidently a presence fit for a throne. Dee adds: "They which yet live and were hearers and beholders, they can testifie more than is meete here to be written of these my boyish attempts and exploites scholasticall."

He turned to sterner studies, and became a skilful astronomer, taking "thousands of observations (very many to the hour and minute) of the heavenly influences and operations actual in this elementall portion of the world." These he afterwards published in various "Ephemerides."

In May, 1547, Dee made his first journey abroad, to confer with learned men of the Dutch Universities upon the science of mathematics, to which he had already begun to devote his serious attention. He spent several months in the Low Countries, formed close friendships with Gerard Mercator, Gemma Frisius, Joannes Caspar Myricaeus, the Orientalist Antonius Gogava, and other philosophers of world-wide fame. Upon his return to Cambridge, he brought with him two great globes of Mercator's making, and an astronomer's armillary ring and staff of brass, "such as Frisius had newly devised and was in the habit of using." These he afterwards gave to the Fellows and students of Trinity College; he cites a letter of acknowledgment from John Christopherson (afterwards Bishop of Chichester), but upon search being made for the objects recently, through the kindness of the Master, it appears they are not now to be found. Dee returned to Cambridge in the year 1548 to take his degree of M.A., and soon after went abroad. "And never after that was I any more student in Cambridge." Before he left, he obtained under the seal of the Vice-Chancellor and Convocation, April 14, 1548, a testimonial to his learning and good conduct, which he proposed to take with him abroad. Many times did he prove it to be of some value.

In Midsummer Term, 1548, he entered as a student at the University of Louvain, which had been founded more than a hundred years before in this quaint old Brabantian town of mediaeval ramparts and textile industries. At Louvain, Dee continued his studies for two years, and here he soon acquired a reputation for learning quite beyond his years. It has been presumed that he here graduated doctor, to account for the title that has always been given him. "Doctor Dee" certainly possesses an alliterative value not to be neglected. At Cambridge he was only M.A.

Long after, when he had passed middle life, and when his remarkable genius in every branch of science had carried him so far beyond the dull wit of the people who surrounded him that they could only explain his manifestations by the old cry of "sorcery and magic," Dee made a passionate appeal to the Queen, his constant patron and employer, to send two emissaries of her own choosing to his house at Mortlake, and bid them examine everything they could find, that his character might be cleared from the damaging charges laid against him. He prepared for these two commissioners, to whose visit we shall revert in its proper place, an autobiographical document of the greatest value, which he calls "The Compendious Rehearsal of John Dee: his dutiful declaration and proofe of the course and race of his studious life, for the space of half an hundred years, now (by God's favour and help) fully spent." It is from this narrative that the facts of his early life are

ascertainable. Perhaps we discern them through a faint mist of retrospective glorification for which the strange streak of vanity almost inseparable from attainments like Dee's was accountable. But there is every reason to reply upon the accuracy of the mathematician's story.

"Beyond the seas, far and nere, was a good opinion conceived of my studies philosophicall and mathematicall." People of all ranks began to flock to see this wonderful young man. He gives the names of those who came to Louvain, a few hours' journey from Brussels, where the brilliant court of Charles V. was assembled, with evident pride. Italian and Spanish nobles; the dukes of Mantua and Medina Celi; the Danish king's mathematician, Mathias Hacus; and his physician, Joannes Capito; Bohemian students, all arrived to put his reputation to the test. A distinguished Englishman, Sir William Pickering, afterwards ambassador to France, came as his pupil to study astronomy "by the light of Mercator's globes, the astrolabe, and the astronomer's ring of brass that Frisius had invented." For his recreation, the teacher "looked into the method of civil law," and mastered easily the points of jurisprudence, even "those accounted very intricate and dark." It was at Louvain, no doubt, that his interest in the subject of alchemy became strengthened and fixed. Stories were rife of course of the famous alchemist, Henricus Cornelius Agrippa, who had died there, in the service of Margaret of Austria, only a dozen years or so before. Agrippa had been secretary to the Emperor Maximilian, had lived in France, London, and Italy, and Louvain, no doubt, was bursting with his extraordinary feats of magic.

The two years soon came to an end, and a couple of days after his twenty-third birthday, young Dee left the Low Countries for Paris, where he arrived on July 20, 1550. His fame had preceded him, and within a few days, at the request of some English gentlemen and for the honour of his country, he began a course of free public lectures or readings in Euclid, "Mathematice, Physice et Pythagorice," at the College of Rheims, in Paris, a thing, he says, which had never been done before in any university in Christendom. His audience (most of them older than himself) was so large that the mathematical schools would not hold them, and many of the students were forced in their eagerness to climb up outside the windows, where, if they could not hear the lecturer, they could at least see him. He demonstrated upon every proposition, and gave dictation and exposition. A greater astonishment was created, he says, than even at his scarabaeus mounting up to the top of Trinity Hall in Cambridge. The members of the University in Paris at the time numbered over 4,000 students, who came from every part of the known world. He made many friends among the professors and graduates, friends of "all estates and professions," several of whose names he gives; among them, the learned writers and theologians of the day, Orontius, Mizaldus, Petrus Montaureus, Ranconetus (Ranconnet), Fernelius, and Francis Silvius.

The fruit of these years spent in Louvain and Paris was that Dee afterwards maintained throughout his life a lively correspondence with professors and doctors in almost every university of note upon the Continent. He names especially his correspondents in the universities of Orleans, Cologne, Heidelberg, Strasburg, Verona, Padua, Ferrara, Bologna, Urbino, Rome, and many others, whose letters lay open for the inspection of the commissioners on that later visit already alluded to.

An offer was made him to become a King's Reader in mathematics in Paris University, with a stipend of two hundred French crowns yearly, but he had made

up his mind to return to England, and nothing would tempt him to stay. He received other proposals, promising enough, to enter the service of M. Babeu, M. de Rohan, and M. de Monluc, who was starting as special ambassador to the Great Turk, but his thoughts turned back to England, and thither, in 1551, he bent his steps.

CHAPTER II

IMPRISONMENT AND AUTHORSHIP

"A man is but what he knoweth." — Bacon

In December, 1551, Dee obtained, through the offices of Mr. (afterwards Sir) John Cheke, an introduction to Secretary Cecil and to King Edward VI. He had already written for and dedicated to the King two books (in manuscript): De usi Globi Coelestis, 1550, and De nubium, solis, lunae, ac reliquorum planetarum, etc., 1551. These perhaps had been sent to Cheke, the King's tutor, in the hope that they might prove useful lesson books. The pleasing result of the dedication was the gift of an annual royal pension of a hundred crowns. This allowance was afterwards exchanged for the rectory of Upton-upon-Severn, in Worcestershire, which Dee found an extremely bad bargain.

From the Beacon Hill above West Malvern Priory, the visitor may turn from inspection of the ancient British camp of Caractacus to admire the magnificent view; and across the level fields where the Severn winds, the tower of Upton church will be seen rising in the middle distance. Further west, if the day be clear, the more imposing towers of Tewkesbury and Cloucester may be discerned, while half a turn eastward will show Worcester Cathedral, not far away. Dee never lived in this beautiful place, although he was presented to the living on May 19, 1553. Even when the rectory of Long Leadenham, in Lincolnshire, was added to Upton, the two together were worth only about eighty pounds a year. Next year he declined an invitation to become Lecturer on Mathematical Science at Oxford, conveyed to him through "Mr. Doctor Smith" (Richard, D.C.L., 1528, the reformer), of Oriel College, and "Mr. du Bruarne," of Christ Church. He was occupied with literary work, and in 1553 produced, among other things, a couple of works on The Cause of Floods and Ebbs, and The Philosophical and Political Occasions and Names of the Heavenly Asterismes, both written at the request of Jane, Duchess of Northumberland.

When Mary Tudor succeeded her young brother as queen in 1553, Dee was invited to calculate her nativity. He began soon after to open up a correspondence with the Princess Elizabeth, who was then living at Woodstock, and he cast her horoscope also. Before long he was arrested on the plea of an informant named George Ferrys, who alleged that oneof his children had been struck blind and another killed by Dee's "magic." Ferrys also declared that Dee was directing his enchantments against the Queen's life. Dee's lodgings in London were searched and sealed up, and he himself was sent to prison. He was examined before the Secretary of State, afterwards upon eighteen articles by the Privy Council, and at last brought into the Star Chamber for trial. There he was cleared of all suspicion of treason, and liberated by an Order in Council. August 29, 1555, but handed over to Bishop Bonner for examination in matters of religion. Bonner was apparently equally satisfied. Dee was certainly enjoined by him, at John Philpot's examination on

November 19, 1555, to put questions as a test of his orthodoxy. He quoted St. Cyprian to Philpot, who replied: "Master Dee, you are too young in divinity to teach me in the matters of my faith, though you be more learned in other things."

Dee deserves well of all writers and students for time everlasting because of his most praiseworthy efforts to found a State National Library of books and manuscripts, with copies of foreign treasures, wherever they might be. On January 15, 1556, he presented to Queen Mary "a Supplication for the recovery and preservation of ancient writers and monuments." Within a few years he had seen the monasteries dissolved and the priceless collections of these houses lamentably dispersed, some burned and others buried. He drew up a very remarkable address to the Queen dwelling on the calamity of thus distributing "the treasure of all antiquity and the everlasting seeds of continual excellency within this your Grace's realm." Many precious jewels, he knows, have already perished, but in time there may be saved and recovered the remnants of a store of theological and scientific writings which are now being scattered up and down the kingdom, some in unlearned men's hands, some walled up or buried in the ground. Dee uses powerful arguments to enforce his plea, choosing such as would make the most direct appeal to both Queen and people. She will build for herself a lasting name and monument; they will be able all in common to enjoy what is now only the privilege of a few scholars, and even these have to depend on the goodwill of private owners. He proposes first that a commission shall be appointed to inquire what valuable manuscripts exist; that those reported on shall be borrowed (on demand), a fair copy made, and if the owner will not relinquish it, the original be returned. Secondly, he points out that the commission should get to work at once, lest some owners, hearing of it, should hide away or convey away their treasures, and so, he pithily adds, "prove by a certain token that they are not sincere lovers of good learning because they will not share them with others." The expenses of the commission and of the copying, etc., he proposed should be borne by the Lord Cardinal and the Synod of the province of Canterbury, who should also be charged to oversee the manuscripts and books collected until a library "apt in all points" is made redy for their reception.

Finally, Dee suggests that to him be committed the procuring of copies of many famous manuscript volumes to be found in the great libraries abroad: the Vatican Library at Rome, St. Mark's at Venice, and in Bologna, Florence, Vienna, etc. He offers to set to work to obtain these, the expenses only of transcription and carriage to England to be charged to the State. As to printed books, they are to "be gotten in wonderfull abundance." In this generous offer of his life to be spent in transcribing crabbed manuscripts, we cannot see the restless genius of John Dee long satisfied, but at any rate he proved himself not seeking for private gain.

Thus was the germ of a great National Library first started by the Cambridge mathematician, nearly fifty years before Thomas Bodley opened his unique collection at Oxford, and close upon 200 years before there was founded in the capital the vast and indispensable book-mine known to all scholars at home and abroad as the British Museum. The Historical Manuscripts Commission, whose labours in cataloguing private collections of archives are also foreshadowed in Dee's supplication, only came into being with the appointment of Keepers of the Public Records, by an Act signalising the first and second years of Queen Victoria's reign.

It is needless to say that nothing came of Dee's very disinterested proposition. So he bacame the more industrious in collecting a library of his own, which soon

consisted of more than 4,000 volumes, which were always at the disposal of the friends who came often to see him.

They came also for another reason.

Astrology was a very essential part of astronomy in the sixteenth century, and the belief in the controlling power of the stars over human destinies is almost as old as man himself. The relative positions of the planets in the firmament, their situations amongst the constellations, at the hour of a man's birth, were considered by the ancients to be dominant factors and influences throughout his whole life. It is not too much to say that a belief in the truth of horoscopes cast by a skilled calculator still survives in our Western civilisation as well as in the East. Medical science today pays its due respect to astrology in the sign, little altered from the astrological figure for Jupiter, with which all prescriptions are still headed.

Dee, as one of the foremost mathematicians and astronomers of the time, and one employed by the Queen, became continually in request to calculate the nativity and cast a horoscope for men and women in all ranks of life. He has left many notes of people's births; his own children's are entered with the greatest precision, for which a biographer has to thank him.

When Elizabeth mounted with firm steps the throne that her unhappy sister had found so precarious and uneasy a heritage, Dee was very quickly sought for at Court. His first commission was entirely sui generis. He was commanded by Robert Dudley to name an auspicious day for the coronation, and hs astrological calculations thereupon seem to have impressed the Queen and all her courtiers. Whether or no we believe in the future auguries of such a combination of influences as presided over the selection of the 14th of January, 1559, for the day of crowning Elizabeth in Westminster Abbey, we must acknowledge that Dee's choice of a date was succeeded by benign and happy destinies.

He was then living in London. We do not know where his lodging was, but several of the books belonging to his library have come down to us with his autograph, "Joannes Dee, Londini," and the dates of the years 1555, 1557, and 1558.

Elizabeth sent for him soon after her accession, and invited him to her service at Whitehall with all fair promises. He was introduced by Dudley, then and long afterwards her first favourite; so he was likely to stand well. "Where my brother hath given him a crown," she said to Dudley, or to Dee's other sponsor, the Earl of Pembroke, "I will give him a noble." This was the first of innumerable vague promises made, but it was long indeed before any real and tangible gift was conferred on the astrologer, although he was continually busied about one thing and another at the fancy of the Queen. The reversion of the Mastership of St. Catherine's Hospital was promised him, but "Dr. Willson politickly prevented me."

One morning the whole Court and the Privy Council were put into a terrible flutter by a simple piece of what was common enough in ancient times and in Egypt — sympathetic magic. A wax image of the Queen had been found lying in Lincoln's Inn Fields, with a great pin stuck through its breast, and it was supposed undoubtedly to portend the wasting away and death of her Majesty, or some other dreadful omen. Messenger after messenger was despatched to summon Dee, and bid him make haste. He hurried off, satisfied himself apparently of the harmless nature of the practical joke, and repaired, with Mr. Secretary Wilson as a witness of the whole proceedings and a proof of all good faith, to Richmond, where the Queen was. The Queen sat in that part of her private garden that sloped down to the river,

near the steps of the royal landing-place at Hampton Court; the Earl of Leicester (as Dudley had now become) was in attendance, gorgeous and insolent as ever; the Lords of the Privy Council had also been summoned, when Dee and Mr. Secretary expounded the inner meaning of this untoward circumstance, and satisfied and allayed all their fears. Something about the calm attributes of this seasoned and travelled scholar seemed always to give moral support to the Queen and her household; this is only the first of many occasions when he had to allay their superstitous fright. That she felt it essential to keep him within reach of herself may have been one reason for not giving him the appointments for which he, and others for him, constantly sued. Dee was not an easy person to fit into a living: he required one with no cure of souls attached; for this, he says, "a cura animarum annexa, did terrfie me to deal with them." He is called a bachelor of divinity by Foxe in 1555, and as a matter of fact he does, both in 1558 and in 1564, add the letters S. D. T. to his name in his printed works. This degree also was not from Cambridge. At last he grew tired of waiting, and a certain restlessness in his character, not incompatible with the long patience of the true follower of science, drove him again abroad. His intention was to arrange for printing works already prepared in manuscript. To search among out-of-the-way bookmongers and book-lovers in hgh- walled German towns, for rare treasures wherewith to enrich ihs native country, was another magnet that drew his feet. In February, 1563, after he had been thus employed for more than a year, he wrote from the sign of the Golden Angel, in Antwerp, to Cecil, to ask if he was expected to return to England, or if he might remain to oversee the printing of his books, and continue his researches among Dutch books and scholars. He had intended, he says, to return before Easter, but this was now impossible, owing to printer's delays. When we remember that a hundred years had barely elapsed since the first metal types had been cast and used in a hand press, it is not wonderful that Dee's treatise, with its hieroglyphic and cabalistic signs, took long to print. He announces in the letter to Cecil a great bargain he has picked up, a work, "for which many a learned man hath long sought and dayley yet doth seek," upon cipher writing, viz. Steganographia, by the famous Abbot Trithemius of Wurzburg. It is the earliest elaborate treatise upon shorthand and cipher, a subject in which Cecil was particularly interested. It was then in manuscript (first printed, Frankfort, 1606). Dee continues that he knows his correspondent will be well acquainted with the name of the book, for the author mentions it in his Epistles, and in both the editions of his Polygraphia. He urges its claims upon the future Lord Treasurer, already a statesman of ripe experience, in the following words: "A boke for your honor or a Prince, so meet, so nedefull and commodious, as in human knowledge none can be meeter or more behovefull. Of this boke, either as I now have yt, or hereafter shall have yt, fully wholl and perfect, (yf it peas you to accept my present) I give unto your Honor as the most precious juell that I have yet of other mens travailes recovered."

He then goes on to beg the minister and Secretary of State to procure for him that "learned leisure (dulcia illa ocia) the fruit whereof my country and all the republic of letters shall justly ascribe to your wisdom and honorable zeal toward the advancement of good letters and wonderful, divine, and secret sciences." Dee had copied in ten days, "by continual labour," about half of the book: a Hungarian nobleman there has offered to finish the rest, if Dee will remain in Antwerp and direct his studies for a time.

"Of this boke the one half (with contynual labour and watch, the most part of 10 days) have I copyed oute. and now I stand at the curtesye of a nobleman of Hungary for writing furth the rest; who hath promised me leave thereto, after he shall perceyve that I may remayne by him longer (with the leave of my Prince) to pleasure him also with such pointes of science as at my handes he requireth.

"I assure you the meanes that I used to cumpas the knowledge where this man and other such are, and likewise of such book as this, as for this present I have advertisement of, have cost me all that ever I could here with honesty borrow, besydes that which (for so short a time intended) I thowght needefull to bring with me, to the value of xxlib. God knoweth my zeale to honest and true knowledg; for which my flesh, blud, and bones should make the marchandize, if the case so required."

Dee did remain in the Low Countries; he completed his Monas Hieroglyphica, dated its prefatory dedication to the Emperor Maximilian II., at Antwerp, January 29, 1564, and added an address to the typographer, his "singular good friend, Gulielmo Silvio," dated the following day. the book appeared in April, and he at once journeyed to Presburg, to present a copy to Maximilian. Its twenty-four theorems deal with the variations of the figure represented on our title-page, which may be roughly explained as the moon, the sun, the elements (the cross), and fire as represented by the waving line below. Dee says that many "universitie graduates of high degree, and other gentlemen, dispraised it because they understood it not," but "Her Majestie graciously defended my credit in my absence beyond the seas." On his return in June she sent for him to Court and desired him to read the book with her. Dee's account of his regal pupil is given with much quaintness. "She vouchsafed to account herself my schollar in my book...and said whereas I had prefixed in the forefront of the book: Qui non intelligit aut taceat, aut discat: if I would disclose to her the secrets of that book she would et discere et facere. Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophicall and mathematicall."[His escort had been required for the Marchioness of Northampton, who was returning from Antwerp to Greenwich. In return for this assistance the lady begged the Queen's favour for her cavalier. elizabeth was always Dee's very good friend, and she made a grant to him on December 8, 1564, of the Deanery of Gloucester, then void, but other counsels prevailed, and it was soon bestowed on some other man. No doubt the appointment would have given great offence, for the popular eye was already beginning to see in Dee no highly equipped mathematician, geographer and astronomer, but a conjuror and magisian of doubtful reputation, in fact, in the current jargon, one who "had dealings with the devil." What there had been at this time to excite these suspicions beyond the fact that Dee was always ready to expound a comet or an eclipse, to cast a horoscope, or explain that the Queen would not immediately expire because a wax doll with a stiletto in its heart was found under a tree, it is hard to say. But that these rumours were extremely persistent is seen by the astrologer's defence of himself in the "very fruitfull" preface which he, as the first mathematician of the day, was asked to write to Henry Billingsley's first English translation of Euclid's Elements, in February, 1570. This preface must be reckoned as

one of Dee's best achievements, although, as he says, in writing it, "he was so pinched with straightness of time that he could not pen down the matter as he would." He points out that Euclid has already appeared in Italian, German, High Dutch, French, Spanish and Portuguese dress, and now at last comes to England.[

In spite of its ex parte nature, a study of this preface alone must convince any reader that thte author was no charlatan or pretender, but a true devotee of learning, gifted with a far insight into human progress. He covers in review every art and science then known, and some "until these our daies greatly missed" (his comments on music and harmony are truly remarkable), and comes back to his own predilection — arithmetic, "which next to theologie is most divine, most pure, most ample and generall, most profound, most subtele, most commodious and most necessary." He quotes Plato to show how "it lifts the heart above the heavens by invisible lines, and by its immortal beams melteth the reflection of light incomprehensible, and so procureth joy and perfection unspeakable." Speaking of the refraction of light, he foreshadows the telescope as he describes how the captain of either foot or horsemen should emply "an astronomical staffe commodiously framed for carriage and use, and may wonderfully help himself by perspective glasses; in which I trust our posterity will prove more skilfull and expert and to greater purpose than in these days can almost be credited to be possible." Then he alludes to a wonderful glass belonging to Sir William P., famous for his skill in mathematics, who will let the glass be seen. The passage seems to show that looking-glasses were not common, or that this particular one was a convex mirror.

"A man," he says, "may be curstly afraid of his own shadow, yea, so much to feare, that you being alone nere a certain glasse, and proffer with dagger or sword to foyne at the glasse, you shall suddenly be moved to give back (in maner) by reason of an image appearing in the ayre betweeene you and the glasse, with like hand, sword or dagger, and with like quickness foyning at your very eye, like as you do at the glasse. Strange this is to heare of, but more mervailous to behold than these my wordes can signifie, nevertheless by demonstration opticall the order and cause thereof is certified, even so the effect is consequent."

This mirror was given to Dee not long afterwards.

From optics he passes on to mechanics, and mentions having seen at Prague mills worked by water, sawing "great and long deale bordes, no man being by." He describes accurately a diving chamber supplied with air, and sums up some of the mechanical marvels of the world: — the brazen head made by Albertus Magnus, which seemed to speak; a strange "self-moving" which he saw at St. Denis in 1551; images seen in the air by means of a perspective glass; Archimedes' sphere; the dove of Archytas; and the wheel of Vulcan, spoken of by Aristotle; and comes down to recent workmanship in Nuremberg, where an artificer let fly an insect of iron, that buzzed about the guests at table, and then returned "to his master's hand agayne as though it were weary." All these things are easily achieved he says, by "skill, will industry and ability duly applied to proof." "But is any honest student, or a modest Christian philosopher, to be, for such like feats, mathematically and mechanically wrought, counted and called a conjuror? Shall the folly of idiots and the mallice of the scornfull so much prevaile that he who seeketh no worldly gaine or glory at their hands, but onely of God the Threasor of heavenly wisdom and knowledge of

pure veritie, shall he, I say, in the mean space, be robbed and spoiled of his honest name and fame? He that seeketh, by S. Paul's advertisement in the creatures' properties and wonderfull vertues, to find juste cause to glorifie the eternall and Almightie Creator by, shall that man be condemned as a companion of Hell-hounds and a caller and conjuror of wicked damned spirits?" Then he recounts his years of study, and asks, "Should I have fished with so large and costly a nett, and been so long time drawing, even with the helpe of Lady Philosophie and Queen Theologie, and at length have catched but a frog, nay a Devill?...How great is the blindness and boldness of the multitude in things above their capacitie!"[Then he refers to some who have appeared against him in print.

"O my unkind countrymen. O unnatural Countrymen, O unthankfull countrymen, O brainsicke, Rashe, spitefull and disdainfull countrymen. Why oppresse you me thus violently with your slaundering of me, contrary to veritie, and contrary to your own conscience? And I, to this hower, neither by worde, deede or thought, have bene anyway hurtfull, damageable, or injurious to you or yours! Have I so long, so dearly, so farre, so carefully, so painfully, so dangerously fought and travailed for the learning of wisedome and atteyning of vertue, and in the end am I become worse than when I began? Worse than a madman, a dangerous member in teh Commonwelath and no Member of the Church of Christ? Call you this to be learned? Call you this to be a philosopher and a lover of wisdome?"

He goes on to speak of examples before his time to whom in godliness and learning he is not worthy to be compared: — "patient Socrates," Apuleius, Joannes Picus and Trithemius, Roger Bacon, "the flower of whose worthy fame can never dye nor wither," and ends by summing up the people who can conceive nothing outside the compass of their capacity as of four sorts: — "vain prattling busybodies, fond friends, imperfectly zealous, and malicious ignorant." Of these he is inclined to think the fond friends the most damaging, for they overshoot the mark and relate marvels and wonderful feats which were never done, or had any spark of likelihood to be done, in order that other men may marvel at their hap to have such a learned friend.[The eloquent irony of this passage seems equalled only by its extraordinary universality, its knowledge of human character and its high philosophic spirit. At what a cost did a seeker after scientific truths follow his calling in the sixteenth century!

CHAPTER III

MORTLAKE

"In her princely countenance I never perceived frown toward me, or discontented regard or view on me, but at all times favourable and gracious, to the joy and comfort of my true, faithful and loyal heart." — DEE, of Queen Elizabeth.

The promised benefice did not yet come, although Dee's friends at Court were all busy on his behalf. Either now or later, he was actually mentioned as Provost of Eton, and the Queen "answered favourably." Mistress Blanche Parry and Mistress Scudamore, lady-in-waiting to Anne, Countess of Warwick, urged his claims for the

Mastership of St. Cross at Winchester, which it was thought Dr. Watson would soon vacate. But all he seems to have obtained was a fresh dispensation from Matthew Parker, Archbishop of Canterbury, to enjoy the two Midland rectories for ten years.[

He continued his literary work, and beside writing new manuscript treatises, bethought himself of an old one, which although printed had not received great attention. This was the Propoedeumata Aphoristica (London, 1558), dedicated to his old and dear friend and fellow-student at Louvain, Mercator, "my Gerard," as he affectionately calls him. In January, 1568, Dee presented a copy of a new edition, with an address to the studious and sincere philosophical reader, dated December 24, 1567, from "our museum" at Mortlake, to "Mr. Secretary Cecil, now Lord Treasurer." Two copies were given at the same time to the Earl of Pembroke, one for him to use or give away at his pleasure, the other, by Cecil's advice, to be presented by him to the Queen. Within three days, Dee heard from Pembroke that she had graciously accepted and well liked his book. This gratifying information was rendered acceptable by a gift: — "He gave me very bountifully in his owne behalf xxlib. to requite such my reverent regard of his honour."[An interview with the Queen followed on February 16, at 2 o'clock, when there was talk between them in the gallery at Westminster "of the great secret for my sake to be disclosed unto her Majesty by Nicholas Grudius, sometime one of the secretaries to the Emperor Charles V." Of this alchemical secret, no doubt concerning transmutation, Dee writes after, "What was the hinderance of the perfecting of that purpose, God best knoweth."[He was now over forty, and had a natural desire to range himself and house his library. Before 1570 he took up his abode with his mother, in a house belonging to her at Mortlake, on the river Thames. It was an old rambling place, standing west of the church between it and the river. Dee added to it by degrees, purchasing small tenements adjoining, so that at length it comprised laboratories for his experiments, libraries and rooms for a busy hive of workers and servants. Mrs. Dee occupied a set of rooms of her own. Nothing of the old premises now remains, unless it be an ancient gateway leading from the garden towards the river. After Dee's death the house passed through an interesting phase of existence, being adapted by Sir Francis Crane for the Royal tapestry works, where, encouraged by a handsome grant of money and orders from the parsimonious James, suits of hangings of beautiful workmanship were executed under the eye of Francis Cleyne, a "limner," who was brought over from Flanders to undertake the designs. At the end of the eighteenth century, a large panelled room with red and white roses, carved and coloured, was still in existence. Early in the nineteenth century the house was used for a girls' school, kept by a Mrs. Dubois.[Here Dee took up his abode. Its nearness to London and to the favourite places of Elizabeth's residence — Greenwich, Hampton Court, Sion House, Isleworth, and Nonsuch — was at first considered a great advantage, and the journey to and from London was almost invariably made by water. The Queen desired her astrologer to be near at hand. When he fell dangerously ill at Mortlake in 1571, after a tedious journey abroad into the duchy of Lorraine on some mysterious errand, Elizabeth sent down two of her own physicians, Doctors Atslowe and Balthorp, to attend him. Lady Sidney was also despatched with kind, and gracious, and "pithy" messages from the sovereign, and delicacies, "divers raretiess," were supplied from the royal table to supplement his mother's provision for the invalid. The Queen seems to have felt a special obligation to look after him, as she had sent him on some mission of her own,

which probably we shall not be far wrong in thinking connected with Dee's alchemistic experiments. Every Court in Europe at this time had astrologers and alchemists in its employ, and the Queen and Burleigh were as anxious as Dee that he should really attain the ever-elusive secret of transmutation. Dee had of course carried the Queen's passport for himself and a couple of servants, with horses, and had obtained permits through foreign ambassadors in London to travel freely through various countries.[Dee was now bent on rather a strange form of public service. On October 3, 1574, he wrote a very remarkable letter to Lord Burleigh of four and a half folio pages in that best printed hand of his which offers no excuse for skipping. His own paramount deserts are very naturally one of the main subjects. He has spent all his money and all his life in attaining knowledge. "Certes, by due conference with all that ever I yet met with in Europe, the poor English Bryttaine (Il favorita di vostra Excellentia) hath carried the Bell away. God Almighty have the glory." If he had only a sufficiency of two or three hundred pounds a year, he could pursue science with ease. Failing that, there is another way. Treasure trouve is a very casual thing, and the Queen is little enriched thereby, in spite of her royal prerogative. No one knows this better than the Lord Treasurer. Now, if her Majesty will grant him, but Letters Patent under her hand and seal, the right for life to all treasure he can find, he promises to give Burleigh one half, and of course to render to the Queen and Commonwealth the proportion that is theirs. It is not the gold, as wealth, that appeals to this man of books and stars: —

"The value of a mine is matter for King's Treasure, but a pott of two or three hundred pounds hid in the ground, wall, or tree, is but the price of a good book, or instrument for perspective astronomy, or some feat of importance."

He has spent twenty years in considering the subject; people from all parts have consulted him about dreams, visions, attractions and demonstrations of sympathia et antipathia rerum;" but it is not likley he would counsel them to proceed without permission from the State. Yet what a loss is here!

"Obscure persons, as hosiers or tanners, can, under color of seeking assays of metalls for the Saymaster, enojoy libertie to dig after dreamish demonstrations of places. May not I then, in respect of my payns, cost, and credit in matters philosophical and mathematicall, if no better or easier turn will fall to my Lot from her Majestie's hands, may I not then be thought to mean and intend good service toward the Queen and this realm, yf I will do the best I can at my own cost and charge to discover and deliver true proofe of a myne, vayn, or ore of gold or silver, in some place of her Grace's kingdom, for her Grace's only use?"

The Society of Royal Mines had been incorporated May 28, 1565, and the Queen had granted patents to Germans and others to dig for mines and ores. It was well known that the country abounded in hidden treasure. The valuables of the monasteries had been, in many cases, hastily buried before the last abbot was ejected at the dissolution. The subject had a special fascination for Dee, who was conscious of a "divining rod" power to discover the hiding places. He made a curious diagram of ten localities, in various counties, marked by crosses, near which he believed treasure to lie concealed. He ends his letter to Burleigh with a more practical and

much more congenial request. He has been lately at Wigmore Castle, and has seen a quantity of parchments and papers from which he has copied accounts, obligations, acquittances. Will the Treasurer give him a letter to Mr. Harley, keeper of the records there, asking permission to examine them and report as to the contents? "My fantasy is I can get from them, at my leisure, matter for chronicle or pedigree, by way of recreation." So he ends with an apology for his long letter and is "you Lordship's most bownden John Dee."

Nothing seems to have resulted from this letter at the time; later he did receive a grant of royalties from a mine.

in 1575 Dee married. He seems to have had no time for such an event before. He was now in his forty-eighth year, and did not execute the fatal folly (which, in his Court life, he had seen many times exemplified) of commiting the indiscretion first and informing the Queen after. He duly laid before her his intention, and received in return a "very gracious letter of credit for my marriage." He also had congratulatory epistles from Leicester and from Christopher Hatton.

The Queen, when out riding in Richmond Park with her lords and ladies, would sometimes pass through the East Sheen Gate, down the hill towards the river, and would stop at the house between Mortlake Church and the Thames, desiring to be shown the latest invention of her astrologer, or the newest acquisition of his library. On the afternoon of one such windy day in march, 1576, she arrived at a slightly unlucky moment, for Dee's young wife, after a year of marriage, had just died, and not four hours earlier had been carried out of the house for burial in the churchyard opposite. Hearing this, Elizabeth refused to enter, but bade Dee fetch his famous glass and explain its properties to her outside in the field. Summoning Leicester to her assistance, she alighted from her horse by the church wall, was shown the wonderful convex mirror, admired the distorted image of herself, and finally rode away amused and merry, leaving the philosopher's distress at his recent bereavement assuaged for the moment by such gracious marks of royal interest and favour. And so this wraith of Dee's first wife fades away in the courtly picture, and we do not even know her name.

He turned more than ever to literary work and followed up the scholastic books dedicated to the young King Edward VI. and the studies of astrological hieroglyphs with books of another kind. To this year of historical labours, perhaps, belongs a letter from Dee to his "loving friend," Stow, the historian. Contrary to Dee's careful practice, it is undated, save for day and month, "this 5th of December." He has evidently been the means of introducing a fellow-author in influential quarters, for he says, "My friend, Mr. Dyer, did deliver your books to the two Earls, who took them thankfully, but, as he noted, there was no reward commanded of them. What shall be hereafter, God knoweth. So could not I have done." Then he adjures Stow to "hope as well as I," and turns from considering fruits to the sources of their toil. He sends a list of the varius ports, including the Cinque Ports, that have a mayor or bailey, all except Gravesend, which has a portreeve. Stow may get fuller information, "the very true plat," from Lord Cobham's secretary. He returns a manuscript of Asser's Saxon Chronicle; "it is not of the best and perfectest copy. I had done iwth it in an hour. If you have Floriacensis Wigornensis [the Chronicle of Florence of Worcester] I would gladly see him a little."

Stow, like Dee, was a Londoner and, within a year or two, of the same age. He had already published his Annals of England, which had then gone through four editions.

Dee now began to keep a diary of his doings, written in the pages and margins of three fat quarto almanacs, bound in sheepskin and clasped. Quotations have perhaps already shown that his style, his spelling, his use of words, is that we expect from a man of his wide culture and reading. He was of the new learning, though before Shakespeare and Bacon. He had also two or more distinct handwritings, a roman hand with neat printed letters, and a scribbling hand. In the former all his manuscript works and his letters are written; his diary is in the last. This diary was quite unnoticed until about 1835, when the almanacs were discovered at Oxford in the Ashmolean Library, having been acquired by Elias Ashmole, a devout believer in hermetic philosophy and collector of all alchemical writings. They were transcribed (very inaccurately) by J.O. Halliwell and printed by the Camden Society in 1842.

The books contain a strange medley of borrowings and lendings, births and deaths, illnesses, lawsuits, dreams and bickerings; observations of stars, eclipses and comets, above all of the weather (for Dee was a great meteorologist), of horoscopes, experiments in alchemy and topographical notes. Here are some of the earliest entries: —

"1577. Jan. 16. The Earl of Leicester, Mr. Philip Sidney, and Mr. Dyer, etc., came to my house." This was Edward Dyer, Sidney's friend, afterwards to be dramatically associated with Dee and kelley in their reputed discovery of the secret of makig gold. "Feb. 19th. great wynde S.W., close, clowdy. March 11. My fall upon my right knucklebone about 9 o'clock. Wyth oyle of Hypericon in 24 hours eased above all hope. God be thanked for such his goodness to his creatures! March 12. Abrahamus Ortelius me invisit Mortlakii." This interesting visit from the great Dutch map-maker is entirely omitted in the printed diary. "May 20. I hyred the barber of Chyswick, Walter Hooper, to kepe my hedges and knots in as good order as he seed them then, and that to be done with twise cutting in the year, at the least, and he to have yearlly five shillings and meat and drink."

Then he speaks of a visitor, Alexander Simon, who comes from persia, and has promised his "service" on his return, probably to assist with information on Eastern lore and wisdom. His friend and neighbour, William Herbert, sends him notes upon his already published Monas. Another work is ready for press, and he is constrained to raise money, whether for the printing or other expenses. In June he borrowed 40 pounds from one, 20 pounds from another, and 27 pounds upon "the chayn of gold." On August 19, his new book is put to printing (one hundred copies) at John Day's press in Aldersgate.

This was another of those works, so pithy and so alive in their remarkable application to the future, which have fallen with their author into undeserved neglect. Dee had made suggestions about supplying officers of the army with perspective glasses as part of their equipment. Now his friendship with the Gilberts, Davis, Hawkins, Frobisher, and others off the great sea-captains, drew his attention to the sister service and the sea power of "this blessed isle of Albion." He had spent most of the previous year (1576) in writing a series of volumes to be entitled "General and Rare Memorials pertayning to the perfect art of Navigation." The first

volume, The British Monarchy, or Hexameron Brytannicum, was finished in August. It was dedicated to Christopher Hatton in some verses beginning: —

> "If privat wealth be leef and deere
> To any wight on British soyl,
> Ought public weale have any peere?
> To that is due all wealth and toyle.
>
> Whereof such lore as I of late
> Have lern'd, and for security,
> By godly means to Garde this state,
> To you I now send carefully."

The intention is better than the lines. Dee was no poet, and even a bad versifier, but he would not have been a true Elizabethan had he not on special occasions dropped into rhyme, like the rest of his peers.

The second volume, The British Complement, "larger in bulk than the English Bible," was written in the next four months and finished in December. It was never published; its author tells us it would cost many hundreds of pounds to print, because of the tables and figures requisite, and he must first have a "comfortable and sufficient opportunity or supply thereto." The necessary funds were never forthcoming, and the book remained in manuscript. A considerable part of it is devoted to an exposition of the "paradoxall" compass which its author had invented in 1557.

The third volume was mysterious; it wsa to be "utterly suppressed or delivered to Vulcan his custody." The fourth was Famous and Rich Discoveries, a book, he thinks, "for British Honour and Wealth, of as great godly pleasure as worldly profit and delight." It was a work of great historical research which never saw the light.

The prejudice against Dee was so strong, and he was so much misunderstood, some persons openly attributing his works to other writers, others accusing him of selfishly keeping all his knowledge to himself, many perverting his meaning through ignorance, and again one, a Dutch philosopher, publishing a treatise which was in substance a repetition of his, that he determined to withhold his name from the publication. The anonymity is not, however, very well maintained, for Dee used the flimsy device of a preface to the reader by an "unknown friend," in which all the griefs and ill usages of that "harmless and courteous gentleman," "that extraordinary studious gentleman," the author, are freely aired. Under the thin disguise, Dee's high opinion of his own merits peeps, nay stares, out. Slanders have been spread against him, a damaging letter counterfeited by Vincent Murphy, his name and fame injured; he has been called "the arch-conjurer of the whole kingdom." "Oh, a damnable sklander," he bursts out, "utterly untrue in the whole and in every worde and part thereof, as before the King of Kings will appear at the dreadful day." It is no conceit on Dee's part, with his European reputation, to say that he "had at God his most mercifull handes received a great Talent of knowledge and sciences, after long and painful and costly travails." And he goes on to say that he is both warned by God and of of his own disposition to enlarge the same and to communicate it to others, but now he finds himself discouraged; he cannot "sayl

against the winds eye," or pen any more treatises for his disdainful and unthankful countrymen to use or abuse, or put his name to any writing. The unknown friend has no desire to flatter the studious gentleman, but considering all his contributions to learning, he may honestly say, without arrogancy and with great modesty, that "if in the foresaid whole course of his tyme he had found a constant and assistant Christian Alexander, Brytain should now now have been destitute of a Christian Aristotle"!

But he soon gets engrossed in his subject, whichis to urge the importance of establishing "a Petty Navy Royall, of three score tall ships or more, but in no case fewer," of 80 to 200 tons burden, to be thoroughly equipped and manned "as a cinfirt abd safeguard to the Realme." He shows the security it would give to or merchants, the usefulness in "deciphering our coasts," sounding channels and harbours, observing of tides. Thousands of soldiers, he says, "will thus be hardened and well broke to the rage and disturbance of the sea, so that in time of need we shall not be forced to use all fresh-water Soldyers," but we shall have a crew of "hardy sea-soldyers" ready to hand. This is interesting as showing that the word "sailor" was not yet in use. Then he touches on the question of unemployment: "hundreds of lusty handsome men will this way be well occupied and have needful maintenance, which now are idle or want sustenance, or both." "These skilful sea-soldyers will be more traynable to martiall exploits, more quick-eyed and nimble [he quotes Pericles for this], than the landsmen." The Petty Navy Royall, as apart from the Grand Navy Royall, will look after pirates, will protest our valuable fisheries, and generally serve us in better stead than four such forts as "Callys or Bulleyn." Coming to the financial side, he asserts that every natural born subject of this "British Empire" will willingly contribute towards this "perpetual benevolence for sea security" the hundredth penny of his rents and revenues, the five hundredth penny of his goods valuation, for the first seven years, and for the second seven the hundred and fiftieth penny and the seven hundred and fiftieth penny of goods valuation, the same, after fourteen years, to be commuted for ever to half the original contribution. He calculated this tax would amount to 100,000 pounds or over. If that is not sufficient, he would exact a second tax (exempting all such counties, towns, and the five ports, as have Letters Patent for such immunity) of the six hundredth penny of every one's goods and revenues. He would have twenty victualling ports, in every part of the kingdom, "the incredible abuses of purveyors duly reformed." He would have a stop put to carrying our gunpowder and saltpetre out of the realm. "Good God," he cries, "who knoweth not what proviso is made and kept in other Common Weales against armour carrying out of their Limits?" He speaks of many hundred pieces of ordnance lately carried out of the kingdom, so that we must make new; and deplores the wholesale destruction of our forests and timber (which is needed for ships) to keep the iron works going. Then he foreshadows the Trinity House by asking for a "Grand Pilot generall of England." He outlines a scheme of navy pensions, and in relation to the fisheries quotes sanitary statutes of Richard II. He devotes a chapter to the history of "that peaceable and provident Saxon, King Edgar," his "yearly pastime of sailing round this island in summer, guarded by his fleet of 4,000 sail," and speaks of the efficiency of Edgar's navy and the maintenance of his forts upon the coast. Then he passes to his final argument. We must attain this "incredible political mystery" — the supermacy of our sea power. We must be "Lords of the Seas" in order that out "wits and travayles" may be employed at home

for the enriching of the kingdom, that "our commodities (with due store reserve) may be carried abroad," and that peace and justice may reign. "For we must keep our own hands and hearts from doing or intending injury to any foreigner on sea or land."

Enough has been said of this book, perhaps, to show that it is a remarkable contribution towards the history of the navy and the fishing industries of Britain. It may be contended that if within twelve years England could offer a crushing defeat to the greatest sea power of the world, and establish herself mistress of the seas, she was not in need of theoretical advice from a landsman on the subject, but at any rate Dee's treatise voices the ideals of the times, the hopes that inspired all true lovers of their country and of their Queen in the sixteenth century. In the thunders of the Armada they were to be realised.

CHAPTER IV

JANE DEE

"Content I live, this is my stay,
I seek no more than may suffice;
I press to bear no haughty sway,
Look, what I lack my mind supplies:
Lo! thus I triumph like a king,
Content with that my mind doth bring."

— Sir Edward Dyer.

That October the Queen and the whole Court were thrown into a perturbed state of mind by a strange appearance in the heavens. This was the comet which the Swedish astronomer, Kepler, declared to predict the appearance in the north of Europe of a prince who should lay waste all Germany, and should vanish in 1632. It was lucky for his prognostications that Gustavus Adolphus was really bornin Finland, did embroil Central Europe in the Thirty Years' War, and did die in 1632.

What the "blazing star," as they called it, foreboded, no one at Court could tell; Dee was summoned forthwith to expound the phenomenon. "Her Majestie took great pleasure to hear my opinion, for the judgment of some had unduly bred great fear and doubt in many of the Court, being men of no small account. For three diverse dayes she did use me." Dee did not forget to urge his suit to the Queen, not so much this time for preferment but for protection.

"Her Majestie promised unto me great security against any of her kingdom that would by reason of any my rare studies and philosophical exercises unduly seek my overthrow. Whereupon I again to her Majestie made a very faithful and inviolable promise of great importance. The first part whereof, God is my witness I have truely and sincerely performed; tho' it be not yet evident, how truely, or of what incredible value. The second part, by God his great mercies and helps, may in due time be performed, if my plat for the meanes be not misused or defaced."

Nearly two years passed before Dee married his second wife, Jane Fromond, of East Cheam, Surrey. She was a lady-in-waiting

at the Court to Lady Howard of Effingham, wife of the Lord Admiral (Charles Howard) who was afterwards in command of the fleet victorious against the "invincible" Spanish Armada. Lady Howard proved a true friend both to Jane and her elderly but learned husband throughout the rest of her life.

He paid a long visit to the Court at Windsor a couple of months before the marriage, staying there from November 22 to December 1, 1577, and records interviews with the Queen on various days, and with "Mr. Secretary Walsingham." It may be presumed that the marriage was then arranged, for without the Queen's consent it could never have taken place. Just before leaving, he had a conversation with Sir Christopher Hatton, the newly-made knight of that day (December 1).

The marriage took place on February 5, 1578, at one o'clock, as the bridegroom tells in his diary, but at what church he omits to say. Perhaps it took place in a Royal Chapel at Court. The young bride was twenty-two. She was a clever, well-born woman, hasty and quick-tempered, but of a steadfast and thorough faithfulness. It was no easy task to be the wife of a brilliant and erudite mathematician nearly thirty years her senior, but to the end of her days Jane proved herself a true and fitting helpmate, a most careful and devoted mother to her eight children. Little could she have foreseen at this bridal hour into what strange paths the coming years would lead her. Dee's devotion to his Jane, his growing respect for her force of character, is faithfully reflected in his diary, where every detail of her doings and her health is studiously entered.

Before the end of the year, he had to leave home and undertake a sudden journey abroad at the command of the Queen's ministers. Elizabeth, in spite of an iron constitution, was ill and distracted with toothache and rheumatic pains. She had come to Richmond from Greenwich on September 25, and the next day the fine weather broke up. "The first rayn that came for many a day," says Dee, "all pasture about us was withered. Rayn in afternone like Aprile showres." A week or two after this he was summoned to Hampton Court, and had a conference of two hours with the Queen, from nine to eleven in the morning. Dr. Bayly, the Queen's physician, came to Mortlake on October 16 to consult with him, for his profound hermetic studies gave him all the prestige of a super-doctor. On the 22nd Jane (Dee still writes of her as "Jane Fromonds," probably to distinguish her from his mother, Jane Dee) went to Hampton Court. She found the Queen no better, in fact a worse fit of paint than ever occurred on the 25th, lasting from nine in the evening till after midnight. On the 28th, Leicester and Walsingham decided to send Dee abroad to consult with some foreign physician about the malady. He was given his instructions at nine o'clock on November 4th; on the 7th he reached Gravesend, and sailed from Lee onthe 9th. By three o'clock on the 14th, he was in Hamburg; in Berlin on December 6; and on the 11th at Frankfurt-upon-Oder. The entry on the 15th, "newes of Turnifer's comming, 8 o'clock, by a speciall messenger," looks as if the object of his journey was attained. There are no more details of the business.

The diary is resumed in March, 1579, with some trivial entries about his showing Mr. John Lewis and his son, the physician, how to draw aromatical oils, and a note of his cat getting a young fledgling sparrow that `had never had but one — the right — wing, naturally."

Dee's mother surrendered to him on June 15, 1579, the house and lands at Mortlake, with reversion to his wife Jane, and to his heirs and assigns after him, for

ever. The document was delivered to him by a surveyor from Wimbledon (in which parish Mortlake was included) under the tree by the church. The fine for the surrender — twenty shillings — was paid to the Queen, as Lady of the Manor, on October 31.

A month later, on his fifty-second birthday, July 13, 1579, Dee's eldest son, Arthur, was born. The event was coincident with another, for that same night, at ten o'clock, Jane's father, Mr. Fromond (Dee always adds an "s" to the name), was seized with a fit and rendered speechless; he died on Tuesday, the 14th, at four in the morning. Arthur was christened at three o'clock on the 16th; Edward Dyer and "Mr. Doctor Lewis, judge of the Admiralty," were his godfathers; his godmother was one of Dee's Welsh relations, "my cosen, Mistress Blanche Parry, of the Queen's Privy Chamber." She was represented by another cousin, Mistress Aubrey, from Kew. "August 9. Jane Dee churched," is almost the next thing recorded.

Dyer was already a person in considerable favour with the Queen. He was Sidney's great friend, and after the poet's death on the field of Zutphen, was legatee of half his books. Dyer was no mean poet himself, even among his greater compeers. He is the author of those immortal verses on "Contentment," beginning "My mind to me a kingdom is," which were set to music in 1588 by William Byrd. We shall meet him again in these pages.

Dee of course knew all about Elizabeth's long flirtation with the King of France's brother, Duc d'Alencon, and her diplomatic holding off from the match. He notes Mr. Stafford's arrival as an emissary from "Monsieur." The Queen kept a very tender spot in her heart for this ugly little deformed suitor, and Dee has a remarkable note of a call from her at Mortlake as she returned from Walsingham's on February 11, 1583: "Her Majesty axed me obscurely of Monsieur's state. I said he was

" (dead-alive).

Pupils now began to resort to Dee. "John Elmeston, student of Oxford, cam to me for dialling." "Mr. Lock brought Benjamin his sonne to me: his eldest sonne also, called Zacharie, cam then with him." This was Michael Lock, the traveller. Zachary was the eldest of Lock's fifteen children; Benjamin afterwards wrote on alchemy — A Picklock for Ripley's Castle.

It was a stormy October, of continuous rains and floods for three or four days and nights, and a "raging wynde at west and southerly." Six persons were drowned in the Kew ferry boat, "by reason of the vehement and high waters overwhelming the boat aupon the roap, but the negligens of the ferryman set there to help." Mrs. Dee had a strange dream that "one cam to her and touched her, saying, `Mistress Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well, as this doth.'" This, meaning Arthur, had a sharp illness soon after, however, and when the next child arrived, in two years' time, it chanced to be a girl, who was named Katherine. So the dream went by contraries after all. Arthur was weaned in August, and his nurse discharged, with her wages, ten shillings, for the quarter ending at Michaelmas, paid in full. Dee is an exact accountant as well as diarist, and enters every payment with precise care.

The Queen came riding down from Richmond in her coach, to see what her astrologer was doing, on Septermber 17, 1580, and put the household in a flutter. She took

"The higher way of Mortlake field, and when she came right against the church, she turned down toward my house. And when she was against my garden in the field, her Majestie stayed there a good while, and then came into the field at the great gate of the field, where her Majestie espied me at the door, making reverent and dutiful obeysance unto her; and with her hand, her Majestie beckoned for me to come to her, and I came to her coach side; her Majesty then very speedily pulled off her glove and gave me her hand to kiss; and to be short, her Majestie willed me to resort oftener to her Court, and by some of her Privy Chamber to give her to weete when I am there."

One can picture the gorgeously dressed and pearl-bedecked Queen, her auburn hair glistening in the sun, beckoning majestically to her astrologer, bidding him attend and swell the troops of courtiers and admirers, demanding imperiously to be let know when he came, and to be kept informed of all he did. Dee was a handsome man, tall and slender; he wore a beard, pointed and rather long. Among the crowd of personable courtiers in their rich and most becoming suits, he would be no inconspicuous figure.

It was perhaps the publication of the first volume of the "General and Rare Memorials pertayning to the art of perfect Navigation" that brought Dee into intimate relations with the navigators of the time. Or it may have been his intimacy with them that suggested the work. the Hexameron appeared in September, 1577, and in November the diarist first records a visit from one of them: "Sir Umfrey Gilbert cam to me at Mortlake." Gilbert was then living at Limehouse, engaged in writing discourses on naval strategy and discovery. A few months later, Dee mentions a suggestion he gave to Richard Hakluyt, the author of the fascinating histories of the voyages: "I told Mr. Daniel Rogers, Mr. Hakluyt of the Middle Temple being by, that Kyng Arthur and King Mary, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumenthensis, for he had no printed book thereof." On August 5, one of Gilbert's company, "Mr. Reynolds of Bridewell, tok his leave of me as he passed toward Dartmouth to go with Sir Umfrey Gilbert toward Hochelaga." The expedition sailed from Dartmouth on September 23, Sir Humphrey having obtained his long-coveted charter to plant a colony in the New World in June. All his money was sunk in this unfortunate expedition, which only met diasaster at the hands of a Spanish fleet. Undaunted, however, Sir Humphrey set to work to collect more funds and information to pursue his end. With the first Dee could not help him much; with the last he believed he could, and in return he exacted a stake in the results: "1580, Aug. 28th. my dealing with Sir Humfrey Gilbert graunted me my request to him made by letter, for the royalties of discovery all to the north above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert his servant or reteiner; and thereupon took me by the hand with faithful promises, in his lodging of Cooke's house in Wichcross Streete, where we dyned, onely us three together, being Satterday."

It was more than two years before Gilbert succeeded in getting enough other persons to embark their capital in his project, and then he set out on his final voyage, the second to Newfoundland (the first having been assisted by Raleigh, his half-brother, in 1578). We all know the end, how, after he had planted "his raw

colony of lazy landsmen, prison birds and sailors," he set out in his little vessel, The Squirrel, to explore the coast and sandbanks between Cape Breton Island and Newfoundland, and then headed for England. In a storm off the Azores, the little ship foundered and ws lost, its captain's last words being, "We are as near Heaven by sea as by land."

With another brother, Adrian Gilbert, Dee had much closer relations, as we shall shortly see. This younger half-brother of Sir Walter Raleigh was reputed "a great chemist in those days," which of course meant something of an alchemist. He is associated in one's mind with "Sidney's sister, Pembroke's mother," that accomplished and beautiful inspirer of the most exquisite epitaph ever penned, for he was one of the "ingenious and learned men" who filled her house at Wilton "so that it ws like a college." The Countess of Pembroke spent a great deal yearly in the study of alchemy, and kept Adrian as a laborant for a time. He is described as a buffoon who cared not what he said to man or woman of any quality. Bringing John Davis, another of the breezy Devon sea captains, Adrian came to Mortlake to effect a reconciliation after some uncomfortable passages caused, as they found, by dishonest dealings on the part of William Emery, whom they now exposed. "John Davis say'd that he might curse the tyme that ever he knew Emery, and so much followed his wicked counsayle and advyse. So just is God!" Here again we suspect Dee's reputation for "magic" had been the trouble.

With the discovery of so many new coasts and islands across in the Western seas, the Queen was anxious to know what right she had to call them hers, and what earlier navigators had sailed to them before. After Frobisher's three voyages in search of the North-West Passage, she sent for the author of the Hexameron and bade him set forth her title to Greenland, Estoteland (Newfoundland) and Friseland. This document he calls "Her Majestie's commandment — Anno 1578." Either he prepared another, or did not present this to the Queen for two years.

1580. — "On Monday Oct. 3, at 11 of the clock before none, I delivered my two Rolls of the Queene's Majestie's title unto herself in the garden at Richmond, who appointed after dynner to heare fuder of the matter. Therfore betweene one and two afternone, I was sent for into her highness Pryvy Chamber, where the Lord Threasurer allso was, who having the matter slightly then in consultation, did seme to doubt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therein, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf."

The next day Dee fancied that Burleigh slighted him. He called to see him, and was not admitted; he stood in the ante- chamber when the great man came out, but the Lord Treasurer swept by and "did not or would not speak to me." Probably he was pondering deeply on important matters of state. Dee's hopes of preferment fell to the ground, and he was persuaded that "some new grief was conceyved." Dee was ambitious; he was not yet surfeited with fame; of wealth he had none, hardly even a competency; he was vain, and he knew that he had gifts which few of his countrymen could rival or even understand; and he was no longer young. Such

advantages as he could attain must be secured quickly, if they were to be enjoyed at all.

"On the 10th, at four o'clock in the morning my mother Jane Dee dyed at Mortlake; she made a godlye ende: God be praysed therfore! She was 77 yere old."

News of this event quickly travelled to the Court at Richmond, and the Queen determined to signalise her favour to Dee and her gratification at Burleigh's report of his geographical labours, which reached her on the same day as the news of his loss, by a personal visit of condolence.

"Oct. 10th. The Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court, and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasurer had greatly commended my doings for her title, which he had to examyn, which title in two rolls he had brought home two hours before; and delivered to Mr. Hudson for me to receive at my coming from my mother's burial at church. Her Majestie remembered allso how at my wive's death, it was her fortune likewise to call uppon me."

So the fancied slight was nothing. The Queen's second remarkably-timed visit was followed up by an haunch of venison from my Lord Treasurer, and an atmosphere of satisfaction reigned. One of the rolls of which Dee writes is still in existence. It has on one side of the parchment a large map of "Atlantis," or America, drawn with the skill of a practised cartographer. At the top is his name, "Joannes Dee," and the date, "Anno 1580." Among his papers is a smaller map, upon which large tracts in the Polar regions are marked "Infinite yse." Thge other side of the roll is devoted to proving the Queen's title to lands she would never see or hear of, under the four following heads: "1. The Clayme in Particular. 2. The Reason of the Clayme. 3. The Credit of the Reason. 4. The value of that Credit by Force of Law."

Dee was also busied this summer attending at the Muscovy House and writing instructions and drawing a chart for the two captains, Charles Jackson and Arthur Pett, for their North-East voyage to "Cathay," or China.

He had perhaps joined the Company of the Merchant Venturers, for in March, 1579, he had signed a letter with Sir Thomas Gresham, Martin Frobisher (as every one knows, he was knighted in the thick of the Armada fight), and others, to the Council of State, desiring that those Adventurers who have not paid shall be admonished to send in contributions without delay. Another very interesting remark tells how "Young Mr. Hawkins, who had byn with Sir Francis Drake, came to me to Mortlake, in June, 1581; also Hugh Smith, who had just returned from the Straits of Magellan." In November, Dee is observing "the blasing star," or comet, of which, with its long tail, he makes a drawing on the margin of his diary. By the 22nd it had disappeared: "Although it were a cler night, I could see it no more."

On June 7, 1581, at half-past seven in the morning, Dee's second child and eldest daughter, Katherine, was born. She was christened on the 10th, her sponsors being Lady Katherine Crofts, wife of Sir James Crofts, Controller of the Queen's Household; Mistress Mary Scudamore, of the Privy Chamber, the Queen's cousin;

and Mr. Packington, also a court gentleman. The infant was put out to nurse, first at Barnes with Nurse Maspely, then transferred to Goodwife Bennett. On August 11

"Katherine Dee was shifted to nurse Garrett at Petersham, on Fryday, the next day after St. Lawrence day, being the 11th day of the month. My wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showers of rain."

Nevertheless the little Katherine seemed to flourish, and there are entries of monthly payments of six shillings to her nurse, with allowance for candles and soap, up to August 8 of the following year, when "Kate is sickly," and on the 20th is reported as "still diseased." Four or five days after, she ws taken from nurse Garret, of Petersham, and weaned at home. The mother had several times been over to see the child, sometimes on foot, attended by George or Benjamin, the servants, and once by water with "Mistress Lee in Robyn Jackes bote." The children seemed in trouble at this time, for about seven weeks before Arthur "fell from the top of the Watergate Stayres, down to the fote from the top, and cut his forhed on the right eyebrow." This was at the old landing-place at Mortlake. Their childish ailments are always most carefully recorded in the diary, even when the cause is a box on the ears — probably well earned — from their quick-tempered mother. Jane's friends Mr. and Mrs. Scudamore, and their daughter, and the Queen's dwarf, Mrs. Tomasin, all came for a night to Mortlake. Jane went back with Mistress Scudamore to the Court at Oatlands. A number of other visitors are named, including "Mr. Fosker of the wardrobe."

CHAPTER V

THE SEARCH FOR A MEDIUM

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe
There is an inmost centre in us all
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception, which is truth.
A baffling and perverting carnal mesh
Binds it and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without."

— Browning, Paracelsus.

Dee had always, working with and under him, a number of young students and assistants, who were admitted more or less to his inner counsels. If they proved apt and diligent, he would reward them with promises of alchemical secrets, "whereby they might honestly live"; once he promised 100 pounds, "to be paid as soon of my own clere hability, I myght spare so much." This was a very safe

provison. Generous as he was, lavish to a fault, money never stuck near him, nor was it of the least value in his eyes, except as a means of advancing science and enriching others.

Naturally, jealousies arose among the assistants. They would suddenly depart from his service, and spread ignorant and perverted reports of his experiments. Roger Cook, who had been with his master fourteen years, took umbrage "on finding himself barred from vew of my philosophical dealing with Mr. Henrick." He had imagined himself the chosen confidant, for to him Dee had revealed, December 28, 1579, what he considered a great alchemical secret "of the action of the elixir of salt, one upon a hundred." Roger was now twenty-eight, "of a melancholik nature, and had been pycking and devising occasions of just cause to depart on the sudden," for he was jealous of a newer apprentice. "On September 7th, 1581, Roger went for alltogether from me." But it was not "alltogether," for Roger returned when Dee was old and inform and poor, and remained serving him almost to the end. There was always something patriarchal in Dee's care for the members of his large household, evidenced abundantly in his diary. No doubt their loyalty to him was often severely tried by harsh and cruel outside rumours, but as they knew and loved his real nature they only drew closer towards him.

A new phase of his character is now forced upon us. He has appeared hitherto as the man of learning, astronomer and mathematician, a brilliant lecturer and demonstrator, diligent in probing the chemical and alchemical secrets of which his vast reading, his foreign correspondence, and his unique library gave him cognisance. Interested in geographical discovery and history, a bibliographical and mathematical writer, his genuine contributions to science had been considerable. He had written upon navigation and history, logic, travel, geometry, astrology, heraldry, genealogy, and many other subjects. He had essayed to found a National Library, and was contemplating a great work upon the reformation of the Calendar. But these purely legitimate efforts of his genius were discounted in the eyes of his contemporaries by the absurd suspicions with which his name had been associated ever since his college days. After his arrest and trial by Bonner, he never really succeeded in shaking off this savour of something magical. The popular idea of Dee in league with evil powers was, of course, the natural result of ignorance and dull understanding. To a public reared in superstition, untrained in reasoning, unacquainted with the simple laws of gravitation, the power to raise heavy bodies in the air at will, to see pictures in a simple crystal globe, or converse with projections of the air, to forecast a man's life by geometric or planetary calculations, and to discern the influence of one chemical or mineral substance upon another, seemed diabolically clever and quite beyond human agency. Even to study Nature and her secrets was to lay oneself open to the suspicion of being a magician. We must remember that in the early years of Queen Elizabeth's reign it was thought necessary to pass an Act of Parliament decreeing that all who practised sorcery causing death should suffer death; if only injury was caused, imprisonment and the pillory whould be the punishment. Any conjuration of an evil spirit was to be punished by death as a felon, without benefit of clergy or sanctuary. Any discovery of hidden treasure by magical means was punishable by death for a second offence.

But if "magic" was tottering on its throne, the reign of alchemy was still uncontested. Belief in it was universal, its great votaries in the past were of all nations. St. Dunstan of Glastonbury, Roger Bacon, Raymond Lully, Canon George

Ripley of Bridlington, Albertus Magnus, Cornelius Agrippa, Arnold de Villa Nova and Paracelsus, all their writings, and hundreds of others, Dee had in his library and constantly upon his tongue. Alchemy was not only a science, it was a religion and a romance. It was even then enduring the birth-throes and sickly infancy of modern chemistry, and the alchemists' long search for the secret of making gold has been called one of its crises. Long after this it was still an article of faith, that such a man as Robert Boyle did not deny. We cannot forget that even that great chemist, Sir Humphry Davy, reverenced the possibility, and refused to say that the alchemist's belief in the power to make gold was erroneous. How unlike Dante's keen irony of the dark and groping men who seek for "peltro," or tin whitened with mercury. But alchemy was bursting with many other secrets beyond the manufacture of gold. The spiritual element abounding in all minerals, and the symbolism underlying every actual substance, were deeply imbedded in it. It was a scienceof ideals. It ever led its followers on to scale illimitable heights of knowledge, for in order to surpass all material and rational nature, and attain the crowning end, did not God delegate His own powers to the sage? So the art of healing was thought the noblest, the most Godlike task, and no means of attaining hermetic wisdom were untried. The psychical world became every bit as real to these religious mystics as the physical and rational, which they understood so vaguely. Even the strange shapes which escaped from the retorts of the old alchemists were known to them as "souls." Their successors called them spirits. Paracelsus named them as mercury, and it was left to his pupil, Van Helmont, the true founder of all modern chemistry, to give the name of gas.

It is easy to see how Dee, the astrologer, grew into close touch with those psychic phenomena which, though they have become extremely familiar to us, as yet continue to baffle our most scientific researches. When he first became conscious of his psychic powers, and how far he himself was mediumistic, is harder to discern. It is on May 25, 1581, that he makes in his diary the momentous entry: — "I had sightin Chrystallo offered me, and I saw." We may take it that he "saw" through a medium, for he never afterwards seems to have been able to skry without one. Perhaps his first crystal had then been given him, although, as we have seen, he already owned several curious mirrors, one said to be of Mexican obsidian such as was used for toilet purposes by that ancient race. He had made a study of optics, and in his catalogue of the manuscripts of his library are many famous writings on the spectrum, perspective and burning glasses, etc. Then came the trouble with Roger, "his incredible doggedness and ungratefulness against me to my face, almost ready to lay violent hands on me." Dee hears strange rappings and knockings in his chamber. A gentleman came from Lewisham to consult him about a dream many times repeated. Dee prays with him, and "his dream is confirmed and better instruction given." A mysterious fire breaks out for the second time in "the maydens" chamber at night. The knocking is heard again, this time accompanied with a voice repeated ten times. No words apparently, but a sound like "the schrich of an owl, but more longly drawn and more softly, as it were in my chamber." He has a strange "dream of being naked and my skyn all over wrought with work like some kinde of tuft mockado, with crosses blew and red; and on my left arm, abowt the arm in a wreath, these words I read: — `Sine me nihil potestis facere.' And another the same night of Mr. Secretary Walsingham, Mr. Candish and myself." Then he was ten days from home, at "Snedgreene, with John Browne, to hear and

see the manner of the doings." Evidently some remarkable manifestation. he was becoming more interested in psychic problems, but he was not able to proceed without a medium, and the right one had not yet appeared.

Meanwhile, he fills his diary with all manner of interesting news. Vincent Murphy, the "cosener" who had defamed him, and against whom in September, 1580, he had instituted a troublesome law-suit, was condemned by a jury at the Guildhall to pay 100 pounds damages. "With much adoe, I had judgment against him." Five or six months later, he agreed with Mr. Godolphin to release the cosener. Jean Bodin, the famous French writer on witches, and publicist, had come to England with "Monsieur," and Dee was introduced to him by Castelnau, the French ambassador, in the "Chamber of Presence at Westminster." Letters came from Doctor Andreas Hess, the occult philosopher, sent through Dee's friend, Richard Hesketh, agent at Antwerp. There are also letters from Rome. John Leonard Haller, of Hallerstein by Worms, came to him to say he had received instructions for his journey into "Quinsay [or Northern china], which jorney I moved him unto, and instructed him plentifully for observing the variation of the compassin all places as he passed." He notes, as if it were a common occurrence, a "fowl falling out" between two earls at Court, Leicester and Sussex [the Lord Chamberlain], tells how they "called each other traytor, wheruppon both were commanded to keepe to theyre chambers at Greenwich, wher the Court was." It sounds like a schoolboys' quarrel, but the royal schoolmistress would have them both know that they were in disgrace for a time. In July, there was an eclipse of the moon, but it was "clowdy, so as I could not perceyve it." In August, about half-past eight on the night of the 26th, "a strange Meteore in forme of a white clowde crossing galaxium, lay north and sowth over our zenith. This clowde was at length from the S.E. to the S.W., sharp at both ends, and in the West it was forked for a while. It was about sixty degrees high, it lasted an howr, all the skye clere abowt and fayr star-shyne."

Dee made a journey into Huntingdonshire, by St. Neots, to Mr. Hickman's at Shugborough, in the county of Warwick. Young Bartholomew Hickman was afterwards to become the companion and servant of his old age, and manifested some slight mediumistic powers. On the way home, a month or two later, Dee rode into Sussex to Chailey, probably to the glass workds there. The Queen and "Monsieur" were at Whitehall.

A pretty little scene was enacted at Mortlake at the New Year, when "Arthur Dee and Mary Herbert, they being but 3 yere old, the eldest of them, did mak as it were a shew of childish marriage, of calling each other husband and wife." Then Dee essays a harmless little play upon words. "The first day Mary Herbert cam to her father's house at Mortlake, the second day she came to her father's hosue at East Shene." Mrs. Dee went the same day to see the baby Katherine at Nurse Garret's, and Mistress Herbert went with her. So the two families were in great unity.

Sir George Peckham, who sailed with Sir Humphrey Gilbert, came to consult Dee about exploration in North America, and promised a share in his patent of the new lands. He also sent down his sea-master, Mr. Clement, and another gentleman, Mr. Ingram, to see the mathematician. For Sir John Killigrew, Dee devised "a way of protestation to save him harmless for compounding for the Spaniard who was robbed: he promised me fish against Lent." Haller came again to get instructions how to transfer his money to Nuremburg, and to get letters of introduction to

Constantinople. By him, Dee sent letters to correspondents in Venice, where the German explorer was to winter.

Mr. Newbury, who had been in India, came early in the New Year. Dee recounts how the stage in that well-known old London place of amusement, the Paris Garden, on Bankside, Southwark, fell down suddenly while it was crammed with people beholding the bear-baiting. "Many people were killed thereby, more hurt, and all amazed. The godly expound it as a due plague of God for the wickedness there used, and teh Sabbath day so profanely spent." Sunday was the great day for the bear-fights.

"1583. — Jan. 23. Mr. Secretarie Walsingham cam to my howse, where by good luk he found Mr. Awdrian Gilbert, and so talk was begonne of Northwest Straights discovery.

"Jan. 24. Mr. Awdrian Gilbert and John Davis went by appointment to Mr. Secretary, to Mr. Beale his house, where only we four were secret, and we made Mr. Secretarie privie of the N.W. passage, and all charts and rutters were agreed uppon in generall.

"Feb. 3. Mr. Savile, Mor. Powil the younger, travaylors, Mr. Ottomeen his sonne cam to be acquaynted with me.

"Feb. 4. Mr. Edmunds of the Privie Chamber, Mr. Lee, Sir Harry Lee, his brother, who had byn in Moschovia, cam to be acquaynted with me.

"Feb. 11. The Queene lying at Richmond went to Mr. Secretarie Walsingham to dynner; she coming by my dore gratiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt.

"Feb. 18. Lady Walsingham cam suddenly to my house very freely, and shortly after that she was gone, cam Syr Francis himself, and Mr. Dyer.

"March 6. I and Mr. Adrian Gilbert and John Davis did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, about the N.W. passage.

"March 17. Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so, the 18th day from thence, to Devonshyre.

"April 18. The Queene went from Richmond toward Greenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd `quod defertur non aufertur,' and gave me her right hand to kisse."

While these every-day events were going on and being chronicled, Dee was also occupying himself with the search for a medium. He first tried one named Barnabas Saul (he seems to have been a licensed preacher), who professed himself an occultist. Saul gives news of buried treasure — great chests of precious books hidden somewhere near Oundle in Northamptonshire, but the disappointed book-lover finds the hoard an illusion. Then Saul, who slept in a chamber over the hall at Mortlake, is visited at midnight by "a spiritual creature." The first real seance that Dee records, "Actio Saulina," took place on December 21, 1581. The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the percipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone." After New Year's tide, on any day but the Sabbath, the stone was to be set inthe sun,

the brighter the day the better, and sight should be given. The sitters might "deal both kneeling and sitting." When we consider how very real to a devout person in the Middle Ages apparitions of the devil and of evil spirits were, there seems nothing at all extraordinary in Dee's belief that good spirits also might be permitted to come to his call, for purposes of good. A month or two after this, Saul was indicted on some charge and tried in Westminster Hall, but, thanks to Mr. Serjeant Walmesley and a couple of clever lawyers, he was acquitted. There was an end of his clairvoyance, however: "he confessed he neyther herd or saw any spirituall crature any more." If the accusation against him had been that of sorcery, he was wise to risk no further appearances in Westminster Hall. He seems to have spread abroad many false reports about Dee, who reproached him bitterly when he called at Mortlake a few months later. Dee had, however, gained psychical experience by these early and tentative experiments. The field was now open for a maturer applicant. When he arrived, he was to change the whole current of Dee's life and outlook, to become at once a helper and a stumbling-block, a servant and a master, loving as a son, treacherous as only a jealous foe. It was a strange fate that sent Edward Kelley to Dee at this moment, when everything was ripe for his appearance. And it was characteristic of the man that he was ushered into Dee's life under a feigned name. On March 8, two days after Saul had confessed he saw and heard no more of the spirits, Dee writes in his diary, "Mr. Clerkson and his frende cam to my howse." He makes the visit very emphatic by repeating the information: "Barnabas went home abowt 2 or 3 o'clock, he lay not at my howse now; he went, I say, on Thursday, and Mr. Clerkson came." At nine o'clock the same night, there was a wonderful exhibition of the aurora in the northern and eastern heavens, which Dee describes minutely in Latin in the diary. The next day, March 9, he mentions Clerkson's friend by name as "Mr. Talbot," and shows how that individual appears to have begun ingratiating himself with his new patron by telling him what a bad man his predecessor was. Barnabas had said that Dee would mock at the new medium; Barnabas had "cosened" both Clerkson and Dee. This, Talbot professed to have been told by "a spiritual creature." The pair proceeded at once to business. On the 10th, they sat downto gaze into "my stone in a frame given me of a friend," with very remarkable results. Information was vouchsafed that they should jointly together have knowledge of the angels, if the will of God, viz., conjunction of mind and prayer between them, be performed. They were bidden to "abuse not this excellency nor overshadow it with vanity, but stick firmly, absolutely and perfectly in the love of God for his honour, together." There were forty-nine good angels, all their names beginning with B, who were to be answerable to their call. The first entry that Dee makes in his Book of Mysteries concerning Talbot is as follows: —

"One Mr. Edward Talbot cam to my howse, and he being willing and desyrous to see or shew something in spirituall practise, wold have had me to have done something therein. And I truely excused myself therein: as not, in the vulgarly accownted magik, neyther studied or exercised. But confessed myself long tyme to have byn desyrous to have help in my philosophicall studies through the cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him my stonein the frame (which was given me of a frende), and I sayd unto him that I was credibly informed that to it (after a sort) were answerable Aliqui Angeli boni. And also that I was once willed by a skryer to call for the good Angel Annael

to appere in that stone in my owne sight. And therefore I desyred him to call him, and (if he would) Anachor and Anilos likewise, accounted good angels, for I was not prepared thereto.

"He [Talbot] settled himself to the Action, and on his knees at my desk, setting the stone before him, fell to prayer and entreaty, etc. In the mean space, I in my Oratory did pray and make motion to God and his good creatures for the furdering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone."

The one to appear was Uriel, the Spirit of Light. On the 14th, the angel Michael appeared, and gave Dee a ring with a seal. Only on two other occasions does a tangible object pass between them. Dee was overjoyed at the success of his new "speculator" or "skryer"; the sittings were daily conducted until March 21, when the medium was overcome with faintness and giddiness, and Michael, who was conversing with him, bade them rest and wait for a quarter of an hour. The next day, Talbot departed from Mortlake, being bidden by Michael to go fetch some books of Lord Monteagle's which were at Lancaster, or thereby, and which would else perish.

He returned before long, and all through April, instructions were being given at the sittings for the future revelations. elaborate preparations were needed, and they were describedin minute detail.

By April 29, a square table, "the table of practice," was complete. It was made of sweet wood, and was about two cubits high ("by two cubits I mean our usual yard"), with four legs. On its sides certain characters, as revealed, were to be written with sacred yellow oil, such as is used in chruches. Each leg was to be set upon a seal of wax made in the same pattern as the larger seal, "Sigilla AEmeth," which was to be placed upon the centre of the table, this seal to be made of perfect, that is, clean purified wax, 9 inches in diameter, 27 inches or more in circumference. It was to be an inch and half a quarter of an inch thick, and upon the under-side was to be a figure as below.

It was a mystical sign, similar to those in use in the East, and also used by contemporary astrologers

[INSERT ILLUSTRATION]

The four letters in the centre are the initials of the Hebrew words, "Thou art great for ever, O Lord," which were considered a charm in the Middle Ages.

The upper side of the seal was engraved with an elaborate figure obtained in the following manner. First, a table of forty-nine squares was drawn and filled up with the seven names of God — "names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels' names bringeth forth seven daughters. Every daughter bringeth forth seven daughters. Every daughter her daughter bringeth forth a son. Every son hath his son."

The seal "was not to be looked upon without great reverence and devotion."

It is extremely curious and interesting to relate that two of these tablets of wax, "Sigillum Dei," and one of the smaller seals for the feet of the table, with a crystal globe, all formerly belonging to Dee, are still preserved in the British

Museum, having come there from Sir Thomas Cotton's library, where the table of practice was also long preserved.

The spirits were kind enough to say: "We have no respect of cullours," but the table was to be set upon a square of red silk as changeable (i.e., shot) as may be, two yards square, and a red silk cover, with "knops or tassels" at the four corners, was to be laid over the seal, and to hang below the edge of the table. The crystal glove in its frame was then to be set upon the centre of the cover, resting on the seal with the silk between.

The skryer seated himself in "the green chair" at the table, Dee at his desk to write down the conversations. These were noted by him then and there at the time, and he is careful to particularise any remark or addition told him by the Ckryer afterwards. Once a spirit tells him: "There is time enough, and we may take leisure." Whereupon Dee conversed directly with the visitant; sometimes apparently only Talbot hears and repeats to him what is said. A golden curtain was usually first seen in the stone, and occasionally there was a long pause before it was withdrawn. Once Dee writes: "He taketh the darkness and wrappeth it up, and casteth it into the middle of the earthen globe." The spirits generally appeared in the stone, but sometimes they stept down into a dazzling beam of light from it, and moved about the room. On some occasions a voice only is heard. At the close of the action, the "black cloth of silence is drawn," and they leave off for the present.

There are very few comments or general impressions of the actions left by Dee, but on one occasion he does use expressions that show his analytical powers to have been actively at work to account for the phenomena. He brought his reason to bear upon the means of communication with the unseen world in a remarkable manner. In speaking to the angels one day he said: "I do think you have no organs or Instruments apt for voyce, but are meere spirituall and nothing corporall, but have the power and property from God to insinuate your message or meaning to ear or eye [so that] man's imagination shall be that they hear and see you sensibly."

As Plotinus says, "Not everything whichis in the soul is now sensible, but it arrives to us when it proceeds as far as sense."

The minute descriptions of the figures seen are of course characteristic of clairvoyant or mediumistic visions. In the case of Bobogel, the account of his "sage and grave" attire — the common dress of a serious gentleman of the time — may be quoted.

"They that now come in are jolly fellows, all trymmed after the manner of Nobilities now-a-dayes, with gylt rapiers and curled haire, and they bragged up and downe. Bobogel standeth in a black velvet coat, and his hose, close round hose of velvet upperstocks, over layd with gold lace. He hath a velvet hat cap with a black feather in it, with a cape on one of his shoulders; his purse hanging at his neck, and so put under his girdell. His beard long. He had pantoffolls and pynsons. Seven others are apparelled like Bobogel, sagely and gravely."

CHAPTER VI

EDWARD KELLEY

"Kelley did all his feats upon

The Devil's looking-glass, a stone
Where, playing with him at bo-peep,
He solv'd all problems ne'er so deep."
— Butler, Hudibras

It is now time to inquire who this Talbot, this seer and medium, was. Where did he come from, and what was his previous history?

That he came to the Mortlake philosopher under a feigned name is perhaps not so damning an accusation as might at first sight appear. There was in his case, certainly, every reason why he should change his identity, if possible, but an alias in those days was so common a thing that perhaps more stress has been laid upon Kelley's than is strictly fair.

The whole of Kelley's story is so wildly and romantically coloured, it is so incredible, and so full of marvels, that it is extremely difficult to know what to believe. There is no disentangling the sober facts of his life from the romance attributed to him; indeed, there are no sober facts, as the reader will see when the accepted traditions of this extraordinary man's career are laid down.

From March 8 to November, 1582, Edward Talbot, the skryer, came and went in the Mortlake establishment, gazed in the crystal, and ingratiated himself into his employer's liking. Then he disappeared, and Edward Kelley took his place. There had been a quarrel of some kind, precursor of many others, and Dee opens his fourth Book of Mysteries, on November 15, "after the reconciliation with Kelley." Henceforth "E.K." is his name.

Kelley was born at Worcester, on August 1, 1555, as appears by the horoscope drawn for him by the astrologer. He began life as an apothecary's apprentice, and showed some aptitude for his calling. It has been stated that, under the name of Talbot, he studied for a short time at Oxford, but left abruptly under a cloud. A few years later, he was exposed in the pillory in Lancaster for having either forged ancient title deeds or coined base money. Both feats are accounted to him. The next incident in his career is a charge of having dug up a newly buried "caitiff's" corpse in Walton-le-Dale churchyard, Lancashire, for the purpose of questioning the dead, or "an evil spirit speaking through his organs," respecting the future of "a noble young gentleman," then a minor. After this savoury episode, Kelley is reported to have been wandering in Wales (it is suggested that he was hiding from justice), when he stumbled accidentally upon an old alchemical manuscript and two caskets or phials containing a mysterious red and white powder. Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss. Wherever he procured it, Kelley undoubtedly owned a small quantity of some substance which he regarded as of priceless value, inasmuch as, if properly understood and manipulated, it could be used for transmuting baser metals into gold.

The reputation of the learned doctor of Mortlake, who was known all over the Continent, was a favourite at Court, and in touch with every adventure by sea or land, had of course reached Kelley. Dee's parsonage of Upton-on-Severn, near Worcester, did not trouble him much with responsibility, but it must have been on one occasional visit to it that he received from the Dean of Worcester Catherdral a Latin volume, in which he inscribed the gift thus: "Joannes Dee, 1565, Februarii 21. Wigorniae, ex dono decani ecclesiae magistri Beddar."

With the powder that he did not know how to use, and the alchemical manuscript which he could not decipher, and which yet might contain the invaluable secret (if indeed there is any truth in the story of his find), Kelley, the adventurer, sought out some means of introduction to the man so likely to help him. He had dabbled in alchemy, and came to Mortlake with something of a reputation, for Dee speaks of him as "that lerned man." It is utterly unlikely that Dee had heard anything of Kelley's exploits in the north. Such doings would scarcely penetrate the solmen recesses of the laboratory on the Thames side. So Kelley arrived, and was recieved in all good faith. He told Dee that the last seer, Barnabas, had "cosened" him, and seems to have at once impressed himself favourably upon the astrologer, who at the moment was without a reliable assistant. The sittings began, as we have seen, in March, and were successful immediately. In May the message comes that "none shall enter into the knowledge of these mysteries but this worker," and Kelley's position is secured.

Kelley was now about twenty-seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, "which thing to do," he told Dee, "I have no natural inclination, neither with a safe conscience may I do it." but Michael had made him swear on his sword to follow his counsel, so he married reluctantly, not long after, Joan, or Johanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen.

There was little love on his side apparently, but the girl seems at any rate to have essayed to do her duty as a wife. She was apparently a complete stranger to the Dees, although soon to become part of their household. What were Jane's feelings at the thought of this invasion of her domestic peace we can only guess from an entry in Dee's diary made two days after one of these first sittings. Dee does not write much about his wife in his diary, save only entries relating to her health, and this one he has carefully erased, as if he thought some disloyalty to her was involved in it. It is, however, possible to make it out almost entirely. "1582, 6 May. Jane in a merveylous rage at 8 of the cloke at night, and all that night, and next morning till 8 of the cloke, melancholike and ch[?ided me] terribly for...." Something illegible follows, and then this: "that come to me only honest and lerned men." Finally, "by Mr. Clerkson his help was [?pacified]." What canthis mean save that she had takena violent dislike to, and disapproval of, Kelley; that she mistrusted his honesty and wished they might have no more to do with him; that it was only by his friend Clerkson's help that she was at last quieted? Her woman's intuition was scarcely at fault; however kindly she came to treat her husband's medium afterwards, however charitable she showed herself, she was right in suspecting no good to come to Dee through association with Kelley.

The accounts of the actions with the spirits which took place under Kelley's control were minutely written down by Dee, as we have seen, mostly during the timeof the sittings. The papers had a romantic history. The last thirteen books, which were in Sir Thomas Cotton's library, were printed by Dr. Meric Casaubon about fifty years after Dee's death, under the title of A True and Faithful Relation of what passed for many Yeers between Dr. John Dee, a Mathematician of Great Fame in Q. Elizabeth and K. James their Reigns, and some Spirits: Tending (had it succeeded) To a General Alteration of most States and Kingdomes in the World...With a Preface confirming the reality (as to the Point of Spirits) of this Relation; and shewing the several good Uses that a sober Christian may make of all"

(folio 1659). Casaubon in his learned preface maintains stoutly that the visions were no distempered fancy, that Dee acted throughout with all sincerity, but that he was deluded. His book sold with great rapidity; it excited so much controversy, and incurred such disapproval from Owen, Pye, and the other Puritan divines, that it came near being suppressed; only the excellent demand for it prevented its confiscation, for not a copy could be found. The True Relation contains the record of all actions after the beginning of June, 1583. The earlier conversations, from the first with Barnabas, and Talbot's appearance on the scene, are still to be found in manuscript, they having in some way parted company from those of which Cotton had possession.

These earlier papers were acquired by the antiquary, Elias Ashmole, in a rather romantic way. Ashmole had been visiting William Lilly, the astrologer, at Horsham, in August, 1672, when on his return his servant brought him a large bundle of Dee's autograph MSS. which a few days before he had received from one of the warders of the Tower. The warder called on Ashmole at the Excise Office, and offered to give them in exchange for one of Ashmole's own printed works. The Windsor Herald cheerfully agreed, and sent him a volume "fairly bound and gilt on the back," of which of his works we know not.

Now for the history of the papers. Mrs. Wale, the warder's wife, had brought them with her dower from her lamented first husband, Mr. Jones, confectioner, of the Plow, Lombard Street. While courting, these young people had picked up among the "joyners in Adle STreet" a large chest whose "very good lock and hinges of extraordinary neat work" took their fancy. It had belonged, said the shopman, to Mr. John Woodall, surgeon, father of Thomas Woodall, surgeon to King Charles II. and Ashmole's friend. He had bought it probably at the sale of Dee's effects in 1609, after his death. The Joneses owned the chest for twenty years without a suspicion of its contents. Then, on moving it one day, they heard a rattle inside. Jones prized open the space below the till, and discovered a large secret drawer stuffed full of papers, and a rosary of olive-wood beads with a cross, which had caused the rattle. The papers proved to be the conferences with angels from December 22, 1581, down to the time of the printed volume; the original manuscripts of the (unprinted) books entitled, "48 Claves Angelicae," "De Heptarchia Mystica," and "Liber Scientiae Auxiliis et Victoriae Terrestris." We may imagine Ashmole's excitement when he found he had in his hand the earlier chapters of the very remarkable book that was stil in every one's mouth, published only thirteen years before.

We may now briefly examine this remarkable and voluminous Book of Mysteries. In view of the fact that it is perhaps the earliest record of mediumistic transactions, the first attempt to relate consecutive psychic transmissions, in fact a sort of sixteenth century Proceedings of a Society for Psychical Research, it seems to warrant investigation at some length.

The first book (still in manuscript) opens with a Latin invocation to the Almighty, and an attribution of all wisdom and philosophy to their divine original source. It ends "O beata et super benedicta omnipotens Trinitas, concedas mihi (Joanni Dee) petitionem hane modo tali, qui tibi maxime placebit, Amen." Then comes a table of the four angels — Michael, Gabriel, Raphael, and Uriel, their particular attributes, and their descent from Annael. A long prayer in English follows, which gives a remarkable insight into Dee's attitude of mind. Unfeigned humility towards God, a certain unconsciousness of self and of his own particular

acquirements, are mingled with a calm assumption of authority and power to enter into the heart of knowledge. This was perhaps the chief characterisitic of the exalted mysticism so prevalent at the time in a small section of alchemists, especially on the Continent. Dee was its representative in England, having, of course, imbibed much of it during his residence abroad. Paracelsus had been dead but forty years. His disciples everywhere were seeking three secrets which were to fulfil his teaching — the secret of transmutation, the elixir of life, and the philosophic stone, key to all wisdom. Bruno was still alive, developing hs theories of God as the great unity behind the world and humanity. Copernicus was not long dead, and his new theories of the solar system were gradually becoming accepted. Galileo was still a student at Pisa, his inventions as yet slumbering in his brain. Montaigne was writing his getle satires on humanity. Everywhere and in every sphere new thought was beginning to stir.

Dee did not scruple to claim in his prayer gifts like those bestowed upon the prophets. He deprecates any kind of traffic with unauthorised or unreliable spirits, and acknowledges again the only Source of wisdom. But since he has so long and faithfully followed learning, he does think it of importanc ethat he should know more. The blessed angels, for instance, could impart to him things of at least as much consequence as when the prophet told Saul, the son of Kish, where to find a lost ass or two! A spirit afterwards told him that ignorance was the nakedness wherewith he was first tormented, and "the first plague that fell unto man was the want of science."

He had reached that state of mind when he seemed unable to discern any boundary line between finite and infinite. His hope and his confidence were alike fixed on nothing less than wresting all the secrets of the universe from the abyss of knowledge, or, at any rate, as many of them as God willed. he explains how from his youth up he has prayed for pure and sound wisdom and understanding,

"such as might be brought, under the talent of my capacitie, to God's honour and glory and the benefit of his servaents, my brethren and sisters. And forasmuch as for many yeres, in many places, far and nere, in many bokes and sundry languages, I have wrought and studyed, and with sundry men conferred, and with my owne reasonable discourse Laboured, whereby to fynde or get some yinkling, glimpse, or beame, of such the aforesaid radicall truthes:...And seeing I have read in they bokes and records how Enoch enjoyed thy favor and conversation, with Moses thou wast familiar, And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, the good angels were sent, by they disposition, to instruct them, informe them, help them, yea in worldly and domesticall affairs; yea and sometimes to satisfy theyr desyres, doubts and questions of thy secrets; and furdermore, considering the Shewstone which the high priests did use by thy owne orderinge, wherein they had lighte and judgments in their great doutes, and considering allso that thou (O God) didst not refuse to instruct the prophets (then called seers), to give answers to common people of things oeconomicall, as Samuel for Saul, seeking for his father's asses, being gon astray: and as other things, vulgar true predictions, whereby to wyn credit unto ther waightier affayres. And thinking within myself the lack of thy wisdom to me to be of more importance than the value of an Asse or two could be to Cis (Saul his father): And remembering what good counsayle they apostle James giveth, saying Si quies autem vestrumetc. And

that Solomon the wise, did so, even immediately by thyselfe, atteyne to his wonderfull sidome: Therefore, Seeing I was sufficiently taught and confirmed that this wisdome could not be come by at mans hand, or by human powre, but onely from thee (O God) mediately or immediately. And having allwayes a great regarde and care to beware of the filthy abuse of such as willingly and wittingly did invocate and consult (in divers sorte) Spirituall Creatures of the damned sort: Angels of darknes, forgers and patrons of lies and untruths; I did fly unto thee by harty prayer, full oft, and in sundry manners: sometymes cryinge unto thee Mittas Lucem tuam et veritatem, tuam quoe me ducant, etc."

Then he goes on to say that his slight experience with two different persons has convinced him of God's wish to enlighten him through His angels. He has heard of a man accounted a good seer and skryer, a master of arts and preachger of the Word, and through his means he has seen spiritual apparitions "either in the christalline receptab\cle, or in open ayre." He hopes to have help from this person until "some after man or meanes are sent him from on high." But Saul — for it is Saul he means — is not devout, sincere and honest. Evil spirits have come to him, much to Dee's terror "but that thou didst pitch thy holy tent to my defence and comfort." He has quoted to Saul Roger Bacon's warning to wicked devil-callers; but the man cannot brook rebuke, and is angry at being further debarred from the mysteries "which were the only things I desired, through thy grace." He begs, most humbly and deprecatingly for leave to note down the actions, and asks that Annael may come to his help.

Barnabas having proved so unreliable, he rejoiced at having found another skryer. The one accessory wanting, when all the table and seals were comlete, was a "shewstone." Dee seems already to have owned several. He had used a crystal before this time, but a new one was desirable. One evening, towards sunset, a little child angel appears standing in the sunbeams from the western window of the study, holding in its hand a thing "most bright, most clere and clorius, of the bigness of an egg." Michael with his fiery sword appeared and bade Dee "Go forward, take it up, and let no mortall hand touch it but thine own."

Michael tells them, too, that he and Kelley are to be joined in the holy work, united as if one man. But one is to be master, the other minister; one the hand, the other the finger. They are to be contented with their calling, for vessels are not all of one bigness, yet all can be full. Dee is reminded that all his knowledge is "more wonderful than profitable, unless thou art led to a true use of the same."

Another spirit, Medicus Dei, or Medicina, says, "Great are the purposes of him whose medecine I carry," and on one of the early march days utters some remarkable words on the precious doctrine of the universality of the Light: —

"Your voices are but shadows of the voices that understand all things. The things you look on because you see them not indeed, you also do name amiss...

"We are fully understanding. We open the eyes from the sun in the morning to the sun at night. Distance is nothing withus, unless it be the distance which separateth the wicked from His mercy. Secrets there arenone, but that are buried in the shaddow of man's sould....Iniquitie shall not range where the fire of his piercing judgment and election doth light."

Calvin had been dead but twenty years, but with his scheme of election and eternal reprobation Dee had no affinity. His mind was far more in harmony with the ancient hermetic teaching that medicine, healing, was the true road to all philosophy.

CHAPTER VII

THE CRYSTAL GAZERS

"To follow knowledge like a sinking star
Beyond the utmost bound of human thought."
— Tennyson, Ulysses

It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings: "May my little fartherest chamber serve, if the bed be taken down?" The table, covered with its cloth stood in the centre upon the seals. Kelley, perhaps with the black cap he is credited with having always worn, pulled close over his cropped ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet "as white as milk," as Aubrey describes it. He did not apparently ever see the visions himself. Once he reproachfully said, "You know I cannot see or skry." He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer.

The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael's exposition seemed almost to promise it to him: —

"`Wilt thou have witt and wisdom? Here it is.'

"Michael points each time to a figure of seven squares shown within a circle of light.

"`The exaltation and government of princes is in my hand.

"`In counsayle and Nobilitie, I prevayle.

"`The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

"The Qualitie of the Earth and Waters is my knowledge, and I know them. And here it is.

"`The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

"`I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

"`Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.'"

Quite early in the actions, it was told them that a third person was necessary to the complete work. Adrian Gilbert was the first selected, and permission was given for him to be made "privie of the mysteries, but not to be a practiser."

Gilbert was making ready for a voyage to the North-West. Dee and the spirits seem to think it may be a kind of missionary enterprise, and Dee asks for (but does

not actually obtain) a geographical description of the country he is going to. The answer is that Dee knows about it, as indeed he did, sufficiently well, as we have seen, to draw very good charts of North America and the Frozen Seas. An angel named Me tells him he must counsel A.G. and be his father. "Who made the sun of nothing? Who set Nature to thrust up her shoulder amongst trees and herbs like a gentle fire? How great is his power in those in whom he kindleth a soul of understanding."

In Dee's absence in London, at the Muscovy House, on Maundy Thursday (March 28), Kelley tried to summon Medicina again, but was only visited by an "illuder." Next day Dee asks for "the veritie of his doings," and is told that darkness has presumed to put itself in place of light. Kelley will not be overthrown, but he is to brag not. "When I yoked your feathers together, I joined them not for a while." The illuder is made to confess deception and is consumed by fire, and Dee turns to his skryer with "Master Kelley, is your doubt of the spirit taken away?"

Dee had been requested to prepare a calculation for the reformation of the Calendar, or at any rate to give his opinion on the scheme propounded by Pope Gregory. His calculations were approved by all the English mathematicians of the time, but the Queen, advised by the bishops, did not see her way to adopt them in effect. Dee tells his angel friends how "grieved" he is that "Her Majestie will not reform the Kalendar in the best terms of veritie." He desires counsel what to do.

Easter Day passed, and the crystal gazing still went on. The sittings were often long. On April 3, Dee ventured to tell his visitor that "it will be dark soon, and our company will expect our coming down to supper. If without offence we might now leave off, it might seem good to do so." Three days after, he again offered a slight remonstrance, asking why they had not been warned of Mistress Frances Howard's coming, a gentlewoman of Her Majestie's Privy Chamber. She had caused interruption of their exercise for a full hour, or two. Was this to be forgiven her because of her great charity, and goodness in procuring the Queen's alms for many needy people?

The Queen was then at Richmond, and Dee was several times at Court. He seems to have been there to bid her adieu when she left for Greenwich on the 18th: — "At her going on horseback, being new up, she called for me, by Mr. Rawly his putting her in mynde, and she sayd, `quod defertur non aufertur,' and gave me her right hande to kisse."

Dee was now puzzling over some mysterious papers brought him by Kelley, whether those he is reported to have found in Wales of Glastonbury we can scarcely decide, but they seem to concern ten places in England where treasure was supposed to be hid. There is a curious drawing of them in the MS. diary: "After coming from the Court, I thought I would try to discover the cipher of the paper E.K. brought me as willed to do, found at Huets Cross, with a book of magic and alchemy, to which a spiritual creature led them." Dee was by no means the easy dupe of Kelley that he has been called. Two or three months after he first knoew him he writes in his diary of his "abominable lyes"; and he here makes a very telling remark, an aside, so to speak: "Of this K., I doubt yet."

Kelley's hot, uncontrollable nature and his overbearing ways had already begun to appear. There was an outbreak at supper one night because Charles Sled had "done him an injurie in speeche at my table." Probably some story of his early

career had been raked up. A voice next morning says to him appropriately: "Serve God and take hold of nettles."

The manuscript in crabbed signs puzzled the astrologer desperately, and he was unhappy at the delay. An angel tells him they are to be "rocks in faith." "While sorrow be meansured thou shalt bind up thy fardell." He is not to seek to know the mysteries till the very hour he is called. "Can you bow to Nature and not honour the workman?"

A new spirit visits them, Il, "a merie creature, apparelled like a Vyce in a [morality] play. He skipped here and there." Dee asks where is his Arabic book of tables that he has lent and lost. Il says it is in Scotland and is nothing worth. Then Dee asks about the Lord Treasurer's books, for he had not seen Burleigh's library, and had all the rival collector's jealousy over his own treasures. He was never quite sure that Burleigh was his friend; there semed always a suspicion in his mind where the Lord Treasurer was concerned. The feeling was reflected in a curious dream that he had soon after the beginning of his partner ship with Kelley: "I dreamed on Saturday night that I was deade, and afterwards my bowels wer taken out. I walked and talked with divers, and among other with the Lord Thresorer, who was cum to my howse to burn my bookes when I was dead. I thought he looked sourely on me." Now, Il tells him that Burleigh has no books "belonging to Soyga," and explains that name as in "the language of Paradise, before Babel's aery tower." Dee takes up a lexicon to look for the word, but Il points to another book on "the mysteries of Greek, Latin and Hebrew." Then Il becomes very practical, and says: "Your chimney will speak against you anon," and Dee remembers that he had hidden there "in a cap-case" the records of his doings with Saul and the others. Il advises Kelley to communicate to his employer the book and the powder, and all the rest of the roll. "True friends arenot to hide anything each from the other."

This was perhaps the cause of the "great and eager pangs" that now took place between Dee and Kelley. The medium pretends to fear they are dealing with evil spirits. He bursts into a passion, declares he is a cumber to the house, and dwells there as in a prison. He had better be far away in the open country, where he can walk abroad, and not be troubled with slanderous tongues. He is wasting his time there, and must follow some study whereby he may live. As for these spirit mysteries, Adam and Enoch knew them before the Flood. Dee responds gfravely to this tirade: He will wait God's time, and he will not believe a stone will be given them and no bread. As to Kelley's necessities, are not his own far greater? At the present moment, he owes 300 pounds, and does not know how to pay it. He has spent forty years, and travelled thousands of miles, in incredible forcing of his wit in study, to learn, or bowel out, some good thing, yet he would willingly go up and down England in a blanket, begging his bread, for a year or more, if at the end he might be sure of attaining to godly wisdom, whereby to do God service for His glory. He was resolved either willingly to leave this worlk, to enjoy the fountain of all wisdom, or to pass his days on earth in the enjoyment of its blessings and mysteries.

Another violent scene occurred before long; this time the mistress of the house was the one offended. Dee says: "By A[drian] G[ilbert] and Providence, E.K.'s vehement passions were pacified. He came back again to my house, and my wife was willing and quiet in mind and friendly to E.K. in word and countenance. A new pacification in all parts confirmed and all upon the confidence of God his service faithfully performed." Kelley's wife had not yet joined him at Mortlake, but

he had occasional letters from her. One found him in a tender religious mood, about to "pray in his bedchamber, on a little prayer book which Mr. Adrian Gilbert had left here, ad it lay on the table during the action." It was Seven Sobbes of a Sorrowful Soul for Sinne, in English metre, "made by Mr. William Harris." When he opened it, he found some automatic script in the end, or, as he calls it, a counterfeit ofhis own hand. He took it to Dee, who saw in it the work of a wicked spirit trying to shake their confidence. The next evening, both prayed against their enemy, Kelley on his knees before the green chair standing at the chimney. Uriel appeared and said temptation was requisite. "If it were not, how should men know God to be merciful?" He speaks to Kelley: — "Thou, O yongling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy Limbs to the service and fulfilling of an eternal veritie? Pluck up thy heart, and follow the way that leadeth to the knowledge of the end." He explains how the trouble is caused by Belmagel, "the firebrand who hath followed thy soul from the beginning."

The whole of this spring, the pair of partners had been busily engaged in preparing the various things — the table, the wax seals, the ring and lamin — required for use. Most complicated diagrams of letters and figures had also been dictated to them, and Kelley, whose mathematical training had been slight, was sometimes very exhausted. Once fire shoots out of the crystal into his eyes, and when it is taken back, he can read no more. As Dee remarks one day to a spirit, apologising for his many questions: "For my parte I could finde it in my heart to contynue whole days and nights in this manner of doing, even tyll my body should be ready to synk down for weariness before I could give over, but I feare I have caused weariness to my friends here." A journey is foretold, but first of all Kelley is to go to the places of hidden treasure, and bring earth, that it may be tested. He may be away ten days. He bought a "pretty dun mare" for the journey, of "good man "Penticost," for which he paid three pounds ready money in angels. A day or two after, he took boat to London to buy a saddle, bridle, and "boote-hose."

At supper the night before he started, in a clairvoyant state, he had an extraordinary prophetic sight of the execution of Mary Queen of Scots, a beautiful woman having her head cut off by a tall black man. He also speaks of seeing the sea, covered with many ships. Uriel warns them that foreign Powers are providing ships "against the welfare of England, which shall shortly be put in practice." It is hardly necessary to remind the reader that the Queen of Scots' execution and the defeat of the Spanish Armada took place in two following years, 1587, 1588, four years after this vision.

CHAPTER VIII

MADIMI

"Therefore for spirits I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the cours and actions of a man's life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution."

— Sir Thomas Browne, Religio Medici.

Dee's costly apparatus and experiments, his large establishment and generous treatment of his servants and assistants, his entertainment of great folk, were all heavy drains upon his resources. He spent lavish amounts upon books and manuscripts for his library; he contributed as able to some of the Adventurers' funds. He borrowed freely, and he had sometimes to run long bills. Beside the rent of the two livings (about eighty pounds a year) he had no fixed income. The Queen was ever promising him benefices which either never fell vacant, or when they did, had to be bestowed elsewhere. At the time he first fell in with Kelley, he knew not where to turn for money. Almost at this very moment, however, a rich patron appeared unexpectedly on the horizon and changed Dee's outlook for several years.

On March 18, 1583, Mr. North came to Mortlake bringing a "salutation" from Albert or Adelbert Laski, Count Palatine of Siradia, a Polish Prince then about to arrive on a visit to the Queen. He wished to make Dee's acquaintance, to see his library, and discuss magic, of which he had made a study. Laski was one of the most powerful of the Polish nobles reconverted to Catholicism. He had taken a very prominent part in the patriotic movement of a few years before in Poland, when almost every European sovereign had made a bid for the Polish crown. Elizabeth's old suitor, the Duc d'Alencon, had actually worn it a month or two before escaping in the night to his brother of France. Laski was a dashing adventurer of heroic courage, quite unscrupulous as to cost; and although he had favoured the claims of the Emperor of Austria, he had, openly at least, agreed in the people's victorious choice of Stephan Bathory. When that Transylvanian Prince had been elected King in 1576, Laski had taken a prominent part in affairs. He was popular and ambitious, not without aspiration towards the Polish crown himself. Burleigh, in writing of him to Hatton, called him "a personage of great estimation, few in the Empire of the greatest exceed him in sovereignty and power." He is described by contemporary writers as a most learned man, handsome in stature and lineaments, richly clothed, "of very comely and decent apparel," and of graceful behaviour. He wore his beard very long, not clipped close like the English courtiers. He arrived in London by Harwich on May Day, and proceeded to Winchester House, Southwark, where he made his headquarters during his stay. There seemed some doubt about how he was to be received, whether he was actually in favour or in disgrace with King Stephan. Burleigh desired Hatton to get some Essex nobleman — Lord Rich or Lord Darcy — to meet him at Harwich with proper state, "if he is the very Count Palatine of the House of Laski." Hatton replied that he must wait to hear more from Leicester, for in his letter to the Queen the visitor has called her "the refuge of the disconsolate and afflicted," so perhaps he is out of favour after all.

Dee first saw Laski on May 13, at half-past seven in the evening, in the Earl of Leicester's apartments at the Court at Greenwich, when he was introduced by Leicester himself.

Five days after the first meeting, Laski "came to me at Mortlake withonly two men. He cam at afternone and tarryed supper, and [till] after sone set." Near a month elapsed before his next visit, when he made a sort of royal progress down the Thames from Oxford to Mortlake.

"June 15 about 5 of the clok, cam the Polonian Prince, Lord Albert Lasky, down from Bissham, where he had lodged the night before, being returned form Oxford, whither he had gon of purpose to see the universitye, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney and other gentlemen: he was rowed by the Queene's men, he had the barge covered with the Queene's cloth, the Queene's trumpeters, etc. He cam of purpose to do me honor, for which God be praysed!"

The visit was repeated on the 19th, when the distinguished foreigner was hospitably entertained for the night. The Queen was then at Greenwich, but on July 30 she and her court proceeded in great splendour up the river to Sion House. She passed by Dee's door, and probably paused as usual for a greeting. Next morning Leicester rode over to Mortlake, and put the household in commotion by announcing that Laski and others would come to dine at Mortlake on the next day but one. These festivities were a great tax on the astrologer's means, and he confessed sincerely that he was "not able to prepare them a convenient dinner, unless I should sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally, within one hour after, forty angells of gold [20 pounds] from Sion, whither her Majestie was now come from Greenwich." Leicester's secretary, Mr. Lloyd, was despatched post-haste with the gift, prompted, as Dee adds, "through the Erle his speech to the Queene." One imagine Leicester's somewhat peremptory suggestion and the Queen's impulsive acquiescence. In minor matters she was woman enough to relish being sometimes dictated to. The secretary also brought what was hardly less acceptable to Dee, viz., "Mr. Rawligh his letter unto me of her Majestie's good disposition unto me." Raleigh was then in great favour with the Queen.

In the intervals between these visits of the Prince, the spirits had been consulted about Laski's prospects. They had at once interested themselves in him, and Madimi, one of the most fascinating of these psychical projections, had vouchsafed some kind of genealogical information, connecting him with the Lacys and Richard, Duke of York. She was the first of the female angels who appeared to Dee, as it seemed in answer to his arguments reproving Trithemius, who had asserted that no good spirits ever took the shape of women. Madimi, who suddenly appeared on May 28, was "like a pretty girle of 7 or 9 years, attired ina gown of Sey, changeable green and red, with a train"; her hair was "rowled up before and hanging down very long behind." She came into the study and played by herself; "she seemed to go in and out behind my books;...the books semed to give place sufficiently, one heap with the other, while she passed between them." She announced that her elder sister would come presently, and corrected Dee's pronunciation fo her name. "My sister is not so short as you make her: Esemeli not Esemeli." Madimi was a very clever and accomplished little fairy. She learned Greek, Arabic, and Syrian on purpose to be useful to Dee. On June 14 Dee asked the spirit Galvah, or Finis, what she had to say about the "Polandish Lord Albertus Laski." The reply came, "Ask me these things to-morrow." But when the next day came, Kelley, the seer, "spent all that afternoon (almost) in angling, when I was very desirous to have had his company and helping hand in this action." So at the next sitting Galvah administers to Kelley a sharply pointed reproof: "You, sir, were best to hunt and fish after Verity." Dee adds that "she spake so to E.K. because he spent

too much time in Fishing and Angling." Then he asked if Laski should return to Poland in August, if his relation with the Prince should bring him credit, and how should he "use himself therin to God's liking, his country's honour, and his own credit." Galvah replied oracularly: "He shall want no direction in anything he desireth." "Whom God hath armed, no man can prevaile against." Again, on June 19, Dee asked if it would be best for the Prince to take the first opportunity of going homeward.

"It shall be answered soon," replied Galvah.

"May he be present at the action?"

"Those that are of this house are not to be denied the Banquets therein."

"May I request you to cause some sensible apparition to appear to him, to comfort him and establish his minde more abundantly in the godly intent of God his service?"

"If he follow us, let him be governed by us. But whatsoever is of flesh is not of us."

"You perceive how he understandeth of the Lord Treasurer his grudge against him. And perhaps some others also are of like malicious nature. What danger may follow hereof, or encombrance?"

"The sum of his life is already appointed; one jot cannot be diminished. But he that is Almighty can augment at his pleasure. Let him rejoice in poverty, be sorry for his enemies, and do the works of justice."

Then the "cloud of invisibility" — a drop scene between the acts — came over Galvah, and she disappeared.

Next day Laski was present at the action. An angel named Jubanladec appeared, and said he was appointed the Prince's "good governour or Angel," "the keeper and defender of this man present." He bade him "look to the steps of his youth, measure the length of his body, live better and see himself inwardly." Excellent advice, which might have been continued had not a man named Tanfield, attached to the Prince, arrived suddenly at Mortlake, with a message from the Court, and, contrary to all good manners, burst into the study. Laski had gone out another way through the oratory to meet him. The angel was annoyed, and prophesied rather unkindly that in five months the rash interrupter should be devoured by fishes of the sea. Was he drowned then or ever? Then the thread was resumed.

"What do ye seek after? Do ye hunt after the swiftness of the winds? Or are you imagining a form unto the coulds? Or go ye forth to hear the braying of an Asse, which passeth away with the swiftness of the air? Seek for true wisdom, for it beholdeth the highest and appeareth unto the lowest."

Then Laski's guardian angel becomes extremely practical and interesting: "Cecil hateth him [Laski] to the heart, and desireth he were gone hence. Many others do privily sting at him."

Dee endeavours to keep him to the point.

"For his return, what is your advice? Perhaps he wanteth necessary provision, and money."

"He shall be helpen, perhaps miraculously. Let him go so soon as he can conveniently."

"I say again, perhaps he wanteth money; but the Treasures of the Lord are not sent to them whom he favoureth."

"His help shall be strange. The Queen loveth him faithfully and hath fallen out with Cecil about him. Leicester flattereth him. His doings are looked into narrowly. But I alwayes inwardly direct him. I will minister such comfort to him as shall be necessary in the midst of all his doings."

Mingled with these sayings were some prophetical utterances about Laski overcoming the Saracens and Paynims with a bloody cross shown in his hand, and about Dee's passing to his country and aiding him to establish his kingdom. Then the familiar spirit sank through the table like a spark of fire, "seeming to make haste to his charge, I mean the Lord Laski."

On Wednesday, the 26th, Laski again being present, the good angel Il appeared with a besom in his hand. The Prince's pedigree was then barely begun, but on June 29 the clever little Madimi promised to finish the book exactly as Dee would have written it. It was no matter where the book was left, she told him, locked up or lying about. "Your locks are no hindrance to us."

"You have eased my heart of a thousand pound weight," ejaculated Dee, fervently. "Now I shall have leisure to follow my sute, and to do all Mr. Gilbert's businesse."

Madimi was much too learned a scholar for Kelley, who on this same day grew very angry with her for speaking to him in Greek, of which he knew nothing, not even the alphabet. As an alternative she gave him Arabic. "Unless you speak some language which I understand, I will expresse no more of this Gibberish," he said, rudely.

Poor Dee! His skryer was a constant anxiety to him. Like every medium since known, he would sometimes apply himself and sometimes not, was often honest and yet frequently a cheat.

Dee writes: —

"My heart did throb oftentimes this day, and I thought E.K. did intend to absent himself from me, and now upon this warning, I was confirmed, and more assured that it was so. Whereupon seeing him make such haste to ride to Islington, I asked him why he so hasted to ride thither. And I said if it were to ride to Mr. harry Lee, I would go thither also, to be acquainted with him; seeing now I had so good leisure, being eased of the book writing [through Madimi's good offices]. Then he said that one told him the other day that the Duke did but flatter him, and told him other things, both against the Duke and me. I answered for the Duke and myself, and also said that if the forty pound annuity which Mr. Lee did offer him was the chief cause of his mind feeling that way (contrary to some of his former promises to me), that then I would assure him of fifty pounds yearly, and would do my best by following of my sute [with the Queen] to bring it to passe as soon as possibly I could, and thereupon did make him promise upon the Bible. Then E.K. again, upon the same Bible, did swear unto me constant friendship and never to

forsake me: And moreover said that unless this had so faln out, he would have gone beyond the Seas, taking ship at Newcastle, within eight days next. And so we did plight our faith to one another, taking each other by the hands upon these points of brotherly and friendly fidelity during life, which Covenant I beseech God to turn to his honour, glorie and service, and the comfort of our brethren (his children) here on earth."

This reconciliation was not for long, in spite of the promised salary, and soon another scene occurred. On June 5 Dee write that from nine in the morning Kelley was "in a marvellous great disquietness of mind, fury and rage," because his brother Thomas Kelley brought him word, first, that a commission was out to attach and apprehend him as a felon for coining money; second, that his wife, whom he had left at Mistress Freeman's house at Blockley, having heard from Mr. Hussey that he was a cosener, had gone home to her mother, Mrs. Cooper, at Chipping Norton. Dee is "touched with a great pang of compassion," grieved that any Christian should use such speeches and be of so revenging a mind, even more than he is distressed that his own credit shall be endangered for embracing the company of such a disorderly person, especially if he be arreseted at Mortlake, "which will be no small grief and disgrace." But he so generously resolves to stand by his friend. Kelley, it seems, had been met coming from Islington with his scroll, book and powder, and had been threatened to "be pulled in pieces" if he brought them to Dee. A drawing in the margin of the MS. shows the book to have had a cross on the cover, one clasp, and deep metal bands across its two sides. Presumably these were some of the treasures reported to have been found at Glastonbury.

A day or two after, June 18, Kelley again simulated great fear and distress at seeing evil spirits. He protested he would skry no more, and was so excited that he brought on himself the wise rebuke from Galvah: "He that is angry cannot see well." He seems to have wished to show Laski some reprobate spirits in Dee's study, but the older man wisely kept the crystal and teh "table of communion" under his own control. It was, perhaps, partly cunning that made Kelley, although he really possessed extraordinary mediumistic powers, so sceptical. "I am Thomas Didymus," he says to the spirits. "How can ye persuade me ye are no deluders?"

Three days after this, Dee was writing letters to Adrian Gilbert, in Devonshire, when Madimi suddenly appeared to Kelley, who was seated in the green chair.

Dee said, "How is the mind of Mr. Secretary toward me? Methinketh it is alienated marvellously."

Dee had long been on neighbourly terms with Sir Francis and Lady Walsingham. If any cause existed for supposing both Burleigh's and Walsingham's attitude toward him was changed, it may have been that the Lord Treasurer, the great finanacier of the time, resented his constant applications for a salary from the exchequer, while Walsingham, with his intimate knowledge of foreign affairs, perhaps misdoubted this intimacy between Dee and the scheming Polish Prince. Curiously enough, it was through this very intimacy with Laski that both Burleigh and Walsingham came later to regard the alchemists in the light of a valuable national asset.

Madimi replied —

"The Lord Treasurer and he are joyned together, and they hate thee. I heard them when they both said, thou wouldst go mad shortly. Whatever they can do against thee, assure thyself of. They will shortly lay a bait for thee, but eschew them."

D. — "Lord have mercy upon me, what bait, I beseech you, and by whom?"

M. — "They have determined to search thy house, but they stay untill the Duke be gone."

D. — "What would they search it for?"

M. — "They hate the Duke, both, unto death."

Then with a sharp caution to Kelley to deal uprightly with Dee, and a protestation from him of his "faithful mind" to his master, she goes on to reveal the suspicions attached to Laski: —

M. — "Look unto the kind of people about the Duke in the manner of their diligence."

D. — "What mean you by that? His own people? Or who?"

M. — "The espies."

D. — "Which be those?"

M. — "All. There is not one true."

D. — "You mean the Englishmen."

M. — "You are very grosse if you understand not my sayings."

D. — "Lord! what is thy counsel to prevent all?"

M. — "The speech is general. The wicked shall not prevail."

D. — "But will they enter to search my house or no?"

M. — "Immediately after the Duke his going, they will."

D. — "To what intent? What do they hope to find?"

M. — "They suspect the Duke is inwardly a traitor."

Dee replies with sincerity, "They can by no means charge me, no not so much as with a traitorous thought."

M. — "Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not. They shall go about shortly to offer thee friendship. But be thou a worm in a heap of straw."

D. — "I pray you expound that parable."

M. — "A heap of straw being never so great, is no weight upon a worm. Notwithstanding every straw hindereth the worm's passage. See them and be not seen of them; dost thou understand it?"

It now seemed certain that Dee and his skryer were to embark their fortunes with Laski. Dee begs for particular instructions when they had better take ship, what shall be done with all the furniture prepared and standing in the chamber of practice? Is it best for the Pole to resort hither oft, or to stay quiet at his house in London?

Madimi retorts —

"Thou hast no faith. He is your friend greatly and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service. Those

who are not faithful shall die a most miserable death, and shall drink of sleep everlasting."

A couple of days after, on July 4, Dee returning from Court, found Kelley making preparation to go away for five days, having fixed to met some companions in Mortlake, others in Brentford. Doubtless he found all this mystical and angelic society somewhat of a bore, and was yearning for an outburst a little more to his taste. Dee, who had seen Laski in London, knew that he intended to come down to Mortlake within a day or two, "who also," he says, "delighted in E.K. his company." So he wrote a short note in very polite Latin to the "Nobilissimi Princeps," bidding him put off his visit, as "our Edward" was about to take a journey, and would not be home for five days, or so he says: "Quid sit ipsa veritas."

He showed Kelley the letter. Kelley took great offence at these words, suspecting some secret understanding between the two against him. Dee gently referred to Kelley's own words that his return might be within, or at the end of, five days. Kelley, angry and suspicious, seized the letter and tore it up.

Soon after, Kelley beholds "a spiritual creature" by his right shoulder, telling him to go clean away, for if he stays there he will be hanged. If he goes with the Prince, he will cut off his head, and (to Dee)

"You mean not to keep promise with me. And therefore if I might have a thousand pound to tarry, yea, a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children unto Abraham. And again, I cannot abide my wife, I love her not, nay, I abhor her, and here in the house I am misliked because I favour her no better."

Dee endeavoured to calm this turbulent young man, spoke of his confidence in him in his dealings with their spiritual friends, but such doings and sayings as these, he points out, are not meet and fitting.

Kelley flung out of the room in a passion, mounted his mare, and rode off furiously towards Brentford, clattering out of the house with such commotion that Jane came running up to her husband's study to know what was the matter. It was about seven o'clock in the evening.

"`Jane,' I said, `this man is marvellously out of quiet against his wife, for her friends their bitter reports against him behind his back, and her silence thereat, etc. He is gone,' said I, `but I beseech the Almighty God to guide him and defend him from danger and shame. I doubt not but God will be merciful to him, and bring him at length to such order as he shall be a faithful servant unto God.'"

Then a remarkable thing happened. By ten o'clock that night (the long midsummer twilight barely over), the prodigal returned, and mounted softly up the study stairs, "unbooted, for he was come in a boat from Brentford. When I saw him, I was very glad inwardly. But I remained writing of those records as I had yet to write, of last Tuesday's action.

"`I have lent my mare,' he said, `and so am returned.'

"`It is well done,' said I.

"Thereupon he sate down in the chair by my table where he was wont to sit. He took up in his hand the books which I had brought from London, of the Lord Laskie, written to him in his commendations." Evidently books sent to Kelley by way of compliment.

Almost immediately, Madimi, who seemed to have a special wardship over books, appeared. She patted the parchment cover of one and would have taken it out of Kelley's hand. Dee heard the strokes, he says. He took a paper and, greeting his visitor, noted the conversation.

D. — "Mistresse Madimi, you are welcome in God for good, as I hope. What is the cause of your coming now?"

M. — "To see how you do."

D. — I know you see me often, but I see you onely by faith and imagination."

M. (who is always more personal than the other spirits) —
"That sight is perfecter than his," pointing to Kelley.

D. (with emotion) — "O Madimi, shall I have any more of these grievous pangs?"

M. (oracularly) — "Curst wives and great Devils are sore companions."

D. — "In respect of the Lord Treasurer, Mr. Secretary and Mr. Rawly, I pray you, what worldly comfort is there to be looked for? Besides that I do principally put my trust in God."

M. — "Madder will staine, wicked men will offend, and are easie to be offended."

D. — "And being offended, will do wickedly, to the persecution of them that mean simply."

M. — "Or else they were not to be called wicked."

D. — "As concerning Alb. Laski, his pedigree, you said your sister would tell all."

M. — "I told you more than all your Dog painters and Cat painters can do."

Kelley interrupts Dee's questions about Laski's pedigree and parentage, impatiently, with

K. — "Will you, Madimi, lend me a hundred pounds for a fortnight?"

M. — "I have swept all my money out of doors."

D. — As for money, we shall have that which is necessary when God seeth time."

Then Madimi, becoming serious, addresses to Kelley a beautiful exposition of the unity of all things: "Love is the spirit of God uniting and knitting things together in a laudable proportion." She turns sharply to him, with

"What dost thou hunt after? Speak, man, what doest though hunt after?...Thou lovest not God. Lo, behold, thou breakest his commandments: thy bragging words are confounded...If thou hast none of these [faith, hope, love] thou hast hate. Dost thou love Silver and Gold? The one is a Thief; the other is a Murderer. Wilt thou seek honour? So did Cain. But thou hast a just God that

loveth thee, just and virtuous men that delight in thee. Therefore be thou virtuous."

Next follows a remarkable scene. Madimi summons Barma and his fourteen evil companions, who have assumed possession of Kelley, with the words "Venite Tenebrae fugite spirito meo," and orders them to return to the Prince of Darkness: "Depart unto the last cry. Go you thither....The hand of the Lord is like a strong oak. When it falleth it cutteth in sunder many bushes. The light of His eyes shall expel darkness."

Kelley sees the whole crew sink down through the floor of the chamber: "A thing like a wind came and pluckt them by the feet away." He professes his deliverance: "Methinketh I am lighter than I was, and I seem to be empty and to be returned from a great amazing. For this fortnight, I do not well remember what I have done or said."

"Thou art eased of a great burden. Love God. Love thy friends. Love thy wife."

And with this parting injunction, and a psalm of thanksgiving from Dee, the story of Kelley's wild attack of temper, or as it was regarded in teh sixteenth century, his possession, for the present ends. Nor is there any record of further dealings with spirits for more than two months.

CHAPTER IX

A FOREIGN JOURNEY

"Friends are everywhere to him that behave himself well, and a prophet is not esteemed in his country."

— Robert Burton

There is a hiatus in the Liber Mysteriorum after this tempestuous scene with Kelley. We can, however, slightly fill it up from Dee's other diary. It seems as if the skryer went away, leaving behind at Mortlake the poor slighted wife, who must have joined him there, for Dee notes on July 7 payment of wages to a servant he dismissed, "in the presens of Goodman Hilton and Mistress Kelley in my study."

On the 30th, as we have seen, the Queen came in grand procession, heralded with music and song, down the river to Sion. The next day, Leicester's secretary brought letters and gifts. On August I, John Halton, a London minister, called; also a Worcestershire man, "a wicked spy came to my howse, whom I used as an honest man, and found nothing wrong, as I thought. He was sent to E.K."

This entry is characteristic of the philosopher who, in spite of all his learning, was, as regards men, of so confiding and innocent a nature that he ended by being infinitely more deceived by another Worcestershire man — Kelley, for whom he entertained to the last a most faithful friendship.

Then we come on a very entertaining remark in the diary: "Aug. 18. A great tempest of wynde at midnight. Maxima era E. K. cum uxore ejus." Kelley had

returned, and his wife was treated to another of his outbreaks, by comparison with which the gale outside was slight.

This is the last entry in the diary before Dee's departure for Poland with Laski.

The Prince proposed to take the whole party from Mortlake back with him to the Continent. He was reputed to be deeply in debt, and seems to have entertained wild hopes that they, aided by the spirits, would provide him with gold, and secure to him the crown of Poland. Kelley foresaw an easy and luxurious life, plenty of change and variety suited to his restless, impetuous nature. He hadn ot as yet been out of England. There were very obvious reasons that he should quit the country now if he would escape a prison. Dee had been a great traveller, as we know, and these were not the attractions to a man of his years. He went in obedience to a supposed call, in the hope of furthering his own knowledge and the Prince's good. The notion of providing for himself and his family lay doubtless at the back of his mind also, but he had all a genius's disregard for thrift and economy, and though very precise and practical about small details, as his diary proves, his mind refused to contemplate these larger considerations of ways and means.

He disposed of the house at Mortlake to his brother-in-law, Nicholas Fromond, but in such a loose and casual way that before his return he found himself compelled to make a new agreement with him. He took no steps about appointing a receiver of the rents of his two livings, and when he came back the whole six years were owing, nor did he ever obtain the money. He says he intended at the most to be absent one year and eight months. It was more than six years before he again set foot in England.

So, unprepared, he left Mortlake about three in the afternoon of Saturday, September 21, 1583. He met the Prince by appointment on the river, and travelled up after dark to London. A certain secrecy was observed about the journey. laski, as we have seen, was under some suspicion of Walsingham and Burleigh, whose business it had become to learn news from every Court in Europe. He was suspected of plots against the King of Poland.

In the dead of night, Dee and Laski went by wherries to Greenwich, "to my friend Goodman Fern, the Potter, his house, where we refreshed ourselves." Probably a man whom Dee had employed to make retorts and other vessels for his chemical work. Perhaps they met there the rest of the party, but on the whole it seems more probable that all started together from Mortlake. The exit of such a company from the riverside house must have been quite an event. At Gravesend, a "great Tylte-boat" rowed up to Fern's house, on the quay, and took them out to the two vessels arranged to convey them abroad. These ships, which Dee had hired, were lying seven or eight miles down stream — a Danish double fly-boat, in which Laski, Dee, Kelley, Mrs. Dee and Mrs. Kelley and the three children, Arthur, Katherine and Rowland Dee, embarked at sunrise on Sunday morning; and a boyer, "a pretty ship," which conveyed the Prince's men, some servants of Dee, and a couple of horses. They sailed at once, but the wind coming from N.W., they anchored on the Spits. The fly-boat dragged her anchor, and the wind suddenly changing to N.E., they were in danger of grounding. However, next morning they made Queenborough Haven, and landed in small fishing boats. On the landing, the boat in which the party were seated was nearly upset. Water came in up to their knees, an oar was lost, and they were in considerable peril, but Kelley seems to have risen to the occasion by baling water out of the bottom with a great gauntlet. Dee

thinks he saved their lives. Dee, poor man, was dropped from the captain's back on landing into ooze and mud, so that he was "foule arrayed" on reaching "Queenborough town, up the crooked creek." "God be praised for ever that all that danger was ended with so small grief or hurt," is his cheerful comment.

After three nights ashore, they again embarked, and at daybreak on the 27th sailed out into the Channel. On the 29th they landed at Brill. Here Laski's guardian angel, Jubanladec, seems to have granted them an interview. They only paused for two or three days, and hurried on, travelling forward each day by the sluggish Dutch canals, having exchanged their vessel for a hoy of Amsterdam at Rotterdam. They passed through Tergowd and Haarlem to Amsterdam; here they stayed three days, and Dee despatched Edmond Hilton with his heavy goods by sea to Dantzic. By Enkhuisen they sailed up the Zuyder Zee to Harlingen, then took the canals again in little "scuts," or small boats, to Leewarden, thence to Dokkum, in West Friesland, in somestill smaller craft. On the Sunday spent at Dokkum, Gabriel appeared in the crystal, and delivered to them the most searching and exalted code of ideals for the conduct of their lives. Everything was laid bare before his relentless and unerring eyes. They were bidden to live in brotherly charity, the imperfections of each to be by the other "perfectly shadowed in charity."

"Bear your own infirmities, and so the infirmities of others, with quiet and hidden minde...The Cross of Christ is the comparison in mildness over thy brethren...He that forsaketh the world for the love of God in Christ shall have his reward, but he that forsaketh himself shall be crowned with a diadem of glory. Bridle the flesh. Riotousness is the sleep of death and the slumber to destruction. Feed the soul, but bridle the flesh, for it is insolent. Look to your servants. Make them clean. Let your friendship be for the service of God. All frienship else is vain and of no account. Persevere to the end. Many men begin, but few end. He that leaveth off is a damned soul."

From Dokkum the travellers put out to sea again, beyond the islands, and sailed up the Western Ems to Embden. They arrived after dusk, and found the city gates shut, so they lay all night on shipboard. Next morning, the 18th October, Laski took up his quarters at "The White Swan," on the quay, for he was to remain there to see the Landgrave, and obtain money. The others "lay at `The Three Golden Keys,' by the English House," and left early next morning by a small boat to sail up the river Ems to Leer, and thence by a little tributary to Stickhuysen and Apen — "a very simple village," and so on to Oldenburg. A night there, and then on by Delmenhorst to Bremen, where they lodged at "an old widow, her house, at the signe of the Crown."

Here Il, the jaunty spirit who was like a Vice in a morality play, again appeared to them, clad in a white satin jerkin, ragged below the girdle. The curtain lifted, and his first words were theatrically light.

"Room for a player! Jesus! who would have thought I should have met you here?"

D. (solemnly). — "By the mercies of God we are here. And by your will and propriety and the power of God, you are here."

Il. "Tush, doubt not of me, for I am Il."

Kelley (with rebuke). — ”My thinketh that the gravity of this action requireth a more grave gesture, and more grave speeches.”

Il. — ”If I must bear with thee for speaking foolishly, which art but flesh and speakest of thy own wisdom, how much more oughtest thou to be contented with my gesture, which is appointed of Him which regardeth not the outward form, but the fulfilling of His will and the keeping of His commandments, etc., etc.”

Kelley. — ”I do not understand your words. I do only repeat your sayings.”

Il. — ”It is the part of a servant to do his duty, of him that watcheth to look that he seeth...Do that which is appointed, for he that doeth more is not a true servant.”

Il turns from Kelley to Dee. “Sir, here is money, but I have it very hardly. Bear with me, for I can help thee with no more. Come on, Andras; where are you, Andras?” he calls.

Andras, in a bare and shabby gown, “like a London ‘prentice,” appears, but empty-handed.

Il. — ”This is one of those that forgetteth his businesse so soon as it is told him.”

Andras. — ”Sir, I went half-way.”

Il. — ”And how then? Speak on. Speak on.”

Andras. — ”Then, being somewhat weary, I stayed, the rather because I met my friends. The third day, I came thither, but I found them not at home. His family told me he had gone forth.”

Il. — ”And you returned a coxcomb. Well, thus it is. I placed thee above my servants, and did what I could to promote thee. But I am rewarded with loytring and have brought up an idle person. Go thy way, the officer shall deliver thee to prison, and there thou shalt be rewarded. For such as do that they are commanded deserve freedom; but unto those that loytre and are idle, vengeance and hunger belongeth.”

Then Dee questions Il about Laski, and whether he is having any success in his efforts to obtain money, about Laski’s brother-in-law, Vincent Seve, whose errand in England is not yet completed, and whether they shall all arrive safe at Cracow, or the place appointed.

Kelley has a sight of Master Vincent in a black satin doublet, “cut with cross cuts,” a ruff and a long cloak, edged with black or blue. Then Il goes off into a mystical rhapsody, at the end of which he suddenly falls “all in pieces as small as ashes.”

Next day, Kelley sees Master Vincent again, walking down by Charing Cross, accompanied by “a tall man with a cutberd, a sword and skie-coloured cloack.” He passes on towards Westminster and overtakes a gentleman on horseback with five followers in short cape-cloaks and long moustaches. The rider is a lean-visaged man in a short cloak and with a gold rapier. His horse wears a velvet foot cloth. (It sounds like a vision of Raleigh.)

They are merry. Vincent laughs heartily and shows two broad front teeth. He has a little stick in his crooked fingers. The scar on his left hand is plainly seen. He has very high straight close boots. They arrive at Westminster Church (the Abbey). Many people are coming out. A number of boats lie in the river, and in the gardens at Whitehall a man is grafting fruit trees. The lean-visaged man on horseback

alights, and goes down towards, and up, the steps of Westminster Hall, Vincent with him. His companion walks outside and accosts a waterman. The waterman asks if that is the Polish bishop? The servant wants to know what business it is of his. A messenger comes down the steps of the Hall and says to Vincent's man that his master shall be despatched to-morrow. The servant saith he is glad of it. "Then all that shew is vanished away."

There are one or two allusions here to an emissary from Denmark who has brought a bag of amber. Il also says he has much business in Denmark. Frederick, the King of Denmakr, was in frequent correspondence with Queen Elizabeth at this time.

At Bremen, where they stayed a week, Dee says that Kelley, when skrying by himself, was given a kind of rambling prophetical verse of thirty-two lines, which he prints, foretelling the downfall of England, Spain, France and Poland. In fact, a general debacle of nations. It is very bad prophecy and still worse poetry, but evidently inspired by the highly diplomatic foreign relations of Elizabeth and her two ministers.

On leaving Bremen, the party travelled by Osterholz to Harburg, on the left bank of the Elbe. They crossed the river and went on by coach to Hamburg. Laski had then rejoined them, but stayed behind in Hamburg, at "the English house," probably the consul's. Dee and the rest reached Lubeck on November 7.

CHAPTER X

PROMISES AND VISIONS

"Search while thou wilt; and let thy reason go
To ransom truth, e'en to th'abyss below;
Rally the scattered causes; and that line
Which nature twists be able to untwine.
It is thy Maker's will; for unto none
But unto reason can He e'er be known."

— Sir Thomas Browne

The dealings which Kelley had in Lubeck with the spirits seem to throw a light on all his relations with Dee. Kelley is gaining confidence; he sees that he is already able to dupe his employer considerably. He has only to manipulate the conversations a little to show up often his so-called sincerity. He can pretend he is aghast at Il's levity, and he seems to have been cunning enough when the spirits very often blamed him.

Buthis dreams of advancement in wealth and fame were no nearer accomplishment. He had seen through Dee's ambition. It was very different from his own, but he thought he could use it to his own advantage. Dee was now flattered without stint.

So at the sitting in November 15 he sees eleven noblemen in rich sables. One, wearing a regal cap trimmed with sable, is seated on a chair beset with precious stones. "He is a goodlier man than the Lord A.L." He addresses Dee with glittering promises. He is the King or the Emperor, and is represented in the margin of the diary by a crown. He says to Dee: —

"Pluck up thy heart and be merry, pine not thy Soul away with inward groanings, for I will open unto thee the secrets of Nature and the riches of the world, and withal give thee such direction that shall deliver thee from many infirmities both of body and mind, ease thee of they tedious labours and settle thee where thou shalt have comfort.

"Thanks be given unto the Highest now and ever.

"Why doest thou [hesitate] within thy thought? Hast thou not need of comfort?"

"Yes, God knows, for I am half confounded."

"Then first determine within thyself to rest thee for this winter. Secondly, open thy mind to desire such things as may advance thy credit and enrich thy family, reap unto thee many friends and lift thee up to honour. For I will stir up the mindes of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful and of exceeding profit. Moreover I will put to my hands and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places: contagious, the very seats of death for thee and thy children and such as are thy friends. If thou enquire of me where and how, I answer, everywhere, or how thou wilt. Thou shalt forthwith become rich, and thou shalt be able to enrich kings and help such as are needy. Wast thou not born to use the commodity of this world? were not all things made for man's use?"

Here are the old dreams of the philosopher's stone, the elixir of life, the transmutation of metals and all the works of alchemy, for which both these travellers were adventuring their lives in a foreign land. Dee does not seem exactly dazzled by these allurements. He only begs leave to ask questions, and seeks to keep the speaker to the point. "Are they to stay there and not to go on with Laski? Where are they to spend the winter?"

"Where you will," comes the answer. "Are you so unwise as to go with him now? Let him go before, and provide for himself and the better for you. In the Summer, when it is more fair, you can follow. The weather now will be hard and the travel unfit for children. Heap not up thy wife's sorrow."

"I desire to live in quiet that my spirit may the better attend to the service of God."

"Well, you are contented?"

Dee asks again, are they to part from Laski? Will it not be prejudicial to their arrangement, they having entered into a kind of covenant with him? "Are you not content?" the visitor repeats.

Then he did impart some remarkable information to Dee, in which there was certainly a grain of telepathically conveyed truth.

"Your brother is clapped up in prison. How like you that? Your house-keeper I mean."

This evidently refers to Nicholas Fromond.

"They examine him. They say that thou hast hid divers secret things. As for thy books, thou mayst go look at them at leasure. It may be that thy house may be burnt for a remembrance of thee, too. Well, if they do, so it is. I have given thee my counsel, and desired to do thee good. The choice is thine."

There is no evidence that Fromond was imprisoned, but he was a poor protector of his brother-in-law's valuable effects. He was powerless against a mob who broke into Dee's house not long after his departure from Mortlake, made havoc of his priceless books and instruments, and wrought irreparable damage. It was not nearly two months since Dee had left Mortlake, and, moving from place to place, it was unlikely that he had heard any news from thence. No date has ever been assigned to this action of the mob. It is quite conceivable that it actually took place on this day, November 15, and that by Kelley's clairvoyant or telepathic power the news was communicated across the sea and continent to Dee.

The poor astrologer was torn with doubts and misgivings. He fell upon his knees, uttering a piercing supplication to the "Author of all truth and direction of such as put their trust in him."

"I most humbly beseech thee consider these promises thus to me propounded. If they be true and from thee, confirm them. If they be illusions and not from thee, disprove them. For hardly in my judgment they do or can agree with our former precepts and order taken by thee."

And again, in an agony:

"O Lord, I doubt of these promises of ease, wealth, and honour: I suspect the whole apparition of the eleven to be an illusion. O confirm my judgment or disprove it."

So he seeks for a revelation of guidance, writes letters to Laski, and waits. Soon he perceives these temptations to have come from "a very foolish devil." He decides that they will continue to throw in their lot with Laski, who rejoined them in Lubeck. He left again to visit the Duke of Mecklenburg, they meanwhile going by Wismar to Rostock and Stettin, which place they reached at ten o'clock on Christmas morning. Laski joined them in a fortnight. They passed on by Stayard to Posen, where Dee adds an antiquarian note that the cathedral church was founded in 1025, and that the tomb of Wenceslaus, the Christian king, is of one huge stone. It was here that Dee began to enter curous notes about Kelley in the Liber Peregrinationis, written in Greek characters, but the words are Latin words, or more frequently English. The supposition is that Kelley was unacquainted even with the Greek alphabet. Dee kept his other foreign diary, written in an Ephemerides Coelestium (printed in Venice, 1582), secret from his partner, for Kelley had obtained possession of an earlier one kept in England and had written in it unfavourable comments, as well as erased things, about himself. Dee had the last word, and has added above Kelley's "shameful lye," "This is Mr. Talbot's, his own writing in my boke, very unduely as he came by it." The various diaries sound, perhaps, confusing to the reader, but are really quite simple. By the private diary is meant the scraps in the Bodleian Almanacs, edited by Halliwell for the Camden

Society, in which he seldom alludes to psychic affairs. The Book of Mysteries is the diary in which he relates all the history of the crystal gazing. The printed version (True Relation) begins with Laski's visit to Mortlake on May 28, 1583.

Winter had now set in with unwonted rigour, and one is amazed at the celerity with which this great caravanserai of people and goods pushed on from place to place. From Stettin to Posen, for instance, is more than 200 miles, and it ws accomplished within four days and apparently with only one stop. Then southwards into the watery district between the Oder and the Warthe, where the country was so icebound that they had to employ five-and-twenty men to cut the ice for their coaches for a distance as long as two English miles. On February 3 they reached Lask, on the Prince's own property, and at last were comfortably housed in the Provost's "fair house by the Church." Here Dee was ill with ague, but the table was set up, and a new spirit called Nalvage appeared in teh globe. Nalvage's "pysiognomy was like the picture of King Edward the Sixth. His hair hangeth downa quarter of the length of the cap, somewhat curling, yellow." Dee, of course, had seen the young King when he presented his books, so this is a first-hand reminiscence. Nalvage stood upon a round table of mother-of-pearl, and revealed to them many cabalistic mysteries, tables of letters and names. There was a terrible vision of Mrs. Dee lying dead, with her face all battered in, and of the maid Mary being pulled our of a pool of water half drowned. But it seems to portent no more than did another piece of ill news conveyed at the same time: "Sir Harry Sidney died upon Wednesday last. A privy enemy of yours." Dee says, "I ever took him for one of my chief friends," and adds, with unconscious humour:

"Note. At Prague, Aug. 24, I understood that Sir H. Sidney was not dead in February nor March, no, not in May last. Therefore this must be considered. Doctor Hagek, his son, told me."

This note makes us realise for a moment how slowly news travelled from England to the Continent in this year of grace 1584.

The informant, Madimi, "a little wench in white," told Dee that she had been in England at his house, and all there were well. The Queen said she was sorry she had lost her philosopher. But the Lord Treasurer answered, "He will come home shortly a begging to you." "Truly," adds Madimi, "none can turn the Queen's heart from you." Then, recurring to Mortlake, she says: "I could not come into your study. The Queen hath caused it to be sealed." This no doubt after the breaking in of the rioters. Dee was counselled to go and live at Cracow. He would like to be led step by step, and begs to know what house "is in God's determination for me and mine." Madimi answers, "As wise as I am, I cannot yet tell what to say." Dee demurs to the expense, and reproaches her for not telling them sooner. Needless cost would have been saved, and he does not know if Laski will have enough money for yet another move. He had rather Kesmark had been redeemed before Laski went to Cracow. Perhaps then his credit with the people would be greater.

Laski had heavily mortgaged his estates in Poland; he was in debt, and he had apparently raised a loan on his Kesmark property for a large sum of money. The bond was to expire on St. George's Day, April 23 next, and without the Emperor's help Dee did not see how it could be met. Kelley recurs to the Danish treasure he had found in England, hidden in ten places, which they would fain have

transported to Poland now, very speedily, for Laski's use. Dee is anxious to kow from Madimi whether his rents are being duly received in England by his deputy or not, "whether Her Majesty or the Council do intend to send for me again or no." They ask instructions from Gabriel about Kelley's red powder, and how they shall use it. Dee seeks for information about the Prince's wife, whom they have not yet seen, but they doubt she is not their sound friend. He begs for medicine for his ague. And again, shall he take the pedestal, being made in Lask for the holy table, on to Cracow when they go, "rather than make a new one there, both to save time and to have our doings the more secret"? This pedestal was for the crystal to rest in upon the table. Three iron hasps and padlocks were also made at Lask for the table. If any answer to these questions was vouchsafed by the spirits, it was in the usual enigmas.

Part of Dee's baggage, a chest left at Toon on their way out, not having arrived, they did not immediately obey the injunction to move on to Cracow, but after about five weeks in Lask, they again journeyed forward.

CHAPTER XI

CRACOW

"Sir, to a wise man all the world's his soil:
It is not Italy, nor France, nor Europe
That must bound me if my fates call me forth.
Yet, I protest it is no salt desire
Of seeing countries, shifting a religion;
Nor any disaffection to the State
Where I was bred, and unto which I owe
My dearest plots, hath brought me out: much less
That idle, antique, stale, grey-headed project
Of knowing men's minds and manners."

— Jonson, Volpone, or The Fox

At the close of the sixteenth century, Cracow was at the height of its fame and prosperity. It was still the capital of POland, and the residence of her kings, as well as the seat of the university founded two hundred years before by Casimir the Great. The Gothic cathedral erected under the same king, the burial place of Polish monarchs, was already adorned with sculptures and bronzes, the work of Renaissance artists from Florence and Siena. The visitor of today will find himself surrounded by churches and other buildings dating from the twelfth, fourteenth, and sixteenth centuries. Amid the ramparts of the Austrian fortress can still be traced here and there the older fortifications.

The city lies in the centre of a vast plain, almost at the confluence of two rivers, the Vistula and Rudowa. Across this plain from the north-west the travellers came, and reached Cracow in the afternoon of March 13, 1584.

"We were lodged in the suburbs by the church, where we reamained a seven night, and then we (I and my wife) removed to the house in St. Stephen Street, which I had hired for a year for 80 gylders of 30 groschen. And Master Edward Kelley came to us on Fryday in the Easter week by the new Gregorian Kalendar,

being the 27 day of March by the old Kalendar, but the sixth day of April by the new Kalendar, Easter Day being the first day of April in Poland, by the new Gregorian institution."

From the time of arriving in Poland Dee is careful to enter the dates in both old and new styles. The New Style was then extremely new, it having been introduced by Pope Gregory XIII. only a couple of years before, and universally adopted by all Roman Catholic countries. England, in all the fervour of her recently established Protestantism, would have none of it, but still desired not to lag behind in needful reforms. Dee, as already stated, had been commissioned before he left England to make calculations by which the calendar could be suitably adopted in this country. The Roman Church had assumed the chronology adopted by the Council of Nice to be strictly correct. But Dee desired to ascertain the actual position of the earth in relation to the sun at the birth of Christ, as a bsais on which to rectify the calendar. The result of his calculations would have omitted eleven instead of ten days.

Dee's book (which was never printed, but remains in manuscript among the Ashmolean MSS.) was entitled "A Playne discourse and humble advise for our gratious Queene Elizabeth, her most Excellent Majestie, to peruse and consider as concerning the needful Reformation of the Vulgar Kalendar for the civile yeres and daies accompting or verifying, according to the tyme truely spent." It was finished and delivered to Burleigh on February 26, 1583. To him it was inscribed with these rather playful verses: —

"To οτι, and To διοτι
I shew the thing and reason why,
At large, in briefe, in middle wise
I humbly give a playne advise;
For want of tyme, the tyme untrew
If I have must, command anew
Your honour may, so shall you see
That love of truth doth govern me."

Burleigh proposed that skilful men in science, as Mr. Digges, be called from the universities to peruse the work and confer. But the Council of State consulted Archbishop Grindal and three of the bishops who recommended the rejection of Dee's scheme, chiefly on the ground that it emanated from Rome, and so their opposition delayed this desirable public reform in England for 170 years. Dee agreed to grant the ten days for the sake of conformity with the rest of the world, if his calculation that eleven were strictly accurate was publicly announced. It will be remembered that in 1742, when the change was made, eleven days were omitted from the calendar.

The household at Cracow now consisted of Mrs. Dee, Arthur, Katherine, Rowland and his nurse, and the mand Mary, Mrs. Kelley and her husband, a servant named John Crocker and a boy. It was augmented before long.

The actions with the spirits soon recommenced. Kelley began very unfairly by trying sittings alone, for he was importunate to know how the Prince was going

to treat them as regards money. But he seems only to have drawn reproof and much excellent counsel on himself from Nalvage.

The next few weeks were taken up with instructions from Gabriel and Nalvage, consisting of letters, numbers and words ina strange Eastern or angelic language, to which Dee probably had some key, though they appear unintelligible. The partners were bidden to keep the Sabbath, and Dee resolves to go always to church. Kelley seems to have turned restive once again. On April 17 he declared he would sit no more to receive these A.B.C. messages unless they were better explained. "There is your boy, John," he said; "he can well enough give you these simple signs. You need me no longer. I will be gone." As Casaubon remarks, "he was ever and anon upon projects to break with Dee."

Two days after, Dee heard him come upstairs to his own study, and called him in. Dee's study was an inner room through one that opened on to the stairs, at the foot of which was a door. He explained that he had now a distinct clue to the meaning of the tables of letters on which he had long been puzzling; dwelt on how essential it was to miss not a single letter, or else the words would err. He asked him, in fact, to resume his skrying, and encouraged him by saying that he knew he "would come to like better this due and methodical manner of our friends' proceeding," if only he would continue. Kelley scornfully replied that their teachers were mere deluders, and no good or sufficient teachers. In two years they had not made them able to understand, or do anything. "In two years," he said boastingly, "I could have learned all the seven liberal arts and sciences, if I had first learned Logick." He protested he would have no more to do with the spirits in any manner or way, wished himself in England, and vowed if the books were his he would burn them all. "These spiritual creatures are not bound to me. Take John for your skryer."

Dee pathetically recapitulated his long desire for wisdom, his faith that more knowledge will be granted him. Kelley went out leaving Dee buried in prayer.

In two days, Kelley was again submissive to the spirits, who bade him not mistrust. "Let him that is a servant and is commanded to go, go. And let not the earth rise up and strive against the plowman." So they go on again with their cabalistic letters and signs. In the beginning of May, Dee notes: "E.K. is very well persuaded of these actions now, thanked be the Highest."

Later in the month he says: "There happened a great storm or temptation to E.K. of doubting and mistaking our instructors and their doings, and of contemning and condemning anything that I knew or could do. I bare all things patiently for God his sake." Kelley at the same time says: "I am contented to see and to make true report of what they will show, but my heart standeth against them."

That night after the sitting, he again swore he would not go on skrying. The morning after, Dee knocked at his study door, and bade him come, for Nalvage had left off the previous day in the middle of an interesting geographical lesson about unknown parts of the earth, and had told them to be ready to continue it next morning. Kelley was obdurate, and Dee retired to prayer. In half an hour, the skryer burst in with a volume of Cornelius Agrippa's in his hand, where he said all the countries they were told about yesterday were described and written down. "What is the use," he said, "in going on with this farce, if they tell us nothing new?" Dee replied that he was glad to see Kelley had such a book of his own; that Nalvage in giving those ninety-one new names of countries, all of seven letters, was answering

his particular request; that he had verified the lands in the charts of Gerardus Mercator and Pomponius Mela, which he had at hand and produced, “and now,” he said triumphantly, “we know exactly what angels govern which countries, in case we are ever called to practise there.” Nalvage had described the natives of the countries and the products, suggesting that in Greenland a vein of gold might be found. “Your wilful phantasie,” Dee ended to Kelley, “perverts your reason; and whereas you find fault with our instructors, I, who much more narrowly peruse their words, know that they give direct answers to my questions, except indeed when you misreport them, or I make a mistake in hearing or writing.” So three days were lost, as Dee bemoans in the margin, and then Kelley was again induced to resume his skrying.

On the 25th, Laski arrived and left again for Kesmark. He now intended to redeem his property there. But King Stephan and his Chancellor were both set against him, and he wished Dee to go with him to the Emperor of Austria, Rudolph II.

Instructions were now given that they must be ready to go with Laski to the Emperor, must make themselves apt and meet, for until no remembrance of wickedness is left among them they cannot forward the Lord’s expeditions. Gabriel tells Kelley at some length of his many faults. Dee did not hear this, but considerately does not ask for a repetition of the catalogue. He only bids Kelley listen well. Gabriel says if any will be God’s minister, he must sweep his house clean, without spot. He must not let his life be a scandal to the will of the Lord.

“God finds thee, as he passes by in his Angel, fit in matter, but, my brother, God knows, far unfit in life. O consider the Dignity of thy creation. See how God beareth with thy infirmity fromtime to time. Consider how thou art now at a Turning where there lieth two wayes. One shall be to thy comfort, the other to perpetual woe.”

Gabriel’s dart, like a flame of fire, is upright in his hand. He pleads with Kelley in such adorable gentleness and with such tender and ecstatic weeping, that both his hearers cannot withhold their tears. Gabriel’s words so moved Kelley that he professed absolute repentance for all his dealings with wicked spirits, vowed he would burn whatsoever he has of their trash and experiments, and write a book setting forth their horrible untruth, and blasphemous doctrine against Christ and the Holy Ghost. It is curious that among the other errors he renounced was the Eastern doctrine that a fixed number of souls and bodies have always been in the world, and that a man’s soul goes from one body to another, viz., into the new-born child. In the light of after-events, it is significant that another belief abjured is that to the chosen there is no sin.

Dee was overjoyed, and full of thanksgiving. He believed utterly in Kelley’s conversion, all the more because of his former lapses. If anything were wanting to prove it, it was to be found in the humble and patient spirit in which this impracticable, volcanic skryer of his now sat on patiently for two hours and a half before the stone without either cloud, veil, or voice appearing. This to Kelley was “no light pang.” Nay, he argues that servants must wait as long as their Master pleases, and the time is better spent thanin any human doings. He opens his wayward heart to Dee, the man without guile, and avows that he had fully intended at his last outburst, ten days before, to have gone away secretly with those with whom he had so long dealt had they not threatened him with beggary — a thing,

adds Dee, that he most hated and feared. Therefore, till this timehe had been a hypocrite. Now, in his new-found elation, he cares not for poverty; life eternal is more than riches and wealth. He that can be hired with money to forsake the devil is no Christian. He will doubt no more, but believe. Dee adds that he omits many others of his godly sayings, thinking these sufficient to write down. He had no suspicion of any ill faith. His love for Kelley was truly unbounded in its long-suffering. He offered a fervent thanksgiving for the conversion, and for Satan's defeat, and prayed for them both for "continual zeal, love of truth, purity of life, charitable humility and constant patience tothe end."

The same atmosphere continued next day, June 11. Kelley protests he could sit for seven years awaiting a vision. They do wait nearly four hours. Evidently Kelley converted is not going to be so good a medium as Kelley unregenerate. Dee explains the non-appearance as retribution for the three days wasted before. But they are all reather depressed, especially the Prince.

Then a vision appears of the castle of Grono, in Littau, where the King of Poland then was. Stephan's arms are seen over the gate. A man like an Italian is beheld, carrying an iron chest within which are an image in black wax, a dead hand, and so on. The promise is that Laski shall be King of Poland.

Early next morning Kelley, lying awake in bed, had a vision which he or Dee afterwards embodied in the curious diagram facing [?].

It may be taken as a sample of the kind of intricate complications of theurgy which often absorbed the pair for days together.

The vision was expounded by Ave, something in the following manner: —

A VISION.

East and West, North and South, stand fouur sumptuous and belligerent Castles, out of which sound Trumpets thrice. From every Castle, a Cloth, the sign of Majesty, is cast. In the East it is red, like new-smitten blood. In the South, lily-white. In the West, green, garlick-bladed like the skins of many dragons. In the North, hair-coloured, black like bilberry juice. Four trumpeters issue from the Castles, with trumpets pyramidal, of six cones, wreathed. Three Ensign bearers, with the names of God on their banners, follow them. Seniors, Kings, Princes as train bearers, Angels in four phalanxes like crosses, all in their order, march to the central Court, and range themselves about the ensigns.

IT VANISHETH.

The dazzling, shifting formation seems to proceed in a glorious pagenat of colour, and then to rest, frozen into a minutely exact phantasticon of harmony.

Now for the meaning of the allegory. The Castles are Watch towers provided against the Devil, the Watchman in each is a mighty angel. The ensigns publish the redemption of mankind. The Angels of the Aires, which come out of the Crosses, are to subvert whole countries, without armies, in this war waged against the Powers of Darkness.

Many weeks were taken up with tables of letters for the games, angels, seniors, etc.

Kelley is again sometimes very much tempted to doubt the good faith of the angelic visitants, more especially as he sadly fears that good angels will not provide them with the needful money that the Prince requires for the success of his cause. One day, Dee wrote in his diary: "E.K. had the Megrom sore." Kelley read this, and "A great temptation fell on E.K., upon E.K. taking these words to be a scoff, which were words of compassion and friendship." After this Dee resorts more frequently to the use of his Greek characters.

The Dees were still living near the church of St. Stephen, where Kelley was a frequent visitor. Laski lodged with the Franciscans in their convent. The revelations were now of tables of letters again, intended, Dee things, that they may learn the names of angels and distinguish the bad from the good. (The bad angels' names are said to be all of three letters.) He hopes Ave is about to reveal the healing medicines; the property of fire; the knowledge, finding, and use of metals; the virtues of stones, and the understanding of arts mechanical. But Ave says it is the wicked spirits who give money coined, although there are good angels who can find metals, gather them and use them. Then Madimi appears, after a long absence, and addressing Dee as "my gentle brother," tells him that Ave is a good creature and they might have made more of him. She wants to know why they have not gone to the Emperor Rudolph. The old excuse of poverty is pleaded.

That evening, June 26, at seven o'clock, Dee sat in his study considering the day's action, when Kelley entered and asked if he understood it. He, it seems, had burst out again, had raged and abused Michael and Gabriel, called Ave a devil, made "horrible speeches." There had been a most terrible storm of thunder and rain, and Kelley always appeared sensitive to these electric disturbances. Now he is penitent once more, acknowledges his words were "not decent," and begs forgiveness of God and Dee. The talk lasted long, and several calls to supper were unheeded; then, just as they were leaving the room, Kelley felt something warm and heavy on his shoulder, and behold! it was Ave come to acknowledge his repentance. Dee hands him his Psalter book, and with three prayers devoutly said, all is smooth again, and they go down to supper.

Dee's patience and humility seemed unending. In conversing with the spirits he is always, as it were, face to face with God. His replies are made direct to the Majesty of the Divine. When Kelley is blamed he assumes equal blame.

Ave. — "Which of you have sought the Lord for the Lord his sake?"

D. — "That God can judge. We vaunt nothing of our doings, nor challenge anything by the perfection of our doings. We challenge nothing, Lord, upon any merits, but fly unto thy mercy, and that we crave and call for. Curiosity is far from our intents."

CHAPTER XII

FROM CRACOW TO PRAGUE

"Since all men from their birth employ sense prior to intellect, and are necessarily first conversant with sensible things: some, proceeding no farther, pass through life considering these as first and last; and apprehending what is painful to be evil, what is pleasant good, they deem it sufficient to shun the one and pursue

the other. Some pretending to greater reason than the rest, esteem this wisdom; like earth-bound birds, though they have wings they are unable to fly. The secret souls of others would recall them from pleasure to worthier pursuits, but they cannot soar: they choose the lower way, and strive in vain. Thirdly, there are those — divine men — whose eyes pierce through clouds and darkness to the supernal vision, where they abide as in their own lawful country."

— Plotinus

All this time, Dee is so absolutely absorbed with his spiritual visions that we know very little about his outer existence. For three years after he left England, he neglected to enter anything in his ordinary diary, and the Liber Mysticus contains nothing of everyday affairs.

In this July, 1584, however, at Cracow, he does enter an important piece of information about his boy Rowland, the baby then about a year and a half old.

"1584. Remember that on Saturday the fourteenth day of July by the Gregorian Calendar, and the fourth day of July by the old Calendar, Rowlande my childe (who was born Anno 1583, January 28 by the old calendar) was extreamely sick about noon or mid-day, and by one of the clock was ready to give up the ghost, or rather lay for dead, and his eyes set and sunck in his head.

"I made a vow if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger, I would during my life on Saturdays eat but one meal."

Although we never find this vow referred to again, there is no doubt that Dee devoutly kept his bargain. Rowland did grow up and had other remarkable escapades.

Still the journey to Prague to the Emperor Rudolph was postponed, and it was not until the first day of August that the trio set off. Dee and Kelley were ready to go sooner, but Laski had not sufficiently recovered his finances. The party had been augmented by the arrival of Kelley's brother, Thomas, and Edmond Hilton, son of Dee's old friend, Goodman Hilton, who had sometimes lent him money, and who in 1579 had requested leave for his two sons to resort to Dee's house. Thomas Kelley accompanied the Prince and his pair of crystal gazers. The women were left behind under Edmond Hilton's charge.

Five or six days after arriving in Prague, on the day of the Assumption of the Blessed Virgin Mary, August 15, Dee was settled in the house of Dr. Hageck, by Bethlem in Old Prague (Altstadt), kindly lent him for his use. The house was not far from the old Rathhaus, the great clock tower of which, dated 1474, and the Council Chamber, still exist. It was also near the Carolinum or University, founded by Charles IV. in 1383, in whose hall John Huss a hundred and fifty years before had held his disputations. When Dee and his party arrived in the city Tycho Brahe was still alive, though not yet a resident in Prague. Prague was the city of alchemists. The sombre, melancholy Emporer himself relieved his more seriuos studies by experiments in alchemics and physics. A mania for collecting rare and valuable objects provided him with a still lighter pastime. He painted, read much, and worked in iron, was a good linguist, and a regular dilettante. Unmarried, and with

all the weaknesses of the Habsburghs, for nearly thirty years our of his long life and far too protracted reign he was quite mad. Not many years after his reception of Dee he ceased to make any pretence of public appearance.

The excellent little study or "stove" (from "stube," German for study) in Dr. Hageck's house had been since 1518 the abode of some student of alchemy, skilful of the holy stone. The name of the alchemist, "Simon," was written up in letters of gold and silver in several places in the room. Dee's eyes also fell daily on many cabalistic hieroglyphs, as well as on drawings or carvings of birds, fishes, flowers, fruits, leaves and six vessels, all the work, he presumed, of Simon baccalaureus Pragensis. Over the door were the lines:

"Immortale Decus par gloriaque illi debentur
Cujus ab ingenio est discolor hic paries,"

and on the south wall of the study was a long quotations from some philosophical work ending with

"Ars nostra est Ludus puero cum labor mulierum. Scitote omnes filii artis hujus, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, et si aliam viam quaerit, viam nunquam intrabit nec attinget. Rubigo est opus, quod sit ex solo auro, dum intraverit in suam humiditatem."

In these congenial surroundings skrying was at once resumed. Madimi (now grown into a woman) was the first visitor, and Dee hastened to inquire for his wife and child at Cracow. He notes that his first letter from her arrived on the 21st. She joined him before long. He was told to write to the Emperor Rudolph. He did so on August 17, and he relates in the epistle the favourable attention he has received from Charles V. and his brother Ferdinand, Rudolph's father, the Emperor Maximilian II., who accepted the dedication of his book Monas Hieroglyphica, and others of the imperial house. He signs the letter, "Humillimus et fidelissimus clientulus Joannes Dee."

After waiting a week he sent the letter by Laski's secretary to the Spanish ambassador, Don Guglielmo de Sancto Clemente, who was to present it to Rudolph. With it he also sent a copy of his Monas. The same night he heard by Emerich Sontag, the secretary, that the Emperor had graciously accepted the book, and within three or four days would appoint a time for giving him an audience.

He received letters from England on August 27, which were dated April 15 and 16. His brother-in-law, Nicholas Fromond, told him that Mr. Gilbert, Mr. Sled, and his bookseller had used him very ill. Doubtless he was expecting some money from the sale of his books. Mrs. Dee was much upset at her brother's defections, and poor Dee was worried all round, for, as he writes in the margin of his diary, "Satan is very busy with E.K. about this time." Kelley seems to have been making friends with young Simon Hageck, son of "our host," as Dee calls him. To furnish his own study he has bought a clock of Mrs. Hageck for five ducats, which was so good a bargain that she requested "a quart of wine" (probably a quarter hogshead) thrown in. She herself does not seem to have benefited much by the largess, for Kelley and Laski's man Alexander proceeded to get drunk on it, and fell to fighting and quarrelling. Dee, who had stayed writing in his study instead of going to supper,

was warned by the city watchman to keep better peace in his house. Looking from his window to account for the caution, he saw Laski's man sitting on a great stone, and called him to come in. When he had heard the tale he went off to Hageck's to "understand the very truth," and there found Kelley lying in a drunken sleep on a form. This was a relief. He was better pleased to think that angry words had been spoken "when wine, not wit, had rule," and persuaded Laski's man to stay in his lodgings that night instead of raging forth into the street. Already a scandal had been made which he foresaw would do him much harm. Next morning Kelley had a madder fit than ever.

"Much ado. Emerich and his brother (Thomas Kelley) and I had to stop or hold him from going on Alexander with his weapon. At length we let him go, in his doublet and hose without a cap or haton his head, and into the street he hasted with his brother's rapier drawn, and challenged Alexander to fight. But Alexander said `Nolo, Domine Kelleie, Nolo.' Hereupon E.K. took up a stone and threw after him as after a dog, and so came into the house again in a most furious rage for that he might not fight with Alexander. The rage and fury was so great in words and gestures as might plainly prove that the wicked enemy sought either E.K. his own destroying of himself, or of me, or of his brother. This may suffice to notifie the mighty temptation and vehement workingo f the subtle spiritual enemy, Satan, wherewith God suffered E.K. to be tempted and almost overcome: to my great grief, discomfort, and most great discredit, if it should come to the Emperor's understanding. I was in great doubt how God would take this offence, and devised with myself how I might with honesty be cleared from the shame and danger that might arise if these two should fight. At the least, it would cross all good hope here with the Emperor for a time, till God redressed it."

By this time Dee had become skilled and tactful in dealing with his turbulent skryer, and he soon brought him to quietness by yielding to his humour and saying little. At mid-day came Dee's messenger from Cracow, bringing letters from and tidings by word of mouth of his dear wife Jane, "to my great comfort." Much he was in need of comfort, and when a letter from the Emperor arrived the same day, desiring to see him, Kelley's enormities began to assume less desperate proportions.

Dee started at once to the Castle, the Palace of Prague, and waited in the guard-chamber, sending Emericus to the Lord Chamberlain, Octavius Spinola, to announce his coming.

"Spinola came to me very courteously and led me by the skirt of the gown, through the dining chamber to the Privie chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, and my Monad and Letters by him."

Rudolph thanked Dee politely for the book (which was dedicated to his father), adding that it was "too hard for his capacity" to understand; but he encouraged the English philosopher to say on all that was in his mind. Dee recounted his life history at some length, and told how for forty years he had sought, without finding, true wisdom in books and men; how God had sent him His Light, Uriel, who for two years and a half, with other spirits, had taught him, had finished

his books for him, and had brought hima stone of more value than any earthly kingdom. This angelic friend had given him a message to deliver to Rudolph. He was to bid him forsake his sins and turn to the Lord. Dee was to show him the Holy Vision.

"This my commission is from God. I feign nothing, neither am I a hypocrite, an ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation," said he.

Rudolph was probably very much bored by this mystical rhapsody. He excused himself from seeing the vision at this time, and said he would hear more later. He promised friendship and patronage, and Dee, who says he had told him almost more thanhe intended of his purposes, "to the intent they might get some root or better stick in his minde," was fain to take his leave. In a few days he was informed, through the Spanish ambassador, that one Doctor Curtius, of the Privy Council, "a wise, learned, and faithful councillor," was to be sent to listen to him on the Emperor's behalf. Uriel, whose head had been bound of late in a black silk mourning scarf because of Kelley's misdoings, now reappeared in a wheel of fire, and announced favour to Rudolph.

"If he live righteously and follow me truly, I will hold up his house with pillars of hiacinth, and his chambers shall be full of modesty and comfort. I will bring the East wind over him as a Lady of Comfort, and she shall sit upon his castles with Triumph, and she shall sleep with joy."

To Dee, he says, has been given "the spirit of choice." Dee petitions that his understanding of that dark saying may be opened: "Dwell thou in me, O Lord, for I am frail and without thee very blind."

The conference between Dee and Curtius on September 15 lasted for six hours. It took place at the Austrian's house, whither Dee was permitted, it seems, to take the magic stone and teh books of the dealings. Dee in all good faith promised that many excellent things should happen to Rudolph, if only he would listen to the voice of Uriel. Dee's sincerity, credulous though it appears, was as yet unshaken. He lived in a transcendental atmosphere, and trembled, as he believed, on the brink of a great revelation. The very heavens seemed opening to him, and soon, he thought, he would probe knowledge to its heart.

Kelley, on the other hand, was under no delusion. He had worked the spirit mystery for long enough without profit; already he was beginning to more than suspect that the game was played out; that their dreams of Laski as King of Poland, dispensing wealth and favour to his two helpers, were never to be realised; that the Emperor's favour would be equally chimerical and vain; and that some more profitable occupation had better be sought. At the back of his mind lay always the hope of the golden secret. Somehow and somewhere this last aspiration of the alchemist must be realised.

At the very time when the two learned doctors were holding their confabulation, Kelley, says Dee, was visited at their lodgings with a wicked spirit who told him that Dee's companion would use him like a serpent, "compassing his

destruction with both head and tayle; and that our practices would never come to any fruitful end."

This was a true prophecy indeed, but many things were yet to come to pass.

Uriel now instructs Dee to write to the Emperor and tell him that he can make the philosopher's stone: in other words, that he can transmute base metal into gold. In the next breath Uriel foretells that Rudolph shall be succeeded by his brother Ernest, for when he sees and possesses gold (which is the thing he desireth, and those that cousel him do also most desire), he shall perish, and his end shall be terrible. Dee shall be brought safely home to England. Uriel used a curious simile, that Dee "shall ascend the hills as the spiders do." Dee, with his knowledge of many sciences, has never shown himself a naturalist, but he here gives us an interesting scrap of natural history. He writes in the margin: "Perhaps spiders flying inthe aire, are carried by strings of their own spinning or making, or else I know not how."

Dee's suit with the Emperor did not much progress. His ministers were naturally envious of this foreigner, and many whispers, as well as louder allegations against the two Englishment, were abroad, although, as San Clemente told him, the Emperor himself was favourable. The Spanish ambassodor was friendly enough, and Dee dined several times at his table. He professed to be descended from Raymond Lully, and, of course, like every educated person of the fifteenth and sixteenth centuries, was a believer in the virtues of the philosopher's stone. He bade them not regard the Dutchmen's ill tongues, "who can hardly brook any stranger." Dee wrote again to the Emperor a letter of elaborate compliment and praise of vestroe sacrae Coesaraoe Majestatis, in which he offered to come and show him the philosopher's stone and the magic crystal.

Still nothing came of it, and these needy adventurers in a foreign land began to get into deadly straits. "Now were we all brought to great penury: not able without the Lord Laski's, or some heavenly help, to sustain our state any longer." Dee returned from a dinner at the Spanish ambassador's to find Kelley resolved to throw up the whole business and start for England the next day, going first to Cracow to pick up his wife. If she will not go he must set off without her, but go he will. He will sell his clothes and go to Hamburg, and so to England. It is all very well for the spirits to promise spiritual covenants and blessings; but as Kelley said to Uriel, "When will you give us meat, drink and cloathing?"

At this time the women and children did join the party from Cracow, although Dee does not record it in his diary. But on September 27 Dr. Curtius called to see him at his lodging in Dr. Hageck's house by Bethlem, and he says "saluted my wife and little Katherine, my daughter." Dee laid before him some of the slanders that he knew were going about. He had been called at Clemente's table a bankrupt alchemist, a conjuror and necromantist, who had sold his own goods and given the proceeds to Laski, whom he had beguiled, and now he was going to fawn upon the Emperor. Curtius was at last induced to spread before the Emperor his report of the conference he had held (by command) with Dee. "Rudolph," said Curtius, "thinks the things you have told him almost either incredible or impossible. He wants you to show him the books." Then the talk became the learned gossip of a couple of bookish and erudite scholars. Dee produced some rare editions which the others had never seen. Curtius offered the loan of one of his own works, De Superficierum Divisionibus, printed at Pesaro. After this, with mutual courtesies

offered on both parts, “after the manner of the world,” Curtius took his horse, and returned homeward.

Jane Dee was ailing at this time, and Dee was much distressed. Gabriel, when consulted, told him that the true medicine is trust in the God of Hosts and in His Son Christ. “The Lamb of Life is the true medecine of comfort and consolation.” He did, however, condescend to give a remarkable precription for her use, concocted of a pint of wheat, a live pheasant cock, eleven ounces of white amber, and an ounce of red wine, all distilled together. Dee, though no Christian Scientist, was willing enough to administer the strange decoction, but says he knows not where or how to get a cock pheasant. In the spring of the next year, Jane’s fourth child, Michael, was born. He was always rather sickly, and died when nine years old. Theodore, her fifth child, was only thirteen when he too died, but all the six other children grew up.

Curtius and Dee became good friends. The Austrian showed his English acquaintance several of his inventions connected withthe quadrant and with astronomical tables, and Dee confided to him the secret of a battering glass he had contrived for taking observations on a dark night. The glass was left at Cracow with his books and other goods, but he would gladly go and fetch it to show the Emperor. This led to Dee’s request for a passport to enable him to travel, with servants, wife and children, where he would in the Emperor’s dominions at any time within a year. He drew it up himself on October 8, 1584, and the Emperor granted it without demur. Dee soon started for Cracow to bring the rest of his goods to Prague, but the diary for the month of November is missing, and the following book opens on December 10, when he had set out from Cracow to return to Prague. “Master Kelley” was with him, John Crocker, and Rowland and his nurse, who had been left behind when Mrs. Dee and the two elder children joined her husband in Prague. As before, more than a week was occupied with the journey, which was made in a coach, with horses bought of “Master Frizer.” In Prague a new lodging was found in a house belonging to two sisters, of whom one was married to Mr. Christopher Christian, the registrar of Old Prague. Dee hired the whole house from him at a rent of 70 “dollars” or thalers a year, to be paid quarterly.

“On Saturday afternoon, January 12, 1585, I removed clean from Doctor Hageck, his house by Bedlem, and came with all my household to the House which I had hired of the two sisters (married) not far from the Market Place in old Prage.”

He announced his return to the Spanish ambassador and to Dr. Curtius, and continued his interviews with “the schoolmaster” daily.

Some of the sittings recorded at this time are really of the nature of school lessons, which to a man of Dee’s acquirements must have seemed rather elementary, yet he humbled himself as a child to learn. One day geographical and ethnographical information is imparted about America, or, as Dee calls it, “Atlantis”; Cathay; the Bactrian desert; and Phalagon, a country of which Dee says he never heard. Another day, minerals and their properties form the subject of the lesson.

Much was said about the doubting, incredulous spirit of Kelley, which Dee always feels is the hindrance to further knowledge. At length he is given permission to choose another skryer if he will: “Take whomsoever thou wilt in

whose face the Lord shall seem to dwell, and place him withthis Seer, and let him stand seven times by him. I will take the spirit from him and will give it unto the same that standeth by, and he shall fulfill my word that I have begun."

But Dee was strangely reluctant to part with Kelley. He loved him like a son, he yearned over his soul, and he entertained more lively hopes than ever of his real conversion, for Kelley had at last consented to partake of the sacrament with his older friend. Dee uttered aloud a solemn prayer: —

"O God, thouh has coupled us two together in they election, and what the Lord hath joyned, no fleshly fancy of mine shall willingly separate. But if it be thy will, seeing he is so hard to give credit to thy holy messengers, without some proof in work first past, as for example this doctrine of the philosopher's stone, that so he may come to be allowed, though he imitate Thomas Didymus in his hard and slow belief. And because he is to receive the pledge of thy mercies, and mystery of the heavenly food, we would gladly hear of that holy sacrament some discourse for our better instruction, and his better encouragement to the mystery receiving."

Then was delivered a remarkable homily expounding Protestant Christian belief upon several points: the Creation, the fall of Adam (because he wanted the beauty and excellency of God's spirit for which he was created); of the sacrament of Christ's body, "the holy sign of peace between God and man"; and the mystery and wonder of the rite as shown to the disciples, not, as the wicked do, "tying the power and majesty of God and His omnipotence to the tail or end of reason, to be haled as she will....It is a holy miracle, and thou must believe, as the Disciples did, that thou partakest of the true Body of Christ sub forma panis. But receiving ceasing, the Sacrament ceaseth also." This in answer to Dee's interposed question. The Hussite doctrine of the permanence of the sacred element in the common food when blessed was of course much in men's minds in Prague. So with an injunction to "share this doctrine with your wives," this exposition ends.

CHAPTER XIII

A DREAM OF GOLD

"Now, Epicure,
Heighten thyself, talk to her all in gold,
Rain her as many showers as Jove did drips
Unto his Danaid, shew the gold a miser
Compared with Mammon. What! the stone will do't.
She shall feel gold, taste gold, hear gold, sleep gold."
— Jonson, The Alchemist

On February 27, 1585, Dee and Kelley, with Thomas Kelley, rode with great secrecy to Limburg, six miles from Prague, in obedience to Madimi, who however told them on arriving that Rudolph know of their departure. Dee suspected Laski's man, Sontag, of treachery. Michael appeared to them there, and instructed Dee to name his new-born child Michael. The infant was baptised by the Court chaplain in Prague Cathedral (which is dedicated to the very unpopular Saint Vitus) on March

18, the Spanish ambassador being godfather and the Lady Dietrichstein, wife of the Emperor's major-domo, godmother.

Kelley was still murmuring under the mystical dealings of the angels. "Let them give me somewhat profitable to my body, or some wisdom to my mind's behoof, and then I will believe in them," he says. Then he protests he will confess all to the priest, and if the holy father does not allow their doings or counsel to be genuine, neither will he.

The remarkable answer that Dee gives again shows us how in advance he was of his times in matters spiritual as well as scientific. "The authority of good angels or messengers from God is greater," says he, "than the authority of the Pope, or priests."

So the weeks went on. Kelley postponed the day of taking the sacrament. At Easter will be a fit time. He will wait till then. He is tired of skrying: "I pray you to deal with another. Here is John, a boy in the house. You may use him." Thus, for the third time, a boy is suggested.

It is a curious piece of psychology, or crystallomancy, that Kelley, who possessed the mediumistic powers, was always so reluctant to use them, while Dee, who as Madimi told him, had clearer sight than his skryer, was entirely unable to open up communication with the unseen.

Money was scarcer than ever. "My wife being in great perplexity, requested E.K. and me that the annexed petition might be propounded to God and his good angels, to give answer or counsel in the cause." Jane's petition set out simply that they had no provision for meat and drink for their family, that it "would discredit the actions wherewith they are vowed and linked unto the heavenly majesty" to lay the ornaments of their house or coverings of their bodies in pawn to the Jews, and that the city was full of malicious slanders. Aid and direction are implored how or by whom they are to be aided and relieved. The spirits, while reminding her grandiloquently that she is only a woman, full of infirmities, frail in soul, and not fit to enter the synagogue, yet favourably listen, and bid her be faithful and obedient as she is yoked, promising that she and her children shall be cared for. Meanwhile her husband is to gird himself together and hasten to see Laski and King Stephan.

This injunction seems not to have been obeyed for some time, for Dee was now very busy inditing letters to Queen Elizabeth and to other of his friends in England. He was reminded of it later when something went wrong, and another crisis arrived with Kelley. On March 27, a Wednesday, Dee was busy in his study, when the skryer burst in, demanding unceremoniously a copy of a certain magic circle of letters which he professed to have had revealed to him by spirits at Oxford. He wished to show it to a Jesuit priest with whom he had made friends. He protested he would quit the company of the spirits with whom they had recently dealt and return to his former associates — the evil set. Dee said he had no leisure to look for the paper now, he was writing letters of importance, and in a week's time or when able, he would see it was found. This of course was irritating. Kelley stormed and raged, said the old man should not stir his foot from the room till it had been produced, and was about to lock up the door when Dee caught him by the shoulders, "calling aloud to my folks. They came in all, and my wife, and so afterwards by degrees his fury assuaged, and my folks, my wife and his, went away, and after he had sitten two or three hours with me, he saw on my head, as I sat

writing, Michael stand with a sword, who willed him to speak, which he did forbear to do above a quarter of an hour."

Kelley, like a spoilt child, demanded of Michael if he should have his circle of letters. The angel addressed him then in a passage of exceeding beauty, seeming to scorch and wither the promptings of the skryer's evil nature, while wrestling at the same time with all the powers of darkness for his soul: —

"O Jehovah, whose look is more terrible to thy angels than all the fires thou hast created,...wilt thou suffer one man to be carried away, to the dishonouring and treading under foot of thee and thy light, of thee and thy truth? Can one man be dearer unto thee thanthe whole world was? Shall the heavens be thrown headlong down, and he go uncorrected?"

He intimates to the partners that their work and calling is greater than honour, money, pride and jewels. As it is great, so must their temptation be great.

"Therefore God has framed one of you as a stiffe-made Ashe, to bind up the continuance of his work, and to be free from yielding unto Satan."

As for the other, Michael promises Kelley that no evil spirit shall visibly show himself unto him any more as long as he is in the flesh.

"Whosoever therefore appeareth hereafter is of good."

Thus begins to yawn before the pair the most dangerous pitfall of all. Pride and confidence in the perfect intuition of God's will has led many a good and holy man astray. Soon even the stiff-made ash is to arrive at the pitch of believing that their teachers cannot err, and then comes a terrible downfall. Michael in an exquisite little parable bids them cleave fast together. And again it is clear why the elder man, the seeker after hidden knowledge, the pure-minded and gentle-hearted old mathematician and astrologer, though torn in pieces with his partner's wild outbursts, his notorious cupidity, impatience, and evil living, yearned over him and his rebellious youth as a mother over her child. Like Michael, he seems involved in a prolonged struggle for the rescue of his soul from the demons in whose power he devoutly believed.

"PARABOLA DE NOBIS DUOBUS.

"A wood grew up, and the trees were young, and lo! there arose a great Tempest from the North, and the Seas threw out the air that had subtilly stolen himself into them. And the winds were great. And behold there was one Tree which was older than the rest, and had grown longer than that which shot up by him. This Tree could not be moved with the wind, but the Tree that was young was moved to and from with the wind, and strook himself oftentimes upon the stiff-set tree. The Forrester came and beheld, and said within himself, `The force of this wind is great. See this young Tree beateth himself in pieces against the greater. I will go home, and will bring my ground instruments, and will eradicate him, and I will place him farther off. Then if the winds come, he shall have room to move.'

But when he came home, the Lord of the Wood seeing him in a readiness with his Mattock and his spade, asked him of his goings, which told the thing in order unto his Master. But lo! his Master rebuked him, and he said thus: `When the winds are not, they increase, they are not hurtful one to the other. Suffer them therefore. When the young Tree taketh roots, and shall look up unto some years, his roots shall link themselves with and under the roots of the greater. Then, though the winds come, they shall not be hurtful one to another, but shall stand so much the more fast, by how much the more they are wrapped together; yea, when the old tree withereth, he shall be a strength unto him, and shall add unto his age as much as he hath added unto his youth.'

"And he ceased to dig.

"Be not you therefore haled in sunder, neither be you offended one at another. Peradventure Reason would set you aside. But God will not. Behold, if you break the yoke that you are in and runne astray, he that erreth shall perish, even so shall he that standeth also be desolate. Love therefore one another, and comfort one another, for he that comforteth his brother comforteth himself....Let youth yield to ripe years...You have vowed that oneof you do nothing without the other's counsel, but you shall not be two counsellors. Let the Doer occupie the superiority. The Seer, let him see and look after the doings of that he seeth, for you are but one body in this work."

In April, Dee and Kelley returned to Cracow. As they were nearing the city they saw a great whirlwind wreathing up the dust and shooting forward in a southerly direction. They found their house let under them to a "forced-in tenant," but as Dee had brought his keys, he effected an entrance, and secured at least a bedstead. By the aid of his lawyer, Mr. Tebaldo, "an ancient practitioner in Polish causes," he obtained a decree against his landlord that without six months' notice he could not be ejected. They took up their abode in the College of Nyepolonize. Laski now joined them in Cracow, and took Dee on May 23 to an audience of King Stephan. Stephan was seated by the south window of his principal audience and banqueting chamber, looking out upon the beautiful new gardens that he was then making. Polite speeches of greeting in Latin passed between the two, but there was scant time for more before the Vice-Chancellor and Chief Secretary, with others, came in, bringing Bills for the King to read and sign. Stephan had small time to spare for visionary alchemists. His very glorious reign was crowded with great achievements. Though a strong Catholic himself, he respected the liberties of his Protestant subjects, won back the Russian provinces for Poland, reformed the universities and established the Jesuits in educational seminaries, and protected the Jews. He died very suddenly about a year after Dee's third interview with him. Dee has the following very valuable note of his death, entered in the diary a few weeks after his arrival at Trebona Castle in 1586: "December 11, Stephan Poloniensis obiit: natus anno 1530, die 13 Januarii, hora quarta mane min 25, in Transylvania. Obiit hora secunda post medium noctem, ut intellexi ex literis Dni Lasky, receptis die 29 per Alexandrum."

Dee also visited Dr. Hannibal (Annibaldus), the famous divine, and discussed with him his commentaries on Latin authors- -Hermes Trismegistus and Mandellus. He partook of the Communion at the Bernardine convent where the Doctor was a professor. Three times within Easter week did he communicate, "that

in all manner of wayes I might have a clean and quiet conscience." On "Easter Monday, very devoutly, in St. Stephan's Church, E.K. received the Communion, to my unspeakable gladness and content, being a thing so long and earnestly required and urged of him by our spiritual good friends." As Dee wrote to Walsingham, "Saul had become a Paul."

It was a very short interlude. For Laski had not yet paid him the "money long since due," and Kelley once more vows he will leave, for the "actions are unsuccessful and are to be cut off." Laski was again admitted to the sittings, and King Stephan granted them another interview. Laski urged the King to take the two alchemists into his service and give them "a yearly maintenance." In obedience to his instructors, Dee promises to make the philosopher's stone, if the King will bear the charge. He does not profess that he can, but he believes the angels will teach him the secret. Stephan was not so sanguine. In the King's private chamber, a sitting was held, with the crystal set before him, but he remained unconvinced. He gave no encouragement, and in August the pair, hopeless of patronage from Poland, returned to Prague, where Jane and Joan Kelley, the children and the servants, had been left under Edmond Hilton's care.

An anglicised Italian pervert, Francisco Pucci, now appeared upon the scenes and was admitted to the sittings at the shew- stone. Pucci had been a Lyons merchant, but had "laid aside his trade to study sacred letters," and become a theological disputant of the current type. Professing himself a Protestant, he came to Oxford to study, graduated M.A. in 1574, and in London, Basle, Antwerp, and other places, became an open and notorious writer and champion against the Church which he had abjured. He had followed Socinus to Cracow, and had noisily opposed the Jesuits there. Soon after he recanted, became a Romish priest and secretary to a cardinal in Rome, where he died in 1606, and was buried in the Church of San Onofrio on the Janiculum.

On his information it appears that three copies of Dee's manuscripts were burned in Prague, April 10, 1586. These were the Book of Enoch, the Forty-eight Keys of the Angels (Claves Angelicae) and the Liber Scientioe Auxilii et Victoria Terrestris, works which had been written down from the spirit revelations since the partnership with Kelley had commenced. The books burned were not of course the originals, the two first of which still exist. Of the Book of Enoch there are three copies, one made by Kelley, a remarkable tribute to the mechanical skill in draughtsmanship, the extraordinary application and ability, of this very versatile personage. It contains hundreds of diagrams of figures, round or rectangular in shape, composed of an infinite number of minute squares each containing a letter or figure. These letters occur in every possible combination and order, some reading straight across the page, others diagonally, and so on. Dee gives an extraordinary story of the restoration on April 30 of the books said to have been burned, by a man like a gardener, invisible to himself, to Joan Kelley, and to all in the garden at the time, save Kelley. The gardener placed them under an almond tree in Carpio's vineyard, on a sloping bank between the banqueting house and the "cliff side." Trickery of Kelley's, no doubt.

The feeling against these foreign adventurers grew strong in the city. Sixtus V., who had succeeded as Pope, issued a Papal edict, dated May 29, 1586, banishing Dee and Kelley from Prague within six days. It seemed to trouble them very little, for Dee was already away on a visit to a new patron, William Ursinus, Count

Rosenberg, at his country seat on the Moldau. From thence he went to see some glass works at Volkanau, about twelve miles north of the city; then he proceeded to Leipsic in time for the fair on May 11. There he met Lawrence Overton, an English merchant to whom Jane Dee had given kind attention and hospitality when he had fallen ill in her house a year before. Overton had returned from England, where he had seen Edmond Hilton, sent in November with letters to the Queen, Sir Francis Walsingham, and others. Hilton was expected back shortly. Overton was on the point of returning to England, and by him another letter to the Secretary was despatched.

Dee's letters to Walsingham, with their veiled allusions to secret affairs, form one of the grounds upon which the supposition has been based that he was employed by the Queen's minister as a secret spy and diplomatic agent abroad, and that his cabalistic diagrams contained a cipher. An elaborate theory was constructed to support this contention.

From this letter it is evident that Dee wishes his friends in England to believe that he and his partner have already found the hidden secret, but he wraps his words in due mystery, and it is impossible to say exactly when Kelley first professed to have made, and when he induced his partner to believe that he actually had made, the gold on which his heart was set. That Dee's heart was equally fixed on the discovery is indisputable, but from what a different cause!

"To ye Rt. Hon$^{ble.}$ S$^{r.}$ Fr. Walsingham Knt, her most excellent Ma$^{ties.}$ Principal Secretary my singular good Fr$^{d.}$ and Patron with speed.

"Right Honorable Sir,

"Albeit I have almost in vain come a hundred miles (from Prague to this Leipsic Mart) hoping either to meet my servant there with answer to my former letters, sent in November last to her Majesty (when also I wrote unto your honour and others). And so with speed from this Leipsick to have sent again most speedily, as occasion should have served. and now I find neither servant neither letter from him, neither word of mouth, yet all this notwithstanding; and whatsoever the hindrance or delay hereof may be (whether the keeping back of my letters from her her Majesty, or the manifold and important most weighty affairs public hindring or delaying her Majesty's most gracious discreet and wise resolution herein. Or what other occasion else hath and doth cause this long and wonderful delay of answer receiving); all this notwithstanding, I thought good before I set up my coach to write, and most humbly to salute your honour very faithfully, dutifully and sincerely, with great and the same good will that my Letter some years since written to your Honour (but then a stumbling block unto your Honour and others for the strangeness of the phrases therein) doth pretend. So it is, right Honorable, that the merciful providence of the Highest, declared in his great and abundant graces upon me, and mine, is so wonderful and mighty, that very few, unless they be present witnesses, can believe the same. Therefore how hard they are to be believed there, where all my life and doings were construed to a contrary sense, and processe of death contrived and decreed against the Innocent, who cannot easily judge?

"I am forced to be brief. That which England suspected, was also here, for these two years almost, secretly in doubt, in question, in consultation, Imperial and Royal, by Honourable Espies; fawning about me and by others discoursed upon,

pryed and peered into. And at length both the chief Romish power and Imperial dignity are brought to that point resolutely that partly they are sorry of their so late reclaiming their erroneous judgment against us and of us, and seek means to deal with us so as we might favour both the one and the other; and partly to Rome is sent, for as great authority and power as can be devised; and likewise here all other means and wayes contrived, how by force or for feare they may make us glad to follow their humours. But all in vain, for force human we fear not, as plainly and often I have to the Princes declared. And otherwise than in pure verity and godlinesse we will not favour any (my words may seem very marvellous in your Honours ears, but mark the end, we have had, and shall have, to deal with no babes). I have full oft, and upon many of their requests and questions, referred myself to her Majesties answer thus in vain expected. Nuncius Apostolicus Germanicus Malaspina, after his year's suit to be acquainted with me, at length had such his answer that he is gone to Rome with a flea in his eare, that disquieteth him and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death, and openly they fawn upon us. We know the Sting of Envy and the fury of fear in tyrannical minds, what desperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader and Defender. To the World's end, his mercies upon us will breed his praises Honour and glory. Thus much, very rhapsodically yet faithfully, tanquam dictum sapienti, I thought good to commit to the safe and speedy conveyance of a young merchant here called Lawrence Overton, which if it come to your Honours hand before my Servant have left his despatch, I may by your honor be advertised. Your Honour is sufficient from her Majesty to deal and proceed with me, if it be thought food. But if you make a Council Table Case of it, Quot homines, tot sententioe. And my Commission from above is not so large: Qui potest capere, capiat."

The almost apostolical flavour which Dee permits himself to impart to some of this letter, owing to the greatness of his believed mission, shows to what a height of "rhapsodical" fervours his spirit had now attained. It is still more emphasised in the concluding passage, which begins, however, very practically, with an anxious thought cast back to his English possessions. His desire that Thomas Digges, the eminent mathematician to whom his calculations for the reformed calendar had been submitted, should be sent over to inspect their doings, was curious, but it shows that he, at any rate, wished to deal openly and conceal nothing. He ends thus: —

"Sir, I trust I shall have Justice, for my house library, goods and Revenues, etc. Do not you disdain, neither fear to bear favour unto your poor innocent neighbour. If you send unto me Master Thomas Digges, in her Majestie's behalf, his faithfulness to her Majesty and my well liking of the man, shall bring forth some piece of good service. But her Majesty had been better to have spent or given away in alms, a Million of gold, than to have lost some opportunities past. No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul, but yet now and then visited with a pang of human frailty. The Almighty bless her Majestie both in this World and eternally; and inspire your heart iwth some conceiving of his merciful purposes, yet not utterly cut off from her Majesty to enjoy.

From Leipsic this 14 of May, 1586,
at Peter Hans Swarts house.

Your Honours faithful welwisher to use and command for the
honour of God and her Majesties best service,

"John Dee."

On being ejected from Prague, Dee removed his family and goods to Erfurt, but in spite of the influence of Dr. Curtius, and of a friend of Rosenberg, he was not allowed to hire a house there, for the Italian was before him. Pucci called on Dee after supper, and held out hopes that he might obtain permission for their return to Prague, for the new Nuncio, the Bishop of Piacenza, was inclined to a more favourable view than Malaspina. Pucci protested that they were only to be examined and if found heretical to be sent to Rome. He brought an invitation for their return, if they would promise not to exercise magical arts. Dee, who was starting early next morning to look at a house at Saalfield, wherein to settle his exiled family, bade Kelley copy it and rode off. On the ride he thought it over. Pucci he had never liked, neither had jane. "His household behaviour was not acceptable to our wives and family. He had blabbed our secrets without our leave. He was unquiet in disputation." Dee summed up the man as a spy, the letter as a bait, and set to work to devise a way of being rid of him "by quiet and honest meanes." He was absent two or three days, but the Italian was still there when he returned, urging them to go to Rome. Dee rebuked him for curiosity and interference, and accused him of conspiring against them; he, a mere probationer and not yet owned of the spirits (who in fact had said he was "leprous" and should be "cut off"), to presume an equal authority with them in their revelations!

Dee wrote a dignified letter to the Nuncio, and despatched it by the Italian, who was to receive from John Carpio, a wealthy neighbour and friend of theirs in Prague, a sum of fifty dollars for his expenses. The travellers went on to Cassel and to Gotha, but it was not long before a permanent asylum offered for the exiles. Their new patron, Count Rosenberg, was a friend worth having, for he was all-powerful with Rudolph; he was Viceroy of Bohemia and a Knight of the Golden Fleece. His influence and protection were now to be at the Englishmen's disposal. On August 8, Rosenberg obtained from the Emperor a partial revocation of the decree against them, since they were permitted by it to reside freely in any of his lordship's towns, cities or castles. They settled on September 14, 1586, at Tribau or Trebona, in Southern Bohemia, and here for about two years their wanderings came to an end.

Dee resumed the writing of his private diary, in which he had made no entry for three years, the last event recorded there being the departure of the family from Mortlake just three years before, on September 21, 1583. He opened a new volume, an Ephemerides Coelestium, calculated for the years 1581-1620, by Joh. Antonius Maginus, printed in Venice, 1582. The first entry made in it was Michael's birth at Prague on February 12, 1586; the next was their arrival at Trebona (for it will be more convenient to follow Dee's latinised version of the name).

CHAPTER XIV

THE CASTLE OF TREBONA

"Welcome the sour cup of prosperity!
Affliction may one day smile again: and until then,
Sit down, sorrow."

— Shakespeare, Love's Labour Lost

Tribau, or Wittingau, the Trebona or our story, is a small village lying in the beautiful undulating scenery of the Ludnitz, a small tributary of the river Moldau. It is a few miles from Neuhaus and Weseli, not many from the town of Budweis, on the Upper Moldau, in Southern Bohemia.

In 1586 it consisted of little beside the castle, a Rathhaus, quarters for a small garrison, and a cluster of dwellings where Dee tells a fire broke out on Whit Sunday, 1585, and destroyed several houses. The castle was oneof Rosenberg's many residences in Bohemia, and apparently a favourite one. the Viceroy was now just over fifty (he was born on March 10, 1535); he married about this time, and his wife constantly accompanied him on his visits to Trebona. They had also another castle at Neuhaus, beside a residence with beautiful gardens bordering the Moldau opposite Prague. They were frequently on the wing, flitting from Krumau to Vienna and from Vienna back to Prague. He welcomed the English travellers himself at Trebona, assigned them their rooms, and promised them all that heart could desire.

The actions, which had long been interrupted, were now resumed in "a goodly chapel next my chamber," where all the "appurtenances" were set up, with the "angelicall stone" in its frame of gold upon the table. Rosenberg had been already admitted to the sittings, in obedience to directions received on October 14. When the communications were made in English, Dee translated them into Latin for his benefit. But experiments with Kelley's powder were now all-engrossing, and even the spirits pass for a time into the background. Kelley went off to Prague for three weeks and was followed by Rosenberg. Dee remained with his wife and children; after their hardships, poverty, dangerous and wandering life, poor Jane must have been thankful for so luxurious a shelter. Visitors for Dee constantly arrived. Among them was Dr. Victor Reinhold, the astronomer. Pucci also came for a fortnight.

In December Dee received a very flattering invitation from the Emperor of Russia (Feodor Ivanowich) to go and take up his residence at Moscow in the Court. Dee's fame as a learned astrologer and mathematician had spread to Russia; still more was his reputation as an alchemist bruited abroad: perhaps he was already credited with having actually made gold by projection or transmutation.

The first intimation of the Emperor's wish was conveyed by Thomas Simkinson, an Englishman, of Hull, commissioned by Edward Garland to go to Brunswick or Cassel, or wherever Dee might be found, and beg him to remain there until Garland could come from Russia. He might tell Dee that the Emperor, having certain knowledge of his learning and wisdom, is marvellous desirous for him to come to his country, and had given Garland a sealed letter of invitation, promising a sum of 2,000 pounds yearly and free diet from the royal kitchen if he will come. His charges of removing shall be paid, and he shall travel royally with 500 hourses

to convey him through the land. If he thinks the salary offered too little, Garland, when he arrives, will assure him that if he asks as much more, he shall have it. The "Lord Protector," too, Prince Boris, took Garland in his arms on his departure and promised 1,000 roubles from his own purse beside the Emperor's allowance.

Simkinson reached Trebona on September 18, and at once declared his flattering errand. "On December 8 at noon, Garland came to me from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Simkinson." On December 17, at Trebona, Edward Garland drew up a paper repeating all the former promises in the Emperor's name, and signed it, with Kelley, his brother Francis Garland, and others, as witnesses.

There is no doubt that the Emperor thought he was inviting to his Court the man who could fill his coffers and bring glory and prestige to his name. Hakluyt hints at it when he says the offer was made partly for his counsel about discoveries to the North-East, partly for some other weighty occasions. Dee was no self-seeker, or Court flatterer, although this was the fifth sovereign he says he might have served. The offer seems never to have tempted him from his loyalty to his own Queen. He bade Garland at once dismiss six out of the eight Russian servants he had brought to attend them on their journey, and turned to matters more important.

"On 19th December, to the great gratification of Master Edward Garland and Francis, his brother, which Edward had been sent to me with a message from the Emperor of Muschovia, that I should come to him, E.K. made projection with his powder in the proportion of one minim (upon an ounce and a quarter of mercury) and produced nearly an ounce of best gold; which gold we afterwards distributed from the crucible, and gave one to Edward."

It is quite significant that Kelley made the gold, Kelley showed it, and Dee is content to give him all the credit. The pangs and heartburnings and jealousies have yet to come. Now he only felt that at last he was victorious in his long quest. He was on the crest of the wave. His hour had come.

How the wonderful trick was done, Kelley could best describe.

Kelley was now constantly riding to Prague, or making longer expeditions to Poland, for he still had hopes of getting more money from Laski. By March his hope seems to have been realised, for Dee notes that Kelley paid him about 500 ducats in two or more sums (about 233 pounds). This plenitude of money of course encouraged the idea abroad that they were actually making it. When he returned from Prague on January 18, Kelley brought a handsome present from Rosenberg to Jane Dee, in the shape of a beautiful jewelled chain, the value of which was "esteemed at 300 duckettes," says Dee, "200 the juell stones and 100 the gold." In three days Kelley had posted off again to Prague, to join Rosenberg at his house in the scity. This time he took with him his brother Thomas, Francis Garland, and a Bohemian servant, Ferdinand Hernyck. No doubt he was pursuing his experiments for the "multiplying" of gold in the city, away from Dee.

Kelley's letter to Dee announcing this arrival of his in Prague is the only communication between this strange pair of partners that seems to have survived. It shows that erratic and wayward creature in a gentle and even affectionate light, and although its pious protestations are obviously overdone, it pictures for us quite

vividly the relations between the two, and partly accounts for the strength of the tie that bound Dee to his intractable pupil, soon to become his master. For whle Dee laboured laboriously and scientifically with his alchemical compounds, Kelley at one bound overleaped the chasm and by some process best known to himself professed to have arrived at the goal.

To Dee's single-hearted nature such success was magnificent, wonderful. He began forthwith to treat his quondam skryer with added respect; the expression "Dominus Kelley" creeps once into the diary; and Kelley grew arrogant and overbearing. For the moment, however, he is all for friendship and respect.

"Prage. 1587. 25 Januarii." [This in Dee's hand.] (addressed) "To the Right Worshipful and his assured friend Mr. John Dee Esquire, give these. Magnifico Domino, Domino Dee.

"Sir. My hearty commendations unto you, desiring your health as my own; my Lord was exceeding glad of your Letters, and said, `Now I see he loveth me,' and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Blessed Trinity I begin my journey [to Poland], wherein I commend me unto your prayers, desiring the Almighty to send his fortitude with me. I commend me unto Mrs. Dee a thousand times, and unto your little babes: wishing myself rather amongst you than elsewhere. I will by God's grace about twenty days hence return in the mean season all comfort and joy be amongst you.

"Your assured and immoveable friend

"E. KELLEY."

When this letter reached Trebona, Dee had gone riding with two horsemen of the city of Neuhaus, hoping to meet Rosenberg, who he thought would return that way from Vienna to Prague. Mrs. Dee at once despatched the servant Ludovic to meet his master. So Dee received Kelley's affectionate letter "in the highway, without Platz," a village about half-way to Neuhaus. Ludovic carried also a little note from Jane to her husband. It is the only letter of hers we have, but it confirms all that we suspect. We know her to have been a well-educated, well-read woman; the writing is strong and clear; and did not Francis Pucci describe her as a learned woman, "lectissima femina"? She must also have been an extraordinarily capable one to have controlled and managed her large household of children, assistants, apprentices, servants and miscellaneous visitors, often in the absence of her husband, and in a foreign land, constantly moving on from place to place in this nomadic life they led. Dee has a charming name for her. Somewhere in a letter he speaks of "my payneful Jane." Full of pains she must indeed have been, the model wife for an elderly, incomprehensible husband, using her intellectual powers to accommodate her family, while the learned man purused his angelic visions and his alchemical experiments unhampered. Above all things she must have been a peacemaker, hot and hasty although she sometimes was. Here is the letter to the husband who had only left her that morning: —

"Swethart. I commend me unto you, hoping in God that you ar in good health as I, and my children, with all my household, am here, I prayse God for it. I have non other matter to write unto you at this time."

There is a capable and managing sound about “my” children and “my” household, which leads one to wonder what this practical housewife thought of all the angelic promises which were never kept or performed. At the outset of the mysterious Kelley doings she was, we know, in her impetuous way, annoyed, angry, probably contemptuous, but by this time she perhaps had grown either to believe in them or tolerantly to acquiesce. She was only thirty- two, yet she had lived through many strange experiences and was soon to be put to the strongest test possible to a woman.

By April Kelley was once more settled as part of the household, and onthe 4th the crystal gazing was resumed. He professed to hear instructions to Rosenberg, who was present, to build a commonwealth, render tribute to Rudolph, and he shall be Duke of Brandenburg. To himself things are said he is not reluctant to hear. We have seen how almost immediately after his marriage he took a violent dislike to his wife. In the four years, it seems, he had reproached her for giving him no child. To him generation was the root principle of alchemy, and the phase of it in which he centred his attention. It is always the marriage of the red man, copper, and the white woman, mercury, that is to tinge the whole world with gold. Now a voice tells him why he is barren. Not because of his reckless, disordered life, but because she was of his own choosing — the wrong woman! Therefore he is to be seedless and fruitless for ever. Had it not been for the Dees’ kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her “rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.” If she had not all the virtues, she at least had several. Her brother, Edmund Cooper, and another friend so loved her that they came over from England a year later on purpose to see if she and her husband could not be more reconciled.

Kelley had been more unsettled than ever, discontented with his wife, with his calling, its results, and above all with his position and his poverty. What was a pittance of fity pounds a year to a man in constant intercourse with princes and nobles, with credulous fools possessed with dreams of gold? The same qualities that attracted Dee were equally magnetic with others. Laski loved him; Edward Dyer deserted his old friend Dee for this newcomer, a nobody. He had made himself invaluable to Rosenberg, who seems to have had implicit faith in his powers. Rosenberg induces the Emperor to employ him. Had he not already found the secret of projection? Was he not the possessor of the magic powder which waited only for the opportunity to be transformed into countless heaps of ducats? Only money was wanting, and that he could certainly get. But he must first be released from this galling position of medium. He told Dee that all through this Lent he had prayed once a day at least that he might “no more have dealing to skry.” At Easter-time he did receive a promise to be set free from the crystal gazing, as he desired, but his wish for freedom was not exactly approved by the angelic ministers.

“Is it a burthen unto thee to be comforted from above? O foolish man! By how much the heavens excel the earth, by so much doth the gift that is given thee excel all earthly treasure. Notwithstanding, thou shalt not at any time hereafter be constrained to see the judgment of the Highest, or to hear the voices of heaven, for thou art a stumbling block to many....And the power which is given thee of seeing

shall be diminished in thee, and shall dwell upon the first begotten son of him that sitteth by thee."

The selection of a child as Kelley's successor seems not to have been altogether unexpected. It had been hinted in Prague a year before that a boy would serve for the office; but that the choice would fall upon Dee's own son must have come as a dreadful surprise, at any rate to his mother. No doubt the old man regarded it as a mark of special heavenly honour.

It is more likely that Jane, with her practical mind, regarded the change of medium with anything but satisfaction. Arthur was now seven and three quarters of a year old, a clever child, already well grounded in Latin, but far too tender in years and disposition to be made the subject of any psychological experiments. Fortunately for him, his skrying was a dismal failure, although it seems to have bent his childish mind towards the occultism he followed in after-life. Distinguished physician as he afterwards become, both at home and in the service of the Emperor of Russia, he was a true son of his father, and maintained to the end of his life a belief in alchemy and transmutation which nothing could shake.

Kelley was desired to initiate the child.

"I thereupon thinking that E.K. would, should or best could, instruct and direct the childe in that exercise, did alwayes await that E.K. would of himself call the boy to that exercise with him; and so much the rather because he said that he was very glad now that he should have a Witness of the things shewed and declared by spiritual creatures: And that he would be more willing to do what should be so enjoyned to him to do, than if only he himself did see. But when E.K. said to me that I should exercise the child and not he, and that he would not, I thereupon appointed with myself to bring the childe to the place, and to offer him, and present him to the service of Seeing and Skrying from God and by God's assignment."

Then Dee drew up a petition to put in the child's mouth that he might be "a true and perfect seer, Hearer, Declarer and Witness of such things as might be revealed to him either immediately or mediately by the angels." Three times a day for three days he was to offer this prayer thrice over, while seated at the stone. The poor child happily beheld in the magic crystal nothing more than dots and pricks, letters and lines, and "a young man in a white leathern doublet and a grey cloke, like hans of Gloats, his cloak," of all which even his father could make little. On the fourth day came Kelley, to see how Arthur and his skrying progressed. But still the child saw nothing. Then Kelley applied himself to skry as usual. Looking from the gallery window, he had already without any crystal seen Il and Madimi, also Uriel, who justifies their words. What they command he hesitates to say. Next day he is again the percipient; the result is the same. At length, with feigned reluctance, he tells Dee of a vision of strange and subversive portent. It is so repugnant to him that he can hardly impart it. Madimi, throwing aside all her garments, mysteriously bids them participate in all things one with another. Kelley affects not to understand, but after more hesitation expounds to Dee that the sharing is to be in everything, even of their wives. All things are to be in common between them.

Dee, to whom Madimi is invisible, though he hears her voice, fiercely rebukes her: "Such words are unmeet for any godly creature to use. Are the

commandments of God to be broken?" This participation, he insists to Kelley, can be meant only in a Christian and godly sense. Kelley construes the injunction very differently, but he affects a chaste horror and swears for the hundredth time that he will deal no more with the spirits.

Then Madimi, with scathing irony, addresses them both as "fools, and of little understanding." Not content to be hearers, would they be "Lords, Gods, judgers of the heavens"? She turns away. "Your own reason riseth up against my wisdom. Behold, you are free. Do that which most pleaseth you."

It is a comfort to learn that the child Arthur had all this time fallen down "in a swound." He was indeed very ill for some time afterwards, and small wonder.

Dee protested and argued with Kelley and with Madimi. He was consumed with grief and amazement that good angels could propound "so hard and unpure a doctrine." Had he not offered his very soul "as a pawn to discharge E.K. his crediting of them to the good and faithful ministers of Almighty God"? Was it not his life's work to withdraw Kelley from any kind of association with the bad spirits who had frequented him before he came to Mortlake?

Until two in the morning of this April 18, 1587, the pair sat up arguing, talking, praying. Kelley held forth about a little spirit, Ben, who had that day appeared to him in his laboratory alone, and had shown him how to distil oil from spirit of wine "over a retort in two silver dishes whelmed one upon another, with a hole through the middle and a sponge between them, in which the oil would remain." Ben had foretold Elizabeth's death in July (she lived for sixteen years), the death of the King of Spain and the Pope; in fact, a general moribundity of sovereigns. Francis Garland was a spy sent by Burleigh to see what they were doing; Rosenberg would be shortly poisoned; famine and bloodshed would cover the land. Many other dire calamities would happen if they were not conformable to the voice; chief of all, the virtue should be taken from Kelley's precious powder; it would be rendered unprofitable, and he would become a beggar. It was Ben, he says, who had brought him his powder.

Dee replied that he had found so much halting and untruth in Kelley's reports of actions when he was not present, that he would believe nothing save what by better trial he found to be true. But at last his resistance seemed to be overridden, and in the chill of the early morning he went to bed, heavy at heart in spite of his delusion. His poor wife was lying awake, wondering what turn their ill-starred fortunes were next to take.

"`Jane,' I said, `I can see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done.'"

Poor Mrs. Dee, shocked and horrified, fell a-weeping and trembling for a full quarter of an hour, then burst into a fury of anger. At last she implored her husband never to leave her. "I trust," said she, "that though I give myselfe thus to be used, that God will turn me into a stone before he would suffer me in my obedience to receive any shame or inconvenience." She would eat neither fish nor flesh, she vowed, until this action, so contrary to the wholesome law of God, and so different from former actions, which had often comforted her; was confirmed. Both the indignant women demanded a repetition of the action.

In obedience to Raphael's counsel, a solemn pact or covenant was humbly drawn up by Dee on the 21st, and signed by these four strange partners in delusion. It promised blind obedience, with secrecy upon pain of death to any of the four. It deprecated all intention of impurity and guilt. Its subscribers promise to captivate and tread under foot all human timorous doubting that the true original power and authority of sins releasing or discharging is from the Creator. True Christian charity spiritual, perfect friendship and matrimonial liberty between the four is vowed, and they beseech that this "last mystical admonishment" be not imputed to them for rashness, presumption, or wanton lust.

Dee's hand is unmistakable in the document. He regarded the new development apparently only as a symbol of further spiritual union, and a means of obtaining a closer entrance into the secrets of all knowledge. It was no matter to him, he says, if the women were imperfectly obedient. "If it offend not God, it offended not mee, and I pray God it did not offend him."

Kelley drew up a paper the day after Dee's, washing his hands of the whole matter, protesting that he did not believe so damnable a doctrine would be commanded, recounting his warnings to his worshipful Master Dee, and so on. On May 6 Dee spread his covenant, a document of the most truly devout character, before the holy south table in the chapel of the castle, with many prayers for divine guidance. The next day Kelley obtained the paper, cut it in pieces and destroyed it, made away with one of the crystals (which was found again under Mrs. Dee's pillow), and threatened to depart elsewhere with John Carpio. Coldness and jealousy fell between the pair.

So ended the whole extraordinary episode of the Talbot- Kelley spiritualistic revelations. Madimi appeared for the last time on May 23. Then the Liber Mysteriorum is closed. For twenty years there are no more records of angels' visits. And the few pages that remain are written in a halting hand in Dee's stricken old age, when he was seldom visited by his unseen friends, badly though he needed their comfort. No other medium like Kelley was ever found. One can only wonder whether, after so rude an awakening, even Dee would have implicitly trusted anyone again. These five years with the skryer had filled him to the brim with a consciousness of some power beyond his wit to control, a power amazing in its ingenuity to torture him. He had asked Madimi piteously if he should suffer any more of these pangs. He knew now that he would. Yet, in spite of all, these marvellous doings had brought him hours of exquisite happiness, moments when he had seemed lost in the unity of the combined wisdom of the ages, which to him meant — God.

CHAPTER XV

THE END OF THE PARTNERSHIP

"If all you boast of your great art be true,
Sure willing poverty lives most in you."
— Ben Jonson, Epigram to Alchymists.

Dee now resumed diligently his writing in the other diary, which becomes a strange medly of daily afairs small and great. He sent Francis Garland to England

with another letter to Walsingham, dated June 17, begging him to continue his opinion of Dee's fidelity towards Her Majesty and the realm. It would be useless as yet to render any account of commodity to them or their country reaped by this peregrination, "but I trust more will be glad of our coming home than were sorry of our going abroad." He has not heard from Mr. Justice Young since May twelvemonth, but hopes his pitiful case of the books and other injuries endured have, by Walsingham's favour, had some redress. There is no news of importance but the Polish King's election, "the mysteries whereof, by the time this bearer reaches England, will be known to you." "Remember me to your good lady and to your daughter Lady Sidney." Money was now plentiful enough, and on September 1 Dee covenanted with John Basset (who had arrived at Trebona on August 20) "to teach the children the Latin tong, and I do give him seven ducats by the quarter, and the term to begyne this day; and so I gave him presently seven ducketts of Hungary in gold, before my wife. God spede his work." Arthur, who was just over eight, was gettingon with his "grammar"; Katherine was six. Thus was another element introduced into the oddly assorted household, and on September 4 Dee writes: "Basset his hurly burly with T. Kelley." Payments to Basset were entered regularly each quarter until August following, when the tutor, whose real name seems to have been Edward Whitlock, went off to Budweis on pretence of buying "cullors" — perhaps for painting, and never returned.

Various visitors came to Trebona, among them Pucci, bringing Christian Francke, the author of some books written against the Jesuits. Roseberg returned to Trebona, and finding a constraint existing n the relations of the household, set himself to reconcile them. "July 19th. a certayn kind of recommendation between our wives. Next day som relenting of E.K., also by my Lord's entrety." Rosenberg came and went frequently, so did his wife. Lord Biberstein, a friend of theirs, came to make Dee's acquaintance.

Alchemical experiments were being prosecuted with vigour. It was Dee's turn to make something prized, even if it were not gold. "Sept. 28th. I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ounces; he wayed it himself in my chamber. He bought his weights purposely for it. My Lord had spoken to me before for some, but Mr. Kelley had not spoken." Secrecy being necessary, he is evidently using a word of hidden meaning.

Kelley was constantly riding to Prague, and in October, while he was away, "John Carpio [who had joined them at Trebona] did begyn to make furnaces over the gate. He used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace." Experiments on a large scale were about to be begun, and when Kelley returned a week later, terribilis expostulatio, etc., is the entry under his name. Edmond Hilton returned from England, and a month later Francis Garland, bringing letters from Edward Dyer. He brought also letters from Court advising their return home. People in the neighbourhood were beginning to talk about the strange doings of the foreigners in the Castle, and the Captain Critzin of the Guard disdained to come to a wedding supper inthe Rathhaus because Dee and Kelley were to be present. The household grew larger and larger. Thomas Kelley was married in June. In December, "Mr. John Carpio went towards Prague to marry the maiden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordered the matter." He was absent till February 16, and

in April brought his wife. Dee turned back to his books of tables, figures and symbols. "The 30 and 31 day I began to frame myself toward the practice of the Heptagonos of my 4th boke. God prosper my purpose." Kelley, on the other hand, was absorbed in alchemical studies. Perhaps the secret he had once professed to have captured had again eluded him.

"Dec. 12 afternone somewhat. Mr. Ed. Keley his lamp overthrow, the spirit of wyne being spent to[o] nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit ws spilled out, and burnt all that was on the table where it stood, lynnen and written books — as the bok of Zacharius withthe Alkanor that I translated out of French for some by spirituall could not [?]; Rowlaschy his third boke of waters philosophicall; the boke called Angelicum opus, all in pictures of the work from the beginning to the end; the copy of the man of Budwise Conclusions for the Transmutation of metalls, and 40 leaves in 40, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very bok of Dunstan was but cast on the bed hard by from the table."

The "very bok of Dunstan" was no doubt a copy of the manuscript Tractatus...de lapide philosophorum, which was formerly ascribed to the Saint of Glastonbury. It was the constant companion of these two alchemists, held in awe and great esteem, as we see by Dee's words above.

In his new liberation from crystal gazing, Kelley became a changed and haughty being. He was established in his own apartments, and when he felt weary his former master was now summoned imperiously to come and amuse him! He sends the old man a message by his brother Tomas, saying, "You study too much, it is too late in the day to go to Cromlaw, as you intended, he wishes you to come to pass the tyme with him at play." Dee mildly consents: "I went after dynner and payd, he and I against Mr. F. Garland and Mr. Rob., tyll supper tyme in his dyning rome, and after supper he came and the others, and we played there two or three houres and frendely departed. This was then after the great and wonderful unkindness used toward me in taking my man." A week or two later Kelley sent for Dee late in the evening to come to his laboratory over the gate, to see how he distilled sericon, "according as in time past and of late he heard of me out of Riplay. God lend his heart to all charity and vertue."

It is evident that Kelley was jealously and secretly working at his experiments apart from Dee. He had learned much alchemy from his master and his master's wonderful library inthe four years, but there was still knowledge stored in chambers of Dee's brain of which he could not pick the lock. To enter those inner recesses had been doubtless Kelley's aim when he represented the spirits as bidding them share everything with each other. But he, on his part, had no intention of sharing anything that he discovered.

The year 1588 began badly, for the child Michael, on New Year's Day,

"going childyshly with a sharp stick of eight inches long and a little wax cadell light on the top of it [evidently the child was keeping Christmastide in good old German fashion], did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred through the lid of his left ey toward the corner next the nose, and so

persed through, insomuch that great abundance of blud came out under the lid, in the very corner of the sayd ey. The hole on the outside is not bygger than a pin's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure. The next day after, it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced tothe place where it entred; with the strength of his hed and the fire of his fulness. I may make some shew of it to the prayse of God for his mercies and protection."

Dee of course was as skilled in medicine as any doctor of the time. He rendered medical assistance when Thomas Kelley's wife, Lydia, miscarried with twin boys. He notes his own symptoms carefully: "June 19, I had a grudging of the ague. June 22, I did evidently receive the ague and layd down. Jan. 17. The humming in my ears began." Another time "I was very sik uppon two or three sage leaves eten in the morning; better suddenly at night. When I cast them up, I was well."

The coldness between the two became unbearable to Dee, the peacemaker, of whom Aubrey relates that if ever any of his neighbours fell out, "he would not let them alone until he had made them friends." In April, he wrote to Kelley and his wife "2 charitable letters, requiring at theyre hands mutual charity." The same day he made friends with Captain Critzin, and on Sunday, when Jane ws churched after Theodore's birth, received the Communion with her. He hears of some fresh treachery of Pucci, and of Rosenberg's displeasure, but all is forgotten on May 10, when Kelley "did open the great secret to me, God be thanked!" A few days after, "Mistris Kelley received the sacrament, and to me and my wife gave her hand in charity, and we rushed not fromher." The reconciliation does not seem to have been altogether comlete. Every visitor throughout that summer, Edmund Cooper, Joan Kelley's brother; Mr. Thomas Southwell, his friend; Edward Dyer, Francis Garland, and Count Rosenberg, all seem to have tried to patch up the quarrel, but things only grew worse.

The "great secret" opened by Kelley was no doubt the professed secret of the gold. Dee must very soon have found out the true value of this "secret," but apparently he continued to believe that Kelley had honestly transmuted base metal, and was keeping the method to himself. Nothing was less likely than that he would share his knowledge, even with the master who had taught him all he knew. The first essential in alchemy was secrecy. It is characteristic of Dee that he seems to have been more pained at Kelley's want of confidence in him, than chagrined at not knowing the secret. Of jealousy that Kelley was, or seemed to be, the successful alchemist, there is no trace. But Kelley was gradually undermining all Dee's influence and friendship with Rosenberg, who was their one powerful friend. The Viceroy of Bohemia had much influence with the Emperor. He was costantly at the Castle or with Kelley in Prague. Kelley had stolen the old man's best workman, and was now turning all his friends against him. Rosenberg and Kelley were always working in secret, while he was left outside in the cold. "September 15th, the Lord Chancellor cam to Trebona and went away on the 17th. The rancor and dissiumlation now evident to me, God deliver me! I was not sent for." The pathos of the situation is irresistible. The man of a Continental reputation, whom five emperors had honoured, must stand aside and see his upstart pupil made much of and set onthe high-road to fortune. But Fate was more just than she seemed, and

Dee, who clung to the honest and true way, had in the end the better lot. Not in ease or success, truly; but who would not rather leave behind him the reputation of a sincere man deluded than that of a deceiver, even though not unmasked? Till then Dee says he had been "chief governor of our philosophical proceedings, but little by little I became hindered and crossed by fine and subtle devices, laid first by the Bohemians, somewhat by Italians, and lastly by my own countrymen."

The strange partnership had now run its tempestuous course to the end, and the heterogeneous colony of English men and women at Trebona was about to break up, never all to meet again. The first to depart was Mistress Kelley, thankful, no doubt, to disentangle herself from the web of pretences, deception and bickerings. On October 17, "Mistress Kelley and the rest rode towards Punchartz in the morning." She was on her way to England, and only once thereafter does this young woman's name enter into our story.[On November 23, Francis Garland and Mr. Dyer's servant,
Edward Rowley, who had come back a week or two earlier, left for England. Dee sent by tham a most important letter to the Queen, also letters to Dyer, Mr. Young, and to Edmond Hilton. News from England travelled slowly, and Dee had not long since heard of the glorious defeat of the Spanish Armada of the previous May. The victorious captains, Frobisher, Drake, Hawkins, were all well known to him, and with the Admiral in chief command, Lord Howard of Effingham, he was very familiar at Court, for his wife had been Jane's early patron and friend. Patriot that Dee was, yearning to get back to England, he now wrote to the Queen a letter of congratulation (dated November 1-, 1588) upon the splendid victory of her navy. It was couched in the graceful and fantastic terms of homage of the day, and is a literary production well befitting a man of his reputation. The letter is reproduced from the original. It is printed by Ellis in Letters of Eminent Men.

[REPRODUCTION OF LETTER GOES HERE]

He speaks in it of his proposed return, and begs for a safe conduct through all the domains of princes and potentates which lay between him and home. "Happy are they that can perceive and so obey the pleasant call of the mightie Lady Opportunitie." The answer, of course, took long to come, but he began to make his preparations slowly. He gave to Kelley the wonderful convex glass which the Queen had so often admired. A fortnight after, Kelley gave it to Rosenberg, and the Count presented it to the Emperor. Dee says the Emperor had long esteemed it, but he has not toldus when he showed it to Rudolph. He had described the mirror in his Preface to Billingsley's Euclid (see ante, p. 25).

On February 4 he also made over to Kelley "the powder, the books, the glass, and the bone, for Rosenberg, and he tereuppon gave me discharge in writing of his own hand subscribed and sealed." Rosenberg was away, and did not trouble to return to bid him good-bye. Instead he wrote to Kelley to take his leave of Dee for him, and said that he would send instructions to his man Menschik to "dispatch him," perhaps with some settlement of a financial character.

On the afternoon of February 16, 1588, Kelley rode away to Prague, taking most of the assistants with him: John Carpio, F. Garland, Simkinson. Dee never saw him again.

Three new coaches had been ordered in Budweis, and when they were ready, Dee dispatched Edmond Hilton (who had returned from England in December) to Prague to buy a dozen coach and saddle horses. Money was plentiful at this time, the practice of economy was impossible to Dee, so he set off to travel homewards in state, as became a man to whom an emperor had offered a princely salary. It was very unnecessary, even absurd, but it was characteristic of Dee and his exalted ideas, not so much of himself, as of his peculiar mission. The journey cost, as he reckoned up afterwards, more than 600 pounds. The horses — twelve young Hungarian coach horses and three Wallachees for the saddle- -cost 120 pounds, and cheap they were at that. The three new coaches, with harness, saddles and bridles, cost 60 pounds; and the hiring of two or three waggons for his goods, books, furniture, vessels, etc., ran into 110 pounds. Then he had an escort of twenty-four soldiers from Diepholt to Oldenburg, as permitted by the Emperor's passport; and from Oldenburg to Bremen, the Duke of that province sent six musqueteers to protect him. It was a dangerous time to ride abroad, as he says, not long before the outbreak of the Thirty Years' War. A party of eighteen horsemen had lain in wait for his caravan for five days, but a warning came through a Scot in the garrison of Oldenburg, and Robert, the Landgrave of Hesse, extended his powerful protection.

The train of coaches and waggons, with the travellers and their baggage, left Trebona on March 11. The Castle had been their home for a year and a half, and we can fancy Jane, at any rate, dreading to take up once more the old wandering life. For it was to be a year and three-quarters more before they set foot in England. On the 18th they were in Nuremburg, where they stayed two nights; on March 26 they reached Frankfurt-am-Main, and on April 19, five weeks after leaving Trebona, they were in Bremen, their present destination.

CHAPTER XVI

THE END OF KELLEY

"All you that faine philosophers would be,
And day and night in Geber's kitchen broyle,
Wasting the chips of ancient Hermes' tree,
Weening to turn them to a precious oyle,
The more you worke the more you loose and spoile.
To you, I say, how learned soe'er you be,
Go burn your Bookes and come and learne of me."
— Sir Edward Kelley, Metrical Treatise on Alchemy.

Before continuing the story of Dee's life in Bremen and his return to England, the end of Kelley's extraordinary meteoric career, which six more years extinguished, must be briefly traced.

Dee expected Kelley to join him at Stade. He confidently thought they would return to England together, obedient to the Queen's summons. But Kelley was now a great man with Rudolph, who had given him an estate and a title, and established him at his Court in Prague as a citizen and councillor of state. Apparently he succeeded in keeping up the deception of making gold. The news of his promotion was conveyed by Dee to Walsingham, at Barn Elms, in a letter dated August 22, 1589,

to which we shall again return. He speaks of Kelley as "my great friend, yet in Boemia," and surmises that Walsingham may have heard direct from him, who is "now in most favourable manner created a Baron of the Kingdom of Boemia."

The actual title conferred was eques auratus, a synonym for "miles" which took its origin in the fact that a knight's armour was gilded. In English it was of course "Sir." The title must have been conferred on Kelley very soon after Dee left Trebona in March; for by the end of June he is called Sir Edward by a couple of Englishmen, Robert Tatton and George Leycester, who with Edmond Hilton were at Trebona then, and came on to Dee at Bremen. Kelley commissioned them to take down particulars of the treachery of one Parkins, a Jesuit in Prague, who was plotting with the King of Spain and the Pope against England. He wished of course to score "his faithful discoverie of this treason." He also desired Burleigh and others in England to know what great honour had been done him, and he obtained in February, 1590, a confirmation of the grant of his title to send him over, lest there should be any doubt in English minds. The document, curiously enough, is countersigned by Dr. Jacob Curtius, the acquaintance of three years before.

Constant letters passed between the two former fellow- workers through the year 1590, the messenger being either Thomas Kelley or Francis Garland. All manner of wild stories were current in England, and have been gathered up and repeated by every writer upon Dee and Kelley. The sober Anthony Wood relates that gold was so plentiful in Trebona before Dee left that the young Arthur played with gold quoits made by projection, while a youthful Count Rosenberg (he seems a quite fictitious person) was throwing about silver playthings procured by the like means. Burleigh had written for a specimen of their wonderful art, and it said that the Queen was actually the recipient of a warming- pan, from the copper or brass lid of which a piece had been cut, transmuted into gold, and replaced. Elias Ashmole goes further in the story to say that "without Sir Edward's touching or handling it, or melting the metal, onely warming it in the Fire, the Elixir being put thereon, it was transmuted into pure gold." He adds that he has heard froma credible person (who has seen them) that Kelley made rings of gold wire twisted twice round the finger, which he gave away, to the value of 4,000 pounds: at the marrigae of Rosenberg's servant before alluded to. Ashmole adds: "This was highly generous, but to say the truth, openly Profuse beyond the modest limits of a sober philosopher." Sir Thomas Browne says he heard from Arthur Dee, his friend, conclusive evidence of the manufacture of gold. The reader may smile at these fairy tales, but what is to be said of a staid and sober minister like Burleigh being ready to credit the truth of Kelley's exploits, whether convinced by the warming- pan, or by other means? In a long letter to Edward Dyer, in 1591, who was then acting as the Queen's agent in Germany, he urges him to use every means in his power to induce "Sir Edward Kelley to come over to his native country and honour her Majesty with the fruits of such knowledge as God has given him." Dyer had been Dee's friend for a great many years, as we know, and was Arthur's godfather, but he transferred all his attentions to Kelley as soon as that clever trickster began making gold. Dee only says he "did injure me unkindlie." Kelley and Dyer became inseparable, and Dyer wrote home to Burleigh wonderful reports of Kelley's miracles. Ignoring all that had passed, Burleigh is ready to welcome the quondam coiner, forger, or what not, with open arms back to the service of his Queen. "If his knowledge is as certain as you make it, what would you have me think could stay him from flying to the

service of his own sovereign?" If he is afraid of old reports, actions, disgrace, being brought up against him (and we know Kelley's record was none of the cleanest), let him be assured that he shall have his Queen's protection "against all impediments that shall arise." Burleigh becomes almost poetical as he speaks of the patronage of "such a Princess, who never yet was stained with any breach of Promise to them that deserved her favour. If I did not know to whom I write, who has had long experience of her rare vertues,...I could use many arguments to move any man never to mistrust her." He implores Dyer to induce Kelley to come. If he does not come, it can only be because by cunning or legerdemain he has deceived them and cannot do what he promises, or else he is an unnatural disloyal man and subject. In case Kelley will not come, he asks if Dyer cannot send a very small portion of his powder to make a demonstration to the Queen's own sight. What the Treasurer would like most of all is that Kelley should "send her Majesty as a token a good round sum of money, say enough to defray the charges of the navy for this summer," for the ships of Spain were gathering courage after their defeat. "But wishers and woulders were never good householders," he ends. The Queen is at his house at Theobalds, and will be some time longer. He would not be content the time were tripled, so he "had but one corn of Sir Edward Kelley's powder." Burleigh and Kelley were also in direct correspondence. Beside urging his return, the Lord Treasurer, who seemed to consider Kelley as the storehouse of the elixir of life as well as of the philosopher's stone, begs for a prescription with the proof of manufactured gold. In a brief note of February 18, 1591, Kelley says he will shortly send the good thing desired for your health." He has received the salutations sent through Mr. Dyer, and "at his return you shall know how I thank you." This, the only original letter of Kelley's to be traced, characteristically promises what he never meant to do. Burleigh replied in May, again begging him to send "somethingof your operation to strengthen me afore next winter against my old enemy the gout." He once more strongly urges Kelley's return. How can he hesitate to bestow the gifts that God has given him rather upon his own Prince and Countrie than upon strangers?

Kelley of course did not return, but apparently wrote again, urging powerful reasons of excuse. Burleigh's faith in him began to shake. He sent a last imperative recall, someof which may be quoted from the rough draft written in his own hand. It shows once more what sort of men the great Queen had to serve her, and what a Queen she was to serve.

Beginning "Good Sir Edward Kelley," Burleigh acknowledges Kelley's letters by Dyer. "Without particular knowledge of your impediments, I may not give any such censures as others soe unconsiderately, yea uncharitably, may doe. You confess a desire to return to your native countrie; your minde draws to your sovereign. This is commendable, yet many say if you come not, it is because you cannot perform what has been reported of you. Malicious persons say you are an imposter, like some in other countries have been proved. You fear severe punishment. Now, good knight, though I write thus plainly to you, yet such is my credit in Mr. Dyer, such my allowance of your loyal profession, such opinion do I firmly conceave of your wisdom and love expressed in your letters, such my perswaysion of your habillitie to performe what Mr. Dyer has reported (by reason of the estimation, honor and credit I see that you have gotton by yr behaviour), that I rest only

unsatisfied in your delaye of coming; and I am expressly commanded by Her Majestie to require you to have regard to her honour, and according to the tenor of her former letters, to assure yrself singularly favoured in respect of the benefit you may bring to Her Majestie....

"Be assured of worldly reward. You can make yr Queen so happie for her, surely as no subject she hath can do the like. Good Knight, let me end my letter conjuring you, in God's holy name not to keep God's gift from yr natural countrie, but rather help make Her Majestie a glorious and victorious power against the mallyce of hers and God's enemies. Let honor and glory move yr naturall hart to become honorable in yr own countrie rather than in a strange one, and leave a monument of yr name with posterity. Let no other country bereave us of this felicitie: that only, yea only by you, I say, is to be expected. Let no time be lost; we are all mortall: you that should be author, this noble Queen yt should be receiver thereof."

Then he politely acknowledges some gift Kelley has sent. Instead of an ingot of gold, it seems more like a geological specimen for a museum, and certainly does not excite the Lord Treasurer's immense gratitude.

"All this in answer to your by Dyer. I thank you for the montayn or rock sent safely from Staden. I will place it in my house, where I bestow other things of workmanship, and it shall be memoryall of yr kindness, wishing I might receive some small receipt from you yt might comfor my spyritts in myn age, rather than my coffers with any welth, for I esteeme helth above welth."

But Kelley knew better than to face the astute Englishmen at home. In Prague he felt secure, and all too bitterly he learned his mistake. A couple of independent letters from two English merchants to Burleigh and to Edward Wootton give the exciting story of his fall from favour.

He had been established in a house of his own close to the Palace; his wife and brother had rejoined him; Edward Dyer made it his headquarters. One day, the last of April, perhaps even before Burleigh's letter was dispatched, he was suddenly arrested by the fitful Rudolph's command, and thrown into prison. A large force of the imperial guard, accompanied by the City Provost and one of the Secretaries of State, burst uninvited into his house to take him whilst at dinner. But a friend at Court had whispered a word, and the evening before he had ridden off with one attendant towards Rosenberg. The intruders had to be content with haling off brother Thomas to prison, "pinacled like a thief." They searched the house thoroughly, broke open doors, and thrust their halberds into the beds or any place where "Sir Edward" might possibly lie hid. Satisfied he was not there, they sealed up certain of the rooms, laid some of the servants in chains — one was afterwards "racked" — and departed, leaving a guard over "Lady Kelley" and Mr. Dyer, forbidding them to stir from the house. Returning with their news to the Emperor, Rudolph "cursed in the Dutch manner," and gave orders to search the town and the highways.

Kelley had ridden off many miles towards his patron, the all-powerful Rosenberg, but being weary and fasting, halted at the inn at Sobislaus, fed, and threw himself on a couch to sleep. By three days after, May 2, the soldiers had tracked him

down; and roughly seizing him, they cut open his doublet with a knife to search for concealed valuables or papers, vowing they cared not whether they took him dead or alive to the Emperor. Kelley appealed to his all-powerful friend, Rosenberg. "In Bohemia," says the merchant in his letter, "it is a rule that his Majesty dares do nothing without the Earl's consent, he being Burgrave of Prague, the immediate person and officer under the Crown." Rudolph was already sinking into the melancholy and madness in which he ended his days. However, Rosenberg's protection did not avail. Kelley was taken to the Castle of Purglitz, three miles from Prague, and there he was closely confined for more than two years.

And now for the cause of Rudolph's displeasure, and the reason of the arrest.

First, it is surmised to be debt, but the merchant adds that although Kelley is known to owe a large sum to two Cologne merchants who trade in jewels, he owes nothing to the Emperor, nor ever had put him to any charge, save for coals and house room.

Next it is thought he was in league with a professed gold- maker from Venice, executed by the Duke of Bavaria at Munich, on April 25. (Of him, too, Burleigh has written in his letter to Dyer.) Thirdly, the Emperor's fear that Kelley would depart for England is adduced. Dyer had brought autograph letters from the Queen recalling him. A doctor's son in the town, who had served Sir Philip Sidney in England, and knew her hand, had reported this. It was of course an invention; and the merchant opines Dyer is of too rare a discretion to permit secret letters to be seen or even heard of; it is more likely that Kelley has some time or other vaunted at table that the Queen had sent for him. "He is a man who taketh, as I hear, a pleasure that Princes desire him." Fourthly, it is the doing of the powerful family of the Poppels, second family in the kingdom, and great enemies of the Rosenbergs, who have been "the setters up and principal maintainers of Sir Edward Kelley hitherto." The fifth report is that Kelley had distilled an oil or medicine for the Emperor's heart disease, which was poison. Lastly, the writer comes to what he takes for the true reason of Rudolph's anger.

An Italian, named Scoto, having cast imputations on Kelley's powers of projection, the Emperor sent for him to come and make proof of his art at Court. Kelley of course excused himself, saying he was sick. Three times he was summoned, and then the guard was despatched to bring him. The accusation was Laesus Mejestatis, and the city wonders what will be the end. The Emperor dare not openly execute him, for fear of Rosenberg and the strong feeling in the State for a change of ruler. Yet he may easily be put to death secretly in that castle where he is confined, "and Rosenberg not know otherwise than that he liveth, or is dead by disease. Almost grown now to be a common Practice in the Empire, and in the Palatine especially, noted that way."

This dark hint is almost a prophecy of Kelley's fate; but the doom was not yet quite prepared. On December 5, 1593, Dee received news of his having been set at liberty on the previus October 4, just two and a half years after his arrest. Not a word of him in Dee's diary in the meantime, until March 12 of that year, when the old man records that he dreamt much of Kelley two nights running, "as if he wer in my house, familiar, with his wife and brother."

Kelley characteristically says he was "utterly incapable of remaining idle even in prison, and employed his time in writing alchemical treatises," from which it seems he was allowed books and papers, for his writings are mere compilations

from ancient chief masters of the art. In The Stone of the Philosophers, dedicated to Rudolph, he speaks of two imprisonments, tells him grandiloquently that he has for two or three years (1588-91) used great labour and expense to discover for him that which might afford profit and pleasure; and adds, with great bombast, "If my teaching displeases you, you are still wandering astray from the true scope and aim of this matter, utterly wasting your money, time, labour and hope." Truth is more desirable than anything else, and posterity will discover that he is to be counted among those who have suffered for it. Kelley as a sufferer for truth is highly entertaining, but he goes on to make a still more distasteful allusion. "It always way, and always will be, the way of mankind to release Barabbas and crucify Christ."

Beside this treatise Kelley certainly produced an earlier writing of some sort on the subject, which Dee discussed with the Archbishop of Canterbury on July 13, 1590. It had apparently incurred his displeasure. Mr. Waite attributes two other short papers to Kelley, The Humid Path and The Theatre of Terrestrial Astronomy. A couple of rather quaint alchemical poems — one of thirty-nine stanzas, from which the heading of this chapter is taken — are doubtless by him, perhaps written also in captivity.

During the next year letters were two or three times exchanged between Kelley and Dee, and in March, 1595, Francis Garland, who had then not long returned from Prague, "came to visit me and had much talk with me of E.K." Kelley was apparently then restored to the Emperor's favour, for on August 12, Dee says he "receyved Sir Edward Kelley's letters of the Emperor, inviting me to his servyce again." Did Kelley think there might be further hints to be got from his old alchemical master? Then under date of November 25, 1595, Dee enters this curt note: "the news that Sir Edward Kelley was slayne." Never thereafter does he mention this adventurer's name.

The prevalent story is that Kelley was again imprisoned in one of Rudolph's castles, and that, attempting to escape by a turret window, he fell from a great height and broke both legs, receiving other injuries, from which he shortly died. It is even said with some amount of credibility, that the Queen wrote imperatively to Dyer to secure his release, and that everything was prepared in readiness to convey him secretly to England, and that he was escaping for that purpose when the accident happened. This story has hardly been tracked home to its source. It may be true. On the other hand, the end may have come in the more swift and secret manner suggested by the English merchant. In either case, the spirit warning of eleven years before, that he should die a violent death, was fulfilled. Into his forty years as much adventure, folly, trickery and deceit, fortune, fame, favour, riches and poverty, had been crowded as could supply material for many a volume of romance.

Some of the incidents were indeed used a few years after his death by more than one dramatist. Dee had only quitted the world about a year and a half when Kelley's pretensions, Dee's learning, and the whole paraphernalia of alchemy, were severely satirised by Ben Jonson in The Alchemist (1610), a play which reflects all the crudest superstitions of the time. The credulous knight, Sir Epicure Mammon, describes Subtle, the alchemist, as

> "A divine instructor can extract
> The soul of all things by his art; call all
> The virtues and the miracles of the sun

Into a temperate furnce; teach dull nature
What her own forces are.
A man the Emperor
Has courted above Kelley; sent his medals
And chains to invite him."

In Butler's Hudibras, first published in 1663, but written ten or fifteen years earlier, Dee and Kelley are again cited, though the satire is chiefly directed against Sidrophel, i.e., William Lilly. The devil is said to have appeared "in divers shapes to Kelley;" and in the description of Sidrophel, these lines occur:

"He had been long toward mathematics,
Optics, philosophy and statics,
Magic, horoscopy, astrology,
and was old dog at physiology;...
He had read Dee's Prefaces before
The Devil and Euclid, o'er and o'er;
And all the intrigues 'twixt him and Kelley,
Lescus, and the Emperor, would tell ye."

One may wonder how much these scurrilous references had to do with fixing Dee's reputation in the eyes of his immediate posterity.

CHAPTER XVII

RETURN TO ENGLAND

"If I have done my dutiful service any way to her Majesties well liking and gracious accepting, I am greatly bound to thank Allmighty God, and during my life to frame the best of my little skill to do my bounden duty to her most excellent Majestie."

— Dee, Compendius Rehearsall

Upon Dee's arrival in Bremen on April 19, 1598, a house was at once hired, and the family moved in on May 13. He put out his three saddle horses to grass in the town meadow till Michaelmas, for nine ducats, and presented the twelve Hungarian coach horses to the Landgrave of Hesse, to whose kindness he had been indebted for protection as he passed through his territories. In June, Thomas Kelley, his wife Lydia; Francis Garland, and Dyer's man, Edward Rowley, left for England. At the same time Edmond Hilton returned to Prague. An agreement or bond had been entered into between the late partners that the proceeds of the wonderful discovery should be shared. Hilton was back on July 30, with news of Kelley: perhaps not good news, for three nights after, towards daybreak, Dee's sleep was disturbed by a "terrible" dream, which visited him not for the first time, that "Mr. Kelley would by force bereave me of my books." Hilton left almost immediately for England with a letter from Dee to Walsingham to disclose the treason of the Jesuit, Parkins. This letter has been already referred to [p. 201 in original], but it contains other interesting matter, all conveyed in Dee's beautiful neat hand. He has already

written to acknowledge the Queen's gracious letter of safe conduct, received from Walsingham, but Hilton and the two English gentlemen, Tatton and Leycester, are still detained at Stade, waiting for a wind. After speaking of the designs of the Jesuit, he goes on to give the Secretary an important summary of the state of affairs in the Low Countries, where the struggle for independence was well advanced. "The Provinces all incline to a desire to endure one fortune and become one whole united. They acknowledge Her Majestie's Wars to be just but uncompassable. Their minds are getting alienated from us, only fayr means and great wisdom will win them over." He has taken counsel of "the one of all the inhabitants the most sharp-witted, the greatest understander of all occurrences generall of secret purposes; the best languaged one (as knowing Hebrew, Greek, Latin, French, Italian, Dutch, etc.); and one employed in the councils; one who was courageous in the first bickerings with Spaniards at Antwerp; who has observed all the beginnings and proceedings of errors, political and military, committed on all hands. Now and then he visiteth me, and I have asked him to pen his opinion on what can be done to recover and reform the States, but as yet he has not found leisure." Then he begs the Secretary's leniency if he has offended in writing of matters not pertaining to him, "and of which no doubt your honour has already had all necessary advertisement from properly authorised persons." He will write no more of public affairs, his coming thither was no public but his private cause, the beginning of his "nere return-making into my most derely beloved Native Country."

At the same time (August 20), Dee wrote to his friend, Mr. Justice Young, that the messengers had been delayed twenty-five days waiting for a wind; that he feared the Low Countries were bent on shaking off the Queen's authority if they could; and that he feared he sould have "to endure this Breamish habitation this winter, as I do not hear a word of the approach of Sir Ed. Kelley, or of Mr. Dyer's return."

In Bremen, Dee mingled with all the learned and distinguished men of the time. A memento of this period is to be found in an album, the Thesaurus Amicorum, of Timon Coccious (or Koch), a young Bremen student who died while at Leyden University three or four years after. The album of white vellum, faded and yellowed with age, with its edges still shining with the mellow lustre of old gold, was the receptacle of autographs, wise and pithy sayings, original or quoted, all inscribed after the beginning of July, 1589. Sayings from Plautus and Seneca, Juvenal, Pythagoras and Homer, follow and press close upon the wisdom of Boethius, from De Consolatione, and the divine poetry of Dante. The first to write in the book was Bruno, Count Mansfeldt, Helmstad, July 1. He is followed by Dr. Cristoph Pezel, then Professor of Divinity and superintendent of the churches at Bremen, and on the seventh page is Dee's beautiful signature and his motto — in the light of posterity's unchallenged view of him, full of irony — "Nothing useful if not honest."

Mr. Hart, minister of the English colony at Stade, who had escaped from the Spanish service in Flanders with Sir William Stanley, and the Deputy Governor of Stade, both came from the port town near by to see Dee. Dr. Heinrich Khunrath was the chief writer of the advanced school of alchemists who passed from the pursuit of material gold to the discovery of incorruptible spiritual treasures hidden in the palaces of truth to which they provided a spiritual key; and it is a pregnant fact that all of his books were published after this conference with Dee. Daniel Vander Muelen was another visitor, and from Mr. Southwell Dee had news that Edward

Dyer was sent on a mission to Denmark. Two or three weeks later, he met Dyer unexpectedly in the town. News came of Rosenberg, and several of Dee's men left him to return to Kelley. He was warned to leave his house in Bremen.

By November, Dee resolved to wait no longer for Kelley, but to start for England. He still hoped, however, to meet that individual ere he embarked. On November 19, his whole party took ship by the Vineyard. A crowd of townspeople and students collected to bid him good speed, and to see the homeward bound travellers off; qute a little scene took place, which must have pleased and flattered Dee immensely, for there was no lack of a man's full share of vanity in him. Pezel had composed some verses on his departure, had got them printed the night before, and as the party were leaving Bremen for the seaport, a few miles away, the Professor distributed copies as a parting surprise. The travellers arrived in the Thames at Gravesend on December 2, and on landing the next day went straight to the house of Mr. Justice Thomas Young, at Stratford. We may imagine Jane's relief at getting her children safely back to England, with the addition of Michael, born at Prague, nearly four years, and little Theodore, born at Trebona, nearly two years before.

Since Dee's departure from England six years ago, great events had happened. The "invincible" Armada of Philip had been beaten in a six days' running fight up the Channel. The Queen's hated rival, Mary Queen of Scotland, had been put to death; Leicester's short dictatorship of the Netherlands had begun and come to an end. Leicester had been dead about a year. New favourites had arisen in the Queen's favour. But even more significant than these public affairs had been the upward movement in literature, the birth of dramatic art, a passionate outburst of poetic fervour, the frowth of a taste for well- disciplined prose. Many splendid fruits of this movement had net yet seen the light, Sidney's Arcadia and the first part of Spenser's Faerie Queen were to be issued within a few months; the first play of Shakespeare was publicly performed within little more than a year of Dee's return. But Lyly and Marlowe had already, during his absence, given Campaspe, Tamburlaine and Doctor Faustus, to be performed by actors in the first stationary home of the earlier nomadic players, the theatres of Shoreditch, immediately to be followed by those of Bankside. Bacon was perhaps even then meditating his Essays, published some half a dozen years later; Hooker issued the first books of his monumental Laws of Ecclesiastical Polity within four years; and nash, Peele, Green, and a horde of ther writers, were contributing to establish the English literary renaissance. One can scarcely help wondering how much the fabulous stories of Dee and Kelley, which must have reached Marlowe's ears, contributed to his splendid dramatisation of the Faust legend (first printed in Frankfort in 1587). But after all, even the story of Dee's angels and Kelley's gold, pales before the lurid glow of the stories of the earlier alchemists, Agrippa and Paracelsus.

Dee landed in England a disappointed and a partly disillusioned man, clinging to a belief which was yet useless, unprofitable to him. He could prove nothing of Kelley's exploits. But he lost no time in repairing to Court, and on December 19 he was graciously received by the Queen at Richmond.

On Christmas Day he first slept in his own house at Mortlake, and beheld for himself his ruined and rifled library, with its precious books and instruments missing. He himself was in dire straits. He had little left him save his wife and children, and some still faithful friends. He took the house over as a tenant from

his brother-in-law, Fromond, and settled down in the old quarters. Adrian Gilbert was the first visitor, generously offering "as much as I could require at his hands, both for my goods carried away, and for the mynes." Very soon Thomas Kelley arrived and followed suit by offering the loan of ten pounds in gold; he afterwards "sent it me in Hungary new duckettes, by John Croker the same evening. He put me in good hope of Sir Edward Kelley his returning."

A second daughter was born, and christened at Mortlake, on March 5. The name given her was Madinia, suggested by the busy little spirit who had been so helpful at her first coming. The child was christened at Mortlake on the 5th, Sir George Carew as godfather, Lady Cobham and Lady Walsingham, godmothers. Letters came from Kelley by Garland in March, and replies were despatched by Thomas Kelley in April. Dee is careful to give his former skryer his full title: — "Sir Edward Kelley, Knight, at the Emperor's Court at Prague." "Francis Garland was by, and Mr. Thomas Kelley, his wife. God send them well thither and hither again."

On Lady Day, the children begin to go to school with Mr. Lee at Mortlake. "I gave him his house rent and forty shillings yerely for my three sons and my daughter. The house rent was allmost 4s. yerely, of Mr. Fisher his new house." Arthur was now ten, Katherine nine, Rowland seven and Michael five. The youngest boy, Theodore, born at Trebona February 28, 1588, was rather more than two. Dee notes that he was "wened" on August 14, 1589. Katherine was not long under the Mortlake schoolmaster, for on May 21 "my dowghter was put to Mistress Brayce at Braynford [Brentford], hir mother and Arthur went with her after dynner." On April 15, he writes of his neighbour and friend, the Vice-Chancellor: "Good Sir Francis Walsingham died at night hora undecima." Burleigh was the only one of the old friends left. He records an interesting visit from "the two gentlemen, the unckle, Mr. Richard Candish, and his nephew, the most famous Mr. Thomas Candish, who had sayled round abowt the world." Cavendish was a Suffolk man. His wonderful voyage occupied two years and nearly two months. He died at sea within a couple of years from Dee's note. The uncle Cavendish interested himself with the Queen and the Archbishop to obtain for Dee the Provostship of Eton. This, too, fell to the ground, and Cavendish considerately sent him a hogshead of claret. He also lent or gave money to Dee and his wife, in all 302 pounds: in "ryalls and angels." Dee gave him in return one of his most valued treasures — an alchemical work: —

"A copy of my Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it; and that if he dye before me he will restore it agayne to me; but if I dy befor him that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day."

Dee's income was now almost a negligible quantity. The parsonages had paid him no rent since he left England. He went two or three times to Lambeth, and talked boldly to Archbishop Whitgift of his right to them.

He began to interst himself in his immediate neighbourhood with the idea of stopping the "Bacchus Feast," at Brentford, a rowdy celebration which had excited his indignation and of which he gave the Bishop of London a warning.

In August a domestic tragedy occurred: one of the women servants became melancholy and went out of her mind. Lunacy being a disease beyond even Dee's medical knowledge, and for 300 years after, being treated more or less as demoniacal possession, it is no wonder that the remedies he tried were ineffectual. It seems another instance of the false views of Dee's character that have been repeated over and over again, that the editor of his Manchester diary urges as proof of Dee's magic and evil experiments that "some of the inmates of his house became suicides when in his service."

"Aug. 2. Nurs her great affliction of mynde. Aug. 22. Ann my nurse had long byn tempted by a wycked spirit, but this day it was evident how she was possessed of him. God is, and hath byn, and shall be her protector and deliverer. Amen.

"25th. Ann Frank was sorrowful, well comforted, and stayed in Gods mercyes acknowledging.

"26th. At night I anoynted (in the name of Jesus) Ann Frank, her brest, with the holy oyle.

"30th. In the morning she required to be anoynted, and I did very devoutly prepare myself and pray for vertue and powr, and Christ his blessing of the oyle to the expulsion of the wycked, an then twyse anoynted, the wycked one did resist a while.

"Sept. 8. Nurse Ann Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water."

After this Dee had the woman carefully watched.

"Sept. 29. Nurse Ann Frank most miserably did cut her own throte, afternone abowt four of the clok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber as the mayden her keper thoght, but indede straight way down the stayrs into the hall of the other howse behind the doore did that horrible act. And the mayden who wayted on her at the stayr fote followed her and missed to fynde her in three or fowr places, tyll at length she hard her ratle in her owne blud."

In november the Queen came to Richmond and sent for Dee. She offered gaily to send him something to "kepe Christmas with." This promise was repeated to his friend, Richard Cavendish, a week or so later: "she told him she wold send me an hundred angells to kepe my Christmas withall. Next day, December 4, the Queen's Majestie called for me at my dore, circa 3 1/2 a meridie, as she passed by, and I met her at the East Shene Gate, where she graciously putting down her mask did say with mery chere, 'I thank thee, Dee. There was never promise made but it was broken or kept.'"

The thanks were obviously ironical for the reminder of the promise; the rest of the speech was rather cruelly jocose, for, as Dee adds, she had promised to send the money that day. However, on the 6th, an earnest of the gift arrived, in the shape of 50 pounds. On the 14th, she again called for Dee as she rode by his door, "to take ayre," and he met her at the park gate as before. He does not indicate the subject of the conversation, but it was probably a request on his part for some kind of royal

permission to continue his experiments in alchemy or transmutation, for on the 16th he tells of a visit from Richard Cavendish, who has received from the Queen, "warrant by word of mouth to assure me to do what I wold in philosophie and alchemie, and non shold chek, controll, or molest me." Coupled with this message, she sent another promise to make up the 100 pounds.

Dee's mind was now bent, he says, to deal with his "alchemical exercises," and the only distractions he appears to have had were the constant visitors and small disasters of the children. The boy Rowland fell into the Thames on August 5, over head and ears, about noon or soon after. Their favourite place of play seems to have been on the river bank, and accidents there were of no infrequent occurrence. Arthur, when a child, had fallen from the top of the Water-gate Stairs to the bottom, and had cut his forehead badly. Theodore also had a nasty fall.

CHAPTER XVIII

A ROYAL COMMISSION

"A wise man never goes the people's way:
But, as the planets still move contrary
To the world's motion, so doth he, to opinion.
He will examine, if those accidents
Which common fame calls injuries, happen to him
Deservedly or no? Come they deservedly,
They are no wrongs then, but his punishments:
If undeservedly and he not guilty,
The doer of them, first, should blush, not he."

Jonson, The New Inn

Dee had now abandoned all hope of recovering the two Midland parsonages, the small income of which was all that lay between him and utter dependence upon charity. His thoughts were now set on the mastership of St. Cross, at Winchester, a benefice which he had already, some twenty years before, petitioned the Queen to grant. Dr. Bennett, the present master, who had then obtained it, might now, he thought, fitly be made a bishop. The Countess of Warwick secured from the Queen a promise that Dee should have it, "if it were a living fit for me." The Archbishop of Canterbury affirmed that it was most fit for Dee and Dee for it. The Lord Treasurer protested, "I will do what I can with her Majestie to pleasure you therein, Mr. Dee." Lady Warwick, faithful to his cause, repeated her request the following year, and still there was no news of Bennett attaining a mitre. Dee went to Court at Nonsuch in August, and a day or two after his return dined, at Burleigh's invitation, with the Lord Treasurer and his two sons, Sir Robert and Sir Thomas Cecil, at Mr. Maynard's, at Mortlake. Burleigh also sent him venison and invited him again to meet Lord Cobham.

All promised their influence in obtaining for him the coveted Mastership. But it was another castle in the air. His friends were extremely good to him. In May, 1591, he says:

"Sir Thomas Jones, Knight (unaxed) offered me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely with commodities adjoining unto it; and also to have as much mow land for rent as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall at Mortlake, which his offers I did accept of and he was glad thereof."

He could never have entertained the idea of going to live in Wales, but no doubt it was policy to accept all offers. Herbert was an old friend and neighbour. His daughter Mary and Arthur had played at a childish marriage years before. They seem to have been playfellows still, after the Dees' long absence, for in this June an accident happened to Arthur "at Mr. Herbert's, about sun setting." He was "wounded in his hed by his wanton throwing of a brik-bat upright, and not well avoyding the fall of it again. The half-brick weighed 2 1/2 lb." On May 3 of the following year, Arthur aged thirteen, became a Westminster scholar. "Wensday at ten of the clock Arthur was put to Westminster Schole, under Mr. Grant and Mr. Camden." He came back home in two or three weeks, perhaps only for a few days, and Dee in returning him to lessons wrote a characteristic letter to his friend, William Camden, the antiquary. It shows how carefully the father had studied the child's health, abilities, and the quick temper, inherited from his mother. There is a tender touch in that mother's forethought to furnish the boy with means towards a special cleanliness which the provision for ablutions at Westminster did not contemplate. The "little chest with lock and key" for the firstborn son to take to school is always a family event of magnitude.

"22 May 1592.
"Worshipfull Sir. I have here returned your scholer unto your jurisdiction, beseching you to shew your charitable affection towards him: he had more and in better order then he will recover speedily. Of your great skyll and faithfull industrie in your function, it is most certayne to your great credit and merit. Of the wonderfull Diversitie of Childrens Dispositions, much you can say by experience: but of myne (this Arthure) I am to request you to conceyve at my hands, that he is of an exceding great and hauty mynd naturally, ready to revendge rashly. The naturall inclination is to me evydent: as who hath [Sol] in horoscopo, and [Mars] in corde Leonis. Dictum sapienti sat esto: for vera curatura you may alter this naturall courage to true fortitude and not to frayle rash fancyes: Socrates did overcome by grace Divine and his industrie, his untowardness, signified by the Art physiognomicall — you know the historie. This spirituall grammaticall concords of good manners I have great care that all my imps may be instructed in, to the more apt and skilfull serving of our Creator. Syr, my wife hath delivered unto him some more apparayle and furniture in a little chest with lock and key, yea, and with some towales to wype his face on after the morning and other washings of hands and face: willing him to buy him a stone basen and a pott, or a potter, to have allways clene and wholsom water in for his use.

"The boy liketh abundance of meate well: but very bashfully he sayd that there proportion of Drinke is somewhat to[o] little. I pray you by discretion listen to the voyce and opinion of the rest of the counsells within him, for now & in the

summer seasons, the proportion of Drink naturally doth increase above winters appetite thereof.

"Thus I am bold to cumber your wurship with these my speedy ragged lynes. And therein I beseche you of one thing more, that his writing, both of roman and secretary hand decay not, but rather be amended: for a fayre writing is often tymes a good grace to matter very simple.

"Wherefore know that today they have at the right Wurshipfull Mr. Deans [Dr. Nowell's] very honorable guests, and that this night it is intended that they will sup and lodge all night at Fullham. God bless your wurship and prosper you in all & ever your true and faithful wellwisher.

"John Dee.

"To the Worshipfull my singular friende Mr. Camden these be delivered."

On New Years' Day, 1592, "at the sunrising exactly," Dee's third daughter was born. She was christened Frances on the afternoon of the 9th, and sent off with her nurse to Barn Elms the same day. In August her father notes, "Remember that all things is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eighth month, lacking 12s., and on Sunday the 27th of this August we gave the nurse ten shillings. The eighth month ended the twelfth of this month." The child stayed on with her nurse till February 14 of the next year, when she was fetched home, "the woman very unquiett and unthankfull."

Two entries, "March 9, the Pryvy Seale at night," and March 16, "the great Seale," refer to a promise given by the Queen to Dee's cousin, Dr. William Aubrey, of Kew, now Vicar General and one of the Masters of Requests, about five rectories inthe Welsh diocese of St. Davids, which Dee was to have when they fell vacant. They were only worth 74 pounds 11s. 2d. in all, and Dee says he never received a penny from them.

Things were so desperate that at last, on November 9, 1592, he drew up a supplicattion which his friend, Lady Warwick presented the same day to the Queen at Hampton Court. This document, which Dee says Elizabeth took in her own hand to read herself, instead of handing it to a secretary, begged for a personal audit of, and investigation into, the state of his affairs. It is probably a unique petition, and in reading it we are scarcely astonished at the confidence with which the old astrologer, now grown old in the Queen's service, claims her consideration and provision. He appears to regard it as little less than a national reproach that a man of science like himself should be left in beggary. And so indeed it was. For thirty- four years had the Queen, true to the Tudor motto — to use everyone as a servant, to owe no gratitude, only acceptance or approval — spent promises upon him, but she had never given him a chance of providing for himself.

"Forasmuch as the intolerable extremitie of the injuries and indignities which your most excellent Majestie's faithfull and dutifull servant, John Dee, hath for some years last past endured, and still endureth, is so great and manifold as cannot in friefe be unto your Majestie expressed, neither without good proofe and testimonie have credit with your Majesties, and because also without speedy and good redress therein performed, it is to be doubted that great and incredible

inconveniences and griefs may ensue thereof in sundry sortes, (which yet may easily be prevented) your Majestie's foresaid most humble and most zealously faithfull servant beseecheth your Majestie to assign twoe or more meet and worthy persons, nobly and vertuously minded, who may and will charitably, indifferently, advisedly, and exactly, see, hear and perceive at the house of your Majestie's said servant in Mortlake, what just and needful occasion he hath thus to make most humble supplication unto your Majestie; and so of things there seen, heard, and perceived, to make true and full report and description unto your Majesty. And thus your Majestie's foresaid most dutiful servant beseecheth the Almight God most mercifully, prosperously and alwayes to bless and preserve your most excellent Majesty royal. Amen.

"A. 1592. Nov. 9."

The result of this unusual request was that two commissioners were at once appointed by the Queen. Within a fortnight Sir John Wolley, Secretary for the Latin Tongue to Queen Elizabeth, and one of her Privy Council, and Sir Thomas Gorges, Knight, of the Queen's Wardrobe, were seated in Dee's "late library room" at Mortlake, prepared to listen to his manifesto.

We may be sure he had long been preparing for this day. He seated the two gentlemen at a table in the middle of the room, placing near them a couple of other tables spread, one with letters and records of his "studious life for the space of a halfe hundred years, now by God's favour fully spent," the other, with all his own books, printed and manuscript, a complete author's collection of original works. At the suggestio of the commissioners he had occupied the space of thirteen days in praparing the autobiography which he called "The Compendious Rehearsall of John Dee, his dutifull declaration, etc.," so freely quoted in these pages. "It was in some order of method most briefly and speedily contribed against this day;" and in every respect, save that of chronological order, it is a pattern document. It gives the impression of having been written down in fragments, each incident or recital being complete in itself and most carefully dated, on a separate sheet of paper, and then the sheets shuffled and picked out by chance to follow each other for putting together. The story leaps from college day sin 1547 to travels in 1571, on to Christmas gifts in 1590, back to the Queen's visit in 1575, thence to his improsonment and appearance before the Star Chamber in 1555, and his reformation of the Calendar in 1582. He passes very lightly over his late travels abroad, merely ading that he "was very ungodly dealt withall, when I meant all truth sincerity, fidelity and piety towards God, my Queen and Country." The catalogue of his works is valuable, but it is unnecessary to print it in the present volume. He concludes his list of eight printed and thirty-six manuscript works ("some perfectly finished and some unfinished yet") with the very latest, the Compendious Rehearsall itself, adding that there were many other books, pamphlets and discourses not set down. He explains that the list is given neither "as they were written nor by order of yeares," but hastily as they came next to hand "out of diverse chests and baggs wherein they lay." He ends the chapter with a remarkable proof of the fecundity of his still active brain, in spite of his sixty-five years.

"The most part of all these here specifyed lye here before you on the table on your left hand; but by other books and writings of another sort (if God grant me health and life thereto of some ten or twelve years), I may hereafter make plain and without doubt this sentence to be true, Plura latent, quam patent." What other works he did accomplish in the sixteen years yet to run of his long life, he described in an Appendix to the Rehearsal, written about two years afterwards, and printed by Hearne, and by the Chetham Society at the end of the autobiographical narrative, to which he had already added a short chapter giving an account of the result of the Commissioners' visit, calling it "The Sequel of the Premisses."

To return to the day of the visit, November 22, 1592. The Queen's Secretary and the Gentleman of her Wardrobe arrived at Mortlake probably in the morning, and stayed to dinner. Having seated them at the tables in the library, Dee read to them, or related with the manuscript at hand, the story of the "halfe hundred" years spent in the attainment of "good learning," which he reckoned from his leaving Chelmsford Grammar School for Cambridge. It was, of course, drawn up with the skill of a pratised author, divided into fourteen chapters, each with an attractive and pithy title. "Her Majesties specially Gracious and very Bountifull favours towards me used etc.," is by far the longest; the shortest is the twelfth: "The Resolution for Generall, very easy, and speedy Remedy in this Rare and Lamentable Case." The remedy he suggests is to make him either Master of St. Cross; Warden of Manchester; Provost of Eton; or Master of Sherborne, one of which posts had been already promised him four times in three years. The tenth chapter is "The hard making of provision for some hundred pounds [?a year] for the maintenance of me, my wife, our children and family for these three last years, and that but with a meane dyet and simple apparel: I having not one Peny of certaine Fee, revenue, stipend or Pension, either left me, or restored unto me, or of any yet bestowed on me." He shows how at his return three years before, he found himself penniless; cut off for ever from his two parsonages; disappointed as yet of the large yearly allowance promised him for his life from Bohemia. Probably on parting from the then affluent Kelley, some bond was entered into by him or by Rosenberg to transmit to him a share of the enormous profits they expected from the multiplication of the gold. "To save us from hunger starving," he had had to appeal to friends, and he records gratefully that some who had been unfriendly before he left came to his aid on his return. They "put to" their helping hands in many ways, and alredy he had received from them a sum of 500 pounds and more. Yet he has had to pawn his plate little by little until all was gone. "After the same manner went my wife's jewels of gold, rings, bracelets, chaines and other our rarities, under the thraldom of the userer's grips, till non plus was written upon the boxes at home." He has borrowed upon sureties, upon his personal bill of hand, upon his word, upon his promise, and he has run up accounts, so that now he is in debt for 333 pounds, beyond the 500 pounds. "The true accounts of all these gifts, loans, and debts upon score, talley, or book, is here before your Honours;" how the usurer devoureth him and how he is "dayly put to shame, may be seen." Other necessary expenses amounted to 267 pounds, so that he has spent but 566 pounds in three years for housekeeping," and that with great parsimony, and with gifts from good friends of "wine, whole brawnes, sheep, wheat, pepper, nutmegg, ginger, sugar, etc., and other things for the apparel of me, my wife and our children." He has mortgaged his house for 400 pounds, and now will have to sell it for half it cost to

pay his debts, he and his family to become wanderers and homeless vagabonds, furnished only with bottles and wallets. What shall he do, he pitifully begs, that he may prevent his name being handed down to posterity as a warning to lovers and students of truth not to follow in his steps and be given to such disgraceful shifts and indignities? He ends with a passage of true eloquence:

"Therefore, seeing the blinded Lady, Fortune, doth not govern in this commonwealth, but justitia and prudentia, and that in better order thanin Tully's Republica, or Books of Offices, they are laid forth to be followed and performed: most reverently and earnestly (yea, in manner with bloody teares of heart), I and my wife, our seaven children and our servants (seaventeene of us in all), doe this day make our petition unto your Honours that upon all godly, charitable and just respects had of all that you have this day seene, heard, and perceived, you will make such report unto her most excellent Majestie (with humble request for speedy reliefe), that we be not constrained to do or suffer otherwise than becometh Christian and true faithfull obedient subjects to do or suffer. And all for want of due mainteynance."

CHAPTER XIX

DEE'S LIBRARY

The commerce of books accosteth and secondeth all my course, and everywhere assisteth me. It comforts me in age, and solaces me in solitarinesse. It easeth me of the burden of a wearysome sloth, and at all times rids me of tedious companies. It abateth the edge of fretting sorrow and...is the best munition I have found in this human peregrination. — Montaigne, Essays (Florio)

The account of the library at Mortlake as it was when Dee left it in 1583, forms one of the most valuable parts ofthe Compendious Rehearsall. Comparing it with the catalogue which he made before leaving with Laski, we can see at a glance of what intrinsic value was this collection of precious books which so often haunted its owner in his dreams. Two original copies of the Catalogue of manuscripts remain, one of which is dated September 6,1583, a fortnight before he sailed from England, and there is a third, made by Ashmole from one of these.

The library contained, however, not only books and manuscripts, to the number of four thousand, bound and unbound, but scientific instruments collected from several parts of Europe. The books alone Dee valued at 2,000 pounds in the current value of the day, for many of them were unique autographia of famous and rare authors. As a further proof of this estimate, he cited to the two Commissioners a great volume in Greek, two others in French, and a third in High Dutch, which together cost him, and his friends for him, 533 pounds, as the endorsements upon them will show.

The instruments included a valuable quadrant, used and he says made, by his friend, Richard Chancellor, the navigator to Russia and the White Seas. It measured five feet in semi- diameter, and Dee relates that Chancellor and he together made observations of the sun's height at meridian with it, before this exploring seaman sailed on his last voyage (in which he and his crew perished) in

1556. Many years after, the quadrant was repaired and re-engraved by Mr. Bromfield, the Lieutenant of Ordnance who had given it to Dee, at a cost of 20 pounds. On Dee's return to Mortlake, he found it barbarously hacked to pieces with hammers.

There was also a ten foot radius Astronomicus, (some early form of telescope), its staff and cross divided with equal markings, like Chancellor's quadrant. It swung in a frame, and could be easily directed to any point in the heavens, or used for mensuration on the earth.

A couple of globes of Gerard Mercator's best make were among the most valuable contents of the library, especially as upon the celestial globe Dee had marked his own observations of comets, their place and path in the heavens. There were other objects which Mercator had constructed specially for Dee, vis., three theorics, two with horizon and meridian lines in copper. A number of compasses of many kinds were among the objects, for Dee had invented, as we have seen, what he calls a "Paradoxall Cumpass." There was also a great piece of load-stone, or "magnes-stone," of extraordinary virtue. It had been sold for five shillings, but "being divided up and parted with piece-meal it made more than 20 pounds."

"There was also an excellent watch-clock, made by one Dibbley, a noteable workman, long since dead, by which clock the tyme might sensibly be measured inteh seconds of an houre, that is, not to faile the 360th. part of an houre. The useof this clock was very great, more than vulgar."

Then in the three laboratories, the chambers and garrets, were stores of "chemical stuff," which he had been twenty years getting together. Also a great cart-load of special vessels for chemical use, some earthen, some of glass, metal and mixed stuff, which he had brought from Lorraine when Mr. Powell and he had gove over in 1571. Of these, only a few broken bits remained. He describes other things left in his other or "open" library, and in particular a "great bladder with about four pounds weight of a very sweetish thing, like a brownish gum in it, artificially prepared by thirty tymes purifying it; whosoever came by it hath more than I could well affoord him for one hundred crownes, as may be proved by witnesses yet living."

As regards the manuscript treasures of the library, he mentios specially a great case or frame of boxes, full of rare evidences of lands in Ireland which had been in the hands of some of the ancient Irish Princes. Agreements for submission and tributes, with seals appended, and many other valuable records of the descent of these manors to such families as the Mortimers, the de Burghs, the Clares, etc. How he came by these, save in the way of a collector, does not appear. His interest in Welsh ancestry would account for his amassing Welsh records, of which he says there were many deeds of gift from Welsh princes and nobles, of land devoted by them to the foundation and enriching of religious houses. Norman deeds also dating back to the Conquest. These were all methodically stored away in separate boxes, each marked on the front — "the fore part of the boxes" — with chalk, explaining its contents. When he returned from his six years wandering abroad, and looked in the poor boxes, he found the name outside was all that was left. The deeds had been "imbezzled away, every one of them, which is a loss of great value in sundry respects, as antiquaries can testifie for their part, and noble heralds can tell

for their skill, and as her Majesties officers, for her interest and titles Royall, may think in their consideration."

Near this great chest of boxes stood another box, very much less in size, measuring only two feet by one and a half, which was filled with nothing byt seals of coats of arms; many of these were named, and had alredy proved invaluable to students of heraldry and genealogy, as well as to the Queen's Heralds who had carefully examined them, also a number of other antiquaries as Camden, Stow and others. The Clerks of the Records in the Tower had sat whole days inthe library at Mortlake, "gathering rareties to their liking out of them." Dee was no blind collector, hoarding things because they were of value to himself. He was a true altruist, gaining his knowledge to share with others.

"Unto the Tower I had vowed these my hardly gotten muniments (gotten as in manner out of a dunghill, in the corner of a church, wherein very many were utterly spoyled by rotting, through the raine continually, for many yeares before, falling on them through the decayed roof of that church, lying desolate and waste at this houre).

"But truly well deserve they the imprisonment of the Tower, that will now still keepe them, if any publique warning by her Majestie or her right honorable Councill were given for restitution of them to the Office in the Tower."

Dee's own works were of course in the library although not included inhis catalogue. He drew up a list of them for his Apology to the Archbishop in 1595, by which it appears that before he left England eight had been published. The unprinted books and treatises, some, he owns, not perfectly finished, numbered forty-six. To these others were added before he died; two that may be especially named were upon the Three Oracular Sentences of the Ancients: Nosce te ipsum, Homo Homini Deus, and Homo Homini Lupus, (1592); and a "Treatise upon the Queen's Sovereignty over the Seas," a fitting subject indeed for an author who had personally known most of the great navigators, and who had already written so intelligently upon the navy and the coast fisheries of "Albion." The book was undertaken at the request of "an honorable friend in Court." It had, of course, a long Latin title — Thalattocratia Brytannica, etc. It was finished at Manchester and dated September 20, 1597. Another work projected, and perhaps partly finished, was to be called De Horizonte Aeternitatis, to consist of three treatises in answer to Andreas Libavius, who had published a book written in misapprehension of something in Dee's Monas.

We spare the reader the long list of titles of Dee's own books, poured out in an almost continuous stream since The Art of Logicke, in English, printed 1547, during his college days. The only idle years as regards literary output, from then up to his departure for life abroad in 1583, seem to have been 1563, 1564, and 1566-9.

The most important of his printed contributions to knowledge are mentioned in these pages. One more may be alluded to here — his edition, in 1582, of Robert Recorde's arithmetical work, The Ground of Artes, etc. Dee had probably known this accomplished physician, antiquary and mathematician at Cambridge, where Recorde was a tutor before 1545. Recorde was afterwards Comptroller of the Mint at Bristol, and Surveyor of Mines and Money to King Henry VIII., but he died a youngish and impoverished man, inthe King's Bench Prison, Southwark, in 1558.

He introduced algebra into this country; was something of an astrologer and a good mathematician. His choice of titles for his books was ingenious. In The Whetstone of Witte (1557), the signs for plus, minus and equality were first used inthis country. In his Castle of Knowledge, a beautiful and dignified hymn of his own composition appears. The Ground of Artes, his first work (1540), went through eleven editions before Dee augmented it and added some of his apologetic doggerel rhymes.

> That which my friend hath well begun
> For very love to common weale
> Need not all whole to be new done
> But new increase I do reveale.
>
> Something herein I once redrest,
> And now again for thy behoofe
> Of seale, I doe, and at request,
> Both mend and add, fit for all proofe.
>
> Of numbers use, the endlesse might
> No wit nor language can expresse,
> Apply and try, both day and night,
> And then this truth thou wilt confesse.
>
> I. Dee.

From original and autograph works we may now turn to the miscellaneous contents of Dee's library — a truly vast and precious collection for one private gentleman of precarious fortune to won in the sixteenth century. Printed books were by no means easy to obtain, and manuscript copies entailed a great expenditure of skill, industry, time and cost. The text was often ignorantly or corruptly rendered by an imperfect scribe or copyist, and the scholar and collector could not rest satisfied without several versions of one work.

The cataloguer of the 200 most important manuscripts — Dee himself — enters with exactitude the size and substance of each volume. The bulk of course were in quarto, although a few folios and octavos are mentioned. Most of them were written upon parchment, but a certain number were on paper. Bindings were not noticed, chiefly because as yet few were bound. Two of Roger Bacon's tracts, however, on the multiplication of species, and on perspective, the owner describes as together "in paste-bords with strings." These identical tracts, in Dee's own hand, and now being edited by Mr. Robert Steele, from the originals in the Mazarine Library, Bibliotheque Nationale, Paris. From Dee they passed to Sir Richard Eden, afterwards to the Kenelm Digby Library. Treatises on kindred subjects often followed straight upon each other onthe same parchment, and sometimes as many as twenty composed a single manuscript, included under a list of titles numbered as one. In some cases the treatise is described as a fragment. Once he writes "the second tract is cut out and to be answered for."

The owner's tastes and pursuits point, of course, to a large representation among his books, of works in philosophy, alchemy, astrology and medicine, with a substantial proportion dealing with metallurgy, geometry, optics, physics, Ptolomaic and Copernican astronomy, and every branch of science already known in a crude

form to Dee's famous predecessors. There are also historical chronicles; works of devotion and ethics; with a fair sprinkling of authors upon poetry, music, and the gentler arts.

Taking first the classics: Dee names the Meno, Phaedo and Timaeus of Plato; writings of Aristotle, Socrates and Hippocrates, of Cicero, Cato and Archimedes. A copy of Pliny's Mundi Historia, Lib. ii., Frankfort, 1543, now in the British Museum, bears Dee's signature, Louvain, January, 1550, and many of his notes. Of Euclid he had many copies, and Augustine was his guide and confessor. A vast number of Arabic and Persian writers were comprehended in the list. He was particularly rich in manuscripts of the early and mediaeval writers upon alchemy and the philosopher's stone: Hermes Trismegistus, Geber, Albertus Magnus, John Sacrobosco, Raymond Lully, Philip Alstade, and Arnold de Villa Nova. Other sciences are represented by Guido Bonatus, Anselmus de Boot (Boetius), Alhazen, John of Saxony, Jacob Alkind, and Petrus Peregrinus and a score of learned writers. Dee's own perfect and clean copy of the rare printed Epistle of Peregrinus, upon the Magnet (Augsburg, 1558), is now in the British Museum. It bears his name, "Joannes Dee, 1564," in faded ink, with many and copious notes written by its owner mostly in his large copy-book hand, with a few in the scribbling writing which he used for speed, and some marginal sketches.

Several of the manuscripts named in Dee's list are to be found among the Cotton MSS. at the Museum; in Trinity College, Dublin; and at Oxford and Cambridge.

Of English authors, who are very numerous in the list, the most eagerly sought after, judging by the number of works included by one author, were Roger Bacon and Robert Grosseteste, Bishop of Lincoln. Bacon's writings were owned by Dee in fragments. Some had been already collected and printed in Nuremburg and Paris. The only other writer as often repeated in the catalogue is Boethius, whose Consolation of Philosophy had tempted King Alfred into literary translation some seven hundred years before. Dee notes that he gave a manuscript of it in Greek to the Library of Cracow, on July 27, 1584. Some of the ethical and philosophical works of St. Isidore, the canonised Bishop of Seville, were duplicated. Thomas Aquinas; Duns Scotus; Richard of Wallingford, Abbot of St. Albans; Robert of Holcot, the Bible Commentator; Robert of Gloucester; William of Woodford, the Franciscan opponent of Wycliffe; Richard Rolle (de Hampole), the hermit and ethical writer, are among his other English authors. A finely illuminated history of the last years of King Richard II., by a French gentleman who was in his suite, once the property of Dee, is now in the Lambeth Library. His manuscript Life of Edward the Confessor, by Ethelred, Abbot of Rievaulx, is another treasure that has survived the wreck of time. It is now among the Harleian MSS. at the British Museum, with his name and the date 1575 inscribed.

Of the three or four thousand printed volumes even Dee's industry has left no catalogue. Many of them he mentions in his diaries, as Holinshed's and Stow's Chronicles; the Arabic book that was lost; the collection of writings upon demonology and witchcraft, which were to be so useful to his Lancashire neighbours in after life. The books of the alchemist of Louvain, Cornelius Agrippa, he once speaks of as lying open in the window of his study, and therefore in constant use in the "actions," whether theurgic or alchemistic.

He refers no doubt to Agrippa's de Occulta Philosophia (Cologne? 1533), a work enormously read in all countries inthe sixteenth and seventeenth centuries, and translated into many languages. Another book by the alchemist of Queen Margaret of the Netherlands had an even greater popularity in England, France, Germany and Italy. This was On the Nobility and Excellence of the Female Sex (de nobilitate et proecellentia foeminei sexus) which in the translation by Henry Care in 1670 becomes magnified into Female Pre-eminence; or, the Dignity and Excellency of that Sex above the Male. It is dedicated to Queen Catharine of Braganza.

These are a very few of the authors and writings contained in the manuscript catalogue. Such as they are, however, they give us a faint glimpse into that realm of learning and romance wherein Dee, shut into his library at Mortlake, roamed a free citizen of the world and dwelled where he would.

CHAPTER XX

ADIEU TO COURTS AND COURTING

Let me weep
My youth and its brave hopes, all dead and gone,
In tears which burn! Would I were sure to win
Some startling secret in their stead, a tincture
Of force to flush old age with youth, or breed
Gold, or imprison moonbeams till they change
To opal shafts! — only that hurling it
Indignant back, I might convince myself
My aims remained supreme and pure as ever.
— Browning, Paracelsus.

The immediate result of the Commissioners' visit to Mortlake was a gift of a hundred marks from the Queen. The Countess of Warwick sent off "her gentleman, Mr. Jones, very speedily," to tell Dee that Sir Thomas Gorges "had very honorably dealt for" him in the matter, and that the gift was granted. The money was brought next day (December 2) by Sir Thomas himself. He brought also a letter "full of courtesie and kindness and a token of six old angells of gold," from Lady Howard to Jane. Dee seems to have become intimate with Lady Warwick through his early friendship with John Dudley, Earl of Warwick, who died, aged twenty-four, in 1554. In his Preface to Euclid, Dee has left an etched portrait of his own age. "No two besides himself," says Dee, "can so well say what roots vertue had fastened in his breat, what rules of godly and honorable life he had framed to himself, what vices noteable he took great care to eschew, what prowesses he purposed and meant to achieve."

Dee's "few lynes of thankfulness" to the Queen for her gift were probably written at once, but only delivered by Lady Warwick on February 15, at Hampton Court, on the eve of a move to Somerset House.

On the strength of this dole, Dee was able to settle some pressing debts, and to hire a coach and go off with his wife and Arthur and Kate, to spend Christmas and New Year's Day at Tooting, "at Mr. R. Luresey his howse." The Lord Treasurer, he reports, lay dangerously sick at the time. On the 2nd they returned. On the 7th,

welcome letters, perhaps containing money, arrived from Count Laski in Livonia, to which Dee replied on the 20th, sending his letter by a Danish ship called the John of Dansk.

His reputation as an astronomer and mathematician now procured for Dee a pupil, from whom he was to receive in exchange a considerable gift or loan.

"March 17, 1593. At six after none received from Mr. Francis Nicholls 15 punds, part of one hundred pounds, the rest whereof, 85 pounds, is to be receyved from Mr. Nicholls within a fortnight after the annunciation of Our Lady next; and after that in the beginning of June 100 pounds, and in Julie the third hundred pounds, and I am to teach him the conclusion of fixing and teyming of the moon."

A rather unwise purchase seems to have been made this may; Dee bought the "next mansion house, with the plat and all the appertenances abowt it," of Mr. Mark Pierpoint, of Mortlake. It is true the whole mansion only cost 32 pounds, but it entailed other purchases and soon had to be mortgaged. Possession was not obtained till the autumn. A "hovel" in the yard was bought from Goodman Welder in July for a new angel and five new shillings. The bargain with Pierpoint was concluded in the street, when "before Jane my wife, I gave him a saffron noble in ernest for a drink penney."

Crowds of visitors came to Mortlake to dine. Mr. Beale (who was a borrower of books from Dee — his own Famous and Rich Discoveries, and the Chronica Hollandiae Magnae), and his wife; Francis Blount, uncle of Sir Charles, who had been in Constantinople; Mistress Banister; Mr. Redhead, one of the Queen's gentlemen ushers, and his wife; the mother of John Pontoys, about whom we shall hear more; Mr. Gubbens, book-binder, and Mrs. Gubbens, and many others. Hospitable as ever, Dee had offered shelter for two months to Antony Ashley, Clerk of the Council, his wife and family, "who used me worshipfully and bountifully for our friendship. They had my mother's chamber, the mayde's chamber, and all the other house."

Not only books were lent, but instruments also. "On Thursday, Mr. Saunders of Ewell, sent home my great sea cumpass, but without a needle. It came in the night by water."

In August he is much in train with the Lord Keeper, Sir John Eckford, at Kew. On the 8th he dined there, again on the 17th, this time taking Mrs. Dee and Katherine, who at twelve was sufficiently grown up to dine out. On the 28th he was all day with the Lord Keeper. The entries we have here, "Mr. Web and the philosopher came as I was with the Lord Keeper," and "Mr. Web and the philosopher cam again," pique one's curiosity.

At the end of the month, Dee notes the departure from his service "uppon no due cause known to me," of Elizabeth Kyrton, a servant who had been with him twelve years, had passed through the vicissitudes of travel-life in Bohemia, as Rowland's nurse; left in charge of him, as we have seen, in Cracow when the others went on to Prague. She had served five years on apprenticeship and seven for wages: five at four and two at five nobles a year. Of her wages there was now four pounds four shillings due. Dee in paying her, presented a new half-angel; Jane Dee gave her another; Arthur half-a-crown for him and his brother (Rowland), and Katherine the like sum for herself and Madinia. Elizabeth's going seems to have

upset the domestic arrangements for a month or so later Dee makes an unusual entry about his wife: "Jane most desperately angry in respect of her maydes." Margery Thornton, Elizabeth's successor, left next day, and Dorothy Legg came for 30s. yearly.

A messenger from Laski arrived, Mr. Cornelio Camaiere, and stayed a week. These constant communications do not by any means support the contention that Laski parted with Dee in anger, ruined by his costly experiments. It is more probable that Laski was urging him to return and continue Kelley's work.

The Countess of Cumberland, Lord Willoughby and his sister, the Countess of Kent, came to visit Dee. Willoughby dined and next day sent him 20 pounds. Dee was annoyed by "Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchemicall philosopher." A New Year's gift of 20 angels, in a new red velvet purse, came to Jane Dee from the Lord Keeper.

Michael Peiser, doctor to the Duke of Brandenburg, visited Dee, also Walter Van der Laen, "an astronomer of great promise." Mr. John Aske sent as a present two little doubtle gilt bowls, weighing thirteen ounces and a half. "Sir Thomas Willes offer philosophical cam to my hands, by Mr. Morrice Kiffen." The children, Madinia and Theodore, were not very well. Several visits were paid to Mr. Webbe, who had been inthe Marshalsea prison since the days before Christmas. His chests and boxes were sealed up. It is possible he was the Mr. Webbe who was employed by the Queen to visit and report on Dyer and Kelley at Prague. He may even have been suspected of bringing some of Kelley's manufactured gold to Dee. Bartholomew Hickman and his brother were a good deal to and fro; Bartholomew was first brought to Dee as a lad by his uncle, in 1578, with an introduction from Sir Christopher Hatton. Now, his daughter Jane was taken into service. Dee gave him a nag that the Lord Keeper had presented, and he rode frequently "homeward," to Shugborough in Warwickshire. In December 1594, Dee "preferred" him to Lord Willoughby's service at the Barbican, and there is a whole history about his livery, which was ordered from a Fleet Street tailor, Mr. Jonson.

Dee's health was now often affected in one way or another. The first mention of trouble in the kidneys was in 1592, when, at Court at Greenwich, a midnight seizure was eased by a glyster, applied by Dr. Giffard. There were other slight attacks, and in March 1594, he had a

"Great fit of stone in my left kidney: but I drunk a draught of white wyne and salet oyle, and after that, crabs' eyes in powder with the bone in the carp's head, and about four of the clock I did eat tosted cake buttered, and with sugar and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an hour much water and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Web part of his wages."

This servant was discharged on June 23 with forty shillings for a full satisfaction of all things. "On July 1, I gave Robert yet more, a French crown for a far well."

A year and a half passed after the visit of the Commissioners, and beside the immediate result of a donation of a hundred marks, nothing had accrued to better Dee's position. He determined then to redouble his efforts and bring something to

pass. He certainly had enlisted the aid of powerful friends, although no doubt there were still many suspicious enemies.

On May 3, 1594, the Queen sent for him to come to her in the privy garden at Greenwich, between six and seven o'clock in the evening. She received him alone save for the presence of her two ladies, Lady Warwick, Dee's very good friend, and Lady Cecil. Dee presented her with a writing which he calls "the heavenly admonition," which he says she took with grateful thanks. On the 18th, he writes "Her Majestie sent me agayne the copy of the letter of E.K. with thanks by the Lady Warwick." He had received letters from Kelley four or five weeks earlier, on March 28, and he probably had copied out for her certain passages, doubtless referring to the fabulous transmutation of metals. Did he still hold out hopes that he might be able to achieve a like success? On the 21st, "Sir John Wolley moved my sute to her Majesty. She granted after a sort, but referred all to the Lord of Canterbury." "On the 25th. Dr. Aubrey moved my sute to her Majesty, and answere as before." His suit was promotion to the Mastership of St. Cross, the post which had so long been the goal of his hopes, but which he was never destined to attain. He had set out at length in his Rehearsall for the Commissioners, sundry good reasons why he desired it, "rather than any other living, see, or dignity of like value in any other place." First, he gave as a reason his longing to retire to a quiet spot away from the multitude and hoards of friends and acquaintances, chance visitors, and distinguished strangers, who positively "haunted" his house at Mortlake. There, he could deny himself to no one without offence or breach of friendship. It was fatally easy and cheap for every curious person from London, or from the Court, to find his way down to that big rambling place by the riverside, with whose stills and furnaces, and wonderful doings, rumour was so rife. So much for privacy, next for economy. Fuel, coals, bricks, and all things necessary for his purpose, will be cheaper at Winchester than near London; the glass-houses of Sussex are not far away, and he will be able to give personal supervision to the making of special vessels. At Mortlake there are too many eyes and tongues. The south coast is within easy reach, and it will be possible to communicate with his friends abroad, to get over things and workers necessary, and "have the more commodious place for the secret arrival of special men to come unto me there at St. Crosses; some of which men would be loath to be seen or heard of publickly in Court or City." Is it possible that he is still thinking of Kelley, who, though then (1592) an Emperor's favourite and the bearer of a title, could easily in England be identified with Talbot the coiner, forger, and necromancer of former days?

Then Dee sets out in his Rehearsall the capacity of the dwelling at St. Cross, which is roomy enough to entertain rare and excellent men from all parts of the world, as well as any of his fellow-countrymen. This will be for the honour and credit of England. There is room also for lodging his staff of mechanical assistants; for a printing house to be set up for "reproducing good, rare, and antient bookes in Greek and Latin," and "some of my own, to be printed with my own ordering and oversight." Then he lays stress upon the desirable surroundings, a chapel where divine service is held every day, for bringing up his children and family devoutly. He ends with the advantages of Winchester School, close at hand, not only for his four sons "to become Grammarians in," but for his obtaining help from the "good Greek and Latin Grammarians and fair writers in that school, for copying out books for her Majesty."

He is teeming with all these projects and activities in spite of his sixty-five years. He was a born librarian; and still had a national library of books and manuscripts at heart as much as when, nearly forty years before, he had tried in vain to induce Queen Mary to found one.

Dee's eloquent persuasions so far prevailed with the Queen that a draft was prepared before the end of May, granting to Lord Cobham the next advowson of "Holyrood," or St. Cross, at Winchester, in the Queen's gift, to present to John Dee, M.A., on the death or resignation of Dr. Robert Bennett, the present incumbent.

Having drawn up this very full account of his doings and writings, to present to the Commissioners, Dee was naturally anxious that the appeal should be as widespread and far-reaching as possible. Archbishop Whitgift had shown himself favourably inclined, and Dee determined to approach him with a copy of that part of the Rehearsall in which he recited the titles of the books he had written. He prepared a Letter containing a brief Discourse apologeticall with a plaine Demonstration and fervent protestation for the lawful sincere and very faithful and christian course of the philosophicall studies and exercises of a certaine studious gentleman, an ancient servant to her most excellent Majesty Royall, addressed to the Archbishop; he probably presented it himself during this summer of 1595. It is a protest and an appeal, and emphatically states that from his youth he has used good honest lawful and Christian means to attain such knowledge as shall honour God, his country and his Queen. It ends with a prayer that he may be found of the Archbishop, and undoubtedly acknowledged by the wise and just, to have been a zealous and faithful student in the school of Verity and an ancient Graduate in the school of Charity.

On June 3, Dee and Jane, accompanied by all their seven children, four boys and three girls, their ages ranging from Arthur, the Westminster boy of fifteen, to Frances, the baby of two and a half, presented themselves before the Queen at Sion House, Isleworth. Jane was permitted to kiss her hand. Evidently this was an expression of thanks for the official preliminaries of the grant of St. Cross. The Archbishop was present, and Dee humbly requested him to come to his "cottage." The invitation was repeated on the 6th, when Dee supped with the Primate. Things were not, however, settled so quickly. Dr. Robert Bennett had to be provided with a better position before he would resign; some hitch occurred, and on June 29, after a visit to the Archbishop, at Croydon, the poor man writes distractedly of his broken hopes: —

"After I had hard the Archbishop his answers and discourses, and after that he had byn the last Sonday at Tybalds with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that ever was. And so adiew to court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings [sic] to drinke. God be my help as he is my refuge. Amen."

Everything fell through, and things began to look darker than ever. Michael, who had been a delicate child, fell ill in July. On the 6th, he "becam distempered in his head and bak and arms." Dee himself was unwell, complaining of headache and internal pains, but he does not forget to note that he paid "Letice my servant 5s., part of her wages, with part whereof she is to buy a smok and nekercher." Michael's illness was short: "July 13th, in ortu solis, Michael Dee did give up the ghost, after

he sayed `O Lord, have mercy upon me!'" His father omits any reference to the child's burial.

The summer passed with very little to record in the diary beyond a visit on Aug. 25, fromFerard, the herbalist of quaint and fragrant memory; another on the 30th, from "Monsieur Walter Mallet, who toke his leave to go to Tholose. He had the fix oyle of saltpetre." Dee sends letters in September to Kelley, and in October determines on another appeal to royal favour. But Elizabeth was getting old and hard to move; Burleigh also was failing. Dee wrote in his wife's name to Lady Scudamore, her old friend and Katherine's godmother, begging her to intercede with the Queen that either he might appear and declare his case before the Council, or else have a licence under the Great Seal to go where he would. St. Cross was farther off than ever; England cold and inhospitable; and he prepared to say a final good-bye to courts and courting at home, and betake himself to Germany, or Austria, or some other land. Francis Garland arrived on December 2 from Prague, "just as I came five years ago to a day from Bremen to England." Little profit indeed had he reaped in that five years.

On the 7th, "Jane delivered her supplication with her own hand to the Queen, as she passed out of the privy garden at Somerset House, to go to dinner with Sir Thomas Heneage at the Savoy." Elizabeth handed the letter to the Lord Admiral, but took it again from him, and kept it on her cushion. The next day, the Lord Admiral and Lord Buckhurst reminded her of the matter; presently she told the Archbishop that she wished Dee to have Dr. Day's place of Chancellor at St. Paul's. "8th Dec. The Chancellorship presented. The Archbishop of Canterbury willing," he writes; but this was apparently another castle in the air, for Dr. William Day was not appointed Bishop of Winchester till a year later, November 23, 1595, and although Dee's name appears as Chancellor under the date of December 8, 1594, he seems never to have held office.

His friends, however, were not idle. In a month's time, January 3, Archbishop Whitgift was recommending Elizabeth to grant him the Wardenship of Christ's College, Manchester, in her own gift. Dr. William Chadderton, who was then Warden and Bishop of Chester, was to be promoted to the see of Lincoln, and here was an opening for Dee. On February 5, Sir John Wolley endeavoured to get her to sign the patent for his appointment, "but she deferred it." Dee was up and down to London from Mortlake, and on February 10, at two in the afternoon, he "toke a cut-purse taking his purse out of his pocket in the Temple." On April 18, the Queen did sign the bill, when it was offered her by Dee's friend and neighbour at Mortlake, John Herbert, Master of the Requests. On May 25, 26, 27, it passed the Signet, the Privy Seal, and the Great Seal; and, as a climax to his entry in the diary, Dee adds, "3 pounds 12s. borrowed of my brother Arnold," doubtless to pay the fees.

The Earl of Derby gave him letters of introduction, and he was soon in correspondence with Oliver Carter, one of the Fellows; with Thomas Williams, another; and with Mr. Goodier, lessee of the tithes belonging to the Warden and Fellows. Carter and Williams were already at law with each other, and soon were both to be at loggerheads with Dee and his laudable desires to set the tangled affairs of the college straight. Carter was one of the moderators of the monthly lecture in Manchester, had great influence, and seems to have been unprepared to welcome a Warden of Dee's reputation.

"July 31st. The Countess of Warwick did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it gratiously and was sorry that it was so far from hense, but that some better thing neer hand shall be fownd for me; if opportunitie of time would serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes forgiving by her Majestie."

So at length there was something tangible in prospect. Things had to be settled up at Mortlake and preparations made for the journey northward. We may be sure that Dee's gratification at receiving a post of some sort, after a lifetime of waiting, was mixed with regret at quitting the place that had been his home for so long. His "yong coosen, John Aubrey, came in May to recreate himself for a while," and stayed nearly a month.

On August 14, Jane's youngest child, a girl, was born. She was baptised at Mortlake as Margaret Dee on the afternoon of August 27; godfather, the Lord Keeper; godmothers, the Countesses of Cumberland and Essex, all three represented by deputy. The Countess of Essex was Walsingham's only daughter and heir. She had been Sidney's widow, and was now married to Essex.

Dee was now entertained often by Lord Derby at Russell House, once to meet some German guests. On October 9 he dined with Sir Walter Raleigh at Durham Place. This palace in the Strand had seen many vicissitudes before it had been given to Raleigh by the Queen. Originally the residence of the northern bishops, it had been seized by an earlier king. Lady Jane Grey had been wedded there. Her too ambitious father-in-law had gone thence to the Tower and the scaffold. Catholic plots against Elizabeth had been hatched by Spaniards in this, her own house, and now the great seaman, fresh from far Guiana, was housed in a little turret, overlooking the river and the ships.

Dee was anxious to reclaim, before going to his new home, an Arabic book lent to some friend in Oxford. He had written to Mr. Harding and Mr. Abbott several times for its return about a year and a half before. Now, on October 20, he sent his man Richard Walkden to Oxford to find and bring it. The man returned from a fruitless errand, but on November 19 "my Arabic book was restored by God's favour." His gratitude expressed itself in a practical manner to the trusted Richard:

"I delivered unto Richard Walkedyne my man, Mr. Robert Thomas his fustian dubblet, for 10 shillings of his wages. I gave him more when he was to ride down with my wife: 10s., whereof 6s. 4d. was due to him that he had layd out for me. The other 3s. 6d. was of his wages."

A portion of goods and furniture had already been despatched towards Manchester by a carrier named Percivall, and on the 26th Jane and her children all set of by coach towards Coventry, a usual half-way halting place on the high-road to Lancashire. A last piece of business was transacted on December 23 with John Norton, stationer, to whom Dee owed money, perhaps for printing: "I payd him ten pownds in hand and was bound in a recognisance before Doctor Hone for the payment of the rest, 10 pounds yearly, at Christmas, and Midsummer 5 pounds, tyll 53 pounds 14s. 8d. more were paid." The same day he received 30 pounds in part payment of 100 pounds for the house at Mortlake, which he had lent to Mr. Paget.

CHAPTER XXI

MANCHESTER

"He hath, my lord, wrung from me my slow leave,
By laboursome petition; and, at last,
Upon his will I sealed my hard consent."
— Shakespeare, Hamlet

The Collegiate Church, now the Cathedral of Manchester, was founded about 1420 in this already ancient town by Thomas de la Warre, baron and priest, rector or parson of St. Mary's, Manchester, and lord of the manor. The flourishing town of woollen industries, introduced by the Flemings a hundred or more years earlier, demanded a new and more capacious church; and De la Warre, the last of his noble house, determined to provide buildings in which a Warden, priests or Fellows, and choristers, should be continually resident, as well as to found a new church. He gained the consent of his parishioners to the appropriation of estates belonging to the existing rectory, as an income for the college, and supplemented it from his own lands in the district. He also obtained a charter of foundation from Henry V., dated May 9. The college was dissolved by Edward VI. and refounded by Henry VIII.; but by the time of Elizabeth its lands had been plundered, sold or leased, she herself becoming a sharer in the profits of spoliation until there was hardly any clear property left. At the instance of Dean Nowell, an inquiry was instituted, with the result that the college was granted a new charter in 1578, as Christ's College, to consist of a Warden, four Fellows, and two chaplains, with choristers. Nowell and Oliver Carter were two of the first Fellows. The second Warden was Dr. Chadderton, who had been Leicester's chaplain, and was Bishop of Chester. Under him the Catholics were relentlessly persecuted, Manchester prisons were filled, and the famous Marprelate printing press was discovered and seized. Chadderton's promotion to the see of Lincoln in 1595 made an opening for our persistent place-beggar to be disposed of at last.

Dee arrived in Manchester on Monday afternoon, February 15, 1596, and took up his abode in the college. On the following Saturday he was installed inthe Wardenship, between nine and eleven o'clock, as he tells us. He has unfortunately left no account of the ceremony. His first business was to become acquainted with the tenants fo the college lands, and the owners of tithes which constituted its revenue. On April 2, he says Sir John Byron and his son, Mr. John Byron, dined with him at the college. This family, although Newstead had been acquired some forty or fifty years previously, were still often resident on their Lancashire estates. Clayton, near Manchester, was in fact then their chief residence. A little later in the month, Dee records the courts kept for the manor of Newton, in Manchester parish, of which the Warden and Fellows were lords. The Dean and Canons, the present representatives of Warden and Fellows, still hold a court leet twice a year for this manor.

There is an interesting letter from Dee to Robert Bruce Cotton, the antiquary, dated in May this year, throwing light on his relations with the people in his employ — copyists, assistants or apprentices. He had brought with him from

Mortlake Antony Cowley, who had formerly been in Cotton's service. Dee was anxious to know if he had departed from the employ of his late master withhis good will.

"Truely, for my part, I will receyve none to my simple service (man or woman) unleast they come from theyr Masters or Mistresses with theyr well liking of suche their departure from them. Therfore, I wold, by this bearer, gladly receyve your answer herein, by word of mouth or by your letter. And so shall I be free from all offence giving to your worship, or any els inthis cause: as I am most free from coveting, desyring or longing after my neighbour's wife or any servant of his. If I might have a thousand pounds to sollicite or procure any mans servant to forsake his master or mistress, and to come to me or any other, I wold not do it, God knowes."

In about three weeks Dee received a reply to this considerate letter, evidently not entirely satisfactory, for on June 3 he paid Antony Cowley 20s. and discharged him. Next day "Antony went forth early from my house, I know not whither."

Dee now began to direct his whole attention to his charge: the college and the college lands. A royal commission was appointed to sit and examine its internal affairs. On June 18 "the commission for the college was sent to London to be engrossed inthe Duchy office." Dee was a layman; he had always stipulated he should have no cure of souls attached to whatever benefice he might hold. For the daily services at Manchester he employed a succession of curates (mostly unsatisfactory), to whom he paid "wages 50s. for three months." He was far more interested in the temporal than the spiritual welfare of his college, and indeed his desire for such an appointment seems rather to have been solely prompted by the selfish, if necessary, wish for an income and means to pursue his own studies in peace. He was to find neither in Manchester.

In June he received a visit from Mr. Harry Savile, the antiquary, of the Bank, Halifax, and by him he sent a request to Christopher Saxton, of Dunningley, near Halifax, to come and arrange a survey of the town of Manchester, and consult about the parish boundaries. Saxton was a well-known character of the time, the holder of a patent from the Queen, whose arms appear upon the maps he made of the three counties of Chester, York and Lancaster. They were the first maps of Britain made from actual survey, and had been issued as an atlas in 1579, most of the maps having been engraved in 1577. His visits to Dee lasted over three weeks; notes are entered of his measuring the township and visiting Hough Hall, the seat of Nicholas Mosely, the Lancashire clothier who, two or three years later, became Lord Mayor of London and was knighted by Queen Elizabeth. The boys, Arthur and Rowland; the two faithful assistants, Crocker and Walkden accompanied Dee and Mr. Saxton on the peregrination. Harry Savile seems to have made one of the party also. Unfortunately, Saxton's Manchester survey is not now known to be in existence.

A surprise visit was paid to the Warden on June 26 by his landlord, the Earl of Derby, and a large party of ladies and gentlement, including Lady Gerard, wife of the Master of the Rolls; her daughter Frances, and her husband, Sir Richard Molyneux, of Sefton, a former member for the county of Lancaster. Their son-in-law, Mr. Richard Hoghton, of Hoghton Towers, and others, also accompanied the Earl. The

Warden says: "They came suddenly upon me after three of the clock. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwick Green toward Lyme, to Mr. Legh his howse, 12 myles off." Mrs. Legh was Lady Gerard's second daughter, so it was altogether a family party that descended so unexpectedly on the Warden, and no doubt ate merrily of his "scholar's collation." The only absence from Manchester recorded by the Warden (except the two years in London) was on August 13 this year, when he says that he "rid toward York and Halifax, returning from York on the 20th."

On September 1, Mary Goodwyn came "to govern and teach" the two younger children, Madinia, aged six, and Margaret, one year old. There was a field or two let with the College House, and the Warden now turned farmer, getting a small drove of seventeen head of cattle up from his kinsfolk in Wales to graze the pasture. They were brought up by the "courteous Griffith David, nephew to Mr. Thomas Griffith, and were a present." Dee had to visit Sir John Byron about the college tenants.

"Who pretended that we have part of Faylesworth Common within our Newton Heath, which cannot be proved, I am sure. We wer agreed that James Traves (being his bayly) and Franis Nutthall, his servant for him, shold with me understand all circumstances, and so duly to proceed."

The close of the year was marked by an episode which might have gone far towards clearing Dee's character from the aspersions still being cast upon him. Nowhere was superstition and belief in witchcraft more prevalent than in Lancashire, and in November and December of this year he seems to have been applied to for advice as regards a woman and seven children, said to have become demoniacally possessed through the influence of one Hartley, a "conjurer." Dee's curate, Matthew Palmer, happened to go in as Hartley was praying over the woman in a fit. He demanded what he was doing.

"`Praying.'

"`Thou pray! thou canst not pray,' quoth he. `What prayer canst thou say?'

"`None,' saith he, `but the Lord's Prayer.'

"`Say it,' quoth he, the which as I remember, he could not say."

Dee "utterly refused to meddle with the affair, and advised the father to consult with godlye preachers and appoint a private fast." Perhaps he remembered that when he asked, long before, if he had done well concerning Isabel Lister, vexed of a wicked spirit, the angel's reply had been "Friend, it is not of thy charge." He sent for Hartley, and "so sharply rebuked him that the children had more ease for three weeks after." The devils were finally exorcised by a godly preacher, John Darrell, or, as we suspect, by the children's release from Hartley's attentions, who was hanged soon after. Dee's library, a good part of which he must have moved to Manchester, was constantly in request at this time. It was rich in books on demonology and possession, and Lancashire justices of the peace who had to deal with these cases of witchcraft brought before them seem to have resorted to such works, for and against the persecution and annihilation of witches, as the De Praestigiis Daemonum (Basle, 1566) of John Wier, the Fustis Daemonum and the Flagellum Daemonum of the monk Hierom Menghi (Frankfort 1582, Boulogne 1586). All these Dee records lending to Mr. Edmund Hopwood, of Hopwood, a deputy- lieutenant and ecclesiastical commissioner, as well as a J.P. Wier or Weier was very likely known

to Dee at Louvain. He was one of the earliest apologists for these unfortunate folk, and pleaded that, their brains being disordered by melancholy, they merited pity, not punishment. His book contains the first account of "The Pied Piper of Hamelin," from the archives of the town of Hamelin. A Spanish grammar was lent to Mr. Barlow for his son. Mr. Matthew Heton was the borrower of theological works, including the Concordantiae Bibliorum (1555) of Robert Stephens, the illustrious printer of the New Testamentl; and a Calvinistic treatise, De Coena Domini, written by Dr. Pezel, who had, we remember, commemorated Dee's departure from Bremen in 1589 by verses. Dee lent Heton books,but Heton lent Dee ten pounds on a bill of hand. To John Cholmeley "I lent my Latyn boke in 8vo, De Morbis Infantum."

The disputes over tithes and lands belonging to the college naturally affected the Warden's income, and Dee found himself compelled to borrow small sums as before. Finally he was reduced to raise money on his plate, and especially on the handsome double gilt tankard, with a cover, which was the christening gift of the Countess of Hertford to her god-daughter Frances. It weighed 22 ounces, and Dee tells how he delivered it to Charles Leigh, one of the college "singing men," to lay in pawn in his own name with Robert Welsham, the goldsmith, "till within two days after May-day next. My daughter Katherine and John Crocker [the old servant], and I myself [John Dee], were at the delivery of it and waying of it, in my dyning chamber. It was wrapped in a new handkercher cloth." All that was obtained on the tankard was 4 pounds of the current value.

In the spring of 1597, Dee records, on May 4, the last of the Rogation days of the year, a very interesting topographical event, viz., the perambulation of the bounds of old Manchester by himself, the curate, and the clerk.

Away in the south-eastern corner of England, in the little village of Bourne, near Canterbury, about this very time, Richard Hooker, the saintly scholar, was performing a similar perambulation, of which Izaak Walton has left us the immortal picture. A homily was prepared for the service, a psalm sung, and the malediction pronounced, "Cursed be he that removes his neighbour's landmark." Izaak Walton tells us that Hooker, to look at, was an

"Obscure harmless man in poor clothes, his loins girt in a coarse gown or canonical coat; of a mean stature and stooping, yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortification. Yet he would by no means omit the customary procession; persuading all, both rich and poor: if they desired the preservation of loe and their parish rights and liberties, to accompany him in his perambulation; and most did so. In which perambulation, he would express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people; still inclining them, and all his present parishioners, to meekness and mutual kindnesses and love, because love thinks no evil, but covers a multitude of sins."

The Warden of Manchester has not left us such an impression of the ancient antiquarian custom performed as a holy rite of devotion, but as an exact topographer and mathematician he has givena highly valuable record: —

1597. "May 4. I with Sir Robert Barber, curate, and Robert Tilsley, clerk of Manchester parish church, with diverse of the town of diverse ages, went in

Perambulation to the bownds of Manchester parish: began at the Leeless Birche against Prestwicke parish, and so had vew of thre corner stake, and then down tyll Mr. Standysh new enclosure on Thelmore, wher we stayed, and vewed the stake yet standing in the back of the dich; [it] being from the corner eleven measures of Mr. Standley's stik, then in his hand, and 2 fote more; which stik I did measure afterward, and it did conteyn in length: feet 5, ynch 3. The total mesure: fete 69, ynches 9. At which place Teblow, servant to Mr. Ashton of Chaderton, did meet us. The survey geometricall of the very circuits of Manchester parish wer ended in this, being the sixth day of my work folks doings."

In the Chetham Library is a holograph letter from Dee to the rector of Prestwich, William Langley, dated two days before this perambulation, informing him of the project for making a chart of the parish bounds, and inviting him,

"As one side of our parish in Thielmore doth border upon some parts of your parish of Prestwiche, to request some one or two of the auncient of your parish to be allso beholders of our bounds, notifying toward your parish in that place. My neighbours do intend to come on Wensday next, in the morning about 9 or 10 of the clok, to that part that is by Goodman Smehearst's house, and so toward the birche tree that is called the Leeless Byrche, and thereabouts, for a little space; to beggyn the vew of the bownds and meres of Manchester parish: by the order of an enjoyned work by the higher powres, for avoyding of undue encroaching of any neighbourly parish one on the other. You understand me sufficiently well, I dowt not. Pardon my boldness so bluntly to borde you with so homely a sute.

"Your wurships sincere
"Wellwisher in Christe,
"John Dee, Warden."

John Crocker and several other men were occupied for some weeks in marking the boundaries of the manor; they met with extraordinary opposition from the landowners, and on June 14 Dee alludes to a riot that took place at Newton, Captain Bradley and others endeavouring to hinder the college employees in their labour. What with opposition abroad and difficulties with his curate at home, Dee was finding the coveted appointment no bed of roses. He records another of his characteristic dreams — the dreams of a bibliophile, to whom books are treasures as dear almost as his children: —

"This night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume, thik, in large quarto, new printed, on the first page whereof as a title in great letters was printed Notus in Judaea Deus. Many other books methought I saw, new printed, of very strange arguments. I lent Mr. Edmund Hopwood of Hopwood my Malleus Maleficarum to use till New Year's tyde next, a short thik old boke, with two clasps, printed anno 1517."

It was now early August. So Hopwood, who was bent on mastering the subject of witchcraft, was to have about four months to study The Hammer for Witches, a book first issued in 1489, after the Bull against sorcery of Pope Innocent VIII., by the three sorcery inquisitors. It was translated into German,

Hexenhammer, and formed the text-book of procedure against witches in Germany. Its authors give emphasis to their learned observation that witch-craft is more natural to women than men, because of the inherent wickedness of their hearts! In mediaeval times there appeared, alas! no safe and inconspicuous path for ordinary women. The entire sex consisted apparently of either angels or devils.

On a Sunday in August, Dee entertained the Earl and Countess of Derby at a "banket at my loding at the College, hora 4 1/2." They had newly taken up their residence at Alport Park, which had been the college property before the dissolution of the monasteries. It is now inthe heart of the city, somewhere near the Midland Railway works.

There was scant time for literary labours amid so much entertaining topographical work and litigation; abut in September Dee sent to his former friend, now Sir Edward Dyer, a treatise he had some time written on "The Queen's Title Royal and Sea Sovereignty in St. Georges Channel and all the Ocean adjoining to England, Scotland and Ireland." He quotes in it so freely from his British Monarchy (see ante, p. 39) that he encloses a copy of that work, written twenty years before, in case his correspondent does not possess one handy. The letter gives such a graphic picture of the state into which the college affairs had fallen, and of the characteristic energy with which Dee set about to try and reform them, that it must be quoted at some length. When the accompanying volume and manuscript have been fully discussed, the writer passes on to the

"intricate, cumbersome, and lamentable affairs of estate of this defaced and disordered college, whereunto not only I am assigned for my portion of mayntenance, for me and all myne, but allso, by college oath, bownde to see unto the right and dignitie thereof. Which hat bred unto me already, both wonderfull care of mynde and no little payne taking, ever since my entrance, and daylie doth and will brede me more and more. And hath browght me likewise in great debt, by reason of the pore Revenue of my stipend (of only iiijs. a day for me and all myne), and that in these tymes of very great dearth here, yea, so great, that unleast (inhis most fatherly Providence) the Almighty God had stirred up some mens hartes to send me, this present yere, from Dantzig, some barrells of kye; from Wales some cattall, and from Hull some fish for Lent: God knoweth that it passed all our wittes and habilitie to devise or use any other meanes, sufficient to the preserving of the lives of me and my familie togither, being now but of eightene persons, most nedefull: I my wife and our children, being the one half of them. So hard and thynne a dyet, never, in all my life, did I, nay was I forced, so long to use: Neyther did ever any household servants of myne have so slender allowance at their Table. And yet all that hath not so much pynched me inwardly as the cares and cumbers for the college affaires have done, for they have altered, yea barred and stayed my whole course of life, and bereaved me of my so many yeres contynued Joyes, taken in my most esteemed studies and exercises.

"But as it pleaseth the king of heven and earthe thus to deale with me: So I beseche him to give me grace to like best of this his long leading of me per multas tribulationes. And Beside all the rest, This encreaseth my grief: that I know no one as yet of her Majesties most honorable Privy Counsaile, who willingly and comfortably will listen unto my pitifull complainte and Declaration: How this Colledg of Manchester is almost become No College, in any respect; I say in any

respect, forr I can verifie my wordes to[o] manifestly. But why do I cumber yr wurship (thus abruptlie) with such my colledg cumbers? Pardon me, I pray you, the pang of my mynde, half amazed, when the multitude of these cumbers and of the confused and intricate causes of this Colledge, do russh at once into my fantazie. But, undowtedly, either God will give me grace sufficient and send me might help (tempore opportune) to end them, or else they will help to hasten my deliverance from these and all other vayne and earthly Actions humayne.

"Sir, how well (and that hartily) not onely I, but my paynfull Jane, and my children of discretion, allso do, at God's handes, wich unto yr wurship, you my easyly gesse, for it is our duetie.

"And so, I beseche your wurship undowtedly to perswade your selfe of us. Manchester, September 8, A. 1597.

"Yor wurships in fidelitie and sinceritie,

"John Dee."

A new steward of the college was appointed: Humphrey Davenport, who afterwards became Chief Baron of the Exchequer, and as such delivered judgment upon ship money in Hampden's case. Very few allusions to domestic and family matters occur inthe diary for these Manchester years, but in November, 1597, an accident is recorded to Arthur, who was at home for a time. He was amusing himself by fencing with Edward Arnold, one of Dee's men and his usual messenger to London, when the foyne or thrust of the rapier of his opponent damaged his left eye. The lad was now about seventeen, probably already entered at Christ Church, Oxford.

Correspondence with friends in London, as Dr. Julio, a well- known physician of the time, and Dr. Caesar (afterwards Sir Julius Caesar and Master of the Rolls), both of Italian origin, sometimes relieved the Warden's tedious and tiresome disputes with the Fellows, the tenants and the tithe owners of the college.

To Caesar, as Master of the Requests, Dee wrote on October 2, 1596, on behalf of William Nicholson, about an action he had brought against two persons for enclosing moor and mine land at Reddish. Some idea of the lawless proceedings of the time may be gathered from Dee's description of the injuries the plaintiff had received in having his barns pulled down and his corn and hay, "to the quantitie of a great number of loads, cast out of doors, which some of my family beheld." Dee adds pointedly: "I shall be forced ere it be long to fly to your direction and help in causes Judiciall"; and ends by a reference to Caesar's recent marriage, six months earlier, to a Manchester lady (Alice, daughterof Christopher Green): "God bless you and your new Joye."

Oliver Carter was more troublesome than ever, and lawsuits were instituted by the Warden both against him and George Birch, another of the Fellows. On Sunday, September 25, Dee writes: "Mr. Oliver Carter, his impudent and evident disobedience in the church." There was evidently a scene, though not, as Mr. Halliwell has it, caused by Carter's "dissoluteness in the church." There was no house for the Warden, but the fines of the Fellows for absence were by the last charter to be devoted to its provision. If they did not pay, Dee had to meet the rent himself. At the beginning of 1598 there were four lawsuits on the Warden's hands, but he records that he "stayed" them all, for one cause or another, one until Sir John Byron returned. In Januaru the college gate and a large piece of the wall fell down at

midnight, so there were repairs to be made. He had a letter from John Pontoys, the friend who had sent him twenty-one loads of Dantzic rye, very useful for consumption. Another welcome contribution for domestic use arrived at this time, viz., "two lings and two haberdines from Mr. Harry Savill, from Lichefield." Haberdines are dried and salted cod. He records an eclipse of the sun on February 25, with the comment that although it was a cloudy day there was great darkness about half-past nine.

In March, the entries in the diary end abruptly, and are not resumed again till June, 1600, a period of more than two years, of which there appears no record. The time was apparently spent in London or at Mortlake; the purpose of the journey was no doubt to represent to the Privy Council or other authorities the terribly involved state of affairs in Manchester, where the college had become almost "no college."

CHAPTER XXII

COLLEGE AFFAIRS

"I came among a people who relied much on dreams. And I told them except they could distinguish between dream and dream they would mash or confound all together. For there were three sorts of dreams. For multitude of business sometimes caused dreams; and there were whisperings of Satan in man in the night season; and there were speakings of God to man in dreams."

George Fox, Journal

The Warden was apparently absent from his charge at Manchester for two years and a quarter, between March, 1598, and June, 1600. When he resumed his diary to chronicle his return, it appeared that he had been very busy in London, arranging for a special commission to sit in the college chapter house, to inquire into encroachments made upon the manor of Newton. His wife and two elder sons, Arthur and Rowland; Mary Nicholls, daughter of his old friend and pupil, Francis Nicholls; all travelled with him from London. What became of the younger children we can only guess. The party set out on the 10th and arrived in Manchester on June 18. Rowland was then seventeen, a Grammar School boy on Bishop Oldham's foundation in Manchester. Early in the following December, he obtained an exhibition at Oxford fromthe school. Dee, as Warden, was charged with certain official visits of inspection of the Grammar School, and was by no means always pleased with the reult. He says, for instance, on August 5 of this year, "I visited the Grammar Schole, and fownd great imperfections in all and every of the scholers, to my great grief." Of an earler visit he says it was "to see the ower, &x., for Mr. Heton," i.e., to see the clock.

Dee had almost completed his seventy-third year, and had maintained his bodily strength on the whole remarkably well. This summer he observed that for the first time inhis life his pulse assumed the well-known symptom of intermittent beating, or pulsation. With all his usual exactitude, he records that his pulse kept on missing a pulsation after the fifth, or the seventh, or eleventh beat, although it was for the rest strong and equal. He mentions a great many sleepless nights. "Nocte Amaritudo mea," "Circa mediam noctem Amaritudo mea," are entries that occur with some frequency. On July 7, he says, "This morning, as I lay in my bed, it

came into my fantasy to write a boke: De differentiis quibusdam corporum et spirituum." His views on this subject are again sometimes noted. If they are not about books, they concerned that long-frustrated hope of his life, that he might actually one day, and by no fraud or trickery, stumble on the secret which Kelley had professed to know. By this time, Dee must have been assured of Kelley's knavery, and yet his faith in the possibilities of alchemy remained unshaken to the end. "I had a dream after midnight," he says, "of my enjoying and working of the philosopher's stone, with other. My dream was after midnight, toward day." Alas! this pleasure he was never to enjoy in the flesh. Next night: "I dreamed that along betwene Aldgate and the postern on Tower Hill did men stand in a lane, with pikes in theyr hands, as though more should come to them, or that they wayted for somebody. But theyr regard and looking was directly to Y Towre, where certeyn great personages dyd stand; and one of them as upon a stage did declare with a loud voice to the pikemen, matter of importance, very loud."

The description of the topography of his dream, given by this Londoner born, is very exact. The gate of Aldgate, taken down in 1606, was the eastern postern of the City, not far from St. Botolph's Curch. So the lane of pikemen was a very long one, or seems so to us, who know the distance covered with hundreds of buildings and a network of streets.

There was little time now for him to devote to alchemy by day. His work lay in a more practical direction: —

"July 17. I willed the Fellows to com to me by nine the next day. July 18. They cam. It is to be noted of the great pacifications, unexpected of man, which happened this Friday; for in the fore-noone (betwene nine and ten) when the Fellows were greatly in doubt of my heavy displeasure, bu reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had brought to pass at London for the Colleg good; and told Mr. Carter (going away) that I must speak with him alone. Robert Leghe and Charles Legh [the singing men] were by. Secondly, the great sute between Redich men and me was stayed, and by Mr. Richard Holland, his wisdom. Thirdly, the organs, uppon conditions, wer admitted. And fourthly, Mr. Williamson's resignation granted, for a preacher to be gotten from Cambridge."

Richard Holland, of Reddish and Heaton House, was a man of some note in Manchester, a feoffee of the Grammar School, and three or four times sheriff of the county. The "preacher gotten from Cambridge" to succeed the last unsatisfactory curate was William Bourne, a Fellow of St. John's. "July 31. We held our audit, I and the Fellows, for the two yeres last past in my absence: Olyver Carter, Thomas Williams and Robert Birch, Charles Legh, the elder, being receyver." This entry in the diary seems to make it plain that Dee was absent from Manchester during the whole of the two years of which we have no account. In July, too, Dee records the loan of his second part of Holinshed's Chronicle to Mr. Randall Kemp.

In September, the commissioners appointed by the Bishop of Chester again met, and called Dee before them in the church, "about thre of the clok after none, and did deliver to me certain petitions put up by the Fellows against me to answer before the 18th of this month. I answered them all eodem tempore; Yet they gave me leave to write at leisure." The commissioners were Richard Holland and

William Langley, both of whom we have met before, with the rector of Stockport, Richard Gerard. Things perhaps were set on a little better foundation for a time. Points of dispute were referred to the steward, Humphrey Davenport, "Counsayler, of Grays Inn," and Oliver Carter, the contentious Fellow, died within three or four years.

The last troublous years in Manchester must be briefly passed over, and indeed the material for them is scanty. Dee had to borrow money on more plate, "double gilt potts with cover and handells," "bowles and cupps with handles," from Edmund Chetham, the high master of the Grammar School; and he had not been able to redeem them when Chetham's father and executor made his will in March, 1603. He says in it that Dee delivered to his son "six severall parcells of Plate to be kept as a payne or pledge for the same [loan], which by reason of my said executorshippe are now come into my possession," and he wills the ten pounds lent upon them to his other sons Humfrey and Ralphe. When, if ever, the pieces were redeemed, does not appear. Another valuable article — "a silver salt, dubble gilt, with a cover, waying 14 oz.," had to be deposited with Adam Holland in January 1601, for a loan of five pounds for one year. Dee's store of plate, though large, was being heavily drained and irrevocably scattered in this way. The old man doubtless saw his treasures, the gifts of friends and patrons of half a century, disappear with feelings of deep chagrin and disappointment, mingled with memories of past triumphs, and little light upon the future. A piece of the plate came to light at the Tudor Exhibition in the New Gallery in 1890, when a silver cup, the property of Mrs. John Hookham Frere (said to be Dee's great-great-niece), was exhibited. Writing of this cup to her son Bartle Frer, about the end of the eighteenth century, Mrs. Frere says, "My great thrice- great uncle, John Dee, because he was a wise man, was taken for a conjurer. I have his silver cup now here with me, and you may drink of it, but I know no story in the family that he ever divined by it. It serves me here for a sugar basan." Evidently Mrs. Frere took an entirely rational view of the powers attributed to her famous ancestor.

Perhaps in these sad days he looked back regretfully to the glorious visions and promises made him by those angelic visitors inthe years when he and his skryer lived in the Courts of kings and emperors, and were consulted and deferred to as seers and wise men. Even the thoughts of suspicions harboured; of secret and open foes, at home and abroad; the recollection of heart burnings and passionate scenes with the incalculable Kelley, must have seemed dazzlingly brilliant as compared with these grey hopeless years. It is little wonder that he began to seek among his assistants and friends another skryer, through whom he might renew some glimmer of the former days. Mr. Francis Nicholls, who had come to Mortlake in 1593 to learn astrology, seems to have been tried. He was frequently with the Warden, and his daughter Mary stayed for two or three months with the Dees in Manchester on their return from London. She would be a companion in age for Katherine, and the Warden tells how the two girls, his wife and himself, partook of the sacrament together on August 10, 1600. Bartholomew Hickman was more successful as a medium than Mr. Nicholls, and yet at first not always to be trusted. Dee had learned by now to be very discriminating, and he found many of the "reports of sight and hering spirituall," obtained through this skryer, so untrue that he made a bonfire of all the writings on Michaelmas Day, before his wife; Mr. Nicholls; his brother, William Nicholls, and a Mr. Wortley. "A copy of the first

part, which was afterward fownd, was burnt before me and my wife." The revelations afterwards transmitted through Bartholomew were not so treated, and were evidently considered by Dee to be genuine messages from the unseen. His visitors left the next day after the Michaelmas bonfire, the Warden accompanying them on foot as far as Deansgate, where they parted. On his return home a surprise awaited the old man.

Dee's servants, many of them, attached themselves to him for life, as we have seen. They, at least, regarded him without suspicion. He was no invoker of devils or conjurer of evil spirits to them. No master could be kinder, more gentle, considerate or more strictly honourable. In whatever straits he found himself, he always contrived to pay, and faithfull record in his diary the payment of, their wages. We have seen how he writes to Sir Edward Dyer of their diet. It will be remembered that one of his early apprentices, Roger Cook, left him after fourteen years, jealous that another man should be admitted to processes from which he was excluded. This was over twenty years ago, nor had his name ever been mentioned in the diary since. Now, Roger Cook reappeared in Manchester, quite unsought, offering and promising

"his faithful and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so than be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony (his late master) considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise."

A week or two later, on November 1, Dee writes that R.C. began to distil. Afterwards there seems to have been cause for suspicion that Roger had spread false reports about his former employer, but the mistake was generously acknowledged; matters were cleared up, and peace once more reigned: —

"Feb. 2. Roger Cook, his supposed plat laying to my discredit was by Arthur, my sone, fownd by chaunce in a box of his papers, in his own handwriting, circa meridiem, and afternone about 1 1/2 browght to my knowledg face to face. All was mistaken and we reconcyled godly. Feb. 5. O libera nos a malo. Feb. 10. Reconciliation between us, and I did declare to my wife, Katherine my dowghter, Arthur and Rowland, how things were mistaken."

In October, Sir George Booth, High Sheriff of Cheshire, came to Manchester to see the steward of the college, Humphrey Davenport, of Gray's Inn, about some of the college property in Cheshire, which he held. Booth had been knighted since his last visit. After all parties had been interviewed, they came to a mutual agreement that the Warden and Fellows would accept the arbitrament of the steward on the point in question, his decision to be delivered after the lawyer had paid his next visit to London. Davenport's clerk, John Radclyffe, and Mr. Dumbell were at the college at the time, but Dee says "they hard not our agreement, we were in my dining room."

He received a kind letter from the Bishop of Chester (Richard Vaughan), recommending Mr. Thomas Billings to him for a curacy. He does not say if the spiritual ministrations of Mr. Billings were accepted. The commissioners were still

sitting, and in November they made an award against Mr. James Ashton, of Chadderton, for holding the manor or property of Nuthurst while its title belonged to the college. There was a final scene with Oliver Carter in the college, before Mr. Birch, Robert and Charles Leigh. At the college audit on December 2, Dee was allowed his portion of 7 pounds yearly for house rent up to the Michaelmas before. A grant was now made to Arthur of the chapter clerkship, but the holder, Owne Hodges, was only going to relinquish it on condition of 6 pounds being paid for his patent. So more silver had to be pledged to meet a loan.

The last entry made by Dee in his diary is on April 6, 1601, when he made "Mr. Holcroft, of Vale Royall, his first acquaintance, at Manchester, by reason of Mr. William Herbert, his servant. He used me and reported of me very freely and worshiply."

For the concluding seven years of the old man's life there are only a few scanty outside records on which to rely, beside two or three fragmentary entries printed in the end of the Book of Mysteries. In such a practised and ready writer as our aged mathematician and astrologer, the failure to set down records seems to betoken failing strength of both intellect and body.

CHAPTER XXIII

LAST DAYS

"If I read aught in Heaven,
Or Heaven write aught of fate, by what the stars,
Voluminous or single characters
In their conjunction met, give me to spell,
Sorrows and labours, opposition, hate
Attends thee; scorns, reproaches, injuries."
— Milton, Paradise Regained

A few days after the diary closes, Dee's fourth son, Theodore, died. The boy was just over thirteen, perhaps at the Grammar School. Michael, we remember, had died at Mortlake seven years before, so the only sons left were Arthur and Rowland, both now grown almost to man's estate. Within about a year, Arthur married, and soon embarked on his successful career as a physician in London, Manchester, Moscow and Norwich, to which we can return later.

Arthur's wife was Isabella, daughter of Edmund Prestwich, Justice of the Peace, of Manchester, a member of a family whose name is perpetuated by a large district of the town. The marriage took place in 1602, when Arthur was twenty-four, his bride just under twenty. The young couple settled with or near his parents at first, and Dee had the joy of seeing grandchildren grow up around him. Four of Arthur's twelve children were born during the old man's life, and he pleased himself by drawing a horoscope for two of these, Margarita 1603, and Jane 1605, on the vellum leaves of a small square manuscript volume which still fills us with wonder at his boundless industry. It contains an anatomical drawing of the human body and tables of astrological signs for its different parts, aphorisms, studies of medicine, the actions of metals, and other hermetic notes. Arthur's horoscope, drawn and expounded by his father in the same book, is sufficiently remarkable,

with its prophecy that he should have good fortune from a prince, and die abroad, a violent death. In the centre of the figure, Arthur himself has added the words "sententia patris mei de mea nativitate erat. Magna bona cum multis malis." Arthur only added one horoscope, that of his seventh child, Isabel, born 1614; otherwise, as they appeared almost annually (twelve in eighteen years), he contented himself with simply writing names and dates on leaves of coarse paper, added to the beginning and end of his father's little commonplace book, which has been rebound roughly in cheap modern cloth.

Beyond these events, there is nothing to tell of the next three years, which are without a single jotting of his own in any of his diaries; but the old prejudices and suspicions must have revived in a very active and bitter form. The aged student could endure them less patiently than before. He had lost hope of outliving them; he had lost his Queen, who, though she had held out to him promises of preferment as unsubstantial as a mirage of the desert, had ever been friendly and kind; had constantly welcomed, nay, invited, him to her presence; and had apparently maintained her faith in him to the last. Burleigh's death in 1598, and now the Queen's, left him without patron and protector. Elizabeth died at Richmond on March 23, 1603, but Dee, presumably, was far away in Manchester, and not near at hand at Mortlake, even had he been required. The course of the magnificent life was run, and no prognostications of her astrologer could put hope into the physicians and courtiers watching around that royal deathbed. The Queen was seventy, and had reigned for fifty-three years.

From King James there was nothing to be hoped for Dee, the man familiar with occult sciences. The Scotsman felt himself a special expert on the subject of witches, demons and magic. Had he not attended the infamous trials of 1590 and 1591? And was he not the author of a book intended to shatter the doubts of those who were still unconvinced of the infamy? He was aghast at the new and unorthodox views of apologists like Wier and Reginald Scot, and upon his accession promptly ordered The Discoverie of Witchcraft (1584), by the last named, to be publicly burned. James's Demonologie is a strange piece of reasoning, a plea, in fact, for the devil, with whom he seems to be on particularly intimate terms. "God's hangman" — that is the title awarded him — is, according to King James, able to return and reanimate any dead body. He announces his faith in the power of conjurers to invoke the devil when they choose, and to invest others with his spirit. He adjures all pious people to unite in exterminating and utterly destroying all persons so possessed: a somewhat unkind request, since he has previously allowed that such objects of reprobation are permitted to exist in order that the godly may be warned!

The first Parliament of James met on March 19, 1604. On the 275h a new and more stringent Act against Witchcraft was brought into the House of Lords. It was referred to the bishops, who discovered it was imperfect, and had a fresh one drawn. On June 9 the execrable Act that disfigured our statute book for 150 years became law. This haste, it was supposed, was used to meet offences exposed by the Scottish trials, now again evidently revived and much talked of in England. It is significant to remember that Shakespeare finished writing Macbeth in 1606. In what way Dee felt himself specially involved, unless by the publication, in 1603, of Harsnet's tirade against impostures and exorcists, it is hard to conjecture, but the times were ripe for him to make, at this identical moment, a passionate appeal to the King and

Parliament. On June 5 he presented to James, in the Palace at Greenwich, a petition couched in the strongest and most piteous terms that any man could devise.

He urged upon the King

"to cause your Highnesse said servant to be tryed and cleared of that horrible and damnable, and to him most grievous and dammageable sclaunder, generally, and for these many yeares last past, in this kingdom raysed and continued, by report and Print against him, namely that he is or hath bin a conjurer or caller or invocator of divels."

He went on to relate how he had published many times his "earnest apologies against the slander [one we remember in his preface to Billingsley's Euclid in 1570, and another, the letter to the Archbishop in 1595, he had republished in 1599 and 1603], and yet this ungodly and false report, so boldly, constantly and impudently avouched," has been uncontrolled and unpunished for so many years; and, moreover, in spite of all, some writer, either a "malicious forraine enemy or an English traytor to the flourishing State and Honor of the Kingdom," on January 7, 1592, had called him, John Dee, in print, "the conjuror of the Queen's Privy Council." It seems, therefore, very needful that the suppliant shall be brought to trial, for the credit of the Lords of the Privy Council as well as for his own. "Therefore he offereth himself willingly to the punishment of Death, yea eyther to be stoned to death, or to be buried quicke, or to be burned unmercifully, if by any due, true, and just meanes, the name of conjuror, or caller, or invocator of Divels or damned Sprites, can be proved to have beene or to be duely or justly reported and told of him (as to have been of his doing) were true, as they have been told or reasonably caused any wondering among or to the many-headed multitude, or to any other whoseever else."

Dee's sympathies were so strongly with the unfortunate, persecuted, so-called witches, that he was willing to throw in his lot with them and share the same fate. He ends this extraordinary petition with "a great and undoubted hope" that the King will "soon redress his farder griefs and hindrances, no longer of him possibly to be endured, so long hath his utter undoing, by little and little, beene most unjustly compassed."

Following up this petition, the poor man, grown desperate, three days later (June 8) presented an address in verse to Parliament, begging them to pass "an Act Generall against slander, with a special penal order for John Dee, his case." He was far too much in earnest to be suspectedof any humorous intention, but a thought of the needful reformation such an Act might have wrought in the country by this time cannot be suppressed. Certainly it would have been a more creditable piece of legislation than the Act which afforded such wicked and cruel pretext for espionage and terrorism, and for putting unfortunate lunatics — called witches — to death by hanging, burning and stoning by a mob.

It seems as if Dee's ruined and beggared condition, the long procession of disappointments he had patiently borne, had entirely destroyed the sense of proportion in his mind between personal and public affairs. Continual brooding over the thought of the neglect, the suspicion, that his undeniable talents had undergone, the obstinate slander, ignorant incredulity, or flat denial of things in which he most truly put his faith, all distorted by his natural vanity and good

opinion, seems to have convinced him that his crushed and melancholy fate was little short of a national disaster. This feeling had become an obsession.

There was unfortunately nothing in his halting verses to induce Parliament to pay any heed to a tiresome old petitioner, a survival from the last century and the last reign, who had outlived every contemporary inclined to believe in him, and whose course was now nearly run.

Nor did James respond in any way to his heartbroken petition. Robert Cecil, and all who wished to stand well with him, took their cue from the King, and Dee in his old age was left forsaken and alone.

The following is the address to Parliament: —

"TO THE HONORABLE ASSEMBLIE
OF THE COMMONS IN THE PRESENT PARLIAMENT."

"The Honor due unto you all,
And reverence to you each one,
I do first yeeld most speciall;
Grant me this time to heare my mone.

"Now (if you write) full well you may,
Fowle sclandrous tongues and divelish hate,
And help the truth to beare some sway
In just defence of a good Name.

"In sundry sorts, this sclander great
(Of conjurer) I have sore blamde:
But wilfull, rash, and spiteful heat,
Doth nothing cease to be enflamde.

"Your helpe, therefore, by Wisdom's lore,
And by your Powre, so great and sure,
I humbly crave, that never more
This hellish would I shall endure.

"And so your Act, with Honour great
All Ages will hereafter prayse;
And Truth, that sitts in Heavenly sear,
Will in like case your comforts rayse.

Most dutifully in all humilitie at your commandment, John Dee, servant and Mathematician to his most royall Majestie.

An. 1604. Junij 8."

Dee's good name was one of his dearest possessions, but he had long seen it shadowed and dimmed. Another treasure — his "painful" Jane — the wife who had loyally cleaved to him through good and ill report, was to be the next of which he was to be bereft. She was so much his junior that he might reasonably have expected her to tend his declining years and to survive him. But it was thoroughly

in keeping with her unselfish character and devoted life that her death came as a sacrifice to duty. In the spring of 1605, a terrible scourge of plague visited Manchester. She nursed her children safely through the epidemic, but fell a victim to it herself. She died and was buried on March 23 in the collegiate church of St. Mary. The old man had no heart to take up his pen and record her death. The bare fact is all we know, from another source; and the fate of all Jane's children, save Arthur, is wrapped in a like mystery. At her death, Jane was a month under fifty years old; the twenty-seven years of her married life had been crowded years, the one thought in them all to watche over and ward her great childlike, learned, marvellous husband and her children. Now she passed the task on to her daughter Kate, who faithfully fulfilled it.

A few fragments of angelic visions, which after nearly twenty years were once again vouchsafed, are all that remain to tell of th last two years of the old man's life.

Bartholomew Hickman was the skryer, and Dee was in London, "at Mrs. Goodman her house," very ill. On March 20 and 29, Raphael appeared, to comfort him as regards his alarming symptoms of haemorrage, and bade him use the medical skill that God had given him. Dee, in utter dejection, owned that he was beaten in his "great attempt to make the council privy of my beggary, and to offer the Earl of Salisbury such my duties as I may perfect to his account." He was right to hope nothing from the great Burleigh's little-minded son. Robert Cecil lacked almost everything that had made William Cecil great, even a great sovereign to serve.

In July Dee was again in London, this time staying in Westminster, at the "Three Kings" in King Street. Katherine was with him, his devoted daughter, now a woman of twenty-six, apparently unmarried. Two companions or servants, Patrick Saunders and Thomas Turner, were in attendance. On the 9th, the angel Raphael came to the sad and broken old man of eighty, holiding out promises and hopes that seem cruelly delusive. But Dee was still wrapped in that inviolable armour of faith or credulity that had already withstood so many severe shocks. Whether he now actually beheld Raphael, whether he still with his ears heard the angel's voice, or whether only within his spiritual consciousness he felt the impulse and the message, is quite immaterial. But it is noticeable that there are now no descriptions of Raphael as an apparition. The message is all he heeds. As he is sinking slowly down into his grave from natural decay, there is a double and figurative meaning to be read into the angel's words. Raphael bade him first believe that his perishing bodily frame shall be restored and made sound, for, however reluctant he at his great age may feel, he is to go shortly on a long journey to friends beyond the sea, where the secrets of wisdom, the philosopher's stone, the book of St. Dunstan, and "that Jewel that was delivered," shall be made known to him. He is not to go alone, for his good friend, John Pontoys, will come from Dantzic to be his stay and helper. "Therefore set thy things in order for thy Wardenship, and all thy other worldly affairs, as shortly as thou canst, by all means possible." He is not to mistrust because of his physical weakness, for he shall have long life like Hezekiah, and instead of living in want or beholden to those who love him not, he shall be provided for where he shall be able to do God service. He shall enjoy fame and memory to the end, and Raphael will accompany him, as he did the young Tobias, on his journey. Perhaps Dee remembered the mystical words of Gabriel, used to him at Cracow in April of 1584, —

"Happy is he that hath his skirts tied up and is prepared for a journey, for the way shall be open unto him, and in his joynts shall there dwell no wearinesse. His meat shall be as the tender dew, as the sweetness of a bullock's cud. For unto them that have shall be given, and from them that have not shall be taken away. For why? The burr cleaveth to the willow stem, but on the sands it is tossed as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the storehouse, and be accounted and accepted as the ornaments of his beauty."

[The old man penned on a slip of paper some notes to aid his failing memory when next he should see his instructor. In two days, on July 11, he was able to put the questions.

What country shall he go to?

The answer is, where he will. "Thou hast been a great traveller, and it is referred to thy own choice," subject to divine approval. Dee suggets Germany, and receives consent.

Whom shall he take with him besides John Pontoys? What about his daughter Katherine, and the young man, Patrick Saunders?

The answer is very emphatic. It shows how dependent the old man had become upon this elder daughter of his old age. "John Dee, thou of thyself dost best know that without thy daughter, thou canst not be without her."

Certainly he could not part from Katherine, even with Pontoys as his "speciall comfort and aid," and the "honest and well-disposed young man," Saunders, who had been sent on purpose to go with him.

What about books and appurtenances? Is Mr. Bardolf to go? What shall Arthur do in his intended travel? "Shall I ever return to England, and shall I keep a title to enjoy my house when I do return?" Will the King grant a licence, or will it not be another disappointment, like so many that have gone before?

It is all a vain and illusory and impossible chimera. The only journey left for the old man to take was the one to "that undiscovered bourne from whence no traveller returns." Still, the wonderful visions perhaps brought him ecstatic hours. His brain was yet strong and clear, less worn out than his body, but like all old people, he lived over again and loved to dwell upon the past. A few days later he sat talking after dinner to Bartholomew "of divers my doings with Mr. Kelley." He had forgotten little of these dazzling experiences, and perhaps to while away the time he read his precious diaries over and over again. But of later events his memory was failing: "I asked Bartholomew if he had ever seen my jewel that was brought since it was set in gold [this had been done more than twenty years before], and he thought that he had not seen it." Surely tactful politeness on Bartholomew's part. "Whereupon I went speedily to my chest, unlocked it, and took it out, and undid the case and set the stone in his due manner."

Soon Raphael appeared in the stone, and Dee heard his voice, promising that the powder (i.e., Kelley's powder) which he was keeping — "the which thou dost make account of as no better but dust" — should be turned to its right use.

Is it possible that the old belief in the golden secret had at last been killed? The powder was now but dust, as the old man would soon become, and as all his fixed dreams of projection had ever been.

The last entry in the spiritualistic diary was made on September 7, 1607, but whether Dee was at Mortlake or in London cannot be said. Pontoys had arrived. He was anxious to know if he would be thought fit to serve Dee in Bartholomew's absence. Also he earnestly desired to know his guardian angel, and he would fain hear also "the end of the Polish troubles."

Captain Langham, it is hoped, is going to lend 100 pounds; if not, Pontoys will set to work "to win some help for money by distillations and alchemical conclusions." Poverty is again stretching her gaunt fingers over this fond dreamer of gold. He had missed his "silver double gilt bell salt" and many other things from his house. He is "bereaved of his own goods." The truth was that Arthur had secretly taken them away to sell or pawn, in order to provide necessities for the family. Dee has been expecting a sum of money from the Emperor Rudolph, how much he does not know. But Raphael tells him to "let it go and speak no further of it. The Emperor of all emperors will be thy comfort. Thou hast no more need of him [Rudolph], only to keep good will and friendship betwixt him and thee."[Then Raphael fades into the eternal invisible, and the last word of the angelic visions is written.

In the private diary, kept in the almanack from Venice throughout this last year, there is little beside the bare stroke marking the months off into weeks, as was Dee's usual habit. The strokes are continued beyond the month of his death, December, 1608. The last written entry is on December 19, and is almost illegible. It is in the old man's hand and appears to read "tonitrum a Corrfe."

On which day at the death of the old year, Dee's spirit joined those others that had always been so near to him, we do not know, or on what precise date he was buried in the chancel of the church standing so close to the house at Mortlake which had been his home for thirty years. The parish registers for five years are missing, and the stone which Aubrey says marked his grave has long since disappeared.

Fifty years later, John Aubrey talked to Goodwife Faldo, an old woman of eighty who had known him, and was shown a slab from which the brass had disappeared. She said that her mother had tended him in his sickness before he died in his own house inMortlake, "next the house where the tapestry hangings are made." Evidently his last days were passed in the cottage which he had purchased many years before to add to the larger house, inherited from his mother. The old woman's gossip was interesting to Aubrey, for he was a grandson of Dee's cousin and neighbour, Dr. William Aubrey, the Master of Requests who had helped Dee to the Manchester post. She was full of marvellous stories, of course, for Dee's reputation for "magic" was impelled to survive him. But they were harmless stories enough: he had "layed a storm for Sir Everard Digby"; he had recovered a basket of clothes which she as a girl, and one of his younger daughters of her own age, had negligently lost together; he had bidden a butler who had lost his master's plate on a boat coming down from London by water to go back on a certain day, and he would see the man who had taken the wrong basket by exchange: the butler had done so and had found his plate; he had told a woman that she laboured under the evil tongue of an ill neighbour; he would not recover some lost horses, though he was offered several angels. He used to distil egg-shells, and kept a great many stills going. He had given and built the gallery to the church at Mortlake, and Goody Faldo's father was the carpenter that worked on it. "He was a great peacemaker, and

if any of the neighbours fell out, he would never let them alone till he had made them friends." "A mighty good man he was."

The old woman remembered that he entertained the Polish ambassador not long before he died, and showed to him the eclipse of the sun, in a dark room. She could call to mind the stone upon his grave: it was between the tombstones of two other servants of Queen Elizabeth, Mr. Holt and Mr. Miles, upon both of which were brasses. The children, she said, dreaded him because he was accounted a conjurer, and yet whenever they strayed into the church, they would run straight to play upon his gravestone. There were steps at the upper end of the chancel when he was buried, but the minister laid them plain in Olver's days, and then the stone that covered Dr. Dee was removed. She could recall his appearance: a man tall and slender, clad in a gown like an artist's gown, with hanging sleeves and a slit.

These garrulous reminiscences give us a picture of the old philosopher's end more valuable than any mere formal entry of the date. Some day, however, it may be possible to recover that.

Meanwhile, Dee's memory may be entrusted to the kinder judges of to-day, who will be more charitable because more enlightened and less impregnated with superstition. They may see in him a vain, presumptuous and much deluded person, but at any rate they must acknowledge his sincere and good intentions; his personal piety; his uncommon purity of thought and mind. If, in his thirst for knowledge of the infinite unknowable, he pushed back the curtain farther than was wise or justifiable, did he harm any one's reputation beside his own? Did he not suffer all the penalty in his own miserable failure, so far as comfort and prosperity in material things were concerned? In all the vague hopes held out by him to Queen, Princes and Emperors, of enriching them through his alchemical skill, he was no conscious charlatan, playing a part to lure them on, but a devout believer in man's power and purpose to wrest scientific secrets from the womb of the future. Can we look back upon the discoveries of three hundred years and feel his certainty was vain? The powers of electricity, the training to our uses that marvellous and long concealed agency and light; the healing virtues of radium, should be worth more to us than much manufactured gold.

APPENDIX I

THE DESCENDANTS OF JOHN DEE

When the aged mathematician died at Mortlake in 1608 he left to survive him five or six out of his eight children. Michael, born at Prague, had died on his father's birthday in 1594. Theodore, born at Trebona, died at Manchester 1601. Arthur and Rowland were left. Katherine was his companion to the end. The three younger girls, Madinia, Frances and Margaret, had, for anything we know, survived the plague which was so fatal to their mother, but there is no trace of either of them after that event in March, 1606. Aubrey, indeed, did hear from Goody Faldo of a daughter, whose name he thinks was Sarah, married to a flax dresser of Bermondsey. Dee had no daughter Sarah, and Aubrey does not suggest a name for the problematic husband.

Arthur, the eldest son, we have followed through a childhood of accidents to his selection and setting apart with a solemn rite to be his father's "skryer" in the

magic crystal, in the eighth year of his age. We have traced the failure of that ill-advised choice, and have seen the lad of thirteen sent off to Westminster School with a little trunk and his mother's blessing. The next events in his life recorded by his father are his being wounded by a foyne while fencing with Edward Arnold, and the grant of the chapter clerkship of Manchester, in 1600.

He married in 1602, lived for a while in Manchester, and began practising medicine. Wood says he spent some time at Oxford, but his name has so far not been found in any college admissions. In his will he is described as "Doctor of Physic." Probably he took his degree abroad. His marriage to Isabella Prestwich, daughter of a well-known Manchester justice of the peace, took place when he was twenty-two, and it is to be presumed that he continued living on in Manchester until his father left that city some time in 1605 or 1606, after the sad death of his wife. Arthur set up a practice in London some time about that year, although precise dates are not obtainable. He seems to have followed the common usage of hanging outside his door a list or "table" of medicines, and their excellent therapeutic properties, which were said to effect certain cures of several diseases. This attracted the attentio of the censors appointed by the Royal College of Physicians, who proceeded against him forthwith, under the powers granted them against empiricks, which they had exercised since the foundation of the College in the early years of Henry VIII. The learned members of the college esteemed this "crime" such an "intolerable cheat and imposture," that they summoned Arthur Dee to appear before them with his remedies that they might impose a due penalty upon his presumption. The rest of the story is unrelated, and we cannot say what fine or order was his reward.

He seems, either through inflence or talent, to have made his mark as a doctor. In July, 1614, he was recommended by the Archbishop of Canterbury and the Lord Chancellor to be elected physician of Thomas Sutton's newly founded hospital, the Charterhouse, and we may presume the appointment was made. In May, 1627, Charles I. recommended him as physician to the Emperor of Russia, and in June it was agreed to send letters out by him or his agent, the stipulation being made that he must sail at once, "or not have passage this year."

He took up his abode at Moscow, if not in the splendour and riches offered to his father, at least sufficiently provided for to maintain his huge family in comfort. Four or five of his twelve children died in infancy; the complete list of them, as given in his father's book of horoscopes in the British Museum, is as under: —

Margaret	born	April 4, 1603.
Jane	"	March 31, 1605.
John	"	July 24, 1606 (died).
Arthur	"	March 16, 1608.
Maria "		February 24, 1612.
Rowland	"	September 8, 1613.
Isabel	"	September 5, 1614.
Frances	"	October 25, 1615.
William	"	August 27, 1617.
John	"	March 30, 1619.
Edmund	baptised	August 27, 1620.
	buried	September 23, 1621.

Anna born January 15, 1622.

Arthur's wife, Isabella Dee, died July 24, 1634. About this time he returned to England and settled in Norwich, near his friend, Sir Thomas Browne, who was then busily engaged in writing down the ethical and theological conclusions which he called the Religio Medici. Browne was, of course, the younger man. Writing in 1658, a few years after Arthur's death, to Elias Ashmole, Sir Thomas tells of the many talks about the doings of Dee and Kelley that he had with "my familiar friend, sonne unto old Doctor Dee, the mathematician," who had "lived many years and died in Norwich." Browne sent to Ashmole "the scheme of Arthur's nativity, erected by his father, Dr. John Dee," a copy from the original, made by Arthur himself, with comments added by a Moscow astrologer, Franciscus Murrerus.

Dr. Arthur, in spite, or perhaps because, of his early environment, retained until his dying day a devout belief in the possibilities of alchemy to make projection or transmutation. He had grown up in the fixed idea that the ever-exclusive secret would soon be found out. In fact, he was persuaded that divers workers had indeed discovered the art. The child of seven or eight, who had played with quoits or playthings, which he understood had been turned into gold upon the premises, was likely to retain this conviction. To doubt it would be to cast a slur upon his father's memory. Of Kelley his recollections — the recollections of a boy under nine — could be but dim and hazy, untouched with any possible scepticism or critical judgment. After the February day when Kelley rode off to Prague in 1588, neither Arthur or his father had ever set eyes on this adventurer again.

He had succeeded in convincing his old friend of the truth of these recollections, for Browne writes of him as "a persevering student in hermeticall philosophy, who had no small encouragement, having see projection made, and with the highest asseverations he confirmed unto his death that he had ocularly, undeceivably and frequently beheld it in Bohemia. And to my knowledge, had not an accident prevented, he had, not many years before his death, retired beyond the sea and fallen upon the solemn process of the great work."

Continuing the correspondence six months later, when additional matter rises to mind, Sir Thomas writes again to Ashmole, in 1675, with more particulars of the "solemn process."

"I was very well acquainted with Dr. Arthur Dee, and at one time or another he has given me some account of the whole course of his life. I have heard the doctor say that he lived in Bohemia with his father, both at Prague and in other parts. That Prince or Count Rosenberg was their great patron, who delighted much in alchemie. I have often heard him affirme, and sometimes with oaths, that he had seen projection made, and transmutation of pewter dishes and flaggons into silver, which the goldsmiths at Prague bought of them. And that Count Rosenberg played at quoits with silver quoits made by projection as before. That this transmutation was made by a powder they had, which was found in some old place, and a book lying by it containing nothing but heiroglyphicks; which book his father bestowed much time upon, but I could not hear that he could make it out. He said also that Kelley dealth not justly by his father, and that he went away with the greatest part of the powder, and was afterwards imprisoned by the Emperor in a castle, from whence attempting to escape down the wall, he fell and broke his leg, and was imprisoned again. That his father, Dr. John Dee, presented Queen Elizabeth

with a little of the powder, who having made trial thereof, attempted to get Kelley out of prison, and sent some [persons] to that purpose, who, giving opium in drink unto the keepers, laid them so fast asleep that Kelley found opportunity to attempt an escape; and there were horses readie to carry him away; but the business unhappily succeeded as is before declared. Dr. Arthur Dee was a young man [he was a boy of eight] when he saw this projection made in Bohemia, but he was so inflamed therewith that he fell early upon that study, and read not much all his life but books of that subject; and two years before his death, contracted with one Hunniades, or Hans Hanyar, in London, to be his operator. This Hans Hanyar having lived longin London and growing in yhears, resolved to return into Hungary. He went first to Amsterdam, where he was to remain ten weeks, till Dr. Arthur came to him. the Dr. to my knowledge was serious in this businesse and had provided all in readiness to go, but suddenly he heard that Hans Hanyar was dead."

During his residence in Moscow, Arthur compiled a book of alchemical notes and extracts, which was published at Paris in 1631 under the title of Fasciculas Chemicus, etc. Ashmole, among his early enthusiastic labours upon alchemical authors prosecuted under the name of "James Hasolle," translated this into English in 1650. While the book was at press in the beginning of the year, he wrote to Arthur, apparently as a stranger, informing him of his occupation, and putting at the same time a question or two upon his father's books.

Arthur's reply, dated Norwich, January 31, 1649 [50], now in the Bodleian Library, begins by expressing regret that "you or any man should take plains to translate any book of that nature into English, for the art is vilified so much already by scholars that daily do deride it, in regard they are ignorant of the principles. How then can it any way be advanced by the vulgar? But to satisfie your question, you may be resolved that he who wrote Euclid's Preface was my father. The Fasciculus, I must cofess, was my labour and work." He ends by saying that he will be in London that day week, and if Ashmole wants to see him, he may hear of him in Butler's Court at the end of Lombard Street, at his son Rowland Dee's warehouse. The writing, and especially the signature of this letter, are good testimonies to the care bestowed by William Camden of Westminster School on the boy's handwriting. His father, as we remember, had asked for special supervision of the roman hand, since matter, poor in itself, but set down in a good style, did, in his opinion, often receive more attention than good material badly written and expressed.

Browne had received from Arthur a complete catalogue of all his father's writings, both finished and intended. But there was one not included, viz., the Book of Mysteries. Sir Thomas, writing in 1675, says he never heard him say one word of "the Book of Spiritts sett out by Dr. Casaubone, which if hee had knowne I make no doubt butt hee would have spoake of it unto mee, for he was very inquisitive after any manuscripts of his father's, and desirous to print as many as he could possibly obtain." He goes on to say that Arthur understood that Sir William Boswell, the English Resident in Holland, owned a number of Dee's MSS., which he had collected and kept in a trunk in his Dutch home. Boswell refused many applications from Arthur for leave to print some of these, which the famous mathematician's son considered should not be locked up from the world. Boswell announced his intention of printing them himse, which of course he never did.

Nor did the Book of Spirits see the light of day during Arthur's lifetime. Perhaps had Casaubon appealed to him as Ashmole had done, it would never have been issued at all. A son would certainly have remonstrated against this revelations, this tearing down the veil from the inner tabernacle of his father's soul.

Arthur died in the autumn of 1651, eight years before Casaubon published his book. He made his will on September 17, describing himself as Doctor of Physick, of the city of Norwich, and leaving a small legacy of twenty shillings to the poor of the parish of St. George Tombland, in which he had lived.

Only three sons out of his seven, and three daughters of the six ar named in the will, all the others being dead, unless it was Arthur, the eldest, who had been a merchant in Amsterdam. There is a legacy of twenty pounds to his wife.

The second son, Rowland, was established, as we have seen, in Lombard Street as a merchant. To him Arthur had already had already given his father's portrait, now in the Ashmolean Museum and reproduced as the Frontispiece to this book; and a painted coat of arms. Sir Thomas Browne, who had often seen it, speaks of an addition made to the coat by grant of the Emperor Rudolph in the shape of a mathematical figure; probably the delta which Dee always used for his name in the spiritual diary. To Rowland's wife there is a legacy of twenty pounds.

"To John Dee, my youngest son," Arthur left one hundred pounds and his gold seal ring with the coat of arms cut in a sapphire. John was a Russia merchant.

There is no mention of his eldest child and daughter, Margaret, who is said to have married another Russia merchant named Abraham Ashe.

To three sons-in-law, "my son Grymes;" "my son Anguish" (this was the husband of his youngest child, Anne); and "my son Fowell," he leaves respectively a plush coat; a saddle and pistol; and a black gown and plush suit.

To each of his three daughters, their wives (none of them mentioned by name), he gives 20 pounds; and to the two elder, his two iron-barred sealskin trunks with long cushions and foot carpets, feather bed, blankets, bolsters and coverlets. He appoints his friend John Toley, of Norwich, his executor, and gives him his watch and silver chain, with a square box of cypress wood, double-leafed, with drawers. His servant, John Sergeant, is to have all the contents of his extensive wardrobe, consisting of his coloured cloth suit and and cloak; black suit and cloak lined iwth rough bayes (Norwich was the seat of the bay and say industry); his winter pair of boots, and two pairs of summer boots; his "hatts;" his "stokins whatsoever;" his black satin doublet; shirts; six of his "worst-falling bands and ruffs;" and forty shillings due for wages at the Michaelmas following.

Arthur Dee died before October 16 of the same year, 1650, when the will was proved by John Toley.

Rowland, Arthur's fourth son, married and died in 1687, when his wife was executrix of his will. Rowland's sons by this wife Jane (d. 1698) were Rowland, born March 25, 1646, married October, 1675; Elizabeth Gardiner of Aldersgate (d. September, 1698); and Duncan, born November 3, 1657. Both were educated at Merchant Taylors' School on the Bishop of Peterborough's foundation (see below). Duncan went on to St. John's College, Oxford, and entered the legal profession. He was chosen Common Serjeant of London in 1700. He defended Dr. Sacheverell for four days of his trial in the House of Lords in 1710; died in 1720, and was buried in St. Mary Aldermanbury. By his wife Mary (d. Stoke Newington, March 24, 1728) he left a son Henry (d. 1725), others having died young.

David Dee, born in Shropshire, of St. Mary's Hall, Oxford, rector of St. Bartholomew the Great, Smithfield, 1587 — 1605, is said to have been a grandson of Bedo Dee. If so, he must have been either brother or cousin of John Dee of Mortlake, who, strange to say, alludes nowhere in his diary to any relation of the name of Dee, although he speaks often of his Welsh kinsfolk, and of his cousin Aubrey. As he died at Mortlake in 1608, aged eighty and a half, David, who survived him twelve years, must have been his junior. David Dee was deprived of St. Bartholomew, "for what," says Newcourt, "I know not"; but he was brought back there to be buried on February 3, 1620. By his wife Martia, daughter of John Rogers, David Dee had three sons, of whom Francis, the eldest, was educated at Merchant Taylors' School and St. John's College, Cambridge. He entered the Church, held various livings in London and elsewhere, and four years before his death was consecrated Bishop of Peterborough. By his will (dated May 28, 1638), he gave his rectory of Pagham, Sussex, to found two fellowships and two scholarships in St. John's College, one of which was to be held for ever by "one of my kindred or of my name, from either Merchant Taylors' School, London, or from Peterborough School." We have seen that two of John Dee's great grandchildren were sent to Merchant Taylors', and one, Duncan, proceeded to St. John's, probably on this foundation. The Bishop's eldest son, Adrian Dee, Canon of Chichester, died unmarried, but his younger sons, John and Daniel, left descendants.

APPENDIX II

BIBLIOGRAPHY

The principal authorities for Dee's Life are his own Diaries, already frequently cited in the foregoing pages, viz.: —

(1) The Private Diary. The original notes comprising this are in two 4to almanacks in the Bodleian Library, Oxford, numbered Ashmolean MSS. 487, 488. They were transcribed and printed for the Camden Society (1842), with numerous omissions, by Mr. J.O. Halliwell [-Phillipps]. The Manchester portion of this Diary, covering the years 1595-1601, was edited with much local knowledge and care by Mr. J. Eglington Bailey, and privately printed; only twenty copies (1880). Mr. Bailey also reprinted from Notes and Queries (May, 1879) his paper on Dee and the Steganographia of Trithemius.

(2) The Spiritual Diary, or Liber Mysteriorum, divided by Dee into separate books, each dealing with a special epoch. The first five books, with an appendix to the fifth — dating in all from December 22, 1581, to May 23, 1583 — are comprised in Sloane MSS. 3188, at the British Museum. The remaining books, actually twelve but not consecutively numbered, were printed by Dr. Meric Casaubon in The True and Faithful Relation, etc., 1659, fol. Three of them are entitled "Libri Mystici Apertorii Carcoviensis Sabbatici"; three "Mysteriorum Pragensium Confirmatio"; and the two last "Liber Resurectionis" and "Mysteriorum divinorum memorabilia." This ends on May 23, 1587. About a dozen pages of occurrences taking place in 1607 are printed by Casaubon at the end of his book, from stray papers.

Dee's autobiographical Compendious Rehearsall ranks next in importance. The original MS. was partly burned in the fire in the Cottonian Library, but a transcript made by Dr. Thomas Smith (author of a life of Dee, see below) was printed

by Hearne inthe Appendix to Johannis Glastoniensis Chronicon (Oxford, 1726). This printed version was collated with Ashmole's transcript of the original (Ashmolean Ms. 1788), and edited by James Crossley for the Chetham society, in Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester, 1851. In his preface, the editor promises another volume of correspondence and selections of Dee, which never appeared.

The Latin life of Dee, Vitae Eruditissimorum et Illustrium Virorum, by Dr. Thomas Smith (1707); the article in the Biographia Brittanica, edited by Kippis (1778, etc.), largely based upon the foregoing, and upon Strype;s Annals (1725, etc.); some account in Wood's Athenae Oxoniensis (Bliss), i. 639, 640, and Fasti, i. 143; in Foxe's Acts and Monuments, ed. Townsend, vii., 77, 85, 349 n., 638, 641, 642, 681, 734, 756, 783, 784; and in Ashmole's Theatrum Chemicum Britannicum (1652), pp. 478-483; with Aubrey's Lives, ed. by Dr. A. Clark (1898); and A Treatise of Religious and Learned Men (1656), by Edward Leigh, are further sources. For the Manchester years, Hibbert and Ware's Foundations of Manchester (1833) is useful; and for Dee's descendants, see a General Account of Families derived from Bedo Dee, by H.B. Wilson (1815) and his History of Merchant Taylors' School (1812-14). Later writers who have descanted more or less at large upon the romantic episodes of Dee's partnership with Kelley, as apart from any other achievement ofhis long life, are William Godwin, in his History of the Necromancers (1834); Charles Mackay, Memoirs of Extraordinary Popular Delusions (1841); Isaac Disrael, Amenities of Literature (1841); W. Cooke- Taylor's Romantic Biography of the Age of Elizabeth (1842); A. E. Waite in his Lives of Alchemical Philosophers (Edinburgh, 1888), Studies in Myticism (1906), and The Alchemical Writings of Edward Kelley (1893); Thomas Seccombe, Twelve Bad Men (1894); Adelung's Geschichte der Menschlichen Narrheit (1785-9); Lenglet de Fresnoy's Histoir de la Philosophie Hermetique (1742); Manget's Bibliotheca Chemica Curiosa (Geneva, 1702), and Louis Figuier's L'Alchemie et les Alchemists (1856).

Purely fictitious accounts are those in John Dee, Astrologer of Queen Elizabeth, by "Hippocrates, jun." (1899), and "John Roby's" Traditions of Lancashire (1906).

For the study of witchcraft in the sixteenth century the following may be consulted: George Gifford, Subtle Practices of Witches (1587); T.A. Spalding, Elizabethan Demonology, etc. (1880); James I., Demonlogie (1603); Meric Casaubon, Treatise on Spirits, Witches, etc. (1672); Reginald Scot, Discoverie of Witchcraft (1584, 3rd edition 1605); Sir Walter Scott, Letters on Demonology and Witchcraft (1830); Henry Howard, Earl of Northampton, Defensative against Poyson (1583), and many other kindred works.

For the history of crystal gazing see Caspar Peucer, Les Devins (Antwerp, 1584); M.A. del Rio, Disquisitionum Magicarum, 1599; Pierre de l'Ancre, L'Incredulite et Miscreance du Sortilege (Paris, 1622); Guido Bonatus, The Astrologer's Guide (1866); Andrew Lang, in Psychical Research of the Nineteenth Century (1901), and Introduction to Northcote's Crystal Gazing (1905); Mrs. de Morgan, From Matter to Spirit (1863); Sir William Crookes, Psychic Force and Modern Spiritualism (1871), and his Researches in the Phenomena of Spiritualism (1874); Miss Goodrich Freer's Essays in Psychical Research (1899), where she compares the revelations of the spirits to Dee with the work "of a lady novelist of the eighties"!; M. Camille Flammarion's popular and numerous works; F. W.

Myers' Phantasms of the Living (1886) and his Human Personality (1903); with the Proceedings of the Psychical Reserach Society, will all afford information upon psychical and spiritualistic progress. The consummate description of John Inglesant's tragic and pregnant vision of his brother's murder, seen before hand in the crystal, as related by J.H. Shorthouse, will occur to everyone.

Dee's own writings were extraordinarily numerous. In his Rehearsall he enumerated forty-nine. There is a list of seventy- nine in Cooper's Athenae Cantabrigensis, vol. ii., pp. 505-509; but some of these are doubtful: e.g., No. 66, Treatise of the Rosicrucian Secrets, etc.; for the Rosicrusians only came into existence about the time of Dee's death. Others are but notes from among Ashmole's manuscripts. One (No. 75) is the horoscope or nativity of Kelley, drawn or erected by Dee, which Ashmole has printed in his Theatrum (p. 479). To add to Mr. Cooper's list there are some Latin verses in Henry Perry's Egluryn Phraethineb (1595).

All the printed books by Dee are extremely rare. There is much information about them in Ames, Typographical Antiquities (e.d Herbert). Copies of thirteen are in the British Museum Library, including those of other writers to which he contributed prefaces, additions and notes, as Recorde's Grounde of Arts (many editions); Billingsley's Euclid; Roger Bacon's de Secretis operibus artis et naturae, etc. and various Ephemerides. Thre are three copies of the General and Rare Memorials pertaining to the Perfect Art of Navigation;" and both the enditionsof his Letter...Apologeticall, etc., addressed to the Archbishop as a protestation and plea for the course of "the philosophicall studies and exercises of a certaine studious gentleman" (1599, 1603). The petitions addressed to the House of Commons and the King are printed on broadsides (1604). There are also three copies of Casaubon's True Relation in the British Museum, one of them collated with the original MS. by William Shippen, of Stockport, 1683.

No adequate idea of the remarkable doings of Dee and Kelley over the crystal can be entertained without a study of Dee's manuscript "Book of Enoch" in Sloane MSS., 663, 120, and 2,599, 1-45; and his "Claves Angelicae," 3191 in the same collection. the diagrams of complicated arrangement of letters and figures, their neatness of execution, mathematical precision and etymological intricacy are no less amazing than the clear bold text in which the descriptions are written in printing hand. Regretfully it was decided not to reproduce an example, owing to the lack of pictorial value.

The Portrait of Dee, now in the Ashmolean Museum at Oxford, reproduced as Frontispiece to this volume, was painted when he was 67; it belonged to his grandson, Rowland Dee, and at his death it passed to the possession of Elias Ashmole and was by him bequeathed to the University of Oxford. It has been engraved by Scheneker and W.P. Sherlock. Engraved portraits of Dee and Kelley, by Francis Cleyne, are included, with Roger Bacon; Paracelsus; the prophet Mahomet; and Apollonius of Tyana, on the title-page of Casaubon's volume. Dee's is the same as an anonymous engraving inthe Print room, British Museum, froma younger (German) portrait, in a furred gown and peaked cap; the globe and compasses are in his right hand.

A number of stones and crystals, purporting to be Dr. Dee's, have from time to time been exhibited. Two were at the Tudor Exhibition; another was sold at Sotheby's in 1906, and is now in Dresden. That formerly in the possession of Lord

Londesborough (once Horace Walpole's) appears to have been actually the Doctor's; also the globe of smoky quartz now in the British Museum.

The Pedigree which Dee made, tracing his descent from the mythical times of King Arthur, and showing Queen Elizabeth, through her Welsh ancestry, as related to the same source, is illuminated with coats of arms and a small coloured profile portrait of "John Dee, philosophus," in a cap and furred gown. He here (Cotton Charter, xiv. 1) describes his grandfather, Bedo Dee, as a soldier fighting under the Emperor Maximilian I., in 1512; his father, Rowland Dee, armiger, as gentleman sewer to King Henry VIII.; and himself as a philosopher.

De Heptarchia Mystica

of Dr. John Dee

Editor's Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. It consists of excerpts, in Grimoire form, from Dr. Dee's HYPERLINK "http://www.esotericarchives.com/dee/sl3188.htm" detailed records of his "mystical exercises".

This is a transcription from the original in Dee's own handwriting, now found in the British Library under the catalog number Sloane 3191. There have been two other published editions of this text, one by Robert Turner, 1983 revised 1986, and another by Geoffrey James, 1984 and 1994. While I can recommend both of these editions, if one is able to find them, I believe the present edition reflects Dee's manuscript more accurately, as may be seen for example by comparing them with the photograph shown on pg. 28 of Turner's revised edition.

Compare this with Dee's HYPERLINK "http://www.esotericarchives.com/dee/chm.htm" *Compendium Heptarchiae Mysticae*, an earlier version but with some interesting additions and variations.

A note attached to the beginning of the manuscript reads as follows:

This is the original Ms. in Dr. Dee's handwriting. A fair copy by Ashmole is in the Ms. Sloane 3678.
JM

This volume formerly belonged to Ashmole and on the clasps of the *** binding his coat of arms was impressed.

How Ashmole obtained this Ms. appears by his account prefixed to Ms. Sloane 3677.
JM

This worke shall haue relation to mysteries far
present, and present vse. To mysteries far
exceading it: And finally to a purpose &
Intent: whereby the Maiestie and Name of
God, shall and may, and, of force, must

De HEPTARCHIA MYSTICA, (Diuinis, ipsius Creationis, stabilis legibus) Collectaneorum

Liber primus.

Cap. 1.

Of the Title, and generall Contents of this boke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu^. All our Mysteries shalbe known unto you. &c Behold, these things and theyre Mysteries, shalbe known unto you: Reserving, the Secrets of him, that Raigneth for eu^. [the voyce of a multitude, answered, singing] Whose Name, is great for eu^.	Anno 1582. Nouemb. 16, Bralges, the last of 7 Princes concluding the First boke spoke hereof these words (Sl.3188, pp. 80)
Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.	K. Carmara, eodem tempore.
Venite, Gradatim repetamus Opera Dei, &c. Nota Δ: Lib. Creationis 1°. Principes loquebantur magnalia Dei: et secundo, Reges maxime hoc faciunt.	Carmara, Nouemb. 17 (Sl.3188, pp. 81)
Unus est Deus, et unum est opus nrm. Δ: Note -- very many cam uppon the convex superfices of the Transparent globe, and sayd, Parati sumus seruire Deo nostro.	Prince Hagonel

This work shall haue relation to tyme present, and present use. To mysteries far exceading it: And finally to a purpose & Intent: whereby the Maiestie and Name of God, shall and may, and, of force, must appeare with the Apparition of his wunders, and mervayles yet unhard of. Dixi	K. Camara, Nouemb. 19, (Sl.3188, pp. 92)
D: Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following:	
Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment: This Art is the first part of a Threefold Art, Joyning Man, (with the knowledg of 1. the world, 2. the Government of his Creatures, and 3. the Sight of his Maiestie) unto him (O I say unto him,) which is Strength, Medicine, and Mercy to those that feare him. Amen.	Michael, Nouemb. 19.
Thow hast a work of three proportions in Esse: of Seuen in forme, which is (of it self) diuided by a Number Septenarie. Of the Course, estate, and detemination of things 1. Above, things 2. Next, and Things 3. Below. which of it self, is pure, perfect, and withoute blemish. &c.	Carmara, Nouemb. 21. in appendix of the second boke.
O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But allso, withall, Thow wart deliuered, the most pfect forme & use of them. &c.	Carmara, Nouemb. 21.

Behold, God is iust, his Iudgments true; his Mercies unspeakable; So are we the True messengers of God: and our words are true: and his Mercie is for euer. Glory, (O Glory) be to thee, O most high God. Such as I teach: There are 4, Angels glorious and excellent, appointed for the Gouernment of all Earthly Actions: which 4, do work and dispose the will of the Creator: Limited from the begynning, in strength powre and glory. <u>These shalbe Subject unto you</u>. In the Name and by Invocating uppon the Name of God: who	King Carmara, Nouemb. 17. (Sl.3188, pp. 85)
Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world. The Governors that work and Rule under God. By whome you may haue powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, One Operation. Venite filiae.	
Behold these Tables. Herein lye theyr Names, that work under God uppon earth. <u>Not of the wycked, but of the Angels of Light</u>. The whole Government doth consist in the hands of 49(in God his powre, strength, Mercy, and Justice) whose Names are here evydent, excellent, and glorious. Mark these Tables: Mark them, Record them to yor Cumfort. This is the first knowledge. here shall you haue wisdome. Halleluyah. Mighty and Omnipotent art thow, Ô God, God, God, Amongst thy Creatures. Thow fillest all things, with thy excellent foresight. Thy Glory be amongst us, for euer. -D. Amen.	Michael, Aprilis 29, 1582. ".49." (Sl.3188, pp 55-56)
The fowntayne of wisdome is opened: Nature shalbe knowne. Erth with her Secrets discloased. The Elements with their powres iudged &c.	Uriel [Apr 29]

Behold, I have set before thee 4 Angels glorious and excellent: appointed for the Government of all erthly Actions: which 4, do work and dispose the will of the Creator: Limited from the begynning, in strength powre and glory. <u>These shalbe Subject unto you</u>. In the Name and by Invocating uppon the Name of God: who doth lighten, dispose and cumfort you. &c.	Uriel, Aprilis 29, Anno 1582 (Sl.3188, pp 62)
What doth the heaven behold, or the Earth conteyne, that is not, or may be subdued, formed and made by these? What lerning grownded uppon wisdome, with the excellencies in Nature, can not they manifest? One in heaven they know: One, and all in Man they know: One, and all in earth they know. Measure heaven by a part (my meaning is, by these few). Let God be glorified: his name praised, his CREATION well taken: and his Creatures well used.	King Carmara, Novemb. 19, of King Bobogel, his princis Ministers (Sl.3188, pp 91-92)
He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth Three kinds of knowledges. The knowledge of God truely The Number and doing of his Angells pfectly The begynning and ending of Nature Substantially.	Uriel, May 5, Anno 1583. (Sl. 3188, pp 180)
Cap. 2 **Of John Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.**	

Behold, thow desyrest, and quyckly with desyre I am the disposer thowgh not the Composer of Gods medicines. Thow desyrest to be comforted and strengthened in thy labors. I minister unto thee the	Anno 1582 [Uri]el, Nouemb. [15.]
The Mysteries of God haue a tyme. And Behold, thow art provyded for thy tyme.	Michael
The Sonnes of light, and their Sonnes, are Subiect unto my commanndement: This is a Mysterie: I haue spoken of it: Note it thorowghly: They are my Servants. By them, Thow shalt work Marvayles.	Prince Hagonel, Nouemb. 16.
There are kings fals, and uniust, whose powre, as I haue subuerted and destroyed, So shallt Thow. D.	Prince Hagonel, Nouemb. 16.
The second Assembly were the Governors of the earth whose Glory, (Yf they be good) the weapons we haue towght thee (D), will augment, And, Consequently, (yf they be euyll,) pervert.	..em, eodem, tempore.
I am BORNOGO. This is my Seale. This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.	Prince Bornogo, Nouemb. 16.
Behold, Behold, lo Behold my mighty powre consisteth in this. Lerne wisdome by my words. This is wrowght for thy erudition what I entrust thee from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved. But oh blesse God truely. The blessing, that God giueth me: I will bestow uppon thee, by omission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the works of the Seas: And the Miracles of the depe, shall be known.	Prince Befafes, ...die

[illegible] mynde. Thow shailt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowing of Gods mysteries in his Mercies.	Carmara, 17. Nouemb.
Abuse them not. Be faithfull: Use Mercy: God shall enriche the: Banish wrath: yt was the first* and greatest Commanndment. I Rayngne by him, and lyve by him, which rayneth and liueth for euer.	* Annael gaue me that commanndement Anno 1581: in the preface, as it were, of all those Actions.
I haue shewed thee perfectly: Behold I teach thee againe: O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.	King Carmara. die 17 Nouemb.
Whan Thow wilt work for any thing apperteyning to the estate of a good King. Thow must first call uppon him, which is theyr prince. Secondly the Ministers of his powre, are Six. &c.	King Carm. eodem temp.

Thow shalt [illegible] words are true: the [illegible] first, [illegible] Manifested yesterday. [illegible] Consideration with [illegible] Rule, Thow [illegible] any Practise: shall God [illegible] Creation? [illegible] faithfull, [illegible] Art is [illegible] understanding of all Sciences, [illegible] knowledge of these Mysteries [illegible] with face, [illegible] worke [illegible] properly [illegible] increased with use. [illegible] Nature, and above Nature. [illegible] Dignified &c. their help: and thou shalt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of <u>these</u>	King Carmara. eodem tempore.
<u>Last</u> of all thy Ryng, which was appointed thee with the Lamyne comprehending the forme of thy owne name: which is to be made in pure gold: as is afore sayde.	The Ring. King Carmara: eodem tempore.

Thow shalt be comfortable. Note. But with respect the world to come, whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely. Serve him justly. Great care is to be had with those that meddle with Princis affaires: Much more Consideration with whome, Thow shalt meddle, or use any Practise: But God hath shaddowed thee, from destruction, He preserveth his faithfull, and shaddoweth the Just, with a shield of honor. None shall enter into the knowledg of these Mysteries with thee, but this worker. Thy estate with the Prince, (now raigning) shall shortly be amended. Her favor encreased with the good wills of Diuerse, that are now deceyvers. Thy hand shall shortly be their help: and thow shallt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of these worldly vanities. He is mercifull. And we, his good Creatures, neyther haue, do, nor will forget thee. God doth blesse you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayde.	King Carmara. eodem tempore.
Dee, Dee, Dee, At length, but not to late. [D: Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of.]	King Bobogel, Nouemb. 19.
Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.	Carmara, Nouemb. 20.

One thing is yet wanting: a meete Receptacle &c. There is yet [illegible] &c. One there is not [illegible] hid in the Secrets of the depth &c. in the uttermost part of the Roman possession &c. Write this reverently: Note it with submission. What I speak, hath not [illegible] revealed [illegible] world &c. Thow shalt worke marvaylously by my workmanship in the highest. Lo the mighty hand of God is uppon thee	Bynepor, 20. Nouemb.
Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c: Use them; they are, & shalbe, at thy Commanndment.	Bnaspol, 20. Nouemb.
By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.	Bnaspen, 20. Nouemb.
Ô quanta est ho[min]is infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix habet? O[mn]ia Mundana faeces, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq servientibus, semper verus est Pete [D] quae vis. Dixi: et quod dixi, Obumbratum est veritate, Justitia, et perfectione Ecce -- D holding up the meat-rod: Hic -- D pointing to the ende of the rod: per hoc -- D --- pointing to the myddle of it. Et a mensurae fine, nos, nostramq mensurabis [D] potestatem. Age (inquam) Quid vis? Obscurum enim Nihil est, quod per illum [EK] recepisti.	Carmara, 21. Nouemb.

One thing is yet wanting, whereof the Receptacle &c. There is yet wanting a stone. &c. One there is most excellent: hid in the Secret of the depth &c. in the uttermost part of the Roman possession. &c. Lo the mighty hand of God is uppon thee &c. Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c kepe it sincerely. Let no mortall hand towch it, but thy own.	The receptacle. Carmara, Nouemb. 21.
Thy Character must haue the names of the five Angells (written in the middst of Sigillum AEmath) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght) Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.	[Uriel] Anno 1583 May 5. Il. cuius nomen est p... filiorum Lucis: et pomtur in charactere ipuis Baligon sine Carmara Regis
Go and thow shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and yor eyes shalbe fully opened. One thing which is the grownd & element of thy desyre, is all ready perfited &c. Out of Seuen, Thow hast byn instructed (of the lesser part) most perfectly. All those before spoken of are Subiect to thy Call. &c. Of friendship, at any tyme thow mayst see them: and know what thow wilt. Every one (to be short) shall at all times and seasons shew thee direction in any thing &c. One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, and as thy Instruction hath byn.	Raphael, Marty 23; Anno 1583.

Uriel, Aprilis 23. Anno 1583.

The Lord sayeth, I haue hardened their hart O, and [illegible] I haue [illegible] them, as the flynt, and burne him together with the ashes of a Cedar. [illegible] may be prayed, Justice is my work and great the Strength of my Glory. Neyther shall he [illegible] consent to the wyckednes of Iniquitie: for, I haue Chosen him to be the first Erthly witnes of my Dignitie

D - Uriel came in, agayne, and an other with him, and ioyntly they sayde together, Glorify God for euer. And Uriel stode behynde, and the other sat downe in the chayre, with a sword in his right hand. All his head glistred like the sonne: the heare of his hed was long. he had wyngs and all his lower partes seamed to be with fethers. He had a robe ouer his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

I will be thy Gwyde.

Thow shalt atteyn unto thy searching.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

D - Now Michael thrust out his right arme, with the sworde. And bad me see. Then the Sword did seme to cleave in two. And a great fyre flamed out of it vehemently. Then he toke a Ring out of the flame of his sworde, and gaue it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer. D - Then Uriel did make cursy to

D - Uriel came agayne, and an other with him, and iointly they two sayde together, Glorify God for euer. And [illegible] Uriel stode behynde. And the other sat downe in the chayre, with a sword in his Right hand. All his hed glistered like the sonne: the heare of his hed was long, he had wyngs and all his lower partes seemed to be with feathers. He had a robe ouer his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

Michael, his manner of apparition.

Michael, Marty 11. Anno 1582.

I will be thy Gwyde.

Thow shalt atteyn unto thy searching.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

Put up thy penne.

D - Now Michael thrust out his right arme, with the sworde. And bad the Skryer to loke. Then the Sword did seame to cleave in two. And a great fyre flamed out of it vehemently. Then he tok a Ring out of the flame of his sworde, and gave it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer: D - Then Uriel did make cursy to him. Mich. - After this sort must thy ring be: Note it. &c. I will reveale the thys Ring: which was never revealed since the death of Salomon with whome I was present. I was present with him, in strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrowght by SALOMON. This it is which I haue revealed unto thee. This it is, which Philosophie dreameth of. This it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c. D - Then he layd the Ring down uppon the Table: and sayd, Note. D - I noted the manner of the Ring in all points. D - After that he threw the Ring down uppon the Table and it seamed to fall throwgh the Table.	Michael, Marty 14. The Ring
Michael - So shall it do at thy Commanndement. Without this, Thow shalt do Nothing. Blessed be his Name, that cumpasseth all things. Wonders are in him, and his Name is wonderfull. His Name worketh wonders, from Generation, to Generation:	Michael Nothing to be done without the Ring.

Mich - Note - D Then he browght-in the seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red, EMETH - D - Then the Sworde

cloased up againe: and Michael sayd - This I do open unto thee; bycause, Thow Marvayldst at Sigillum Dei, This is the Name of the seale: which be blessed for euer. This is the seale self. This is holy: This is pure. This is for euer. Amen. HYPERLINK "http://www.esotericarchives.com/dee/aemethd.gif" Sigillum Aemeth.

As Truely, as I was with Salomon, So truely will I be with thee. &c. I was with Salomon, in all his works, and wonders. Use me, in the Name of God, for all occasions.	Michael, Marty 15, 1582.

Cap. 3.

Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye unto the Generall Prince, Governor or Angell that is Principall in this world. Then place my name whome thow hast allready: Than the Name of him, that was shewed the yesterday [with the short coate.] Then his powre, with the rest of his six perfect Ministers. With these thow shalt work to a good ende. All the rest thow mayst use to Gods glory. for euery one of them, shall minister to thy Necessities.	King Carmara in the presence of Michael, Anno 1582, Nouemb.17.
Moreover whan thow workest, thy feete must be placed uppon these Tablets, which thow seest wrytten last, comprehending 42 letters and Names. But with this Consideration: that the first Character (which is the first of the 7, in thy former boke), be placed uppon the top of the Table; which thow wast, and art, and shalt be commannded to haue, and use.	The Table
Last of all the Ryng: which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect Gold: as is afforesayd. Euen as God is Just. his Judgments true, his Mercies unspeakable So are we the True Messangers of god. And our words are true in his Mercy for euer. Glory O Glory, be to thee, O most high God.	Ring

Lo thus thou seest the Glory, of Gods Creatures; whome thow mayst use, are in Consideration of the days, The king, his Prince and his Characters. The king and Prince Gouern for the whole day. The rest according to the sixt part of the day. Use them to the glory, prayse, & honor of him, which Created them, to the lawde & prayse of his Maiestie.	King Carmara, Nouemb. 20.
The Characters of the kings are in the Globe: And of the Princis, in the Heptagonon.	K. Carmara, Nouemb. 21.
The Sonns of light, and their Sonns, are Subiect unto my Commanndement. This is a mysterie. I haue spoken of it. Note it throwghly. They are my Servants. By them, thow shalt work mervayles. My tyme is yet to come. The Operation of the earth is Subiect to my powre. And I am the first of the twelve. My Seale is called Barees: and here it is.	Prince Hagonel, Nouemb. 16.

In his Name, with my Name, by my Characters; & the rest of my Ministers, with these things brought to pass, then that [illegible] [illegible] & blasphemers. And finally all they that [illegible] Nature with Arts abuse: and dishonor him in the [illegible] for euer.

The Second Assembly, were the Governers of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert.

The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria nec Bonitas nec Bonum est. It is wrowght, (I say) it is wrowght (for thy

The Second Assembly, were the Governers of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert. The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria, nec Bonitas, nec Bonum est. It is wrowght, (I say) it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie. whose Names thow hast written, and Recorded to Gods glory.	P. Hagonel, eodem tempore Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5, of the Making of Mensa faeders, and my Golden Lamine.
Mark this: All Spirits enhabiting within the Erth: where their Habitation is of force, not of wyll: (Except the Myddst of my self, which I know not) are Subiect to the Powre herof [pointing to his seale] with this, you shall Govern: Wyth this you shall unlok: with this, (in his name who raigneth) you shall discover her entrayles.	Carmara, Nouemb. 17.

Thy Character must be for the names of the five Angels (written in the Myddst of Sigillum Aemeth) graven upon, the other side, in a circle. What thou wilt work for any thing appertaining unto the estate of good Kings. Thou must call upon him, which is they Prince. Secondly the Ministers of his Powre are Six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them, in particularitie: Thow shalt work for any Intent or purpose. As concerning the letters, particularly, They do concerne, the Names of 42. which 42, in generally or One of them, do and can work, the destruction, hindrance or annoyance, of the estate, Condition, or degree (as well for body as government) of any wicked, or yll liuing Prince. &c. Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: venito (inquam) venito cum Satellitibus tuis, munitus. [D - This I Note for the form of calling]	King Carmara, die 17. Nouemb.
Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sunt Rex Potens et mirabilis in Aquis, cuius potestas; est aquarum visceribus.	Babalel to his Prince: eodem temp.
Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum	Carm: eodem t.
Venito. Venito (inquam) Magna est tua, Maior autem mea potestas. Vitam dedit Deus omnibus Creationis. Venite: Veni Ignis: Veni vita mortalium (inquam) Venito. Adestum Regnat Deus. O venite. Nam unus ille Regnat, et est vita viuentium.	K. Car. eodem t.
Venite, ubi, nulla quies sed stridor dentium	King Car. eodem temp.
Venite vos, qui sub mea estis potestate	K. Car[mara also] Baligon. eodem tempore.
Behold, euery one of these Princis must haue his peculier Table.	K. Car. 2, Nouemb.

D - The Characters, and wordes annexed to the kings names, written in the Myddst of the great Circle) or globe, how are they to Thy Character must haue the names of the five Angels (written in the Circumference of Sigillum AEmeth) grauen uppon the other side, in a circle. In the mydst wherof, must the Stone be; which was aliso browght. Wherein, thow shalt at all tymes, Behold, (privately to thy self) the state of gods People, throwgh the whole earthe. The 4 fete of the Table, must haue 4 hollow things, of Sweet wood: whereuppon they must stand. within the hollownes wherof, thy Seales may be kept unperished. One month is all for the use therof.	Uriel, May 5, Anno 1583.
The sylk must be of diuerse Cullours: the most changeable that can be gotten. for who is hable to behold the glory of the seat of God.	Uriel, 1583, May 5.
The Character or Lamyne for me was noted (Anno 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accownted the True Character of Dignification, I perceyue no peculier Mark or letters of my Name. Uriel - The forme, in euery corner, considereth thy Name - D - you meane, there, to be a certayne shaddow of Delta - Uriel - Well.	eodem tempore quo supra.
D - What is the use of the 7 Tables, (like Armes) and from what grownd are they framed, or deriued? Uriel - They are the ensignes of the Creation: wherewithall they were Created by God: known onely by theyr acquayntance, & the manner of their doings.	Uriel: Creationis insignia.
D - haue I rightly applyed the dayes to the kings? - Uriel - The dayes are rightly applyed to the kings.	Ur. eodem tempore

Dr. The Characters, and wordes annexed to the kings names, in the utter Circumference of the great Circle or globe, how are they to be used? Ur. They are to be paynted on swete wood: And so to be held in thy hand as thow shalt haue cause to use them.	Eodem temp.
Sigillum AEmeth, is to be set in the Middle of the Table.	Il, Aprilis 28, 1583.
Grace, mercy and peace be unto the liuely branches of his florishing kingdome. And strong art thow in thy Glory, which dost unknyt the Secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence Opened unto man. And why? bycause thy diuinitie and Secret powre, is here shut-up in numero Ternario, et Quaternario - Aquo Principium, et fundamentum omne huius est tui sanctissimi Operis	Il: the first of the 7 sonns of sonns of light. Aprilis 28, 1583.
For thow (O God) art wonderfull and incomprehensible in thy owne Substance, it must needs follow, that thy workes, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen. Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis. And place them in a Table diuided by 12 and 7. The 7 spaces being uppermost. And therin write in the upper lyne the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thow shalt fynde; then, the Composition of	

God is the beginning of all things, and after One sort: Not to every one alike. But It is Three, manner of works with his For thow (O God) art wonderfull, but incomprehensible in thyne owne Substance, yt must nedes follow, that thy works, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen. Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis And place them in a Table diuided by 12 and 7, The 7 spaces being uppermost. And therin write in the upper lyne, the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thow shalt fynde, then, the Composition of this Table.	the liuing and semp adherent Minister to K. Baligon: and his name is exprest in his Character, vide Novemb. 21. Anno 1582.
Therin, they are all comprehendedi saving certayne letters, :which are not to be put-in here: By reason that the Kings & Princis do spring from God: And Not God from the Kings and Princis. Which excellency is comprehended: and is allso manifest, in that Third and fowrth Number. Rownd abowte the sides [of this square Table] is every letter of the 14 Names, of the 7 kings and princis. Hereafter, Shall you perceiue, that the Glory of this Table surmownteth the Glory of the Sonne. All things els that appertayne unto it, are all ready prescribed by yor former Instruction.	

God is the begynning of all things, but not after One sort: Nor to euery one a like. But it is Three in the Mercy of God, & his Characters of these* bokes. &c. Set down the Kings, and theyr Princis, in a Table, as thow Knowest them: with theyr letters backward (excepting theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c. Now to the last - D - As concerning the order & desire of yor Operation: Il - It onely consisteth in the maner of working with the Name. The First, in respect of Dignification The Second, in respect of Conciliation The Third, in respect of an ende, and determined Operation. Now Sir, to what ende wold you weare yor Character? &c. But how do I teach? The Character is an Instrument appliable Onely to dignification. <u>But there is no Dignification</u> (Syr) but that which doth procede, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the <u>Blessed Character</u> (wherewith thow shalt <u>be dignified</u>) is Prepared: But allso the Nature of <u>all other Characters</u>.	INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm1.gif" * MERGEFORMATINET Aprilis 29. 1583: dignification.
To the Second - D - Conciliation, you meane. Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the Name of Tables: Squared out into the <u>forme of Armes:</u> which are propre to euery King and Prince, according to theyr order.	Conciliation

Now to the last - D. As concerning the ende & determyned Operation - Il - It onely consisteth in the Mercy of God, & the Characters of these* bokes. &c.

Set downe the Kings, and theyr Princis, in a Table, as thow Knowest them: with theyr letters backward (excepting theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c.

D - Unto the last - D - Amen.

Mich - Now, what wilt thow? - D - I wold full fayne procede according to the Matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - D: I did so, diuiding it first into 4; and then every of them, into 10.

D - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

D Note.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him, are the Mysteries of these Tables knowen. Michael sayd, Semiel (agayne) and by & by he answered, O God, thow hast

D - Soon, my Character or lamyne of dignification of his name, all the names of the 7 kings, and of the 7 Princis, perfectly as in the great Table, (called Mensa Foederis) the Bees, only (being the first letter common to them all) kept bak, in memory.

De sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thee, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Michael, 1582, Marty 19.

D - Unto all world, Amen.

Mich - Now; what wilt thow? - D - I wold full fayne procede according to the Matter in hand.

D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse; & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sworde ouer all these 40 their heds. The Earthquake. And the 40 fell downe. And Michael called - Semiel with a

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - D - I did so. diuiding it first into 4; and then every of them, into 10.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him are the Mysteries of these Tables known. Michael sayd, Semiel, (againe) and by & by he annexed, O God thow hast sayde, and thow liuest for euer. &c. Semiel stode up and flaming fyre cam out of his mowth, and than he saide, as followeth.

Semiel - Mighty Lord, what woldst thow with the Tables?

Michael - It is the will of God, thow fatch them hither.

Sem - I am his Tables. Behold, these are his Tables, Lo where they are.

There cam-in 40 white Creatures, all in white Silk long robes; And they like Children. And all they, falling on their knees, sayde:

Thow onely, art Holy among the Highest: O God, thy Name be blessed for euer.

D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael called Sterne with a Thundring voyce: and sayde, Declare the Mysteries of the liuing God: our God: of One that liueth for euer. D - Then stent furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there appeared a great INCLUDEPICTURE "http://www.esotericarchives.com/dee/d10.gif" * MERGEFORMATINET all of Gold. Michael - Note the number - D - over the T, stode the Number of 4, on this fashion: INCLUDEPICTURE "http://www.esotericarchives.com/dee/d11.gif" * MERGEFORMATINET D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name. D - That Creature did shut up his bosome, and vanished away like a fyre. Michael - Place that, in the first place: It is the Name of God. D - Then there seamed a great Clap of thunder to be.	Michael, 1582, Marty 19.

D - The Charge was browght-in againe: and I axed what it ment? D - Michael stroke ouer them with his sword: and they all fell downe (and Uriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash with all. Michael - Note: Here is a Mysterie. D - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there appeared a great INCLUDEPICTURE "http://www.esotericarchives.com/dee/d10.gif" * MERGEFORMATINET all of Gold. Michael - Note the number - D - over the T, stode the Number of 4, on this fashion: INCLUDEPICTURE "http://www.esotericarchives.com/dee/d11.gif" * MERGEFORMATINET D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name. D - That Creature did shut up his bosome, and vanished away like a fyre. Michael - Place that, in the first place: It is the Name of God. D - Then there seamed a great Clap of thunder to be. And so furth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum AEmeth. wherof here I did but leave a little admonishement. Note farder, Almost all the Third boke, was of the 7 Ensignes of Creation. wherof mention was here before made.	

D - Then was a square Table browght into the Stone and I demanded, what the Table signified.

Uriel - A Mysterie not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.

INCLUDEPICTURE "http://www.esotericarchives.com/dee/d6.gif" * MERGEFORMATINET

The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof.

Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the

You must use a fowre-square Table; Two Cubits square. whereuppon must be set Sigillum Dei: &c. [alr Diuinitatis?] This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax. This Seale must be , ynches square [D: or diameter.] The rowndness must be 27 ynches, and somwhat More. The thiknes of it must be, an ynch, and a half quarter. And a figure of a Crosse, must be on the backside of it, made thus: INCLUDEPICTURE "http://www.esotericarchives.com/dee/d6.gif" * MERGEFORMATINET The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof. Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.	**Caput 4.** **Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.**
D - There appeared the first Table covered, with a cloath of Sylk changeable cullour, Red & greene, with a white Cloth under it: all hanging very low.	Nouemb. 21. Anno 1582

Caput 4.

Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.

King CARMARA

This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his head.

At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made.

King CARMARA sayd, Ecce signum operis

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm2.gif" * MERGEFORMATINET

There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of

This king, (being called first by Uriel) appeared, as a Man, very tall: and proportionate: clad in a long purple Robe: and with a Triple Crown of Gold on his Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis had Circlets of Gold on their heds: not crowns nor Coronets. This At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red.	
This red he kept still in his hand. This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made. King CARMARA sayd, Ecce signum operis INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm2.gif" * MERGEFORMATINET There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.	King CARMARA
Prince HAGONEL	

Note. All the Princis seemed to be men, and to haue red Robes, but this Prince his Robe was shorter then the others. All theis Princes had Coronets of Gold on theyr heds: not crownes, nor Coronets. This Prince held in the palme of his right hand a as it had bin a ring, with a prick in the myddst. Every one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Silver, The 3 of Copper, The 4th of Tynne, the 5th of Iron, the 6th tossed between his two hands, a rownd thing of quick syluer, The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr INCLUDEPICTURE "http://www.esotericarchives.com/dee/im3.gif" * MERGEFORMATINET The 7 Filij Lucis, appeared, like <u>7 yong men</u>, all with bright countenances, white apparell. with white silk on theyr heds, pendant behind with a wreth down to the grownd, all apparayled of the sort: hanging also to his myddle finger, which he affirmed to be his seale and said the name of it, to be Barees, and that is INCLUDEPICTURE "http://www.esotericarchives.com/dee/im4.gif" * MERGEFORMATINET	Prince HAGONEL
All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seamed to be of Copper.	
The Sonnes of light and theyr Sonnes are Subiect unto his commandement, and are his Servants.	Subiects and servants of Prince Hagonel.
<u>7 Filij Lucis:</u> <u>I Ih Ilr Dmal Heeoa Beigia Stimcul:</u> <u>In Sigillo</u>	
<u>7 Filij Fili.:</u> El An Aue Liba Rocle Hagonel Ilemese: <u>Emeth</u>	

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm3.gif" * MERGEFORMATINET The 7 Filij Lucis, appeared, like 7 yong men, all with bright countenances, white apparaled: with white silk on theyr heds, pendant behinde with a wreth down to the grownd. all apparayled of one sort. Euery one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Siluer; The 3 of Coper; The 4th of Tynne; The 5th of lern; the 6th tossed betwene his two hands, a rownd thing of quick syluer; The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:	Filij Lucis - Anno 1582, Marty 21.

Filij Filiorum - Appeared like 7 little Children, like boyes covered all with purple, with hanging sleves, like preists, or scholers gown sleves: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene. and on them, the letters of their names written. The first had two letters, made in one thus, of E and L: INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm5.gif" * MERGEFORMATINET

They made reverence to Michael (who had called both the first & these) and so mownted up to heven ward. At the Call of King Carmara; (in the Second handling of this Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd, Parati sumus servire Deo nro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm6.gif" * MERGEFORMATINET

Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Croens in theyr hands: The third six haue robes or clothes in theyr hands: All the rest seamed to haue balls of Gold: which they tosse from one to another. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands,

as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to king CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of the rest: but note that the Third six cowred down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being comannded by the Prince, All parted, in fyre, falling into the Globe.

The fifth Row did Synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

O	E	S	N	G	L	E
A	V	Z	N	I	L	N
Y	L	L	M	A	F	S
N	R	S	O	G	O	O
N	R	R	C	P	R	N
L	A	B	D	G	R	E

K. Carmara sayde Remember how they stode when they were secondly disposed unto thee. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesser. In speaking of the greater I haue comprehended the lesser.

D - Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c.

D - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. ------

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm7.gif" * MERGEFORMATINET

King BOBOGEL

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm8.gif" * MERGEFORMATINET

Appeared in a black veluet coat: And his hose close rownd hose, with veluet upperstocks: overlayde with gold lace: On his hed a veluet hatcap: with a black feather in it: with a Cape hanging on one of his sholders. His purse hanging abowt his neck: and so put under his gyrdell at which hong a gylt rapier. his beard was long he had plinufles & pynsions. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

Prince BORNOGO

Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm9.gif" * MERGEFORMATINET

Ministers: 42:

Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or roysterlike. Som are like to be men and wemen. for in the forepart they seamed wemen, and in the bakpart men, by theyr apparayle: And they were the last 7. They dannsed, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all togither.

The first of the Sage lift up his hand a loft, and sayde,

Faciamus secundum voluntatem Dei: Ille Deus noster, est vere Nobilis et aeternus.

He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered theyr letters or names.

1. The first 7 grew all togither in a flame of fyre, and so sonk down into the Transparent fyry Globe of the New World.

2. The second 7 fell down like drops of Mettall.

3. The Third 7 Clasp togither, & fall down in a thik smoke.

4. The 4th Seven, ioyne togither, and vanish like drops of water.

5. The fifth 7, fall down like a storme of haile.

6. The last vanished away.

At an other tyme, they cam (being called by King Carm.) all 42 bringing a rownd Table over their heds flatwise: and then they layd it down & stode abowt it: the letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm10.gif" * MERGEFORMATINET

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm11.gif" * MERGEFORMATINET

King BABALEL

Appeared with a Crown of Gold on his hed: wyth a long robe whitish of Cullour. His left arme sleve, was very white: and his right Arme sleve was black. he seamed to stand uppon water. his name was written in his forhed: BABALEL

Prince BEFAFES

He appeared in a long red robe, with a cerdet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm12.gif" * MERGEFORMATINET

Ministers: 42:

Of his 42 Ministers, the first 7, had Cerclets of Gold on theyr heds and the king BABALEL called Befafes, saying, *Veni Princeps in principum, qui sunt Aquarum Principes*. Euery one of the 42 had a letter in his forhed. They were 7 in a row; and 6, downward. But of the first 7 the letters became to be betwene theyr feet, and the water seamed contynually to pass over these letters. The first 7 take the water & throw it up, and it becometh clowdes. The Second throw it up, and it becommeth hayle & snow &c. The 42 diue into the water, & so vanish away. And Babalel and Befafes allso was suddenly gone. Theyr Names and Characters appeared to be these, which follow in these squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm13.gif" * MERGEFORMATINET

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm14.gif" * MERGEFORMATINET

King BYNEPOR

He appeared as a king, with his Prince next after him: and after the Prince, 42 ministers.

Prince BUTMONO

He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm15.gif" * MERGEFORMATINET

Ministers: 42:

They appeared like Ghosts, and Smokes without all forme: having every one of them, a little glittring spark of fyre in the myddst of them

The first 7, are red as blud. *

The Second 7 not so red* These had the sparks greater then the rest.

The third 7, like whitish smoke*

The fowrth +

The fifth +

The sixth + are of diuerse Cullours. All had fyrie sparks in theyr Myddle.

Euery Spark had a letter in it, as followeth

B	B	A	R	N	F	L
B	B	A	I	G	A	O
B	B	A	L	P	A	E
B	B	A	N	I	F	G
B	B	O	S	N	I	A
B	B	A	S	N	O	D

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm16.gif" * MERGEFORMATINET

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm17.gif" * MERGEFORMATINET

King BNASPOL

He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

Prince BLISDON

He appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:	Δ - Perhaps the red Cullour was most, & so seamed generally to be red as the others, theyr robes were.

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm18.gif" * MERGEFORMATINET

Ministers: 42.

The 42 seamed to stand abowt a little hill, rownd; The hyll was of Clay. Behynde this Cumpany seamed to stand an innumerable Multitude of ugly peoples a far of. Those which seme to stand abowt the little hill, seme to have in the palmes of theyr hands letters. in order as here appeareth.

E	L	G	N	S	E	B
N	L	I	N	Z	V	B
S	F	A	M	L	L	B
O	O	G	O	S	R	S
N	R	P	C	R	R	B
e	r	g	d	b	a	b

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm19.gif" * MERGEFORMATINET

Those, which stode a far of, are spirits of perdition: which kepe earth with her Threasor, for him &c.

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm20.gif" * MERGEFORMATINET

King BNAPSEN

He appeared as a king, with a Crown on his hed.

Prince BRORGES

He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tosses to & fro of the very flames. His Seale, or Character is this:

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm21.gif" * MERGEFORMATINET

Ministers: 42.

The 42 appeare, and holding a rownd Table, they tosse it in fyry flames.

- In the Table were the letters of theyr names as followeth:

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm22.gif" * MERGEFORMATINET

B	A	N	S	S	Z	E
B	Y	A	P	A	R	E
B	N	A	M	G	E	N
B	N	V	A	G	E	S
B	L	B	O	P	O	O
B	A	B	E	P	E	N

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm23.gif" * MERGEFORMATINET

King BALIGON

He is the same mighty king, who is, here, first described by the name of CARMARA. and yet otherwise, (among the Angels) called MARMARA, but that M is not to be expressed. Therfore, he appeared in a long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: diulded into three equall partes. In the forme of very well proportioned Man.

Prince BAGENOL

He appeared not, by that name, yet.

Ministers

Note, the king him self is governor over these.

The 42 Ministers appeared, like bright people.

And besides them; all the Ayre swarmed with Creatures.

Theyr letters were in theyr forheds. They stode in a Circle.

They toke the letters from theyr forheds, and set them in a Circle.

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm24.gif" * MERGEFORMATINET

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	L	P	P	S	A
O	E	E	O	O	E	Z
N	L	L	R	L	N	A

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm25.gif" * MERGEFORMATINET

King BLVMAZA

D - He appeared not yet, by that name.

Prince BRALGES

He appeared in a red Robe with a Cerclet on his hed, And he was the last, of the 7; which held the Heptagonon all the rest being set down: who semed now to extend theyr hands one toward an other: as thowgh they played being now ryd of theyr work.

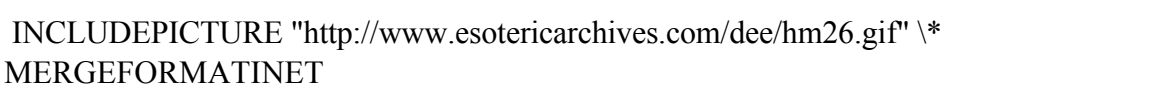
Ministers

The powres under his Subiection are Invisible.

They appeared like little white smokes without any forme.

All the world semed to be in brightnese

This is the Seale of his government:



(blank page)

Cap. 5:

Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Eternall, the True and huing GOD: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (euen now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy simple servant John Dee, I most humbly beseche thee, in this my present petition to haue mercy uppon me, to haue pitie uppon me, to haue Compassion uppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Earth: And allso by prayer, (full oft, and pitifully,) haue made sute unto thy Diuine Maiestie for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and propreties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to avaunce thy true honor, and to wynne unto thy Name, some of thy due Maiesticall Glorie, among all people, and foe euer. And, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliuer unto me, long since, (throwgh the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise

HEPTARCHICAL How (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of thars thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr Cownsailes and helps; according to the propieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and Goodnes, is assigned, and limited: (Which Orderly forme, and manner of Exercise, Untyll euen now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Diuine Maistie, most lovingly and fatherly to favor: and by thy Diuine Beck to furder this my present industrie and endevour to Exercise my self, according to the foresaid Ordrely forme and manner:

O puyssant, and Right Noble King, (O,)
And, by what Name els soeuer, thow art,

And, Now, (At length, but not to late,) for thy dearly beloued Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grannt allso unto me, this blessing, and portion of thy heavenly Graces: That thow wilt, furthwith, enhable me, make me apt, and Acceptable, (in body sowle, and Spirit,) to enioye allwayes the Holy and frendly Conversation, with the Sensible, playne, full, and perfect Help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; And, Allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Mysterie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seuen Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subjects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (O Almighty God,) thow shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thow, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) And thy Ministers, to be the True, and faithfull Angels of light: which haue, hitherto, principally, and according to thy Diuine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall, than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and lamentable Dayes. Graunt, Oh graunt, O our Heavenly father, graunt this, (I pray thee,) for thy onely begotten Sonne IESVS CHRIST, his sake: Amen, Amen, Amen.

Cap. 6

BONORVM ANGELORVM HEPTARCHICORVM, Piæ, Deuotaeq[ue] Invitationes

The Generall and Common Exordium, and Conclusion appertayning to the 7 Heptarchicall Kings Inviting.

O prynce, &c. right Noble King, (N,) And by what Name els so-euer thow art called, or mayst truely and duely be called: To whose peculier Gouernment, Charge, Disposition, and Kingly Office, doth appertayne thee, (N.) &c.	... vicibus, Ter, tribus vicibus, singulis repetendae [die]bus; Donec ...tatus a DEO ...edatur suc...us.
O Noble Prince, (N.) &c. In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things visible, and Invisible: O right Noble King (N,) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiect, in a godly, and frendely manner, to my Cumfort and help, for the auancing of the Honor and Glorie of our Almighty GOD, by my service. As much as by thy wisdome and Powre, in thy propre Kingly office, and Gouernment, I may be holpen, and enhabled unto. Amen.	
COME, O right Noble King (N,) I saye COME. Amen.	

The Generall and Common Exordium, and Conclusion, appertayning to the 7 Heptarchicall Princes Inviting.

In the Name of Almighty GOD, the King of Kings, And for his honor, and Glory, to require thee O Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy

Gloria Patri, &c. **The Generall and Common Exordium, and Conclusion, apperteyning to the 7 Heptarchicall Princes Inviting.** O Noble Prince, (N,) and by what Name els so-euer, thow art Called, or mayst truely, and duely be called: To whose peculier Gouernment, Charge, Disposition, Office, and Princely Dignitie doth apperteyne thee, (N, &c) In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull Service, I require thee O Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy Noble Office: COME, O Noble Prince, (N,) I say COME. Amen. Pater noster, &c.	

Cap. 7.

Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the 7 Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

SONDAYE:

King BOBOGEL

The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries atteyning) Dee, Dee, Dee, At length, but not to late; Therefore, In the Name, &c.

Prince BORNOGO

The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. And

Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therefore, In the Name, &c.

MONDAYE:

King CARMARA

Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyue the golden rod of government, and Measuring and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe: Who saidst to me, at Mortlake, I minister the strength of God unto thee: Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, grannted unto thee. Thow shalt be glutted, yea filled, yea thow shallt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art, is to the farder understanding of all sciences, that are past, present, or yet to come.

And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature: Thow art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne. And, saydst, thus, generally, of Gods Mercyes and Graces on me decreed abd bestowed: What so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therfore, In the Name, &c.

Prince HAGONEL

To whose commanndement the Sonnes of Light, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Barees and this INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm27.gif" * MERGEFORMATINET it is. At whose Commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seuen of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy servants, shold work mervayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therfore, In the Name, &c.

King BLVMAZA

Prince BRALGES

Who saydst, The Creatures liuing in thy Dominion are subiect to thy own powre: whose

subiects are Invisible: And which (to my seer) appeared, like little smokes, without any forme, Whose seale of Gouernment is this:

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm26.gif" * MERGEFORMATINET

Who saydst, Beholde, I am Come: I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

TVESDAYE:

King BABALEL

Who art King in Waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

Prince BEFAFES

Who art Prince of the Seas: Thy Powre is uppon the waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow liuedst in Israel: who hast measured the waters: who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, (throwgh the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thow wast with me throwghly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasant deliuerance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON: Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all, that liueth therin, are well knowne: And Generally, are the Distributers of Gods Judgments uppon the Waters, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliuerers of the Threasores, and unknown substances of the Seas. Thow, O Noble Prince BEFAFES, badst me use thee, in the Name of GOD. Therfore, In the Name, &c.

WEDDENSDAYE:

King BNASPOL

To whome, the Earth with her bowells, and secrets whatso-euer are deliuered: and hast sayd to me, heretofore, What thow art; There, I may know. Thow art great, but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thow: Therfore, In the Name,

&c.

Prince BLISDON

Unto whome, the keyes of the Mysteries of the Earth, are deliuered. Whose 42 Ministers, are Angels, that govern under thee. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commanndement: Therfore, In the Name, &c.

THVRSDAYE:

King BYNEPOR

Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose sanctification Glory and renowne, allthowgh it had begynning, yet can it not, neyther shall haue ending. He that measureth sayd, and thow wast the Ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thow wast Magnified by his comming: and art Sanctified, world without ende, Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.

Notwithstanding,

Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thow art in all: And All hath some being by the: Yet thy powre is Nothing, in respect of his powre, which hath sent thee. Thow begynnest new Worlds, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

Prince BVTMONO

Who art life and breath in liuing Creatures: All things liue by thee: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: And thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest: and by sufferance, thow disposest them, untyll thy Vyoll be runne.

Therfore, In the Name, &c.

FRYDAYE:

King BALIGON

Who canst distribute, and bestow at pleasure, all that what-so-euer can be wrowght in æreall Actions. Who hast the government of thy self perfectly, as a Mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had:

and allso didst direct me to the taking of it up: being presently, and in a few minutes of tyme, browght to my light, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,)

INCLUDEPICTURE "http://www.esotericarchives.com/gifs/0169fig.gif" * MERGEFORMATINET

Which stone, Thow warnedst me, that No mortall hand, but myne own, shold toughe: and saydst unto me, Thow shalt prevayle with it, with Kings, and with all the Creatures of the world. whose beautie in vertue shalbe more worth then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Allso bycause thow thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name, &c.

A By-Note of the former shew-stone,

Blessed Uriel, sayd to me, at Mortlack Anno 1583, May 5. a meridie, circa horam 4a. as followeth,

Ur - Thy Character must haue the Names of the fiue Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was allso, browght) Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods people, throwgh the whole Earth. ----------

Prince BAGENOL

-

86. Vide suidam, in dictione Ephod. Ubi de Adamante, in qo diuersis datis signis responsa deo Consequebantur. Vide Epiphanium de lapidibus praetiosis in Rational: isto vide scriptionus de Vrim et Thummim: vide libros receptos Trebonae &c.

Scriptum est in lege (inquit Epiphanius) visionem, quae Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Arun Meyaldus, Memorabarem Centuria 4. Numero 94.

SATURDAYE

King BNAPSEN

Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of euyll men; and more than may be spoken or uttred to man. Therfore, In the Name &c.

Prince BRORGES

Who, being the Prince, chief Minister, and Governour under the right Puyssant

BNAPSEN, didst, (to my seer) appeare in most terrible manner, with fyrie flaming streames, and saydst,

Noui Ianuam Mortis. Et percussit Gloria Dei, Impiorum parietes.

Therfore, In the Name, &c.

Tabula Angelorum Bonorum 49

INCLUDEPICTURE "http://www.esotericarchives.com/dee/hm27b.gif" * MERGEFORMATINET

JOHN DEE

(1527—1608)

BY

CHARLOTTE FELL-SMITH
AUTHOR OF "MARY RICH, COUNTESS OF WARWICK"

With Portrait and Illustrations

LONDON
CONSTABLE & COMPANY LTD
1909

TABLE OF CONTENTS

CHAPTER V

THE SEARCH FOR A MEDIUM

Assistants — Roger cook — Magic and alchemy — Psychic powers — Crystal gazing — Dreams and mysteries — Vincent Murphy and a lawsuit — Jean Bodin visits England — Quarrel between Leicester and Sussex — Mary Herbert — Sir George Peckham — The stage at Paris Garden — Mr. Secretary Walsingham — The Queen at Greenwich — Barnabas Saul as medium — Edward Talbot — Sight in the stone — The table of practice — The waxen seals.

CHAPTER VI

EDWARD KELLEY

Edward Kelley — An alias — His previous history — His mysterious powder — Marriage to Joan Cooper — Jane Dee's dislike of Kelley — The diary of the actions — How Ashmole obtained the MSS. — Book of Mysteries — The four angels — Dee's thirst for hidden knowledge — A crystal is brought — Medicina.

CHAPTER VII

THE CRYSTAL GAZERS

Kelley, the skryer — A third person — Adrian Gilbert — Kelley and an "illuder" — Dee employed to reform the Calendar — The Queen and Raleigh — Hidden treasure — Burleigh's library — Dee's precious books — Kelley rebellious — Threatens to depart — Pacified by Adrian Gilbert — His wife's letters — He goes to London — Becomes clairvoyant — Sees Mary Queen of Scots executed.

CHAPTER VIII

MADIMI

Straits for lack of money — Count Albert Laski — Aspirations toward the Polish Crown — King Stephan Bathory — Dee introduced to him by Leicester — Laski at Oxford — At Mortlake — Madimi — Galvah or Finis — Laski's guardian angel — Madimi a linguist — Kelley threatens to leave — His salary of 50 pounds — Thomas Kelley — Dee's suspicions — Kelley's tempers — His love of money.

CHAPTER IX

A FOREIGN JOURNEY

Gifts from the Queen — Departure from Mortlake — Laski and the whole party sail from Gravesend — Queenborough — The Brill — Haarlem —

Amsterdam — Harlingen — Dokkum — Instructions from Gabriel — Embden — Oldenberg — Bremen — Il's levity — Visions of England — Hamburg — Lubeck.

CHAPTER X

PROMISES AND VISIONS

Promises of wealth — Dee's doubts — His books and library destroyed by the mob — Rostock — Stettin — Posen Cathedral — Severe winter weather — The table set up — Nalvage — Sir Harry Sidney — Madimi — The Queen's affection — At Lask — Cracow.

CHAPTER XI

CRACOW

Cracow — The new Style — Dee's work on the Reformation of the Calendar — Kelley's discontent — Geographical lessons — Laski and King Stephan — Kesmark — Gabriel's pleading — Kelley repentant — A vision of four castles — Ave — Dee's patience.

CHAPTER XII

FROM CRACOW TO PRAGUE

Rowland's illness — Dee sets out for Prague — Thomas Kelley — Dr. Hageck's house — Rudoplh II. — Simon's study — Interview with the Emperor — Kelley's outbursts — Dr. Jacob Curtius — Dee's natural history — The Spanish Ambassador — Jane Dee ill — A passport granted — Back to Prague — Kelley's doubts.

CHAPTER XIII

A DREAM OF GOLD

To Limburg — Michael baptised in Prague Cathedral — Easter — Poverty and distress — Kelley again restive — "Parabola de Nobus Duobus" — Return to Cracow — Mr. Tebaldo — Interviews with King Stephan — His death — Dr. Annibaldus — Back at Prague — Francisco Pucci — The Book of Enoch — Claves Angelicae — Banished by Papal edict — William Count Rosenberg — Dee at Leipsic — Letter to Walsingham — A new Nuncio — Invitation to Trebona.

CHAPTER XIV

THE CASTLE OF TREBONA

Trebona Castle — Rosenberg Viceroy of Bohemia — Invitation to Russia — Projection with Kelley's powder — A gift to Jane Dee — Letter from Kelley — Jane to her husband — Joan Kelley — Dee's friends desert him for Kelley — Arthur to be the skryer — Kelley's pretended vision — A hard and impure doctrine — Dee's scruples overridden — A solemn pact — Kelley disowns blame — End of his clairvoyance — The spirits' diary closed.

CHAPTER XV

THE END OF THE PARTNERSHIP

Letters to Walsingham — A tutor for the children — Coldness and jealousy — Furnaces constructed — Rumours and reports — Book of Dunstan — Kelley's haughtiness — Accident to Michael — The great secret — Kelley steals the best workman — Break-up of the Trebona family — Dee's letter to the Queen on the Armada — Gifts to Kelley — His departure — Coaches and horses provided — Dee quits Bohemia — Arrival in Bremen.

CHAPTER XVI

THE END OF KELLEY

Kelley in favour with Rudolph — Given a title — Corresponds with Dee — Fabulous stories of gold — Burleigh begs his return to England — A token to be sent — A prescription for his gout — Letter to Kelley — Kelley's fall from favour — Flight from arrest — Capture at Sobislaus — Imprisonment — Writings on alchemy — Letters to Dee — Attempted escape — Death.

CHAPTER XVII

RETURN TO ENGLAND

Dee's life in Bremen — Letter of safe conduct from the Queen — Writes to Walsingham — Timon Coccius — Heinrich Khunrath — Departure for England — Dr. Pezel — Events in England since Dee left — Arrival at Court — Offers of friends — Madinia born — School for the children — Death of Walsingham — Richard Cavendish — Ann Frank — The Queen at Richmond — Christmas gifts.

CHAPTER XVIII

A ROYAL COMMISSION

Loss of income — Hopes of a benefice — The Court at Nonsuch — Mary Herbert — Arthur sent to Westminster School — His disposition — Birth of Frances — Dr. William Aubrey — Deferred hopes — The commissioners' visit — Compendious Rehearsall — Dee's half-hundred years — The blinded lady Fortune.

CHAPTER XIX

DEE'S LIBRARY

The library at Mortlake — Books and instruments — Richard Chancellor's quadrant — A radius Astronomicus — Mercator's globes — A watch-clock by Dibbley — Boxes of MSS. — Seals and coats of arms — Records for the Tower — Autograph works — Recorde's Ground of Artes — Catalogue of the books — Classic authors — English authors.

CHAPTER XX

ADIEU TO COURTS AND COURTING

The Queen's gift — Anne Countess of Warwick — Christmas at Tooting — Francis Nicholls — Visitors to Mortlake — the Lord Keeper — Elizabeth Kyrton — Messengers from Laski — Mr. Webbe — Bartholomew Hickman — The Queen at Greenwich — Advantages of St. Cross — Archbishop Whitgift — The whole family to see the Queen — "Adieu to Courts and Courting" — Michael's death — Chancellor of St. Paul's — Jane's supplication — A post at last — Manchester College — Birth of Margaret — Lord Derby — A move northward.

CHAPTER XXI

MANCHESTER

Collegiate Church of Manchester — The Byrons of Clayton — Cotton's servant — Titles of the college lands — Mr. Harry Savile — Survey of the town — Christopher Saxton — A surprise visit — Governess for the girls — Witchcraft in Lancashire — Dee's library in request — Disputes among the Fellows — Perambulation of the bounds — Richard Hooker — Marking boundaries — Earl and Countess of Derby — College affairs — The Queen's sea sovereignty — Letter to Sir Edward Dyer — Humphrey Davenport — Sir Julius Caesar — Welcome gifts — Journey to London.

CHAPTER XXII

COLLEGE AFFAIRS

Absence from Manchester — A special commission — Return to the north — Grammar School inspection — Dreams and sleepless nights — Trouble with the Fellows — Unsatisfactory curates — Borrowing money on plate — Crystal gazing again — Untrue visions — Return of Roger Cook — College property in Cheshire — Arthur the chapter clerk — End of the Diary.

CHAPTER XXIII

LAST DAYS

Death of Theodore — Arthur's marriage — His horoscope — Death of the Queen — James I. and his Demonologie — Act against witchcraft — Dee petitions Parliament and the King at Greenwich — Passionate protest — Offers to be burned — Pleads for an Act against slander — Neglected and alone — Death of Jane — The children ill — Dee in London — Katherine his mainstay — Cruel delusions — A journey to go — Failing memory — John Pontoys — The vision fades — Death — A grave at Mortlake — Garrulous reminiscences.

APPENDICES I AND II

LIST OF ILLUSTRATIONS

––––––––

2. TITLE-PAGE OF DEE'S "GENERAL AND RARE MEMORIALS PERTAINING TO THE PERFECT ART OF NAVIGATION," PRINTED BY JOHN DAY, 1577.

The motto "Plura latent quam patent" surrounds the title; above, the Queen's arms, a rose branch through a loop at each end. Allegorical drawing in a square; the date 1576 in Greek in the corners. The Queen seated at the helm of a "capital," i.e., first-class, ship; arms of England on the rudder; three noblemen standing in the waist. On the vessel's side Jupiter and Europa. Signs of famine on shore: a wheat ear upside down and a skull. A Dutch ship is anchored in the river; fore more lie at its mouth; soldiers, a small boat, a man offering a purse, and in the corner a walled town. On the rock at the river's mouth stands Lady Opportunity; the angel Raphael overhead with flaming sword, and shield bearing St. George's Cross. The sun, moon, and ten stars; rays of glory proceeding from the name of Jehovah. (See Ames, Typographical Antiquities, ed. Herbert, vol. i., p. 661)

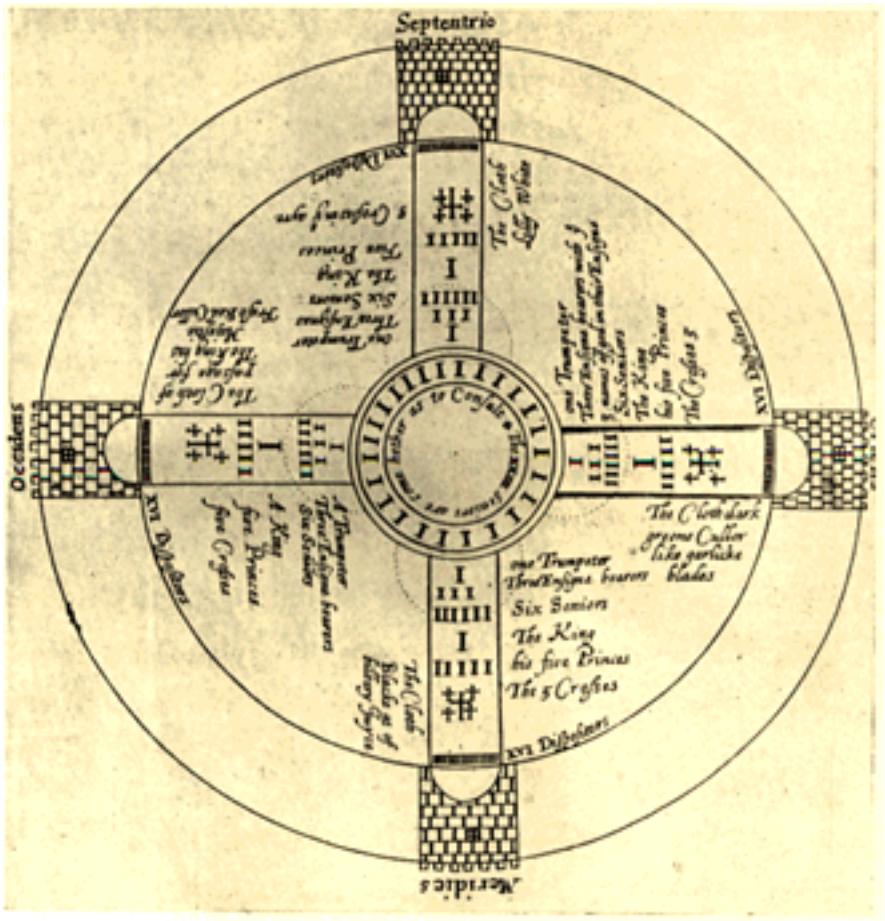
3. PICTURE OF AN ALCHEMIST WITH HIS ASSISTANT TENDING STILLS.

From an engraving by Robert Vaughan in Ashmole's Theatrum Chemicum Britonum (1652), where it illustrates the first English translation of Thomas Norton's Ordinall of Alchemy, a metrical treatise in Latin, which Dee transcribed in the year 1577. His copy, bound in purple velvet, and with the index made by himself, is now Ashmolean MS. 57

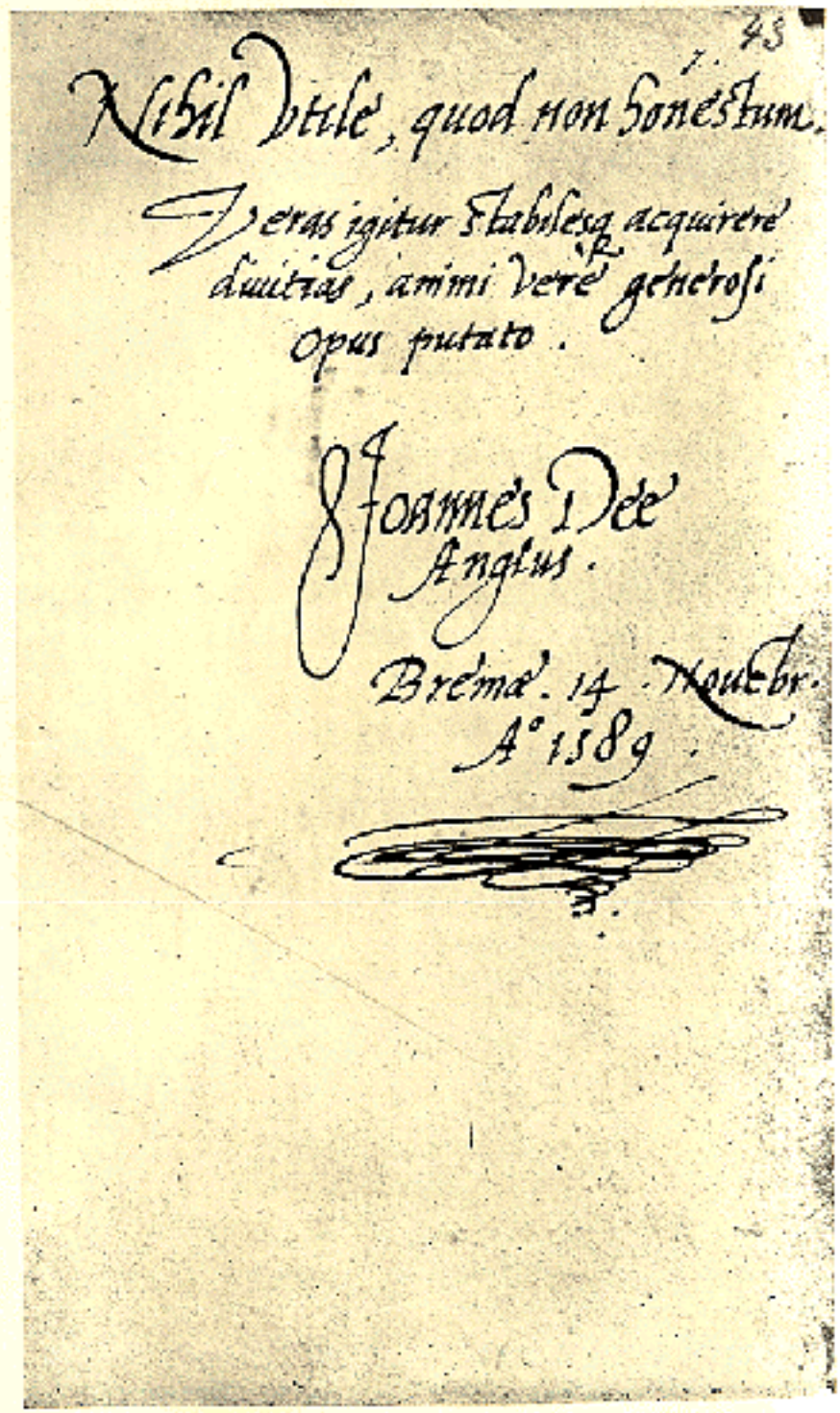
"If I had knowne this and had done soe
I had avoyded mickle woe."
Thomas Norton *The Ordinall of Alchimy.*

4. DIAGRAM OF THE VISION OF FOUR CASTLES.

Seen and drawn by Kelley at Cracow. From Casaubon's True Relation

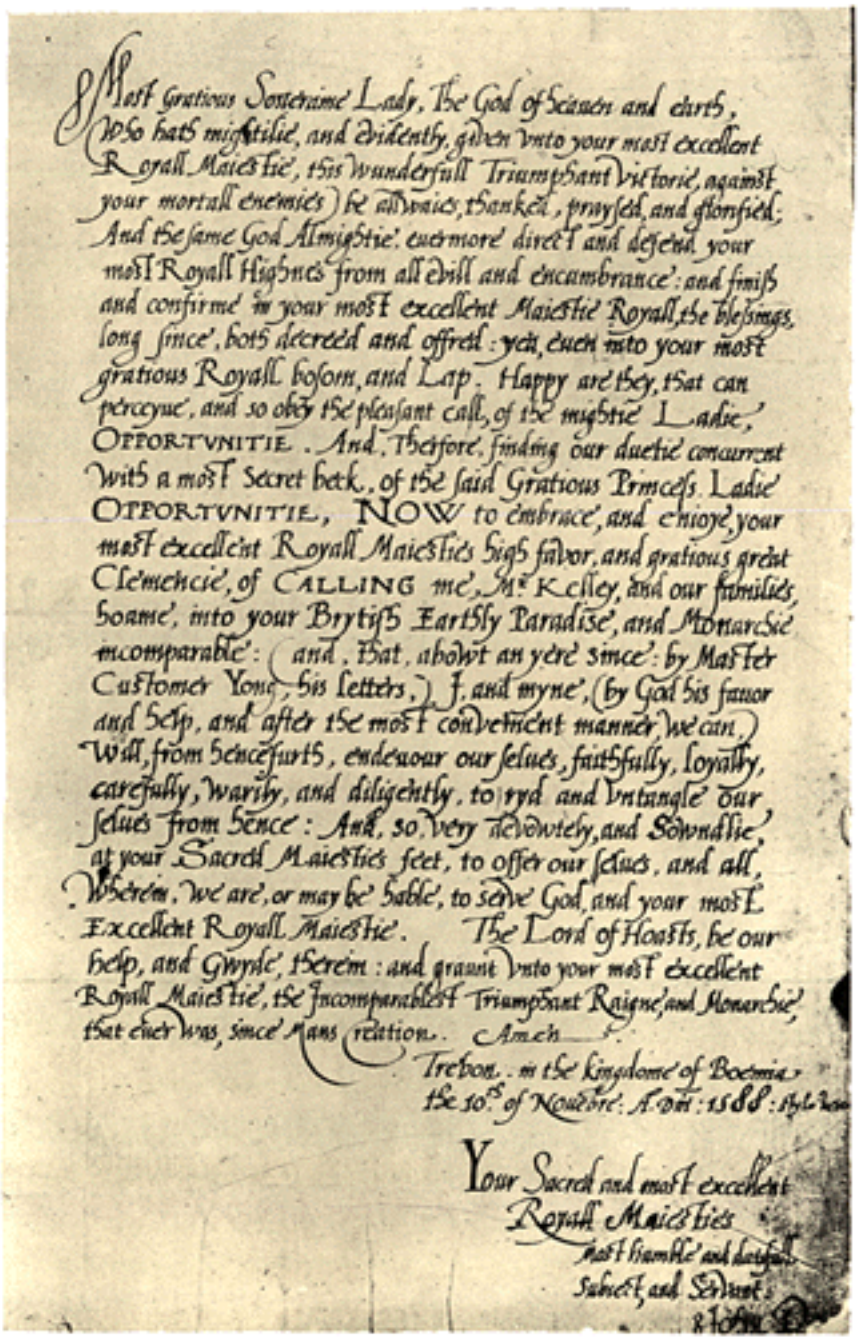


5. FACSIMILE PHOTOGRAPH OF DEE'S LETTER TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
From the original in Harleian MS. 6986, fo. 45



A PAGE FROM THE THESAURUS AMICORUM OF TIMON COCCIUS.

6. A PAGE FROM THE ALBUM OF TIMON COCCIUS, BREMEN, 1589.
Dee's contribution to his Thesaurus Amicorum. From the original in Add. MSS. 19,065



Most Gratious Soueraine Lady, The God of Heauen and Earth, who hath mightilie, and Evidently, given vnto your most excellent Royall Maiestie, this Wunderfull Triumphant victorie, against your mortall enemies) be allwaies thanked, praysed, and glorified; And the same God Almightie, euermore direct and defend your most Royall Highnes from all Evill and encumbrance: and finish and confirme in your most excellent Maiestie Royall, the blessings, long since, both decreed and offred: yea, euen into your most gratious Royall bosom, and Lap. Happy are they, that can perceyue, and so obey the pleasant call, of the mightie Ladie, OPPORTVNITIE. And, therfore, finding our duetie concurrent with a most Secret beck, of the said Gratious Princes Ladie OPPORTVNITIE, NOW to embrace, and enioye, your most excellent Royall Maiesties high favor, and gratious great Clemencie, of CALLING me, M.r Kelley, and our families, hoame, into your Brytish Earthly Paradise, and Monarchie incomparable: (and, that, about an yere since: by Master Customer Yong, his letters,) I, and myne, (by God his favor and help, and after the most convenient manner we can,) Will, from hencefurth, endeuour our selues, faithfully, loyally, carefully, warily, and diligently, to ryd and vntangle our selues from hence: And, so, very devowtely, and Sowndlie, at your Sacred Maiesties feet, to offer our selues, and all, Wherein we are, or may be able, to serve God, and your most Excellent Royall Maiestie. The Lord of Hoasts, be our help, and Gwyde, therein: and graunt vnto your most excellent Royall Maiestie, the Incomparablest Triumphant Raigne, and Monarchie, that euer was, since Mans creation. Amen.

Trebon. in the kingdome of Boemia, the 30.th of Nouembr: A. dñi: 1588: Styl. Nou.

Your Sacred and most excellent Royall Maiesties most humble and dutyfull Subiect, and Seruant,

DEE TO QUEEN ELIZABETH ON THE DEFEAT OF THE SPANISH ARMADA.
(See p. 198.)

7. ILLUSTRATION TO NORTON'S ORDINALL.
Engraved by Vaughan in Ashmole's Theatrum. (See above, No. 3)

"Which Fier must ever be coequall
In every minute, and yet perpetuall:
For it may never abate ne increase,
And yet the Fier maie never cease."

Thomas Norton. *The Ordinall of Alchimy.*

8. DEE'S COAT OF ARMS.
From an illustration to his Letter and Apology, presented to the Archbishop of Canterbury 1599, second edition 1603

ARMS OF DEE AS SHOWN IN A CUT AT THE END OF HIS "LETTER APOLOGETICALL" (1599).

CHAPTER I

BIRTH AND EDUCATION

"O Incredulities, the wit of fooles
That slovenly will spit on all thinges faire,
The coward's castle and the sluggard's cradle,
How easy 'tis to be an infidel!"

— George Chapman

It seems remarkable that three hundred years should have been allowed to elapse since the death of John Dee in December, 1608, without producing any Life of an individual so conspicuous, so debatable, and so remarkably picturesque.

There is perhaps no learned author in history who has been so persistently misjudged, nay, even slandered, by his posterity, and not a voice in all the three centuries uplifted even to claim for him a fair hearing. Surely it is time that the cause of all this universal condemnation should be examined in the light of reason and science; and perhaps it will be found to exist mainly in the fact that he was too far advanced in speculative thought for his own age to understand. For more than fifty years out of the eighty-one of his life, Dee was famous, even if suspected and looked askance at as clever beyond human interpretation. Then his Queen died. With the narrow-minded Scotsman who succeeded her came a change in the fashion of men's minds. The reign of the devil and his handmaidens — the witches and possessed persons- -was set up in order to be piously overthrown, and the very bigotry of the times gave birth to independent and rational thought — to Newton, Bacon, Locke.

But Dee was already labelled once and for all. Every succeeding writer who has touched upon his career, has followed the leaders blindly, and has only cast another, and yet another, stone to the heap of obloquy piled upon his name. The fascination of his psychic projections has always led the critic to ignore his more solid achievements in the realms of history and science, while at the same time, these are the only cited to be loudly condemned. The learned Dr. Meric Casaubon, who, fifty years after Dee's death, edited his Book of Mysteries — the absorbing recital of four out of the six or seven years of his crystal gazing — was perhaps the fairest critic he yet has had. Although he calls Dee's spiritual revelations a "sad record," and a "work of darkness," he confesses that he himself, and other learned and holy men (including an archbishop), read it with avidity to the end, and were eager to see it printed. He felt certain, as he remarks in his preface, that men's curiosity would lead them to devour what seems to him "not parallelled in that kind, by any book that hath been set out in any age to read." And yet on no account was he publishing it to satisfy curiosity, but only "to do good and promote Religion." For Dee, he is persuaded, was a true, sincere Christian, his Relation made in the most absolute good faith, although undoubtedly he was imposed upon and deluded by the evil spirits whom he sometimes mistook for good ones.

It may be well here to remark that this voluminous Book of Mysteries or True and Faithful Relation (fol. 1659), from which in the following pages there will be found many extracts, abounds in tedious and unintelligible pages of what Casaubon calls "sermon-like stuff," interspersed with passages of extraordinary beauty. Some of the figures and parables, as well as the language used, are full of a

rare poetic imagery, singularly free from any coarse or sensual symbolism. Like jewels embedded in dull settings, here and there a gem of loftiest religious thought shines and sparkles. There are descriptive touches of costume and appearance that possess considerable dramatic value. As the story is unfolded in a kind of spiritual drama, the sense of a gradual moving development, and the choice of a fitting vehicle in which to clothe it, is striking. The dramatis personae, too, the "spiritual creatures" who, as Dee believed, influence the destinies of man, become living and real, as of course they were to the seer. In many respects these "actions" were an exact counterpart of the dealings inaugurated by psychical scientists 275 years later, if we omit the close investigation for fraud.

Casaubon's successor in dealing with the shunned and avoided subject of John Dee was Thomas Smith, Fellow of Magdalen College, Oxford, who, in 1707, wrote the first connected Life of him, in a book of the Lives of Learned Men. It was based upon some of Dee's autobiographical papers, and out of a total of a hundred pages, gave fifty to letters already printed by Casaubon.

After this no sustained account of Dee's romantic career is to be found outside the pages of biographical dictionaries and magazine articles, or among writers upon necromancy, hermetic philosophy, and alchemy. Many of these decorate their collections with apocryphal marvels culled from the well-worn traditional stories of Dee and his companion, Edward Kelley. Thus, throughout his lifetime and since, he has continued to run the gauntlet of criticism. "Old imposturing juggler," "fanatic," "quack," are mild terms: in the Biographia Britannica he is called "extremely credulous, extravagantly vain, and a most deluded enthusiast." Even the writer on Dee in the Dictionary of National Biography says his conferences with the angels are "such a tissue of blasphemy and absurdity that they might suggest insanity." Many more such summary verdicts might be quoted, but these will suffice for the present.

It has been said that no Life of Dee exists. And yet the materials for such a Life are so abundant that only a selection can be here used. His private diary, for instance, if properly edited, would supply much supplementary, useful, and interesting historical information.

It is the object of this work to present the facts of John Dee's life as calmly and impartially as possible, and to let them speak for themselves. In the course of writing it, many false assertions have disentangled themselves from truth, many doubts have been resolved, and a mass of information sees the light for the first time. The subject is of course hedged about with innumerable difficulties; but in spite of the temptations to stray into a hundred bypaths, an endeavour has been strictly made to do no more than throw a little dim light on the point where the paths break off from the main road. If, at the end of the way, any who have persevered so far, feel they have followed a magnetic and interesting personality, the labour expended will not have been in vain. With a word of apology to serious historical readers for the incorrigibly romantic tendency of much of the narrative, which, in spite of the stern sentinel of a literary conscience, would continually reassert itself, the story of our astrologer's strange life may now begin.

John Dee was the son of Rowland Dee; he was born in London, according to the horoscope of his own drawing, on July 13, 1527.

His mother was Jane, daughter of William Wild. Various Welsh writers have assigned to Dee a genealogical descent of the highest antiquity, and the pedigree which he drew up for himself in later life traces back his family history from his grandfather, Bedo Dee, to Roderick the Great, Prince of Wales. All authorities agree that Radnor was the county from whence the Dees sprang.

Rowland Dee, the father, held an appointment at Court, as gentleman server to Henry VIII., but was very indifferently treated by the King. This may partly account for the persistence with which Dee exhibited before Queen Elizabeth his claims to preferment at her hands. To be in habitual attendance at Court in those days, however, bred in men a great desire for place, and a courtier was but a mendicant on a grand scale.

The boy, John Dee, was early bred in "grammar learning," and was inured to Latin from his tender years. Perhaps he was not more than nine or ten when he was sent to Chelmsford, to the chantry school founded there seven years before the great school at Winchester came into existence. The master who presided over Dee's school hours in Essex was Peter Wilegh, whom the chantry commissioners in 1548 reported as a man "of good conversation" who had kept the school there for sixteen years. Dee has always been claimed by the Grammar School at Chelmsford as one of their most famous alumni, whose extraordinary career with its halo of mystery and marvel they perhaps feel little qualified to explore. Dee's testimony that at Chelmsford he was "metely well furnished with understanding of the Latin tongue" is an unconscious tribute to Peter Wilegh's teaching.

In November, 1542, Dee, being then fifteen years and four months old, left Chelmsford to enter at St. John's College, Cambridge, where, as he tells us in his autobiography, he soon became a most assiduous student. "In the years 1543, 1544, 1545, I was so vehemently bent to studie, that for those years I did inviolably keep this order: only to sleep four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning." Early in 1546 he graduated B.A. from St. John's College. At the close of the same year, Trinity College was founded by Henry VIII., and Dee was selected one of the original Fellows. He was also appointed under-reader in Greek to Trinity College, the principal Greek reader being then Robert Pember. The young Fellow created the first sensation of his sensational career soon after this by arranging some of the (Eirene — Peace) of Aristophanes, in which he apparently acted as stage manager and carpenter.

For this play he devised a clever mechanical and very spectacular effect. Trygaeus, the Attic vine-dresser, carrying a large basket of food for himself, and mounted on his gigantic beetle or scarab (which ate only dung), was seen ascending from his dwelling on the stage to enter the palace of Zeus in the clouds above. One has only to think of the scenic effects presented by Faust and Mephistopheles at Mr. Tree's theatre, for instance, to realise how crude and ineffective these attempts must have been; but thirty or forty years before Shakespeare's plays were written, so unusual an exhibition was enough to excite wild rumours of supernatural powers. We hear no more of theatrical performances, although several references in his after-life serve to show that his interest in the English drama, about to be born, lagged not far behind that of his greater contemporaries. He does mention, however, a Christmas pastime in St. John's College, which seems to have been

inspired by this same dramatic spirit. Of details we are totally ignorant; he only relates that the custom of electing a "Christmas Magistrate" was varied at his suggestion by crowning the chosen victim as Emperor. The first imperial president of the Christmas revels in St. John's College "was one Mr. Thomas Dunne, a very goodly man of person, stature and complexion, and well learned also," evidently a presence fit for a throne. Dee adds: "They which yet live and were hearers and beholders, they can testifie more than is meete here to be written of these my boyish attempts and exploites scholasticall."

He turned to sterner studies, and became a skilful astronomer, taking "thousands of observations (very many to the hour and minute) of the heavenly influences and operations actual in this elementall portion of the world." These he afterwards published in various "Ephemerides."

In May, 1547, Dee made his first journey abroad, to confer with learned men of the Dutch Universities upon the science of mathematics, to which he had already begun to devote his serious attention. He spent several months in the Low Countries, formed close friendships with Gerard Mercator, Gemma Frisius, Joannes Caspar Myricaeus, the Orientalist Antonius Gogava, and other philosophers of world-wide fame. Upon his return to Cambridge, he brought with him two great globes of Mercator's making, and an astronomer's armillary ring and staff of brass, "such as Frisius had newly devised and was in the habit of using." These he afterwards gave to the Fellows and students of Trinity College; he cites a letter of acknowledgment from John Christopherson (afterwards Bishop of Chichester), but upon search being made for the objects recently, through the kindness of the Master, it appears they are not now to be found. Dee returned to Cambridge in the year 1548 to take his degree of M.A., and soon after went abroad. "And never after that was I any more student in Cambridge." Before he left, he obtained under the seal of the Vice-Chancellor and Convocation, April 14, 1548, a testimonial to his learning and good conduct, which he proposed to take with him abroad. Many times did he prove it to be of some value.

In Midsummer Term, 1548, he entered as a student at the University of Louvain, which had been founded more than a hundred years before in this quaint old Brabantian town of mediaeval ramparts and textile industries. At Louvain, Dee continued his studies for two years, and here he soon acquired a reputation for learning quite beyond his years. It has been presumed that he here graduated doctor, to account for the title that has always been given him. "Doctor Dee" certainly possesses an alliterative value not to be neglected. At Cambridge he was only M.A.

Long after, when he had passed middle life, and when his remarkable genius in every branch of science had carried him so far beyond the dull wit of the people who surrounded him that they could only explain his manifestations by the old cry of "sorcery and magic," Dee made a passionate appeal to the Queen, his constant patron and employer, to send two emissaries of her own choosing to his house at Mortlake, and bid them examine everything they could find, that his character might be cleared from the damaging charges laid against him. He prepared for these two commissioners, to whose visit we shall revert in its proper place, an autobiographical document of the greatest value, which he calls "The Compendious Rehearsal of John Dee: his dutiful declaration and proofe of the course and race of his studious life, for the space of half an hundred years, now (by God's favour and help) fully spent." It is from this narrative that the facts of his early life are

ascertainable. Perhaps we discern them through a faint mist of retrospective glorification for which the strange streak of vanity almost inseparable from attainments like Dee's was accountable. But there is every reason to reply upon the accuracy of the mathematician's story.

"Beyond the seas, far and nere, was a good opinion conceived of my studies philosophicall and mathematicall." People of all ranks began to flock to see this wonderful young man. He gives the names of those who came to Louvain, a few hours' journey from Brussels, where the brilliant court of Charles V. was assembled, with evident pride. Italian and Spanish nobles; the dukes of Mantua and Medina Celi; the Danish king's mathematician, Mathias Hacus; and his physician, Joannes Capito; Bohemian students, all arrived to put his reputation to the test. A distinguished Englishman, Sir William Pickering, afterwards ambassador to France, came as his pupil to study astronomy "by the light of Mercator's globes, the astrolabe, and the astronomer's ring of brass that Frisius had invented." For his recreation, the teacher "looked into the method of civil law," and mastered easily the points of jurisprudence, even "those accounted very intricate and dark." It was at Louvain, no doubt, that his interest in the subject of alchemy became strengthened and fixed. Stories were rife of course of the famous alchemist, Henricus Cornelius Agrippa, who had died there, in the service of Margaret of Austria, only a dozen years or so before. Agrippa had been secretary to the Emperor Maximilian, had lived in France, London, and Italy, and Louvain, no doubt, was bursting with his extraordinary feats of magic.

The two years soon came to an end, and a couple of days after his twenty-third birthday, young Dee left the Low Countries for Paris, where he arrived on July 20, 1550. His fame had preceded him, and within a few days, at the request of some English gentlemen and for the honour of his country, he began a course of free public lectures or readings in Euclid, "Mathematice, Physice et Pythagorice," at the College of Rheims, in Paris, a thing, he says, which had never been done before in any university in Christendom. His audience (most of them older than himself) was so large that the mathematical schools would not hold them, and many of the students were forced in their eagerness to climb up outside the windows, where, if they could not hear the lecturer, they could at least see him. He demonstrated upon every proposition, and gave dictation and exposition. A greater astonishment was created, he says, than even at his scarabaeus mounting up to the top of Trinity Hall in Cambridge. The members of the University in Paris at the time numbered over 4,000 students, who came from every part of the known world. He made many friends among the professors and graduates, friends of "all estates and professions," several of whose names he gives; among them, the learned writers and theologians of the day, Orontius, Mizaldus, Petrus Montaureus, Ranconetus (Ranconnet), Fernelius, and Francis Silvius.

The fruit of these years spent in Louvain and Paris was that Dee afterwards maintained throughout his life a lively correspondence with professors and doctors in almost every university of note upon the Continent. He names especially his correspondents in the universities of Orleans, Cologne, Heidelberg, Strasburg, Verona, Padua, Ferrara, Bologna, Urbino, Rome, and many others, whose letters lay open for the inspection of the commissioners on that later visit already alluded to.

An offer was made him to become a King's Reader in mathematics in Paris University, with a stipend of two hundred French crowns yearly, but he had made

up his mind to return to England, and nothing would tempt him to stay. He received other proposals, promising enough, to enter the service of M. Babeu, M. de Rohan, and M. de Monluc, who was starting as special ambassador to the Great Turk, but his thoughts turned back to England, and thither, in 1551, he bent his steps.

CHAPTER II

IMPRISONMENT AND AUTHORSHIP

"A man is but what he knoweth." — Bacon

In December, 1551, Dee obtained, through the offices of Mr. (afterwards Sir) John Cheke, an introduction to Secretary Cecil and to King Edward VI. He had already written for and dedicated to the King two books (in manuscript): De usi Globi Coelestis, 1550, and De nubium, solis, lunae, ac reliquorum planetarum, etc., 1551. These perhaps had been sent to Cheke, the King's tutor, in the hope that they might prove useful lesson books. The pleasing result of the dedication was the gift of an annual royal pension of a hundred crowns. This allowance was afterwards exchanged for the rectory of Upton-upon-Severn, in Worcestershire, which Dee found an extremely bad bargain.

From the Beacon Hill above West Malvern Priory, the visitor may turn from inspection of the ancient British camp of Caractacus to admire the magnificent view; and across the level fields where the Severn winds, the tower of Upton church will be seen rising in the middle distance. Further west, if the day be clear, the more imposing towers of Tewkesbury and Cloucester may be discerned, while half a turn eastward will show Worcester Cathedral, not far away. Dee never lived in this beautiful place, although he was presented to the living on May 19, 1553. Even when the rectory of Long Leadenham, in Lincolnshire, was added to Upton, the two together were worth only about eighty pounds a year. Next year he declined an invitation to become Lecturer on Mathematical Science at Oxford, conveyed to him through "Mr. Doctor Smith" (Richard, D.C.L., 1528, the reformer), of Oriel College, and "Mr. du Bruarne," of Christ Church. He was occupied with literary work, and in 1553 produced, among other things, a couple of works on The Cause of Floods and Ebbs, and The Philosophical and Political Occasions and Names of the Heavenly Asterismes, both written at the request of Jane, Duchess of Northumberland.

When Mary Tudor succeeded her young brother as queen in 1553, Dee was invited to calculate her nativity. He began soon after to open up a correspondence with the Princess Elizabeth, who was then living at Woodstock, and he cast her horoscope also. Before long he was arrested on the plea of an informant named George Ferrys, who alleged that oneof his children had been struck blind and another killed by Dee's "magic." Ferrys also declared that Dee was directing his enchantments against the Queen's life. Dee's lodgings in London were searched and sealed up, and he himself was sent to prison. He was examined before the Secretary of State, afterwards upon eighteen articles by the Privy Council, and at last brought into the Star Chamber for trial. There he was cleared of all suspicion of treason, and liberated by an Order in Council. August 29, 1555, but handed over to Bishop Bonner for examination in matters of religion. Bonner was apparently equally satisfied. Dee was certainly enjoined by him, at John Philpot's examination on

November 19, 1555, to put questions as a test of his orthodoxy. He quoted St. Cyprian to Philpot, who replied: "Master Dee, you are too young in divinity to teach me in the matters of my faith, though you be more learned in other things."

Dee deserves well of all writers and students for time everlasting because of his most praiseworthy efforts to found a State National Library of books and manuscripts, with copies of foreign treasures, wherever they might be. On January 15, 1556, he presented to Queen Mary "a Supplication for the recovery and preservation of ancient writers and monuments." Within a few years he had seen the monasteries dissolved and the priceless collections of these houses lamentably dispersed, some burned and others buried. He drew up a very remarkable address to the Queen dwelling on the calamity of thus distributing "the treasure of all antiquity and the everlasting seeds of continual excellency within this your Grace's realm." Many precious jewels, he knows, have already perished, but in time there may be saved and recovered the remnants of a store of theological and scientific writings which are now being scattered up and down the kingdom, some in unlearned men's hands, some walled up or buried in the ground. Dee uses powerful arguments to enforce his plea, choosing such as would make the most direct appeal to both Queen and people. She will build for herself a lasting name and monument; they will be able all in common to enjoy what is now only the privilege of a few scholars, and even these have to depend on the goodwill of private owners. He proposes first that a commission shall be appointed to inquire what valuable manuscripts exist; that those reported on shall be borrowed (on demand), a fair copy made, and if the owner will not relinquish it, the original be returned. Secondly, he points out that the commission should get to work at once, lest some owners, hearing of it, should hide away or convey away their treasures, and so, he pithily adds, "prove by a certain token that they are not sincere lovers of good learning because they will not share them with others." The expenses of the commission and of the copying, etc., he proposed should be borne by the Lord Cardinal and the Synod of the province of Canterbury, who should also be charged to oversee the manuscripts and books collected until a library "apt in all points" is made redy for their reception.

Finally, Dee suggests that to him be committed the procuring of copies of many famous manuscript volumes to be found in the great libraries abroad: the Vatican Library at Rome, St. Mark's at Venice, and in Bologna, Florence, Vienna, etc. He offers to set to work to obtain these, the expenses only of transcription and carriage to England to be charged to the State. As to printed books, they are to "be gotten in wonderfull abundance." In this generous offer of his life to be spent in transcribing crabbed manuscripts, we cannot see the restless genius of John Dee long satisfied, but at any rate he proved himself not seeking for private gain.

Thus was the germ of a great National Library first started by the Cambridge mathematician, nearly fifty years before Thomas Bodley opened his unique collection at Oxford, and close upon 200 years before there was founded in the capital the vast and indispensable book-mine known to all scholars at home and abroad as the British Museum. The Historical Manuscripts Commission, whose labours in cataloguing private collections of archives are also foreshadowed in Dee's supplication, only came into being with the appointment of Keepers of the Public Records, by an Act signalising the first and second years of Queen Victoria's reign.

It is needless to say that nothing came of Dee's very disinterested proposition. So he bacame the more industrious in collecting a library of his own, which soon

consisted of more than 4,000 volumes, which were always at the disposal of the friends who came often to see him.

They came also for another reason.

Astrology was a very essential part of astronomy in the sixteenth century, and the belief in the controlling power of the stars over human destinies is almost as old as man himself. The relative positions of the planets in the firmament, their situations amongst the constellations, at the hour of a man's birth, were considered by the ancients to be dominant factors and influences throughout his whole life. It is not too much to say that a belief in the truth of horoscopes cast by a skilled calculator still survives in our Western civilisation as well as in the East. Medical science today pays its due respect to astrology in the sign, little altered from the astrological figure for Jupiter, with which all prescriptions are still headed.

Dee, as one of the foremost mathematicians and astronomers of the time, and one employed by the Queen, became continually in request to calculate the nativity and cast a horoscope for men and women in all ranks of life. He has left many notes of people's births; his own children's are entered with the greatest precision, for which a biographer has to thank him.

When Elizabeth mounted with firm steps the throne that her unhappy sister had found so precarious and uneasy a heritage, Dee was very quickly sought for at Court. His first commission was entirely sui generis. He was commanded by Robert Dudley to name an auspicious day for the coronation, and hs astrological calculations thereupon seem to have impressed the Queen and all her courtiers. Whether or no we believe in the future auguries of such a combination of influences as presided over the selection of the 14th of January, 1559, for the day of crowning Elizabeth in Westminster Abbey, we must acknowledge that Dee's choice of a date was succeeded by benign and happy destinies.

He was then living in London. We do not know where his lodging was, but several of the books belonging to his library have come down to us with his autograph, "Joannes Dee, Londini," and the dates of the years 1555, 1557, and 1558.

Elizabeth sent for him soon after her accession, and invited him to her service at Whitehall with all fair promises. He was introduced by Dudley, then and long afterwards her first favourite; so he was likely to stand well. "Where my brother hath given him a crown," she said to Dudley, or to Dee's other sponsor, the Earl of Pembroke, "I will give him a noble." This was the first of innumerable vague promises made, but it was long indeed before any real and tangible gift was conferred on the astrologer, although he was continually busied about one thing and another at the fancy of the Queen. The reversion of the Mastership of St. Catherine's Hospital was promised him, but "Dr. Willson politickly prevented me."

One morning the whole Court and the Privy Council were put into a terrible flutter by a simple piece of what was common enough in ancient times and in Egypt — sympathetic magic. A wax image of the Queen had been found lying in Lincoln's Inn Fields, with a great pin stuck through its breast, and it was supposed undoubtedly to portend the wasting away and death of her Majesty, or some other dreadful omen. Messenger after messenger was despatched to summon Dee, and bid him make haste. He hurried off, satisfied himself apparently of the harmless nature of the practical joke, and repaired, with Mr. Secretary Wilson as a witness of the whole proceedings and a proof of all good faith, to Richmond, where the Queen was. The Queen sat in that part of her private garden that sloped down to the river,

near the steps of the royal landing-place at Hampton Court; the Earl of Leicester (as Dudley had now become) was in attendance, gorgeous and insolent as ever; the Lords of the Privy Council had also been summoned, when Dee and Mr. Secretary expounded the inner meaning of this untoward circumstance, and satisfied and allayed all their fears. Something about the calm attributes of this seasoned and travelled scholar seemed always to give moral support to the Queen and her household; this is only the first of many occasions when he had to allay their superstitous fright. That she felt it essential to keep him within reach of herself may have been one reason for not giving him the appointments for which he, and others for him, constantly sued. Dee was not an easy person to fit into a living: he required one with no cure of souls attached; for this, he says, "a cura animarum annexa, did terrfie me to deal with them." He is called a bachelor of divinity by Foxe in 1555, and as a matter of fact he does, both in 1558 and in 1564, add the letters S. D. T. to his name in his printed works. This degree also was not from Cambridge. At last he grew tired of waiting, and a certain restlessness in his character, not incompatible with the long patience of the true follower of science, drove him again abroad. His intention was to arrange for printing works already prepared in manuscript. To search among out-of-the-way bookmongers and book-lovers in hgh- walled German towns, for rare treasures wherewith to enrich ihs native country, was another magnet that drew his feet. In February, 1563, after he had been thus employed for more than a year, he wrote from the sign of the Golden Angel, in Antwerp, to Cecil, to ask if he was expected to return to England, or if he might remain to oversee the printing of his books, and continue his researches among Dutch books and scholars. He had intended, he says, to return before Easter, but this was now impossible, owing to printer's delays. When we remember that a hundred years had barely elapsed since the first metal types had been cast and used in a hand press, it is not wonderful that Dee's treatise, with its hieroglyphic and cabalistic signs, took long to print. He announces in the letter to Cecil a great bargain he has picked up, a work, "for which many a learned man hath long sought and dayley yet doth seek," upon cipher writing, viz. Steganographia, by the famous Abbot Trithemius of Wurzburg. It is the earliest elaborate treatise upon shorthand and cipher, a subject in which Cecil was particularly interested. It was then in manuscript (first printed, Frankfort, 1606). Dee continues that he knows his correspondent will be well acquainted with the name of the book, for the author mentions it in his Epistles, and in both the editions of his Polygraphia. He urges its claims upon the future Lord Treasurer, already a statesman of ripe experience, in the following words: "A boke for your honor or a Prince, so meet, so nedefull and commodious, as in human knowledge none can be meeter or more behovefull. Of this boke, either as I now have yt, or hereafter shall have yt, fully wholl and perfect, (yf it peas you to accept my present) I give unto your Honor as the most precious juell that I have yet of other mens travailes recovered."

He then goes on to beg the minister and Secretary of State to procure for him that "learned leisure (dulcia illa ocia) the fruit whereof my country and all the republic of letters shall justly ascribe to your wisdom and honorable zeal toward the advancement of good letters and wonderful, divine, and secret sciences." Dee had copied in ten days, "by continual labour," about half of the book: a Hungarian nobleman there has offered to finish the rest, if Dee will remain in Antwerp and direct his studies for a time.

"Of this boke the one half (with contynual labour and watch, the most part of 10 days) have I copyed oute. and now I stand at the curtesye of a nobleman of Hungary for writing furth the rest; who hath promised me leave thereto, after he shall perceyve that I may remayne by him longer (with the leave of my Prince) to pleasure him also with such pointes of science as at my handes he requireth.

"I assure you the meanes that I used to cumpas the knowledge where this man and other such are, and likewise of such book as this, as for this present I have advertisement of, have cost me all that ever I could here with honesty borrow, besydes that which (for so short a time intended) I thowght needefull to bring with me, to the value of xxlib. God knoweth my zeale to honest and true knowledg; for which my flesh, blud, and bones should make the marchandize, if the case so required."

Dee did remain in the Low Countries; he completed his Monas Hieroglyphica, dated its prefatory dedication to the Emperor Maximilian II., at Antwerp, January 29, 1564, and added an address to the typographer, his "singular good friend, Gulielmo Silvio," dated the following day. the book appeared in April, and he at once journeyed to Presburg, to present a copy to Maximilian. Its twenty-four theorems deal with the variations of the figure represented on our title-page, which may be roughly explained as the moon, the sun, the elements (the cross), and fire as represented by the waving line below. Dee says that many "universitie graduates of high degree, and other gentlemen, dispraised it because they understood it not," but "Her Majestie graciously defended my credit in my absence beyond the seas." On his return in June she sent for him to Court and desired him to read the book with her. Dee's account of his regal pupil is given with much quaintness. "She vouchsafed to account herself my schollar in my book...and said whereas I had prefixed in the forefront of the book: Qui non intelligit aut taceat, aut discat: if I would disclose to her the secrets of that book she would et discere et facere. Whereupon her Majestie had a little perusion of the same with me, and then in most heroicall and princely wise did comfort and encourage me in my studies philosophicall and mathematicall."[His escort had been required for the Marchioness of Northampton, who was returning from Antwerp to Greenwich. In return for this assistance the lady begged the Queen's favour for her cavalier. elizabeth was always Dee's very good friend, and she made a grant to him on December 8, 1564, of the Deanery of Gloucester, then void, but other counsels prevailed, and it was soon bestowed on some other man. No doubt the appointment would have given great offence, for the popular eye was already beginning to see in Dee no highly equipped mathematician, geographer and astronomer, but a conjuror and magisian of doubtful reputation, in fact, in the current jargon, one who "had dealings with the devil." What there had been at this time to excite these suspicions beyond the fact that Dee was always ready to expound a comet or an eclipse, to cast a horoscope, or explain that the Queen would not immediately expire because a wax doll with a stiletto in its heart was found under a tree, it is hard to say. But that these rumours were extremely persistent is seen by the astrologer's defence of himself in the "very fruitfull" preface which he, as the first mathematician of the day, was asked to write to Henry Billingsley's first English translation of Euclid's Elements, in February, 1570. This preface must be reckoned as

one of Dee's best achievements, although, as he says, in writing it, "he was so pinched with straightness of time that he could not pen down the matter as he would." He points out that Euclid has already appeared in Italian, German, High Dutch, French, Spanish and Portuguese dress, and now at last comes to England.[

In spite of its ex parte nature, a study of this preface alone must convince any reader that thte author was no charlatan or pretender, but a true devotee of learning, gifted with a far insight into human progress. He covers in review every art and science then known, and some "until these our daies greatly missed" (his comments on music and harmony are truly remarkable), and comes back to his own predilection — arithmetic, "which next to theologie is most divine, most pure, most ample and generall, most profound, most subtele, most commodious and most necessary." He quotes Plato to show how "it lifts the heart above the heavens by invisible lines, and by its immortal beams melteth the reflection of light incomprehensible, and so procureth joy and perfection unspeakable." Speaking of the refraction of light, he foreshadows the telescope as he describes how the captain of either foot or horsemen should emply "an astronomical staffe commodiously framed for carriage and use, and may wonderfully help himself by perspective glasses; in which I trust our posterity will prove more skilfull and expert and to greater purpose than in these days can almost be credited to be possible." Then he alludes to a wonderful glass belonging to Sir William P., famous for his skill in mathematics, who will let the glass be seen. The passage seems to show that looking-glasses were not common, or that this particular one was a convex mirror.

"A man," he says, "may be curstly afraid of his own shadow, yea, so much to feare, that you being alone nere a certain glasse, and proffer with dagger or sword to foyne at the glasse, you shall suddenly be moved to give back (in maner) by reason of an image appearing in the ayre betweeene you and the glasse, with like hand, sword or dagger, and with like quickness foyning at your very eye, like as you do at the glasse. Strange this is to heare of, but more mervailous to behold than these my wordes can signifie, nevertheless by demonstration opticall the order and cause thereof is certified, even so the effect is consequent."

This mirror was given to Dee not long afterwards.

From optics he passes on to mechanics, and mentions having seen at Prague mills worked by water, sawing "great and long deale bordes, no man being by." He describes accurately a diving chamber supplied with air, and sums up some of the mechanical marvels of the world: — the brazen head made by Albertus Magnus, which seemed to speak; a strange "self-moving" which he saw at St. Denis in 1551; images seen in the air by means of a perspective glass; Archimedes' sphere; the dove of Archytas; and the wheel of Vulcan, spoken of by Aristotle; and comes down to recent workmanship in Nuremberg, where an artificer let fly an insect of iron, that buzzed about the guests at table, and then returned "to his master's hand agayne as though it were weary." All these things are easily achieved he says, by "skill, will industry and ability duly applied to proof." "But is any honest student, or a modest Christian philosopher, to be, for such like feats, mathematically and mechanically wrought, counted and called a conjuror? Shall the folly of idiots and the mallice of the scornfull so much prevaile that he who seeketh no worldly gaine or glory at their hands, but onely of God the Threasor of heavenly wisdom and knowledge of

pure veritie, shall he, I say, in the mean space, be robbed and spoiled of his honest name and fame? He that seeketh, by S. Paul's advertisement in the creatures' properties and wonderfull vertues, to find juste cause to glorifie the eternall and Almightie Creator by, shall that man be condemned as a companion of Hell-hounds and a caller and conjuror of wicked damned spirits?" Then he recounts his years of study, and asks, "Should I have fished with so large and costly a nett, and been so long time drawing, even with the helpe of Lady Philosophie and Queen Theologie, and at length have catched but a frog, nay a Devill?...How great is the blindness and boldness of the multitude in things above their capacitie!"[Then he refers to some who have appeared against him in print.

"O my unkind countrymen. O unnatural Countrymen, O unthankfull countrymen, O brainsicke, Rashe, spitefull and disdainfull countrymen. Why oppresse you me thus violently with your slaundering of me, contrary to veritie, and contrary to your own conscience? And I, to this hower, neither by worde, deede or thought, have bene anyway hurtfull, damageable, or injurious to you or yours! Have I so long, so dearly, so farre, so carefully, so painfully, so dangerously fought and travailed for the learning of wisedome and atteyning of vertue, and in the end am I become worse than when I began? Worse than a madman, a dangerous member in teh Commonwelath and no Member of the Church of Christ? Call you this to be learned? Call you this to be a philosopher and a lover of wisdome?"

He goes on to speak of examples before his time to whom in godliness and learning he is not worthy to be compared: — "patient Socrates," Apuleius, Joannes Picus and Trithemius, Roger Bacon, "the flower of whose worthy fame can never dye nor wither," and ends by summing up the people who can conceive nothing outside the compass of their capacity as of four sorts: — "vain prattling busybodies, fond friends, imperfectly zealous, and malicious ignorant." Of these he is inclined to think the fond friends the most damaging, for they overshoot the mark and relate marvels and wonderful feats which were never done, or had any spark of likelihood to be done, in order that other men may marvel at their hap to have such a learned friend.[The eloquent irony of this passage seems equalled only by its extraordinary universality, its knowledge of human character and its high philosophic spirit. At what a cost did a seeker after scientific truths follow his calling in the sixteenth century!

CHAPTER III

MORTLAKE

"In her princely countenance I never perceived frown toward me, or discontented regard or view on me, but at all times favourable and gracious, to the joy and comfort of my true, faithful and loyal heart." — DEE, of Queen Elizabeth.

The promised benefice did not yet come, although Dee's friends at Court were all busy on his behalf. Either now or later, he was actually mentioned as Provost of Eton, and the Queen "answered favourably." Mistress Blanche Parry and Mistress Scudamore, lady-in-waiting to Anne, Countess of Warwick, urged his claims for the

Mastership of St. Cross at Winchester, which it was thought Dr. Watson would soon vacate. But all he seems to have obtained was a fresh dispensation from Matthew Parker, Archbishop of Canterbury, to enjoy the two Midland rectories for ten years.[

He continued his literary work, and beside writing new manuscript treatises, bethought himself of an old one, which although printed had not received great attention. This was the Propoedeumata Aphoristica (London, 1558), dedicated to his old and dear friend and fellow-student at Louvain, Mercator, "my Gerard," as he affectionately calls him. In January, 1568, Dee presented a copy of a new edition, with an address to the studious and sincere philosophical reader, dated December 24, 1567, from "our museum" at Mortlake, to "Mr. Secretary Cecil, now Lord Treasurer." Two copies were given at the same time to the Earl of Pembroke, one for him to use or give away at his pleasure, the other, by Cecil's advice, to be presented by him to the Queen. Within three days, Dee heard from Pembroke that she had graciously accepted and well liked his book. This gratifying information was rendered acceptable by a gift: — "He gave me very bountifully in his owne behalf xxlib. to requite such my reverent regard of his honour."[An interview with the Queen followed on February 16, at 2 o'clock, when there was talk between them in the gallery at Westminster "of the great secret for my sake to be disclosed unto her Majesty by Nicholas Grudius, sometime one of the secretaries to the Emperor Charles V." Of this alchemical secret, no doubt concerning transmutation, Dee writes after, "What was the hinderance of the perfecting of that purpose, God best knoweth."[He was now over forty, and had a natural desire to range himself and house his library. Before 1570 he took up his abode with his mother, in a house belonging to her at Mortlake, on the river Thames. It was an old rambling place, standing west of the church between it and the river. Dee added to it by degrees, purchasing small tenements adjoining, so that at length it comprised laboratories for his experiments, libraries and rooms for a busy hive of workers and servants. Mrs. Dee occupied a set of rooms of her own. Nothing of the old premises now remains, unless it be an ancient gateway leading from the garden towards the river. After Dee's death the house passed through an interesting phase of existence, being adapted by Sir Francis Crane for the Royal tapestry works, where, encouraged by a handsome grant of money and orders from the parsimonious James, suits of hangings of beautiful workmanship were executed under the eye of Francis Cleyne, a "limner," who was brought over from Flanders to undertake the designs. At the end of the eighteenth century, a large panelled room with red and white roses, carved and coloured, was still in existence. Early in the nineteenth century the house was used for a girls' school, kept by a Mrs. Dubois.[Here Dee took up his abode. Its nearness to London and to the favourite places of Elizabeth's residence — Greenwich, Hampton Court, Sion House, Isleworth, and Nonsuch — was at first considered a great advantage, and the journey to and from London was almost invariably made by water. The Queen desired her astrologer to be near at hand. When he fell dangerously ill at Mortlake in 1571, after a tedious journey abroad into the duchy of Lorraine on some mysterious errand, Elizabeth sent down two of her own physicians, Doctors Atslowe and Balthorp, to attend him. Lady Sidney was also despatched with kind, and gracious, and "pithy" messages from the sovereign, and delicacies, "divers raretiess," were supplied from the royal table to supplement his mother's provision for the invalid. The Queen seems to have felt a special obligation to look after him, as she had sent him on some mission of her own,

which probably we shall not be far wrong in thinking connected with Dee's alchemistic experiments. Every Court in Europe at this time had astrologers and alchemists in its employ, and the Queen and Burleigh were as anxious as Dee that he should really attain the ever-elusive secret of transmutation. Dee had of course carried the Queen's passport for himself and a couple of servants, with horses, and had obtained permits through foreign ambassadors in London to travel freely through various countries.[Dee was now bent on rather a strange form of public service. On October 3, 1574, he wrote a very remarkable letter to Lord Burleigh of four and a half folio pages in that best printed hand of his which offers no excuse for skipping. His own paramount deserts are very naturally one of the main subjects. He has spent all his money and all his life in attaining knowledge. "Certes, by due conference with all that ever I yet met with in Europe, the poor English Bryttaine (Il favorita di vostra Excellentia) hath carried the Bell away. God Almighty have the glory." If he had only a sufficiency of two or three hundred pounds a year, he could pursue science with ease. Failing that, there is another way. Treasure trouve is a very casual thing, and the Queen is little enriched thereby, in spite of her royal prerogative. No one knows this better than the Lord Treasurer. Now, if her Majesty will grant him, but Letters Patent under her hand and seal, the right for life to all treasure he can find, he promises to give Burleigh one half, and of course to render to the Queen and Commonwealth the proportion that is theirs. It is not the gold, as wealth, that appeals to this man of books and stars: —

"The value of a mine is matter for King's Treasure, but a pott of two or three hundred pounds hid in the ground, wall, or tree, is but the price of a good book, or instrument for perspective astronomy, or some feat of importance."

He has spent twenty years in considering the subject; people from all parts have consulted him about dreams, visions, attractions and demonstrations of sympathia et antipathia rerum;" but it is not likley he would counsel them to proceed without permission from the State. Yet what a loss is here!

"Obscure persons, as hosiers or tanners, can, under color of seeking assays of metalls for the Saymaster, enojoy libertie to dig after dreamish demonstrations of places. May not I then, in respect of my payns, cost, and credit in matters philosophical and mathematicall, if no better or easier turn will fall to my Lot from her Majestie's hands, may I not then be thought to mean and intend good service toward the Queen and this realm, yf I will do the best I can at my own cost and charge to discover and deliver true proofe of a myne, vayn, or ore of gold or silver, in some place of her Grace's kingdom, for her Grace's only use?"

The Society of Royal Mines had been incorporated May 28, 1565, and the Queen had granted patents to Germans and others to dig for mines and ores. It was well known that the country abounded in hidden treasure. The valuables of the monasteries had been, in many cases, hastily buried before the last abbot was ejected at the dissolution. The subject had a special fascination for Dee, who was conscious of a "divining rod" power to discover the hiding places. He made a curious diagram of ten localities, in various counties, marked by crosses, near which he believed treasure to lie concealed. He ends his letter to Burleigh with a more practical and

much more congenial request. He has been lately at Wigmore Castle, and has seen a quantity of parchments and papers from which he has copied accounts, obligations, acquittances. Will the Treasurer give him a letter to Mr. Harley, keeper of the records there, asking permission to examine them and report as to the contents? "My fantasy is I can get from them, at my leisure, matter for chronicle or pedigree, by way of recreation." So he ends with an apology for his long letter and is "you Lordship's most bownden John Dee."

Nothing seems to have resulted from this letter at the time; later he did receive a grant of royalties from a mine.

in 1575 Dee married. He seems to have had no time for such an event before. He was now in his forty-eighth year, and did not execute the fatal folly (which, in his Court life, he had seen many times exemplified) of commiting the indiscretion first and informing the Queen after. He duly laid before her his intention, and received in return a "very gracious letter of credit for my marriage." He also had congratulatory epistles from Leicester and from Christopher Hatton.

The Queen, when out riding in Richmond Park with her lords and ladies, would sometimes pass through the East Sheen Gate, down the hill towards the river, and would stop at the house between Mortlake Church and the Thames, desiring to be shown the latest invention of her astrologer, or the newest acquisition of his library. On the afternoon of one such windy day in march, 1576, she arrived at a slightly unlucky moment, for Dee's young wife, after a year of marriage, had just died, and not four hours earlier had been carried out of the house for burial in the churchyard opposite. Hearing this, Elizabeth refused to enter, but bade Dee fetch his famous glass and explain its properties to her outside in the field. Summoning Leicester to her assistance, she alighted from her horse by the church wall, was shown the wonderful convex mirror, admired the distorted image of herself, and finally rode away amused and merry, leaving the philosopher's distress at his recent bereavement assuaged for the moment by such gracious marks of royal interest and favour. And so this wraith of Dee's first wife fades away in the courtly picture, and we do not even know her name.

He turned more than ever to literary work and followed up the scholastic books dedicated to the young King Edward VI. and the studies of astrological hieroglyphs with books of another kind. To this year of historical labours, perhaps, belongs a letter from Dee to his "loving friend," Stow, the historian. Contrary to Dee's careful practice, it is undated, save for day and month, "this 5th of December." He has evidently been the means of introducing a fellow-author in influential quarters, for he says, "My friend, Mr. Dyer, did deliver your books to the two Earls, who took them thankfully, but, as he noted, there was no reward commanded of them. What shall be hereafter, God knoweth. So could not I have done." Then he adjures Stow to "hope as well as I," and turns from considering fruits to the sources of their toil. He sends a list of the varius ports, including the Cinque Ports, that have a mayor or bailey, all except Gravesend, which has a portreeve. Stow may get fuller information, "the very true plat," from Lord Cobham's secretary. He returns a manuscript of Asser's Saxon Chronicle; "it is not of the best and perfectest copy. I had done iwth it in an hour. If you have Floriacensis Wigornensis [the Chronicle of Florence of Worcester] I would gladly see him a little."

Stow, like Dee, was a Londoner and, within a year or two, of the same age. He had already published his Annals of England, which had then gone through four editions.

Dee now began to keep a diary of his doings, written in the pages and margins of three fat quarto almanacs, bound in sheepskin and clasped. Quotations have perhaps already shown that his style, his spelling, his use of words, is that we expect from a man of his wide culture and reading. He was of the new learning, though before Shakespeare and Bacon. He had also two or more distinct handwritings, a roman hand with neat printed letters, and a scribbling hand. In the former all his manuscript works and his letters are written; his diary is in the last. This diary was quite unnoticed until about 1835, when the almanacs were discovered at Oxford in the Ashmolean Library, having been acquired by Elias Ashmole, a devout believer in hermetic philosophy and collector of all alchemical writings. They were transcribed (very inaccurately) by J.O. Halliwell and printed by the Camden Society in 1842.

The books contain a strange medley of borrowings and lendings, births and deaths, illnesses, lawsuits, dreams and bickerings; observations of stars, eclipses and comets, above all of the weather (for Dee was a great meteorologist), of horoscopes, experiments in alchemy and topographical notes. Here are some of the earliest entries: —

"1577. Jan. 16. The Earl of Leicester, Mr. Philip Sidney, and Mr. Dyer, etc., came to my house." This was Edward Dyer, Sidney's friend, afterwards to be dramatically associated with Dee and kelley in their reputed discovery of the secret of makig gold. "Feb. 19th. great wynde S.W., close, clowdy. March 11. My fall upon my right knucklebone about 9 o'clock. Wyth oyle of Hypericon in 24 hours eased above all hope. God be thanked for such his goodness to his creatures! March 12. Abrahamus Ortelius me invisit Mortlakii." This interesting visit from the great Dutch map-maker is entirely omitted in the printed diary. "May 20. I hyred the barber of Chyswick, Walter Hooper, to kepe my hedges and knots in as good order as he seed them then, and that to be done with twise cutting in the year, at the least, and he to have yearlly five shillings and meat and drink."

Then he speaks of a visitor, Alexander Simon, who comes from persia, and has promised his "service" on his return, probably to assist with information on Eastern lore and wisdom. His friend and neighbour, William Herbert, sends him notes upon his already published Monas. Another work is ready for press, and he is constrained to raise money, whether for the printing or other expenses. In June he borrowed 40 pounds from one, 20 pounds from another, and 27 pounds upon "the chayn of gold." On August 19, his new book is put to printing (one hundred copies) at John Day's press in Aldersgate.

This was another of those works, so pithy and so alive in their remarkable application to the future, which have fallen with their author into undeserved neglect. Dee had made suggestions about supplying officers of the army with perspective glasses as part of their equipment. Now his friendship with the Gilberts, Davis, Hawkins, Frobisher, and others off the great sea-captains, drew his attention to the sister service and the sea power of "this blessed isle of Albion." He had spent most of the previous year (1576) in writing a series of volumes to be entitled "General and Rare Memorials pertayning to the perfect art of Navigation." The first

volume, The British Monarchy, or Hexameron Brytannicum, was finished in August. It was dedicated to Christopher Hatton in some verses beginning: —

> "If privat wealth be leef and deere
> To any wight on British soyl,
> Ought public weale have any peere?
> To that is due all wealth and toyle.
>
> Whereof such lore as I of late
> Have lern'd, and for security,
> By godly means to Garde this state,
> To you I now send carefully."

The intention is better than the lines. Dee was no poet, and even a bad versifier, but he would not have been a true Elizabethan had he not on special occasions dropped into rhyme, like the rest of his peers.

The second volume, The British Complement, "larger in bulk than the English Bible," was written in the next four months and finished in December. It was never published; its author tells us it would cost many hundreds of pounds to print, because of the tables and figures requisite, and he must first have a "comfortable and sufficient opportunity or supply thereto." The necessary funds were never forthcoming, and the book remained in manuscript. A considerable part of it is devoted to an exposition of the "paradoxall" compass which its author had invented in 1557.

The third volume was mysterious; it wsa to be "utterly suppressed or delivered to Vulcan his custody." The fourth was Famous and Rich Discoveries, a book, he thinks, "for British Honour and Wealth, of as great godly pleasure as worldly profit and delight." It was a work of great historical research which never saw the light.

The prejudice against Dee was so strong, and he was so much misunderstood, some persons openly attributing his works to other writers, others accusing him of selfishly keeping all his knowledge to himself, many perverting his meaning through ignorance, and again one, a Dutch philosopher, publishing a treatise which was in substance a repetition of his, that he determined to withhold his name from the publication. The anonymity is not, however, very well maintained, for Dee used the flimsy device of a preface to the reader by an "unknown friend," in which all the griefs and ill usages of that "harmless and courteous gentleman," "that extraordinary studious gentleman," the author, are freely aired. Under the thin disguise, Dee's high opinion of his own merits peeps, nay stares, out. Slanders have been spread against him, a damaging letter counterfeited by Vincent Murphy, his name and fame injured; he has been called "the arch-conjurer of the whole kingdom." "Oh, a damnable sklander," he bursts out, "utterly untrue in the whole and in every worde and part thereof, as before the King of Kings will appear at the dreadful day." It is no conceit on Dee's part, with his European reputation, to say that he "had at God his most mercifull handes received a great Talent of knowledge and sciences, after long and painful and costly travails." And he goes on to say that he is both warned by God and of of his own disposition to enlarge the same and to communicate it to others, but now he finds himself discouraged; he cannot "sayl

against the winds eye," or pen any more treatises for his disdainful and unthankful countrymen to use or abuse, or put his name to any writing. The unknown friend has no desire to flatter the studious gentleman, but considering all his contributions to learning, he may honestly say, without arrogancy and with great modesty, that "if in the foresaid whole course of his tyme he had found a constant and assistant Christian Alexander, Brytain should now now have been destitute of a Christian Aristotle"!

But he soon gets engrossed in his subject, whichis to urge the importance of establishing "a Petty Navy Royall, of three score tall ships or more, but in no case fewer," of 80 to 200 tons burden, to be thoroughly equipped and manned "as a cinfirt abd safeguard to the Realme." He shows the security it would give to or merchants, the usefulness in "deciphering our coasts," sounding channels and harbours, observing of tides. Thousands of soldiers, he says, "will thus be hardened and well broke to the rage and disturbance of the sea, so that in time of need we shall not be forced to use all fresh-water Soldyers," but we shall have a crew of "hardy sea-soldyers" ready to hand. This is interesting as showing that the word "sailor" was not yet in use. Then he touches on the question of unemployment: "hundreds of lusty handsome men will this way be well occupied and have needful maintenance, which now are idle or want sustenance, or both." "These skilful sea-soldyers will be more traynable to martiall exploits, more quick-eyed and nimble [he quotes Pericles for this], than the landsmen." The Petty Navy Royall, as apart from the Grand Navy Royall, will look after pirates, will protest our valuable fisheries, and generally serve us in better stead than four such forts as "Callys or Bulleyn." Coming to the financial side, he asserts that every natural born subject of this "British Empire" will willingly contribute towards this "perpetual benevolence for sea security" the hundredth penny of his rents and revenues, the five hundredth penny of his goods valuation, for the first seven years, and for the second seven the hundred and fiftieth penny and the seven hundred and fiftieth penny of goods valuation, the same, after fourteen years, to be commuted for ever to half the original contribution. He calculated this tax would amount to 100,000 pounds or over. If that is not sufficient, he would exact a second tax (exempting all such counties, towns, and the five ports, as have Letters Patent for such immunity) of the six hundredth penny of every one's goods and revenues. He would have twenty victualling ports, in every part of the kingdom, "the incredible abuses of purveyors duly reformed." He would have a stop put to carrying our gunpowder and saltpetre out of the realm. "Good God," he cries, "who knoweth not what proviso is made and kept in other Common Weales against armour carrying out of their Limits?" He speaks of many hundred pieces of ordnance lately carried out of the kingdom, so that we must make new; and deplores the wholesale destruction of our forests and timber (which is needed for ships) to keep the iron works going. Then he foreshadows the Trinity House by asking for a "Grand Pilot generall of England." He outlines a scheme of navy pensions, and in relation to the fisheries quotes sanitary statutes of Richard II. He devotes a chapter to the history of "that peaceable and provident Saxon, King Edgar," his "yearly pastime of sailing round this island in summer, guarded by his fleet of 4,000 sail," and speaks of the efficiency of Edgar's navy and the maintenance of his forts upon the coast. Then he passes to his final argument. We must attain this "incredible political mystery" — the supermacy of our sea power. We must be "Lords of the Seas" in order that out "wits and travayles" may be employed at home

for the enriching of the kingdom, that "our commodities (with due store reserve) may be carried abroad," and that peace and justice may reign. "For we must keep our own hands and hearts from doing or intending injury to any foreigner on sea or land."

Enough has been said of this book, perhaps, to show that it is a remarkable contribution towards the history of the navy and the fishing industries of Britain. It may be contended that if within twelve years England could offer a crushing defeat to the greatest sea power of the world, and establish herself mistress of the seas, she was not in need of theoretical advice from a landsman on the subject, but at any rate Dee's treatise voices the ideals of the times, the hopes that inspired all true lovers of their country and of their Queen in the sixteenth century. In the thunders of the Armada they were to be realised.

CHAPTER IV

JANE DEE

"Content I live, this is my stay,
I seek no more than may suffice;
I press to bear no haughty sway,
Look, what I lack my mind supplies:
Lo! thus I triumph like a king,
Content with that my mind doth bring."

— Sir Edward Dyer.

That October the Queen and the whole Court were thrown into a perturbed state of mind by a strange appearance in the heavens. This was the comet which the Swedish astronomer, Kepler, declared to predict the appearance in the north of Europe of a prince who should lay waste all Germany, and should vanish in 1632. It was lucky for his prognostications that Gustavus Adolphus was really bornin Finland, did embroil Central Europe in the Thirty Years' War, and did die in 1632.

What the "blazing star," as they called it, foreboded, no one at Court could tell; Dee was summoned forthwith to expound the phenomenon. "Her Majestie took great pleasure to hear my opinion, for the judgment of some had unduly bred great fear and doubt in many of the Court, being men of no small account. For three diverse dayes she did use me." Dee did not forget to urge his suit to the Queen, not so much this time for preferment but for protection.

"Her Majestie promised unto me great security against any of her kingdom that would by reason of any my rare studies and philosophical exercises unduly seek my overthrow. Whereupon I again to her Majestie made a very faithful and inviolable promise of great importance. The first part whereof, God is my witness I have truely and sincerely performed; tho' it be not yet evident, how truely, or of what incredible value. The second part, by God his great mercies and helps, may in due time be performed, if my plat for the meanes be not misused or defaced."

Nearly two years passed before Dee married his second wife, Jane Fromond, of East Cheam, Surrey. She was a lady-in-waiting

at the Court to Lady Howard of Effingham, wife of the Lord Admiral (Charles Howard) who was afterwards in command of the fleet victorious against the "invincible" Spanish Armada. Lady Howard proved a true friend both to Jane and her elderly but learned husband throughout the rest of her life.

He paid a long visit to the Court at Windsor a couple of months before the marriage, staying there from November 22 to December 1, 1577, and records interviews with the Queen on various days, and with "Mr. Secretary Walsingham." It may be presumed that the marriage was then arranged, for without the Queen's consent it could never have taken place. Just before leaving, he had a conversation with Sir Christopher Hatton, the newly-made knight of that day (December 1).

The marriage took place on February 5, 1578, at one o'clock, as the bridegroom tells in his diary, but at what church he omits to say. Perhaps it took place in a Royal Chapel at Court. The young bride was twenty-two. She was a clever, well-born woman, hasty and quick-tempered, but of a steadfast and thorough faithfulness. It was no easy task to be the wife of a brilliant and erudite mathematician nearly thirty years her senior, but to the end of her days Jane proved herself a true and fitting helpmate, a most careful and devoted mother to her eight children. Little could she have foreseen at this bridal hour into what strange paths the coming years would lead her. Dee's devotion to his Jane, his growing respect for her force of character, is faithfully reflected in his diary, where every detail of her doings and her health is studiously entered.

Before the end of the year, he had to leave home and undertake a sudden journey abroad at the command of the Queen's ministers. Elizabeth, in spite of an iron constitution, was ill and distracted with toothache and rheumatic pains. She had come to Richmond from Greenwich on September 25, and the next day the fine weather broke up. "The first rayn that came for many a day," says Dee, "all pasture about us was withered. Rayn in afternone like Aprile showres." A week or two after this he was summoned to Hampton Court, and had a conference of two hours with the Queen, from nine to eleven in the morning. Dr. Bayly, the Queen's physician, came to Mortlake on October 16 to consult with him, for his profound hermetic studies gave him all the prestige of a super-doctor. On the 22nd Jane (Dee still writes of her as "Jane Fromonds," probably to distinguish her from his mother, Jane Dee) went to Hampton Court. She found the Queen no better, in fact a worse fit of paint than ever occurred on the 25th, lasting from nine in the evening till after midnight. On the 28th, Leicester and Walsingham decided to send Dee abroad to consult with some foreign physician about the malady. He was given his instructions at nine o'clock on November 4th; on the 7th he reached Gravesend, and sailed from Lee onthe 9th. By three o'clock on the 14th, he was in Hamburg; in Berlin on December 6; and on the 11th at Frankfurt-upon-Oder. The entry on the 15th, "newes of Turnifer's comming, 8 o'clock, by a speciall messenger," looks as if the object of his journey was attained. There are no more details of the business.

The diary is resumed in March, 1579, with some trivial entries about his showing Mr. John Lewis and his son, the physician, how to draw aromatical oils, and a note of his cat getting a young fledgling sparrow that `had never had but one — the right — wing, naturally."

Dee's mother surrendered to him on June 15, 1579, the house and lands at Mortlake, with reversion to his wife Jane, and to his heirs and assigns after him, for

ever. The document was delivered to him by a surveyor from Wimbledon (in which parish Mortlake was included) under the tree by the church. The fine for the surrender — twenty shillings — was paid to the Queen, as Lady of the Manor, on October 31.

A month later, on his fifty-second birthday, July 13, 1579, Dee's eldest son, Arthur, was born. The event was coincident with another, for that same night, at ten o'clock, Jane's father, Mr. Fromond (Dee always adds an "s" to the name), was seized with a fit and rendered speechless; he died on Tuesday, the 14th, at four in the morning. Arthur was christened at three o'clock on the 16th; Edward Dyer and "Mr. Doctor Lewis, judge of the Admiralty," were his godfathers; his godmother was one of Dee's Welsh relations, "my cosen, Mistress Blanche Parry, of the Queen's Privy Chamber." She was represented by another cousin, Mistress Aubrey, from Kew. "August 9. Jane Dee churched," is almost the next thing recorded.

Dyer was already a person in considerable favour with the Queen. He was Sidney's great friend, and after the poet's death on the field of Zutphen, was legatee of half his books. Dyer was no mean poet himself, even among his greater compeers. He is the author of those immortal verses on "Contentment," beginning "My mind to me a kingdom is," which were set to music in 1588 by William Byrd. We shall meet him again in these pages.

Dee of course knew all about Elizabeth's long flirtation with the King of France's brother, Duc d'Alencon, and her diplomatic holding off from the match. He notes Mr. Stafford's arrival as an emissary from "Monsieur." The Queen kept a very tender spot in her heart for this ugly little deformed suitor, and Dee has a remarkable note of a call from her at Mortlake as she returned from Walsingham's on February 11, 1583: "Her Majesty axed me obscurely of Monsieur's state. I said he was

" (dead-alive).

Pupils now began to resort to Dee. "John Elmeston, student of Oxford, cam to me for dialling." "Mr. Lock brought Benjamin his sonne to me: his eldest sonne also, called Zacharie, cam then with him." This was Michael Lock, the traveller. Zachary was the eldest of Lock's fifteen children; Benjamin afterwards wrote on alchemy — A Picklock for Ripley's Castle.

It was a stormy October, of continuous rains and floods for three or four days and nights, and a "raging wynde at west and southerly." Six persons were drowned in the Kew ferry boat, "by reason of the vehement and high waters overwhelming the boat aupon the roap, but the negligens of the ferryman set there to help." Mrs. Dee had a strange dream that "one cam to her and touched her, saying, `Mistress Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well, as this doth.'" This, meaning Arthur, had a sharp illness soon after, however, and when the next child arrived, in two years' time, it chanced to be a girl, who was named Katherine. So the dream went by contraries after all. Arthur was weaned in August, and his nurse discharged, with her wages, ten shillings, for the quarter ending at Michaelmas, paid in full. Dee is an exact accountant as well as diarist, and enters every payment with precise care.

The Queen came riding down from Richmond in her coach, to see what her astrologer was doing, on Septermber 17, 1580, and put the household in a flutter. She took

"The higher way of Mortlake field, and when she came right against the church, she turned down toward my house. And when she was against my garden in the field, her Majestie stayed there a good while, and then came into the field at the great gate of the field, where her Majestie espied me at the door, making reverent and dutiful obeysance unto her; and with her hand, her Majestie beckoned for me to come to her, and I came to her coach side; her Majesty then very speedily pulled off her glove and gave me her hand to kiss; and to be short, her Majestie willed me to resort oftener to her Court, and by some of her Privy Chamber to give her to weete when I am there."

One can picture the gorgeously dressed and pearl-bedecked Queen, her auburn hair glistening in the sun, beckoning majestically to her astrologer, bidding him attend and swell the troops of courtiers and admirers, demanding imperiously to be let know when he came, and to be kept informed of all he did. Dee was a handsome man, tall and slender; he wore a beard, pointed and rather long. Among the crowd of personable courtiers in their rich and most becoming suits, he would be no inconspicuous figure.

It was perhaps the publication of the first volume of the "General and Rare Memorials pertayning to the art of perfect Navigation" that brought Dee into intimate relations with the navigators of the time. Or it may have been his intimacy with them that suggested the work. the Hexameron appeared in September, 1577, and in November the diarist first records a visit from one of them: "Sir Umfrey Gilbert cam to me at Mortlake." Gilbert was then living at Limehouse, engaged in writing discourses on naval strategy and discovery. A few months later, Dee mentions a suggestion he gave to Richard Hakluyt, the author of the fascinating histories of the voyages: "I told Mr. Daniel Rogers, Mr. Hakluyt of the Middle Temple being by, that Kyng Arthur and King Mary, both of them, did conquer Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumenthensis, for he had no printed book thereof." On August 5, one of Gilbert's company, "Mr. Reynolds of Bridewell, tok his leave of me as he passed toward Dartmouth to go with Sir Umfrey Gilbert toward Hochelaga." The expedition sailed from Dartmouth on September 23, Sir Humphrey having obtained his long-coveted charter to plant a colony in the New World in June. All his money was sunk in this unfortunate expedition, which only met diasaster at the hands of a Spanish fleet. Undaunted, however, Sir Humphrey set to work to collect more funds and information to pursue his end. With the first Dee could not help him much; with the last he believed he could, and in return he exacted a stake in the results: "1580, Aug. 28th. my dealing with Sir Humfrey Gilbert graunted me my request to him made by letter, for the royalties of discovery all to the north above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert his servant or reteiner; and thereupon took me by the hand with faithful promises, in his lodging of Cooke's house in Wichcross Streete, where we dyned, onely us three together, being Satterday."

It was more than two years before Gilbert succeeded in getting enough other persons to embark their capital in his project, and then he set out on his final voyage, the second to Newfoundland (the first having been assisted by Raleigh, his half-brother, in 1578). We all know the end, how, after he had planted "his raw

colony of lazy landsmen, prison birds and sailors," he set out in his little vessel, The Squirrel, to explore the coast and sandbanks between Cape Breton Island and Newfoundland, and then headed for England. In a storm off the Azores, the little ship foundered and ws lost, its captain's last words being, "We are as near Heaven by sea as by land."

With another brother, Adrian Gilbert, Dee had much closer relations, as we shall shortly see. This younger half-brother of Sir Walter Raleigh was reputed "a great chemist in those days," which of course meant something of an alchemist. He is associated in one's mind with "Sidney's sister, Pembroke's mother," that accomplished and beautiful inspirer of the most exquisite epitaph ever penned, for he was one of the "ingenious and learned men" who filled her house at Wilton "so that it ws like a college." The Countess of Pembroke spent a great deal yearly in the study of alchemy, and kept Adrian as a laborant for a time. He is described as a buffoon who cared not what he said to man or woman of any quality. Bringing John Davis, another of the breezy Devon sea captains, Adrian came to Mortlake to effect a reconciliation after some uncomfortable passages caused, as they found, by dishonest dealings on the part of William Emery, whom they now exposed. "John Davis say'd that he might curse the tyme that ever he knew Emery, and so much followed his wicked counsayle and advyse. So just is God!" Here again we suspect Dee's reputation for "magic" had been the trouble.

With the discovery of so many new coasts and islands across in the Western seas, the Queen was anxious to know what right she had to call them hers, and what earlier navigators had sailed to them before. After Frobisher's three voyages in search of the North-West Passage, she sent for the author of the Hexameron and bade him set forth her title to Greenland, Estoteland (Newfoundland) and Friseland. This document he calls "Her Majestie's commandment — Anno 1578." Either he prepared another, or did not present this to the Queen for two years.

1580. — "On Monday Oct. 3, at 11 of the clock before none, I delivered my two Rolls of the Queene's Majestie's title unto herself in the garden at Richmond, who appointed after dynner to heare fuder of the matter. Therfore betweene one and two afternone, I was sent for into her highness Pryvy Chamber, where the Lord Threasurer allso was, who having the matter slightly then in consultation, did seme to doubt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therein, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf."

The next day Dee fancied that Burleigh slighted him. He called to see him, and was not admitted; he stood in the ante- chamber when the great man came out, but the Lord Treasurer swept by and "did not or would not speak to me." Probably he was pondering deeply on important matters of state. Dee's hopes of preferment fell to the ground, and he was persuaded that "some new grief was conceyved." Dee was ambitious; he was not yet surfeited with fame; of wealth he had none, hardly even a competency; he was vain, and he knew that he had gifts which few of his countrymen could rival or even understand; and he was no longer young. Such

advantages as he could attain must be secured quickly, if they were to be enjoyed at all.

"On the 10th, at four o'clock in the morning my mother Jane Dee dyed at Mortlake; she made a godlye ende: God be praysed therfore! She was 77 yere old."

News of this event quickly travelled to the Court at Richmond, and the Queen determined to signalise her favour to Dee and her gratification at Burleigh's report of his geographical labours, which reached her on the same day as the news of his loss, by a personal visit of condolence.

"Oct. 10th. The Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court, and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasurer had greatly commended my doings for her title, which he had to examyn, which title in two rolls he had brought home two hours before; and delivered to Mr. Hudson for me to receive at my coming from my mother's burial at church. Her Majestie remembered allso how at my wive's death, it was her fortune likewise to call uppon me."

So the fancied slight was nothing. The Queen's second remarkably-timed visit was followed up by an haunch of venison from my Lord Treasurer, and an atmosphere of satisfaction reigned. One of the rolls of which Dee writes is still in existence. It has on one side of the parchment a large map of "Atlantis," or America, drawn with the skill of a practised cartographer. At the top is his name, "Joannes Dee," and the date, "Anno 1580." Among his papers is a smaller map, upon which large tracts in the Polar regions are marked "Infinite yse." Thge other side of the roll is devoted to proving the Queen's title to lands she would never see or hear of, under the four following heads: "1. The Clayme in Particular. 2. The Reason of the Clayme. 3. The Credit of the Reason. 4. The value of that Credit by Force of Law."

Dee was also busied this summer attending at the Muscovy House and writing instructions and drawing a chart for the two captains, Charles Jackson and Arthur Pett, for their North-East voyage to "Cathay," or China.

He had perhaps joined the Company of the Merchant Venturers, for in March, 1579, he had signed a letter with Sir Thomas Gresham, Martin Frobisher (as every one knows, he was knighted in the thick of the Armada fight), and others, to the Council of State, desiring that those Adventurers who have not paid shall be admonished to send in contributions without delay. Another very interesting remark tells how "Young Mr. Hawkins, who had byn with Sir Francis Drake, came to me to Mortlake, in June, 1581; also Hugh Smith, who had just returned from the Straits of Magellan." In November, Dee is observing "the blasing star," or comet, of which, with its long tail, he makes a drawing on the margin of his diary. By the 22nd it had disappeared: "Although it were a cler night, I could see it no more."

On June 7, 1581, at half-past seven in the morning, Dee's second child and eldest daughter, Katherine, was born. She was christened on the 10th, her sponsors being Lady Katherine Crofts, wife of Sir James Crofts, Controller of the Queen's Household; Mistress Mary Scudamore, of the Privy Chamber, the Queen's cousin;

and Mr. Packington, also a court gentleman. The infant was put out to nurse, first at Barnes with Nurse Maspely, then transferred to Goodwife Bennett. On August 11

"Katherine Dee was shifted to nurse Garrett at Petersham, on Fryday, the next day after St. Lawrence day, being the 11th day of the month. My wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showers of rain."

Nevertheless the little Katherine seemed to flourish, and there are entries of monthly payments of six shillings to her nurse, with allowance for candles and soap, up to August 8 of the following year, when "Kate is sickly," and on the 20th is reported as "still diseased." Four or five days after, she ws taken from nurse Garret, of Petersham, and weaned at home. The mother had several times been over to see the child, sometimes on foot, attended by George or Benjamin, the servants, and once by water with "Mistress Lee in Robyn Jackes bote." The children seemed in trouble at this time, for about seven weeks before Arthur "fell from the top of the Watergate Stayres, down to the fote from the top, and cut his forhed on the right eyebrow." This was at the old landing-place at Mortlake. Their childish ailments are always most carefully recorded in the diary, even when the cause is a box on the ears — probably well earned — from their quick-tempered mother. Jane's friends Mr. and Mrs. Scudamore, and their daughter, and the Queen's dwarf, Mrs. Tomasin, all came for a night to Mortlake. Jane went back with Mistress Scudamore to the Court at Oatlands. A number of other visitors are named, including "Mr. Fosker of the wardrobe."

CHAPTER V

THE SEARCH FOR A MEDIUM

"Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe
There is an inmost centre in us all
Where truth abides in fulness; and around
Wall upon wall, the gross flesh hems it in,
This perfect clear perception, which is truth.
A baffling and perverting carnal mesh
Binds it and makes all error; and to KNOW
Rather consists in opening out a way
Whence the imprisoned splendour may escape
Than in effecting entry for a light
Supposed to be without."

— Browning, Paracelsus.

Dee had always, working with and under him, a number of young students and assistants, who were admitted more or less to his inner counsels. If they proved apt and diligent, he would reward them with promises of alchemical secrets, "whereby they might honestly live"; once he promised 100 pounds, "to be paid as soon of my own clere hability, I myght spare so much." This was a very safe

provison. Generous as he was, lavish to a fault, money never stuck near him, nor was it of the least value in his eyes, except as a means of advancing science and enriching others.

Naturally, jealousies arose among the assistants. They would suddenly depart from his service, and spread ignorant and perverted reports of his experiments. Roger Cook, who had been with his master fourteen years, took umbrage "on finding himself barred from vew of my philosophical dealing with Mr. Henrick." He had imagined himself the chosen confidant, for to him Dee had revealed, December 28, 1579, what he considered a great alchemical secret "of the action of the elixir of salt, one upon a hundred." Roger was now twenty-eight, "of a melancholik nature, and had been pycking and devising occasions of just cause to depart on the sudden," for he was jealous of a newer apprentice. "On September 7th, 1581, Roger went for alltogether from me." But it was not "alltogether," for Roger returned when Dee was old and inform and poor, and remained serving him almost to the end. There was always something patriarchal in Dee's care for the members of his large household, evidenced abundantly in his diary. No doubt their loyalty to him was often severely tried by harsh and cruel outside rumours, but as they knew and loved his real nature they only drew closer towards him.

A new phase of his character is now forced upon us. He has appeared hitherto as the man of learning, astronomer and mathematician, a brilliant lecturer and demonstrator, diligent in probing the chemical and alchemical secrets of which his vast reading, his foreign correspondence, and his unique library gave him cognisance. Interested in geographical discovery and history, a bibliographical and mathematical writer, his genuine contributions to science had been considerable. He had written upon navigation and history, logic, travel, geometry, astrology, heraldry, genealogy, and many other subjects. He had essayed to found a National Library, and was contemplating a great work upon the reformation of the Calendar. But these purely legitimate efforts of his genius were discounted in the eyes of his contemporaries by the absurd suspicions with which his name had been associated ever since his college days. After his arrest and trial by Bonner, he never really succeeded in shaking off this savour of something magical. The popular idea of Dee in league with evil powers was, of course, the natural result of ignorance and dull understanding. To a public reared in superstition, untrained in reasoning, unacquainted with the simple laws of gravitation, the power to raise heavy bodies in the air at will, to see pictures in a simple crystal globe, or converse with projections of the air, to forecast a man's life by geometric or planetary calculations, and to discern the influence of one chemical or mineral substance upon another, seemed diabolically clever and quite beyond human agency. Even to study Nature and her secrets was to lay oneself open to the suspicion of being a magician. We must remember that in the early years of Queen Elizabeth's reign it was thought necessary to pass an Act of Parliament decreeing that all who practised sorcery causing death should suffer death; if only injury was caused, imprisonment and the pillory whould be the punishment. Any conjuration of an evil spirit was to be punished by death as a felon, without benefit of clergy or sanctuary. Any discovery of hidden treasure by magical means was punishable by death for a second offence.

But if "magic" was tottering on its throne, the reign of alchemy was still uncontested. Belief in it was universal, its great votaries in the past were of all nations. St. Dunstan of Glastonbury, Roger Bacon, Raymond Lully, Canon George

Ripley of Bridlington, Albertus Magnus, Cornelius Agrippa, Arnold de Villa Nova and Paracelsus, all their writings, and hundreds of others, Dee had in his library and constantly upon his tongue. Alchemy was not only a science, it was a religion and a romance. It was even then enduring the birth-throes and sickly infancy of modern chemistry, and the alchemists' long search for the secret of making gold has been called one of its crises. Long after this it was still an article of faith, that such a man as Robert Boyle did not deny. We cannot forget that even that great chemist, Sir Humphry Davy, reverenced the possibility, and refused to say that the alchemist's belief in the power to make gold was erroneous. How unlike Dante's keen irony of the dark and groping men who seek for "peltro," or tin whitened with mercury. But alchemy was bursting with many other secrets beyond the manufacture of gold. The spiritual element abounding in all minerals, and the symbolism underlying every actual substance, were deeply imbedded in it. It was a scienceof ideals. It ever led its followers on to scale illimitable heights of knowledge, for in order to surpass all material and rational nature, and attain the crowning end, did not God delegate His own powers to the sage? So the art of healing was thought the noblest, the most Godlike task, and no means of attaining hermetic wisdom were untried. The psychical world became every bit as real to these religious mystics as the physical and rational, which they understood so vaguely. Even the strange shapes which escaped from the retorts of the old alchemists were known to them as "souls." Their successors called them spirits. Paracelsus named them as mercury, and it was left to his pupil, Van Helmont, the true founder of all modern chemistry, to give the name of gas.

It is easy to see how Dee, the astrologer, grew into close touch with those psychic phenomena which, though they have become extremely familiar to us, as yet continue to baffle our most scientific researches. When he first became conscious of his psychic powers, and how far he himself was mediumistic, is harder to discern. It is on May 25, 1581, that he makes in his diary the momentous entry: — "I had sightin Chrystallo offered me, and I saw." We may take it that he "saw" through a medium, for he never afterwards seems to have been able to skry without one. Perhaps his first crystal had then been given him, although, as we have seen, he already owned several curious mirrors, one said to be of Mexican obsidian such as was used for toilet purposes by that ancient race. He had made a study of optics, and in his catalogue of the manuscripts of his library are many famous writings on the spectrum, perspective and burning glasses, etc. Then came the trouble with Roger, "his incredible doggedness and ungratefulness against me to my face, almost ready to lay violent hands on me." Dee hears strange rappings and knockings in his chamber. A gentleman came from Lewisham to consult him about a dream many times repeated. Dee prays with him, and "his dream is confirmed and better instruction given." A mysterious fire breaks out for the second time in "the maydens" chamber at night. The knocking is heard again, this time accompanied with a voice repeated ten times. No words apparently, but a sound like "the schrich of an owl, but more longly drawn and more softly, as it were in my chamber." He has a strange "dream of being naked and my skyn all over wrought with work like some kinde of tuft mockado, with crosses blew and red; and on my left arm, abowt the arm in a wreath, these words I read: — `Sine me nihil potestis facere.' And another the same night of Mr. Secretary Walsingham, Mr. Candish and myself." Then he was ten days from home, at "Snedgreene, with John Browne, to hear and

see the manner of the doings." Evidently some remarkable manifestation. he was becoming more interested in psychic problems, but he was not able to proceed without a medium, and the right one had not yet appeared.

Meanwhile, he fills his diary with all manner of interesting news. Vincent Murphy, the "cosener" who had defamed him, and against whom in September, 1580, he had instituted a troublesome law-suit, was condemned by a jury at the Guildhall to pay 100 pounds damages. "With much adoe, I had judgment against him." Five or six months later, he agreed with Mr. Godolphin to release the cosener. Jean Bodin, the famous French writer on witches, and publicist, had come to England with "Monsieur," and Dee was introduced to him by Castelnau, the French ambassador, in the "Chamber of Presence at Westminster." Letters came from Doctor Andreas Hess, the occult philosopher, sent through Dee's friend, Richard Hesketh, agent at Antwerp. There are also letters from Rome. John Leonard Haller, of Hallerstein by Worms, came to him to say he had received instructions for his journey into "Quinsay [or Northern china], which jorney I moved him unto, and instructed him plentifully for observing the variation of the compassin all places as he passed." He notes, as if it were a common occurrence, a "fowl falling out" between two earls at Court, Leicester and Sussex [the Lord Chamberlain], tells how they "called each other traytor, wheruppon both were commanded to keepe to theyre chambers at Greenwich, wher the Court was." It sounds like a schoolboys' quarrel, but the royal schoolmistress would have them both know that they were in disgrace for a time. In July, there was an eclipse of the moon, but it was "clowdy, so as I could not perceyve it." In August, about half-past eight on the night of the 26th, "a strange Meteore in forme of a white clowde crossing galaxium, lay north and sowth over our zenith. This clowde was at length from the S.E. to the S.W., sharp at both ends, and in the West it was forked for a while. It was about sixty degrees high, it lasted an howr, all the skye clere abowt and fayr star-shyne."

Dee made a journey into Huntingdonshire, by St. Neots, to Mr. Hickman's at Shugborough, in the county of Warwick. Young Bartholomew Hickman was afterwards to become the companion and servant of his old age, and manifested some slight mediumistic powers. On the way home, a month or two later, Dee rode into Sussex to Chailey, probably to the glass workds there. The Queen and "Monsieur" were at Whitehall.

A pretty little scene was enacted at Mortlake at the New Year, when "Arthur Dee and Mary Herbert, they being but 3 yere old, the eldest of them, did mak as it were a shew of childish marriage, of calling each other husband and wife." Then Dee essays a harmless little play upon words. "The first day Mary Herbert cam to her father's house at Mortlake, the second day she came to her father's hosue at East Shene." Mrs. Dee went the same day to see the baby Katherine at Nurse Garret's, and Mistress Herbert went with her. So the two families were in great unity.

Sir George Peckham, who sailed with Sir Humphrey Gilbert, came to consult Dee about exploration in North America, and promised a share in his patent of the new lands. He also sent down his sea-master, Mr. Clement, and another gentleman, Mr. Ingram, to see the mathematician. For Sir John Killigrew, Dee devised "a way of protestation to save him harmless for compounding for the Spaniard who was robbed: he promised me fish against Lent." Haller came again to get instructions how to transfer his money to Nuremburg, and to get letters of introduction to

Constantinople. By him, Dee sent letters to correspondents in Venice, where the German explorer was to winter.

Mr. Newbury, who had been in India, came early in the New Year. Dee recounts how the stage in that well-known old London place of amusement, the Paris Garden, on Bankside, Southwark, fell down suddenly while it was crammed with people beholding the bear-baiting. "Many people were killed thereby, more hurt, and all amazed. The godly expound it as a due plague of God for the wickedness there used, and teh Sabbath day so profanely spent." Sunday was the great day for the bear-fights.

"1583. — Jan. 23. Mr. Secretarie Walsingham cam to my howse, where by good luk he found Mr. Awdrian Gilbert, and so talk was begonne of Northwest Straights discovery.

"Jan. 24. Mr. Awdrian Gilbert and John Davis went by appointment to Mr. Secretary, to Mr. Beale his house, where only we four were secret, and we made Mr. Secretarie privie of the N.W. passage, and all charts and rutters were agreed uppon in generall.

"Feb. 3. Mr. Savile, Mor. Powil the younger, travaylors, Mr. Ottomeen his sonne cam to be acquaynted with me.

"Feb. 4. Mr. Edmunds of the Privie Chamber, Mr. Lee, Sir Harry Lee, his brother, who had byn in Moschovia, cam to be acquaynted with me.

"Feb. 11. The Queene lying at Richmond went to Mr. Secretarie Walsingham to dynner; she coming by my dore gratiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt.

"Feb. 18. Lady Walsingham cam suddenly to my house very freely, and shortly after that she was gone, cam Syr Francis himself, and Mr. Dyer.

"March 6. I and Mr. Adrian Gilbert and John Davis did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, about the N.W. passage.

"March 17. Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so, the 18th day from thence, to Devonshyre.

"April 18. The Queene went from Richmond toward Greenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd `quod defertur non aufertur,' and gave me her right hand to kisse."

While these every-day events were going on and being chronicled, Dee was also occupying himself with the search for a medium. He first tried one named Barnabas Saul (he seems to have been a licensed preacher), who professed himself an occultist. Saul gives news of buried treasure — great chests of precious books hidden somewhere near Oundle in Northamptonshire, but the disappointed book-lover finds the hoard an illusion. Then Saul, who slept in a chamber over the hall at Mortlake, is visited at midnight by "a spiritual creature." The first real seance that Dee records, "Actio Saulina," took place on December 21, 1581. The skryer was bidden to look into the "great crystalline globe," and a message was transmitted by the angel Annael through the percipient to the effect that many things should be declared to Dee, not by the present worker, "but by him that is assigned to the stone." After New Year's tide, on any day but the Sabbath, the stone was to be set inthe sun,

the brighter the day the better, and sight should be given. The sitters might "deal both kneeling and sitting." When we consider how very real to a devout person in the Middle Ages apparitions of the devil and of evil spirits were, there seems nothing at all extraordinary in Dee's belief that good spirits also might be permitted to come to his call, for purposes of good. A month or two after this, Saul was indicted on some charge and tried in Westminster Hall, but, thanks to Mr. Serjeant Walmesley and a couple of clever lawyers, he was acquitted. There was an end of his clairvoyance, however: "he confessed he neyther herd or saw any spirituall crature any more." If the accusation against him had been that of sorcery, he was wise to risk no further appearances in Westminster Hall. He seems to have spread abroad many false reports about Dee, who reproached him bitterly when he called at Mortlake a few months later. Dee had, however, gained psychical experience by these early and tentative experiments. The field was now open for a maturer applicant. When he arrived, he was to change the whole current of Dee's life and outlook, to become at once a helper and a stumbling-block, a servant and a master, loving as a son, treacherous as only a jealous foe. It was a strange fate that sent Edward Kelley to Dee at this moment, when everything was ripe for his appearance. And it was characteristic of the man that he was ushered into Dee's life under a feigned name. On March 8, two days after Saul had confessed he saw and heard no more of the spirits, Dee writes in his diary, "Mr. Clerkson and his frende cam to my howse." He makes the visit very emphatic by repeating the information: "Barnabas went home abowt 2 or 3 o'clock, he lay not at my howse now; he went, I say, on Thursday, and Mr. Clerkson came." At nine o'clock the same night, there was a wonderful exhibition of the aurora in the northern and eastern heavens, which Dee describes minutely in Latin in the diary. The next day, March 9, he mentions Clerkson's friend by name as "Mr. Talbot," and shows how that individual appears to have begun ingratiating himself with his new patron by telling him what a bad man his predecessor was. Barnabas had said that Dee would mock at the new medium; Barnabas had "cosened" both Clerkson and Dee. This, Talbot professed to have been told by "a spiritual creature." The pair proceeded at once to business. On the 10th, they sat downto gaze into "my stone in a frame given me of a friend," with very remarkable results. Information was vouchsafed that they should jointly together have knowledge of the angels, if the will of God, viz., conjunction of mind and prayer between them, be performed. They were bidden to "abuse not this excellency nor overshadow it with vanity, but stick firmly, absolutely and perfectly in the love of God for his honour, together." There were forty-nine good angels, all their names beginning with B, who were to be answerable to their call. The first entry that Dee makes in his Book of Mysteries concerning Talbot is as follows: —

"One Mr. Edward Talbot cam to my howse, and he being willing and desyrous to see or shew something in spirituall practise, wold have had me to have done something therein. And I truely excused myself therein: as not, in the vulgarly accownted magik, neyther studied or exercised. But confessed myself long tyme to have byn desyrous to have help in my philosophicall studies through the cumpany and information of the blessed Angels of God. And thereuppon, I brought furth to him my stonein the frame (which was given me of a frende), and I sayd unto him that I was credibly informed that to it (after a sort) were answerable Aliqui Angeli boni. And also that I was once willed by a skryer to call for the good Angel Annael

to appere in that stone in my owne sight. And therefore I desyred him to call him, and (if he would) Anachor and Anilos likewise, accounted good angels, for I was not prepared thereto.

"He [Talbot] settled himself to the Action, and on his knees at my desk, setting the stone before him, fell to prayer and entreaty, etc. In the mean space, I in my Oratory did pray and make motion to God and his good creatures for the furdering of this Action. And within one quarter of an hour (or less) he had sight of one in the stone."

The one to appear was Uriel, the Spirit of Light. On the 14th, the angel Michael appeared, and gave Dee a ring with a seal. Only on two other occasions does a tangible object pass between them. Dee was overjoyed at the success of his new "speculator" or "skryer"; the sittings were daily conducted until March 21, when the medium was overcome with faintness and giddiness, and Michael, who was conversing with him, bade them rest and wait for a quarter of an hour. The next day, Talbot departed from Mortlake, being bidden by Michael to go fetch some books of Lord Monteagle's which were at Lancaster, or thereby, and which would else perish.

He returned before long, and all through April, instructions were being given at the sittings for the future revelations. elaborate preparations were needed, and they were describedin minute detail.

By April 29, a square table, "the table of practice," was complete. It was made of sweet wood, and was about two cubits high ("by two cubits I mean our usual yard"), with four legs. On its sides certain characters, as revealed, were to be written with sacred yellow oil, such as is used in chruches. Each leg was to be set upon a seal of wax made in the same pattern as the larger seal, "Sigilla AEmeth," which was to be placed upon the centre of the table, this seal to be made of perfect, that is, clean purified wax, 9 inches in diameter, 27 inches or more in circumference. It was to be an inch and half a quarter of an inch thick, and upon the under-side was to be a figure as below.

It was a mystical sign, similar to those in use in the East, and also used by contemporary astrologers

[INSERT ILLUSTRATION]

The four letters in the centre are the initials of the Hebrew words, "Thou art great for ever, O Lord," which were considered a charm in the Middle Ages.

The upper side of the seal was engraved with an elaborate figure obtained in the following manner. First, a table of forty-nine squares was drawn and filled up with the seven names of God — "names not known to the angels, neither can they be spoken or read of man. These names bring forth seven angels, the governors of the heavens next unto us. Every letter of the angels' names bringeth forth seven daughters. Every daughter bringeth forth seven daughters. Every daughter her daughter bringeth forth a son. Every son hath his son."

The seal "was not to be looked upon without great reverence and devotion."

It is extremely curious and interesting to relate that two of these tablets of wax, "Sigillum Dei," and one of the smaller seals for the feet of the table, with a crystal globe, all formerly belonging to Dee, are still preserved in the British

Museum, having come there from Sir Thomas Cotton's library, where the table of practice was also long preserved.

The spirits were kind enough to say: "We have no respect of cullours," but the table was to be set upon a square of red silk as changeable (i.e., shot) as may be, two yards square, and a red silk cover, with "knops or tassels" at the four corners, was to be laid over the seal, and to hang below the edge of the table. The crystal glove in its frame was then to be set upon the centre of the cover, resting on the seal with the silk between.

The skryer seated himself in "the green chair" at the table, Dee at his desk to write down the conversations. These were noted by him then and there at the time, and he is careful to particularise any remark or addition told him by the Ckryer afterwards. Once a spirit tells him: "There is time enough, and we may take leisure." Whereupon Dee conversed directly with the visitant; sometimes apparently only Talbot hears and repeats to him what is said. A golden curtain was usually first seen in the stone, and occasionally there was a long pause before it was withdrawn. Once Dee writes: "He taketh the darkness and wrappeth it up, and casteth it into the middle of the earthen globe." The spirits generally appeared in the stone, but sometimes they stept down into a dazzling beam of light from it, and moved about the room. On some occasions a voice only is heard. At the close of the action, the "black cloth of silence is drawn," and they leave off for the present.

There are very few comments or general impressions of the actions left by Dee, but on one occasion he does use expressions that show his analytical powers to have been actively at work to account for the phenomena. He brought his reason to bear upon the means of communication with the unseen world in a remarkable manner. In speaking to the angels one day he said: "I do think you have no organs or Instruments apt for voyce, but are meere spirituall and nothing corporall, but have the power and property from God to insinuate your message or meaning to ear or eye [so that] man's imagination shall be that they hear and see you sensibly."

As Plotinus says, "Not everything whichis in the soul is now sensible, but it arrives to us when it proceeds as far as sense."

The minute descriptions of the figures seen are of course characteristic of clairvoyant or mediumistic visions. In the case of Bobogel, the account of his "sage and grave" attire — the common dress of a serious gentleman of the time — may be quoted.

"They that now come in are jolly fellows, all trymmed after the manner of Nobilities now-a-dayes, with gylt rapiers and curled haire, and they bragged up and downe. Bobogel standeth in a black velvet coat, and his hose, close round hose of velvet upperstocks, over layd with gold lace. He hath a velvet hat cap with a black feather in it, with a cape on one of his shoulders; his purse hanging at his neck, and so put under his girdell. His beard long. He had pantoffolls and pynsons. Seven others are apparelled like Bobogel, sagely and gravely."

CHAPTER VI

EDWARD KELLEY

"Kelley did all his feats upon

The Devil's looking-glass, a stone
Where, playing with him at bo-peep,
He solv'd all problems ne'er so deep."
— Butler, Hudibras

It is now time to inquire who this Talbot, this seer and medium, was. Where did he come from, and what was his previous history?

That he came to the Mortlake philosopher under a feigned name is perhaps not so damning an accusation as might at first sight appear. There was in his case, certainly, every reason why he should change his identity, if possible, but an alias in those days was so common a thing that perhaps more stress has been laid upon Kelley's than is strictly fair.

The whole of Kelley's story is so wildly and romantically coloured, it is so incredible, and so full of marvels, that it is extremely difficult to know what to believe. There is no disentangling the sober facts of his life from the romance attributed to him; indeed, there are no sober facts, as the reader will see when the accepted traditions of this extraordinary man's career are laid down.

From March 8 to November, 1582, Edward Talbot, the skryer, came and went in the Mortlake establishment, gazed in the crystal, and ingratiated himself into his employer's liking. Then he disappeared, and Edward Kelley took his place. There had been a quarrel of some kind, precursor of many others, and Dee opens his fourth Book of Mysteries, on November 15, "after the reconciliation with Kelley." Henceforth "E.K." is his name.

Kelley was born at Worcester, on August 1, 1555, as appears by the horoscope drawn for him by the astrologer. He began life as an apothecary's apprentice, and showed some aptitude for his calling. It has been stated that, under the name of Talbot, he studied for a short time at Oxford, but left abruptly under a cloud. A few years later, he was exposed in the pillory in Lancaster for having either forged ancient title deeds or coined base money. Both feats are accounted to him. The next incident in his career is a charge of having dug up a newly buried "caitiff's" corpse in Walton-le-Dale churchyard, Lancashire, for the purpose of questioning the dead, or "an evil spirit speaking through his organs," respecting the future of "a noble young gentleman," then a minor. After this savoury episode, Kelley is reported to have been wandering in Wales (it is suggested that he was hiding from justice), when he stumbled accidentally upon an old alchemical manuscript and two caskets or phials containing a mysterious red and white powder. Another version of this discovery is that Dee and Kelley together found the powder at Glastonbury. This we may dismiss. Wherever he procured it, Kelley undoubtedly owned a small quantity of some substance which he regarded as of priceless value, inasmuch as, if properly understood and manipulated, it could be used for transmuting baser metals into gold.

The reputation of the learned doctor of Mortlake, who was known all over the Continent, was a favourite at Court, and in touch with every adventure by sea or land, had of course reached Kelley. Dee's parsonage of Upton-on-Severn, near Worcester, did not trouble him much with responsibility, but it must have been on one occasional visit to it that he received from the Dean of Worcester Catherdral a Latin volume, in which he inscribed the gift thus: "Joannes Dee, 1565, Februarii 21. Wigorniae, ex dono decani ecclesiae magistri Beddar."

With the powder that he did not know how to use, and the alchemical manuscript which he could not decipher, and which yet might contain the invaluable secret (if indeed there is any truth in the story of his find), Kelley, the adventurer, sought out some means of introduction to the man so likely to help him. He had dabbled in alchemy, and came to Mortlake with something of a reputation, for Dee speaks of him as "that lerned man." It is utterly unlikely that Dee had heard anything of Kelley's exploits in the north. Such doings would scarcely penetrate the solmen recesses of the laboratory on the Thames side. So Kelley arrived, and was recieved in all good faith. He told Dee that the last seer, Barnabas, had "cosened" him, and seems to have at once impressed himself favourably upon the astrologer, who at the moment was without a reliable assistant. The sittings began, as we have seen, in March, and were successful immediately. In May the message comes that "none shall enter into the knowledge of these mysteries but this worker," and Kelley's position is secured.

Kelley was now about twenty-seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, "which thing to do," he told Dee, "I have no natural inclination, neither with a safe conscience may I do it." but Michael had made him swear on his sword to follow his counsel, so he married reluctantly, not long after, Joan, or Johanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen.

There was little love on his side apparently, but the girl seems at any rate to have essayed to do her duty as a wife. She was apparently a complete stranger to the Dees, although soon to become part of their household. What were Jane's feelings at the thought of this invasion of her domestic peace we can only guess from an entry in Dee's diary made two days after one of these first sittings. Dee does not write much about his wife in his diary, save only entries relating to her health, and this one he has carefully erased, as if he thought some disloyalty to her was involved in it. It is, however, possible to make it out almost entirely. "1582, 6 May. Jane in a merveylous rage at 8 of the cloke at night, and all that night, and next morning till 8 of the cloke, melancholike and ch[?ided me] terribly for...." Something illegible follows, and then this: "that come to me only honest and lerned men." Finally, "by Mr. Clerkson his help was [?pacified]." What canthis mean save that she had takena violent dislike to, and disapproval of, Kelley; that she mistrusted his honesty and wished they might have no more to do with him; that it was only by his friend Clerkson's help that she was at last quieted? Her woman's intuition was scarcely at fault; however kindly she came to treat her husband's medium afterwards, however charitable she showed herself, she was right in suspecting no good to come to Dee through association with Kelley.

The accounts of the actions with the spirits which took place under Kelley's control were minutely written down by Dee, as we have seen, mostly during the timeof the sittings. The papers had a romantic history. The last thirteen books, which were in Sir Thomas Cotton's library, were printed by Dr. Meric Casaubon about fifty years after Dee's death, under the title of A True and Faithful Relation of what passed for many Yeers between Dr. John Dee, a Mathematician of Great Fame in Q. Elizabeth and K. James their Reigns, and some Spirits: Tending (had it succeeded) To a General Alteration of most States and Kingdomes in the World...With a Preface confirming the reality (as to the Point of Spirits) of this Relation; and shewing the several good Uses that a sober Christian may make of all"

(folio 1659). Casaubon in his learned preface maintains stoutly that the visions were no distempered fancy, that Dee acted throughout with all sincerity, but that he was deluded. His book sold with great rapidity; it excited so much controversy, and incurred such disapproval from Owen, Pye, and the other Puritan divines, that it came near being suppressed; only the excellent demand for it prevented its confiscation, for not a copy could be found. The True Relation contains the record of all actions after the beginning of June, 1583. The earlier conversations, from the first with Barnabas, and Talbot's appearance on the scene, are still to be found in manuscript, they having in some way parted company from those of which Cotton had possession.

These earlier papers were acquired by the antiquary, Elias Ashmole, in a rather romantic way. Ashmole had been visiting William Lilly, the astrologer, at Horsham, in August, 1672, when on his return his servant brought him a large bundle of Dee's autograph MSS. which a few days before he had received from one of the warders of the Tower. The warder called on Ashmole at the Excise Office, and offered to give them in exchange for one of Ashmole's own printed works. The Windsor Herald cheerfully agreed, and sent him a volume "fairly bound and gilt on the back," of which of his works we know not.

Now for the history of the papers. Mrs. Wale, the warder's wife, had brought them with her dower from her lamented first husband, Mr. Jones, confectioner, of the Plow, Lombard Street. While courting, these young people had picked up among the "joyners in Adle STreet" a large chest whose "very good lock and hinges of extraordinary neat work" took their fancy. It had belonged, said the shopman, to Mr. John Woodall, surgeon, father of Thomas Woodall, surgeon to King Charles II. and Ashmole's friend. He had bought it probably at the sale of Dee's effects in 1609, after his death. The Joneses owned the chest for twenty years without a suspicion of its contents. Then, on moving it one day, they heard a rattle inside. Jones prized open the space below the till, and discovered a large secret drawer stuffed full of papers, and a rosary of olive-wood beads with a cross, which had caused the rattle. The papers proved to be the conferences with angels from December 22, 1581, down to the time of the printed volume; the original manuscripts of the (unprinted) books entitled, "48 Claves Angelicae," "De Heptarchia Mystica," and "Liber Scientiae Auxiliis et Victoriae Terrestris." We may imagine Ashmole's excitement when he found he had in his hand the earlier chapters of the very remarkable book that was stil in every one's mouth, published only thirteen years before.

We may now briefly examine this remarkable and voluminous Book of Mysteries. In view of the fact that it is perhaps the earliest record of mediumistic transactions, the first attempt to relate consecutive psychic transmissions, in fact a sort of sixteenth century Proceedings of a Society for Psychical Research, it seems to warrant investigation at some length.

The first book (still in manuscript) opens with a Latin invocation to the Almighty, and an attribution of all wisdom and philosophy to their divine original source. It ends "O beata et super benedicta omnipotens Trinitas, concedas mihi (Joanni Dee) petitionem hane modo tali, qui tibi maxime placebit, Amen." Then comes a table of the four angels — Michael, Gabriel, Raphael, and Uriel, their particular attributes, and their descent from Annael. A long prayer in English follows, which gives a remarkable insight into Dee's attitude of mind. Unfeigned humility towards God, a certain unconsciousness of self and of his own particular

acquirements, are mingled with a calm assumption of authority and power to enter into the heart of knowledge. This was perhaps the chief characterisitic of the exalted mysticism so prevalent at the time in a small section of alchemists, especially on the Continent. Dee was its representative in England, having, of course, imbibed much of it during his residence abroad. Paracelsus had been dead but forty years. His disciples everywhere were seeking three secrets which were to fulfil his teaching — the secret of transmutation, the elixir of life, and the philosophic stone, key to all wisdom. Bruno was still alive, developing hs theories of God as the great unity behind the world and humanity. Copernicus was not long dead, and his new theories of the solar system were gradually becoming accepted. Galileo was still a student at Pisa, his inventions as yet slumbering in his brain. Montaigne was writing his getle satires on humanity. Everywhere and in every sphere new thought was beginning to stir.

Dee did not scruple to claim in his prayer gifts like those bestowed upon the prophets. He deprecates any kind of traffic with unauthorised or unreliable spirits, and acknowledges again the only Source of wisdom. But since he has so long and faithfully followed learning, he does think it of importanc ethat he should know more. The blessed angels, for instance, could impart to him things of at least as much consequence as when the prophet told Saul, the son of Kish, where to find a lost ass or two! A spirit afterwards told him that ignorance was the nakedness wherewith he was first tormented, and "the first plague that fell unto man was the want of science."

He had reached that state of mind when he seemed unable to discern any boundary line between finite and infinite. His hope and his confidence were alike fixed on nothing less than wresting all the secrets of the universe from the abyss of knowledge, or, at any rate, as many of them as God willed. he explains how from his youth up he has prayed for pure and sound wisdom and understanding,

"such as might be brought, under the talent of my capacitie, to God's honour and glory and the benefit of his servaents, my brethren and sisters. And forasmuch as for many yeres, in many places, far and nere, in many bokes and sundry languages, I have wrought and studyed, and with sundry men conferred, and with my owne reasonable discourse Laboured, whereby to fynde or get some yinkling, glimpse, or beame, of such the aforesaid radicall truthes:...And seeing I have read in they bokes and records how Enoch enjoyed thy favor and conversation, with Moses thou wast familiar, And also that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, the good angels were sent, by they disposition, to instruct them, informe them, help them, yea in worldly and domesticall affairs; yea and sometimes to satisfy theyr desyres, doubts and questions of thy secrets; and furdermore, considering the Shewstone which the high priests did use by thy owne orderinge, wherein they had lighte and judgments in their great doutes, and considering allso that thou (O God) didst not refuse to instruct the prophets (then called seers), to give answers to common people of things oeconomicall, as Samuel for Saul, seeking for his father's asses, being gon astray: and as other things, vulgar true predictions, whereby to wyn credit unto ther waightier affayres. And thinking within myself the lack of thy wisdom to me to be of more importance than the value of an Asse or two could be to Cis (Saul his father): And remembering what good counsayle they apostle James giveth, saying Si quies autem vestrumetc. And

that Solomon the wise, did so, even immediately by thyselfe, atteyne to his wonderfull sidome: Therefore, Seeing I was sufficiently taught and confirmed that this wisdome could not be come by at mans hand, or by human powre, but onely from thee (O God) mediately or immediately. And having allwayes a great regarde and care to beware of the filthy abuse of such as willingly and wittingly did invocate and consult (in divers sorte) Spirituall Creatures of the damned sort: Angels of darknes, forgers and patrons of lies and untruths; I did fly unto thee by harty prayer, full oft, and in sundry manners: sometymes cryinge unto thee Mittas Lucem tuam et veritatem, tuam quoe me ducant, etc."

Then he goes on to say that his slight experience with two different persons has convinced him of God's wish to enlighten him through His angels. He has heard of a man accounted a good seer and skryer, a master of arts and preachger of the Word, and through his means he has seen spiritual apparitions "either in the christalline receptab\cle, or in open ayre." He hopes to have help from this person until "some after man or meanes are sent him from on high." But Saul — for it is Saul he means — is not devout, sincere and honest. Evil spirits have come to him, much to Dee's terror "but that thou didst pitch thy holy tent to my defence and comfort." He has quoted to Saul Roger Bacon's warning to wicked devil-callers; but the man cannot brook rebuke, and is angry at being further debarred from the mysteries "which were the only things I desired, through thy grace." He begs, most humbly and deprecatingly for leave to note down the actions, and asks that Annael may come to his help.

Barnabas having proved so unreliable, he rejoiced at having found another skryer. The one accessory wanting, when all the table and seals were comlete, was a "shewstone." Dee seems already to have owned several. He had used a crystal before this time, but a new one was desirable. One evening, towards sunset, a little child angel appears standing in the sunbeams from the western window of the study, holding in its hand a thing "most bright, most clere and clorius, of the bigness of an egg." Michael with his fiery sword appeared and bade Dee "Go forward, take it up, and let no mortall hand touch it but thine own."

Michael tells them, too, that he and Kelley are to be joined in the holy work, united as if one man. But one is to be master, the other minister; one the hand, the other the finger. They are to be contented with their calling, for vessels are not all of one bigness, yet all can be full. Dee is reminded that all his knowledge is "more wonderful than profitable, unless thou art led to a true use of the same."

Another spirit, Medicus Dei, or Medicina, says, "Great are the purposes of him whose medecine I carry," and on one of the early march days utters some remarkable words on the precious doctrine of the universality of the Light: —

"Your voices are but shadows of the voices that understand all things. The things you look on because you see them not indeed, you also do name amiss...

"We are fully understanding. We open the eyes from the sun in the morning to the sun at night. Distance is nothing withus, unless it be the distance which separateth the wicked from His mercy. Secrets there arenone, but that are buried in the shaddow of man's sould....Iniquitie shall not range where the fire of his piercing judgment and election doth light."

Calvin had been dead but twenty years, but with his scheme of election and eternal reprobation Dee had no affinity. His mind was far more in harmony with the ancient hermetic teaching that medicine, healing, was the true road to all philosophy.

CHAPTER VII

THE CRYSTAL GAZERS

"To follow knowledge like a sinking star
Beyond the utmost bound of human thought."
— Tennyson, Ulysses

It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings: "May my little fartherest chamber serve, if the bed be taken down?" The table, covered with its cloth stood in the centre upon the seals. Kelley, perhaps with the black cap he is credited with having always worn, pulled close over his cropped ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet "as white as milk," as Aubrey describes it. He did not apparently ever see the visions himself. Once he reproachfully said, "You know I cannot see or skry." He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer.

The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael's exposition seemed almost to promise it to him: —

"`Wilt thou have witt and wisdom? Here it is.'

"Michael points each time to a figure of seven squares shown within a circle of light.

"`The exaltation and government of princes is in my hand.

"`In counsayle and Nobilitie, I prevayle.

"`The Gayne and Trade of Merchandise is in my hand. Lo! here it is.

"The Qualitie of the Earth and Waters is my knowledge, and I know them. And here it is.

"`The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

"`I signifie wisdom. In fire is my government. I was in the beginning and shall be to the end.

"`Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed for ever. Give diligent eye. Be wise, merry and pleasant in the Lord.'"

Quite early in the actions, it was told them that a third person was necessary to the complete work. Adrian Gilbert was the first selected, and permission was given for him to be made "privie of the mysteries, but not to be a practiser."

Gilbert was making ready for a voyage to the North-West. Dee and the spirits seem to think it may be a kind of missionary enterprise, and Dee asks for (but does

not actually obtain) a geographical description of the country he is going to. The answer is that Dee knows about it, as indeed he did, sufficiently well, as we have seen, to draw very good charts of North America and the Frozen Seas. An angel named Me tells him he must counsel A.G. and be his father. "Who made the sun of nothing? Who set Nature to thrust up her shoulder amongst trees and herbs like a gentle fire? How great is his power in those in whom he kindleth a soul of understanding."

In Dee's absence in London, at the Muscovy House, on Maundy Thursday (March 28), Kelley tried to summon Medicina again, but was only visited by an "illuder." Next day Dee asks for "the veritie of his doings," and is told that darkness has presumed to put itself in place of light. Kelley will not be overthrown, but he is to brag not. "When I yoked your feathers together, I joined them not for a while." The illuder is made to confess deception and is consumed by fire, and Dee turns to his skryer with "Master Kelley, is your doubt of the spirit taken away?"

Dee had been requested to prepare a calculation for the reformation of the Calendar, or at any rate to give his opinion on the scheme propounded by Pope Gregory. His calculations were approved by all the English mathematicians of the time, but the Queen, advised by the bishops, did not see her way to adopt them in effect. Dee tells his angel friends how "grieved" he is that "Her Majestie will not reform the Kalendar in the best terms of veritie." He desires counsel what to do.

Easter Day passed, and the crystal gazing still went on. The sittings were often long. On April 3, Dee ventured to tell his visitor that "it will be dark soon, and our company will expect our coming down to supper. If without offence we might now leave off, it might seem good to do so." Three days after, he again offered a slight remonstrance, asking why they had not been warned of Mistress Frances Howard's coming, a gentlewoman of Her Majestie's Privy Chamber. She had caused interruption of their exercise for a full hour, or two. Was this to be forgiven her because of her great charity, and goodness in procuring the Queen's alms for many needy people?

The Queen was then at Richmond, and Dee was several times at Court. He seems to have been there to bid her adieu when she left for Greenwich on the 18th: — "At her going on horseback, being new up, she called for me, by Mr. Rawly his putting her in mynde, and she sayd, `quod defertur non aufertur,' and gave me her right hande to kisse."

Dee was now puzzling over some mysterious papers brought him by Kelley, whether those he is reported to have found in Wales of Glastonbury we can scarcely decide, but they seem to concern ten places in England where treasure was supposed to be hid. There is a curious drawing of them in the MS. diary: "After coming from the Court, I thought I would try to discover the cipher of the paper E.K. brought me as willed to do, found at Huets Cross, with a book of magic and alchemy, to which a spiritual creature led them." Dee was by no means the easy dupe of Kelley that he has been called. Two or three months after he first knoew him he writes in his diary of his "abominable lyes"; and he here makes a very telling remark, an aside, so to speak: "Of this K., I doubt yet."

Kelley's hot, uncontrollable nature and his overbearing ways had already begun to appear. There was an outbreak at supper one night because Charles Sled had "done him an injurie in speeche at my table." Probably some story of his early

career had been raked up. A voice next morning says to him appropriately: "Serve God and take hold of nettles."

The manuscript in crabbed signs puzzled the astrologer desperately, and he was unhappy at the delay. An angel tells him they are to be "rocks in faith." "While sorrow be meansured thou shalt bind up thy fardell." He is not to seek to know the mysteries till the very hour he is called. "Can you bow to Nature and not honour the workman?"

A new spirit visits them, Il, "a merie creature, apparelled like a Vyce in a [morality] play. He skipped here and there." Dee asks where is his Arabic book of tables that he has lent and lost. Il says it is in Scotland and is nothing worth. Then Dee asks about the Lord Treasurer's books, for he had not seen Burleigh's library, and had all the rival collector's jealousy over his own treasures. He was never quite sure that Burleigh was his friend; there semed always a suspicion in his mind where the Lord Treasurer was concerned. The feeling was reflected in a curious dream that he had soon after the beginning of his partner ship with Kelley: "I dreamed on Saturday night that I was deade, and afterwards my bowels wer taken out. I walked and talked with divers, and among other with the Lord Thresorer, who was cum to my howse to burn my bookes when I was dead. I thought he looked sourely on me." Now, Il tells him that Burleigh has no books "belonging to Soyga," and explains that name as in "the language of Paradise, before Babel's aery tower." Dee takes up a lexicon to look for the word, but Il points to another book on "the mysteries of Greek, Latin and Hebrew." Then Il becomes very practical, and says: "Your chimney will speak against you anon," and Dee remembers that he had hidden there "in a cap-case" the records of his doings with Saul and the others. Il advises Kelley to communicate to his employer the book and the powder, and all the rest of the roll. "True friends arenot to hide anything each from the other."

This was perhaps the cause of the "great and eager pangs" that now took place between Dee and Kelley. The medium pretends to fear they are dealing with evil spirits. He bursts into a passion, declares he is a cumber to the house, and dwells there as in a prison. He had better be far away in the open country, where he can walk abroad, and not be troubled with slanderous tongues. He is wasting his time there, and must follow some study whereby he may live. As for these spirit mysteries, Adam and Enoch knew them before the Flood. Dee responds gfravely to this tirade: He will wait God's time, and he will not believe a stone will be given them and no bread. As to Kelley's necessities, are not his own far greater? At the present moment, he owes 300 pounds, and does not know how to pay it. He has spent forty years, and travelled thousands of miles, in incredible forcing of his wit in study, to learn, or bowel out, some good thing, yet he would willingly go up and down England in a blanket, begging his bread, for a year or more, if at the end he might be sure of attaining to godly wisdom, whereby to do God service for His glory. He was resolved either willingly to leave this worlk, to enjoy the fountain of all wisdom, or to pass his days on earth in the enjoyment of its blessings and mysteries.

Another violent scene occurred before long; this time the mistress of the house was the one offended. Dee says: "By A[drian] G[ilbert] and Providence, E.K.'s vehement passions were pacified. He came back again to my house, and my wife was willing and quiet in mind and friendly to E.K. in word and countenance. A new pacification in all parts confirmed and all upon the confidence of God his service faithfully performed." Kelley's wife had not yet joined him at Mortlake, but

he had occasional letters from her. One found him in a tender religious mood, about to "pray in his bedchamber, on a little prayer book which Mr. Adrian Gilbert had left here, ad it lay on the table during the action." It was Seven Sobbes of a Sorrowful Soul for Sinne, in English metre, "made by Mr. William Harris." When he opened it, he found some automatic script in the end, or, as he calls it, a counterfeit ofhis own hand. He took it to Dee, who saw in it the work of a wicked spirit trying to shake their confidence. The next evening, both prayed against their enemy, Kelley on his knees before the green chair standing at the chimney. Uriel appeared and said temptation was requisite. "If it were not, how should men know God to be merciful?" He speaks to Kelley: — "Thou, O yongling, but old sinner, why dost thou suffer thy blindness to increase? Why not yield thy Limbs to the service and fulfilling of an eternal veritie? Pluck up thy heart, and follow the way that leadeth to the knowledge of the end." He explains how the trouble is caused by Belmagel, "the firebrand who hath followed thy soul from the beginning."

The whole of this spring, the pair of partners had been busily engaged in preparing the various things — the table, the wax seals, the ring and lamin — required for use. Most complicated diagrams of letters and figures had also been dictated to them, and Kelley, whose mathematical training had been slight, was sometimes very exhausted. Once fire shoots out of the crystal into his eyes, and when it is taken back, he can read no more. As Dee remarks one day to a spirit, apologising for his many questions: "For my parte I could finde it in my heart to contynue whole days and nights in this manner of doing, even tyll my body should be ready to synk down for weariness before I could give over, but I feare I have caused weariness to my friends here." A journey is foretold, but first of all Kelley is to go to the places of hidden treasure, and bring earth, that it may be tested. He may be away ten days. He bought a "pretty dun mare" for the journey, of "good man "Penticost," for which he paid three pounds ready money in angels. A day or two after, he took boat to London to buy a saddle, bridle, and "boote-hose."

At supper the night before he started, in a clairvoyant state, he had an extraordinary prophetic sight of the execution of Mary Queen of Scots, a beautiful woman having her head cut off by a tall black man. He also speaks of seeing the sea, covered with many ships. Uriel warns them that foreign Powers are providing ships "against the welfare of England, which shall shortly be put in practice." It is hardly necessary to remind the reader that the Queen of Scots' execution and the defeat of the Spanish Armada took place in two following years, 1587, 1588, four years after this vision.

CHAPTER VIII

MADIMI

"Therefore for spirits I am so far from denying their existence that I could easily believe that not only whole countries but particular persons have their tutelary and guardian angels. It is not a new opinion, but an old one of Pythagoras and Plato. There is no heresy in it, and if not manifestly defined in Scripture, yet it is an opinion of good and wholesome use in the cours and actions of a man's life, and would serve as an hypothesis to solve many doubts whereof common philosophy affordeth no solution."

— Sir Thomas Browne, Religio Medici.

Dee's costly apparatus and experiments, his large establishment and generous treatment of his servants and assistants, his entertainment of great folk, were all heavy drains upon his resources. He spent lavish amounts upon books and manuscripts for his library; he contributed as able to some of the Adventurers' funds. He borrowed freely, and he had sometimes to run long bills. Beside the rent of the two livings (about eighty pounds a year) he had no fixed income. The Queen was ever promising him benefices which either never fell vacant, or when they did, had to be bestowed elsewhere. At the time he first fell in with Kelley, he knew not where to turn for money. Almost at this very moment, however, a rich patron appeared unexpectedly on the horizon and changed Dee's outlook for several years.

On March 18, 1583, Mr. North came to Mortlake bringing a "salutation" from Albert or Adelbert Laski, Count Palatine of Siradia, a Polish Prince then about to arrive on a visit to the Queen. He wished to make Dee's acquaintance, to see his library, and discuss magic, of which he had made a study. Laski was one of the most powerful of the Polish nobles reconverted to Catholicism. He had taken a very prominent part in the patriotic movement of a few years before in Poland, when almost every European sovereign had made a bid for the Polish crown. Elizabeth's old suitor, the Duc d'Alencon, had actually worn it a month or two before escaping in the night to his brother of France. Laski was a dashing adventurer of heroic courage, quite unscrupulous as to cost; and although he had favoured the claims of the Emperor of Austria, he had, openly at least, agreed in the people's victorious choice of Stephan Bathory. When that Transylvanian Prince had been elected King in 1576, Laski had taken a prominent part in affairs. He was popular and ambitious, not without aspiration towards the Polish crown himself. Burleigh, in writing of him to Hatton, called him "a personage of great estimation, few in the Empire of the greatest exceed him in sovereignty and power." He is described by contemporary writers as a most learned man, handsome in stature and lineaments, richly clothed, "of very comely and decent apparel," and of graceful behaviour. He wore his beard very long, not clipped close like the English courtiers. He arrived in London by Harwich on May Day, and proceeded to Winchester House, Southwark, where he made his headquarters during his stay. There seemed some doubt about how he was to be received, whether he was actually in favour or in disgrace with King Stephan. Burleigh desired Hatton to get some Essex nobleman — Lord Rich or Lord Darcy — to meet him at Harwich with proper state, "if he is the very Count Palatine of the House of Laski." Hatton replied that he must wait to hear more from Leicester, for in his letter to the Queen the visitor has called her "the refuge of the disconsolate and afflicted," so perhaps he is out of favour after all.

Dee first saw Laski on May 13, at half-past seven in the evening, in the Earl of Leicester's apartments at the Court at Greenwich, when he was introduced by Leicester himself.

Five days after the first meeting, Laski "came to me at Mortlake withonly two men. He cam at afternone and tarryed supper, and [till] after sone set." Near a month elapsed before his next visit, when he made a sort of royal progress down the Thames from Oxford to Mortlake.

"June 15 about 5 of the clok, cam the Polonian Prince, Lord Albert Lasky, down from Bissham, where he had lodged the night before, being returned form Oxford, whither he had gon of purpose to see the universitye, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney and other gentlemen: he was rowed by the Queene's men, he had the barge covered with the Queene's cloth, the Queene's trumpeters, etc. He cam of purpose to do me honor, for which God be praysed!"

The visit was repeated on the 19th, when the distinguished foreigner was hospitably entertained for the night. The Queen was then at Greenwich, but on July 30 she and her court proceeded in great splendour up the river to Sion House. She passed by Dee's door, and probably paused as usual for a greeting. Next morning Leicester rode over to Mortlake, and put the household in commotion by announcing that Laski and others would come to dine at Mortlake on the next day but one. These festivities were a great tax on the astrologer's means, and he confessed sincerely that he was "not able to prepare them a convenient dinner, unless I should sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally, within one hour after, forty angells of gold [20 pounds] from Sion, whither her Majestie was now come from Greenwich." Leicester's secretary, Mr. Lloyd, was despatched post-haste with the gift, prompted, as Dee adds, "through the Erle his speech to the Queene." One imagine Leicester's somewhat peremptory suggestion and the Queen's impulsive acquiescence. In minor matters she was woman enough to relish being sometimes dictated to. The secretary also brought what was hardly less acceptable to Dee, viz., "Mr. Rawligh his letter unto me of her Majestie's good disposition unto me." Raleigh was then in great favour with the Queen.

In the intervals between these visits of the Prince, the spirits had been consulted about Laski's prospects. They had at once interested themselves in him, and Madimi, one of the most fascinating of these psychical projections, had vouchsafed some kind of genealogical information, connecting him with the Lacys and Richard, Duke of York. She was the first of the female angels who appeared to Dee, as it seemed in answer to his arguments reproving Trithemius, who had asserted that no good spirits ever took the shape of women. Madimi, who suddenly appeared on May 28, was "like a pretty girle of 7 or 9 years, attired ina gown of Sey, changeable green and red, with a train"; her hair was "rowled up before and hanging down very long behind." She came into the study and played by herself; "she seemed to go in and out behind my books;...the books semed to give place sufficiently, one heap with the other, while she passed between them." She announced that her elder sister would come presently, and corrected Dee's pronunciation fo her name. "My sister is not so short as you make her: Esemeli not Esemeli." Madimi was a very clever and accomplished little fairy. She learned Greek, Arabic, and Syrian on purpose to be useful to Dee. On June 14 Dee asked the spirit Galvah, or Finis, what she had to say about the "Polandish Lord Albertus Laski." The reply came, "Ask me these things to-morrow." But when the next day came, Kelley, the seer, "spent all that afternoon (almost) in angling, when I was very desirous to have had his company and helping hand in this action." So at the next sitting Galvah administers to Kelley a sharply pointed reproof: "You, sir, were best to hunt and fish after Verity." Dee adds that "she spake so to E.K. because he spent

too much time in Fishing and Angling." Then he asked if Laski should return to Poland in August, if his relation with the Prince should bring him credit, and how should he "use himself therin to God's liking, his country's honour, and his own credit." Galvah replied oracularly: "He shall want no direction in anything he desireth." "Whom God hath armed, no man can prevaile against." Again, on June 19, Dee asked if it would be best for the Prince to take the first opportunity of going homeward.

"It shall be answered soon," replied Galvah.

"May he be present at the action?"

"Those that are of this house are not to be denied the Banquets therein."

"May I request you to cause some sensible apparition to appear to him, to comfort him and establish his minde more abundantly in the godly intent of God his service?"

"If he follow us, let him be governed by us. But whatsoever is of flesh is not of us."

"You perceive how he understandeth of the Lord Treasurer his grudge against him. And perhaps some others also are of like malicious nature. What danger may follow hereof, or encombrance?"

"The sum of his life is already appointed; one jot cannot be diminished. But he that is Almighty can augment at his pleasure. Let him rejoice in poverty, be sorry for his enemies, and do the works of justice."

Then the "cloud of invisibility" — a drop scene between the acts — came over Galvah, and she disappeared.

Next day Laski was present at the action. An angel named Jubanladec appeared, and said he was appointed the Prince's "good governour or Angel," "the keeper and defender of this man present." He bade him "look to the steps of his youth, measure the length of his body, live better and see himself inwardly." Excellent advice, which might have been continued had not a man named Tanfield, attached to the Prince, arrived suddenly at Mortlake, with a message from the Court, and, contrary to all good manners, burst into the study. Laski had gone out another way through the oratory to meet him. The angel was annoyed, and prophesied rather unkindly that in five months the rash interrupter should be devoured by fishes of the sea. Was he drowned then or ever? Then the thread was resumed.

"What do ye seek after? Do ye hunt after the swiftness of the winds? Or are you imagining a form unto the coulds? Or go ye forth to hear the braying of an Asse, which passeth away with the swiftness of the air? Seek for true wisdom, for it beholdeth the highest and appeareth unto the lowest."

Then Laski's guardian angel becomes extremely practical and interesting: "Cecil hateth him [Laski] to the heart, and desireth he were gone hence. Many others do privily sting at him."

Dee endeavours to keep him to the point.

"For his return, what is your advice? Perhaps he wanteth necessary provision, and money."

"He shall be helpen, perhaps miraculously. Let him go so soon as he can conveniently."

"I say again, perhaps he wanteth money; but the Treasures of the Lord are not sent to them whom he favoureth."

"His help shall be strange. The Queen loveth him faithfully and hath fallen out with Cecil about him. Leicester flattereth him. His doings are looked into narrowly. But I alwayes inwardly direct him. I will minister such comfort to him as shall be necessary in the midst of all his doings."

Mingled with these sayings were some prophetical utterances about Laski overcoming the Saracens and Paynims with a bloody cross shown in his hand, and about Dee's passing to his country and aiding him to establish his kingdom. Then the familiar spirit sank through the table like a spark of fire, "seeming to make haste to his charge, I mean the Lord Laski."

On Wednesday, the 26th, Laski again being present, the good angel Il appeared with a besom in his hand. The Prince's pedigree was then barely begun, but on June 29 the clever little Madimi promised to finish the book exactly as Dee would have written it. It was no matter where the book was left, she told him, locked up or lying about. "Your locks are no hindrance to us."

"You have eased my heart of a thousand pound weight," ejaculated Dee, fervently. "Now I shall have leisure to follow my sute, and to do all Mr. Gilbert's businesse."

Madimi was much too learned a scholar for Kelley, who on this same day grew very angry with her for speaking to him in Greek, of which he knew nothing, not even the alphabet. As an alternative she gave him Arabic. "Unless you speak some language which I understand, I will expresse no more of this Gibberish," he said, rudely.

Poor Dee! His skryer was a constant anxiety to him. Like every medium since known, he would sometimes apply himself and sometimes not, was often honest and yet frequently a cheat.

Dee writes: —

"My heart did throb oftentimes this day, and I thought E.K. did intend to absent himself from me, and now upon this warning, I was confirmed, and more assured that it was so. Whereupon seeing him make such haste to ride to Islington, I asked him why he so hasted to ride thither. And I said if it were to ride to Mr. harry Lee, I would go thither also, to be acquainted with him; seeing now I had so good leisure, being eased of the book writing [through Madimi's good offices]. Then he said that one told him the other day that the Duke did but flatter him, and told him other things, both against the Duke and me. I answered for the Duke and myself, and also said that if the forty pound annuity which Mr. Lee did offer him was the chief cause of his mind feeling that way (contrary to some of his former promises to me), that then I would assure him of fifty pounds yearly, and would do my best by following of my sute [with the Queen] to bring it to passe as soon as possibly I could, and thereupon did make him promise upon the Bible. Then E.K. again, upon the same Bible, did swear unto me constant friendship and never to

forsake me: And moreover said that unless this had so faln out, he would have gone beyond the Seas, taking ship at Newcastle, within eight days next. And so we did plight our faith to one another, taking each other by the hands upon these points of brotherly and friendly fidelity during life, which Covenant I beseech God to turn to his honour, glorie and service, and the comfort of our brethren (his children) here on earth."

This reconciliation was not for long, in spite of the promised salary, and soon another scene occurred. On June 5 Dee write that from nine in the morning Kelley was "in a marvellous great disquietness of mind, fury and rage," because his brother Thomas Kelley brought him word, first, that a commission was out to attach and apprehend him as a felon for coining money; second, that his wife, whom he had left at Mistress Freeman's house at Blockley, having heard from Mr. Hussey that he was a cosener, had gone home to her mother, Mrs. Cooper, at Chipping Norton. Dee is "touched with a great pang of compassion," grieved that any Christian should use such speeches and be of so revenging a mind, even more than he is distressed that his own credit shall be endangered for embracing the company of such a disorderly person, especially if he be arreseted at Mortlake, "which will be no small grief and disgrace." But he so generously resolves to stand by his friend. Kelley, it seems, had been met coming from Islington with his scroll, book and powder, and had been threatened to "be pulled in pieces" if he brought them to Dee. A drawing in the margin of the MS. shows the book to have had a cross on the cover, one clasp, and deep metal bands across its two sides. Presumably these were some of the treasures reported to have been found at Glastonbury.

A day or two after, June 18, Kelley again simulated great fear and distress at seeing evil spirits. He protested he would skry no more, and was so excited that he brought on himself the wise rebuke from Galvah: "He that is angry cannot see well." He seems to have wished to show Laski some reprobate spirits in Dee's study, but the older man wisely kept the crystal and teh "table of communion" under his own control. It was, perhaps, partly cunning that made Kelley, although he really possessed extraordinary mediumistic powers, so sceptical. "I am Thomas Didymus," he says to the spirits. "How can ye persuade me ye are no deluders?"

Three days after this, Dee was writing letters to Adrian Gilbert, in Devonshire, when Madimi suddenly appeared to Kelley, who was seated in the green chair.

Dee said, "How is the mind of Mr. Secretary toward me? Methinketh it is alienated marvellously."

Dee had long been on neighbourly terms with Sir Francis and Lady Walsingham. If any cause existed for supposing both Burleigh's and Walsingham's attitude toward him was changed, it may have been that the Lord Treasurer, the great finanacier of the time, resented his constant applications for a salary from the exchequer, while Walsingham, with his intimate knowledge of foreign affairs, perhaps misdoubted this intimacy between Dee and the scheming Polish Prince. Curiously enough, it was through this very intimacy with Laski that both Burleigh and Walsingham came later to regard the alchemists in the light of a valuable national asset.

Madimi replied —

"The Lord Treasurer and he are joyned together, and they hate thee. I heard them when they both said, thou wouldst go mad shortly. Whatever they can do against thee, assure thyself of. They will shortly lay a bait for thee, but eschew them."

D. — "Lord have mercy upon me, what bait, I beseech you, and by whom?"

M. — "They have determined to search thy house, but they stay untill the Duke be gone."

D. — "What would they search it for?"

M. — "They hate the Duke, both, unto death."

Then with a sharp caution to Kelley to deal uprightly with Dee, and a protestation from him of his "faithful mind" to his master, she goes on to reveal the suspicions attached to Laski: —

M. — "Look unto the kind of people about the Duke in the manner of their diligence."

D. — "What mean you by that? His own people? Or who?"

M. — "The espies."

D. — "Which be those?"

M. — "All. There is not one true."

D. — "You mean the Englishmen."

M. — "You are very grosse if you understand not my sayings."

D. — "Lord! what is thy counsel to prevent all?"

M. — "The speech is general. The wicked shall not prevail."

D. — "But will they enter to search my house or no?"

M. — "Immediately after the Duke his going, they will."

D. — "To what intent? What do they hope to find?"

M. — "They suspect the Duke is inwardly a traitor."

Dee replies with sincerity, "They can by no means charge me, no not so much as with a traitorous thought."

M. — "Though thy thoughts be good, they cannot comprehend the doings of the wicked. In summe, they hate thee. Trust them not. They shall go about shortly to offer thee friendship. But be thou a worm in a heap of straw."

D. — "I pray you expound that parable."

M. — "A heap of straw being never so great, is no weight upon a worm. Notwithstanding every straw hindereth the worm's passage. See them and be not seen of them; dost thou understand it?"

It now seemed certain that Dee and his skryer were to embark their fortunes with Laski. Dee begs for particular instructions when they had better take ship, what shall be done with all the furniture prepared and standing in the chamber of practice? Is it best for the Pole to resort hither oft, or to stay quiet at his house in London?

Madimi retorts —

"Thou hast no faith. He is your friend greatly and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him service. Those

who are not faithful shall die a most miserable death, and shall drink of sleep everlasting."

A couple of days after, on July 4, Dee returning from Court, found Kelley making preparation to go away for five days, having fixed to met some companions in Mortlake, others in Brentford. Doubtless he found all this mystical and angelic society somewhat of a bore, and was yearning for an outburst a little more to his taste. Dee, who had seen Laski in London, knew that he intended to come down to Mortlake within a day or two, "who also," he says, "delighted in E.K. his company." So he wrote a short note in very polite Latin to the "Nobilissimi Princeps," bidding him put off his visit, as "our Edward" was about to take a journey, and would not be home for five days, or so he says: "Quid sit ipsa veritas."

He showed Kelley the letter. Kelley took great offence at these words, suspecting some secret understanding between the two against him. Dee gently referred to Kelley's own words that his return might be within, or at the end of, five days. Kelley, angry and suspicious, seized the letter and tore it up.

Soon after, Kelley beholds "a spiritual creature" by his right shoulder, telling him to go clean away, for if he stays there he will be hanged. If he goes with the Prince, he will cut off his head, and (to Dee)

"You mean not to keep promise with me. And therefore if I might have a thousand pound to tarry, yea, a kingdom, I cannot. Therefore I release you of your promise of 50 pounds yearly stipend to me, and you need not doubt but God will defend you and prosper you, and can of the very stones raise up children unto Abraham. And again, I cannot abide my wife, I love her not, nay, I abhor her, and here in the house I am misliked because I favour her no better."

Dee endeavoured to calm this turbulent young man, spoke of his confidence in him in his dealings with their spiritual friends, but such doings and sayings as these, he points out, are not meet and fitting.

Kelley flung out of the room in a passion, mounted his mare, and rode off furiously towards Brentford, clattering out of the house with such commotion that Jane came running up to her husband's study to know what was the matter. It was about seven o'clock in the evening.

"`Jane,' I said, `this man is marvellously out of quiet against his wife, for her friends their bitter reports against him behind his back, and her silence thereat, etc. He is gone,' said I, `but I beseech the Almighty God to guide him and defend him from danger and shame. I doubt not but God will be merciful to him, and bring him at length to such order as he shall be a faithful servant unto God.'"

Then a remarkable thing happened. By ten o'clock that night (the long midsummer twilight barely over), the prodigal returned, and mounted softly up the study stairs, "unbooted, for he was come in a boat from Brentford. When I saw him, I was very glad inwardly. But I remained writing of those records as I had yet to write, of last Tuesday's action.

"`I have lent my mare,' he said, `and so am returned.'

"`It is well done,' said I.

"Thereupon he sate down in the chair by my table where he was wont to sit. He took up in his hand the books which I had brought from London, of the Lord Laskie, written to him in his commendations." Evidently books sent to Kelley by way of compliment.

Almost immediately, Madimi, who seemed to have a special wardship over books, appeared. She patted the parchment cover of one and would have taken it out of Kelley's hand. Dee heard the strokes, he says. He took a paper and, greeting his visitor, noted the conversation.

D. — "Mistresse Madimi, you are welcome in God for good, as I hope. What is the cause of your coming now?"

M. — "To see how you do."

D. — I know you see me often, but I see you onely by faith and imagination."

M. (who is always more personal than the other spirits) —
"That sight is perfecter than his," pointing to Kelley.

D. (with emotion) — "O Madimi, shall I have any more of these grievous pangs?"

M. (oracularly) — "Curst wives and great Devils are sore companions."

D. — "In respect of the Lord Treasurer, Mr. Secretary and Mr. Rawly, I pray you, what worldly comfort is there to be looked for? Besides that I do principally put my trust in God."

M. — "Madder will staine, wicked men will offend, and are easie to be offended."

D. — "And being offended, will do wickedly, to the persecution of them that mean simply."

M. — "Or else they were not to be called wicked."

D. — "As concerning Alb. Laski, his pedigree, you said your sister would tell all."

M. — "I told you more than all your Dog painters and Cat painters can do."

Kelley interrupts Dee's questions about Laski's pedigree and parentage, impatiently, with

K. — "Will you, Madimi, lend me a hundred pounds for a fortnight?"

M. — "I have swept all my money out of doors."

D. — As for money, we shall have that which is necessary when God seeth time."

Then Madimi, becoming serious, addresses to Kelley a beautiful exposition of the unity of all things: "Love is the spirit of God uniting and knitting things together in a laudable proportion." She turns sharply to him, with

"What dost thou hunt after? Speak, man, what doest though hunt after?...Thou lovest not God. Lo, behold, thou breakest his commandments: thy bragging words are confounded...If thou hast none of these [faith, hope, love] thou hast hate. Dost thou love Silver and Gold? The one is a Thief; the other is a Murderer. Wilt thou seek honour? So did Cain. But thou hast a just God that

loveth thee, just and virtuous men that delight in thee. Therefore be thou virtuous."

Next follows a remarkable scene. Madimi summons Barma and his fourteen evil companions, who have assumed possession of Kelley, with the words "Venite Tenebrae fugite spirito meo," and orders them to return to the Prince of Darkness: "Depart unto the last cry. Go you thither....The hand of the Lord is like a strong oak. When it falleth it cutteth in sunder many bushes. The light of His eyes shall expel darkness."

Kelley sees the whole crew sink down through the floor of the chamber: "A thing like a wind came and pluckt them by the feet away." He professes his deliverance: "Methinketh I am lighter than I was, and I seem to be empty and to be returned from a great amazing. For this fortnight, I do not well remember what I have done or said."

"Thou art eased of a great burden. Love God. Love thy friends. Love thy wife."

And with this parting injunction, and a psalm of thanksgiving from Dee, the story of Kelley's wild attack of temper, or as it was regarded in teh sixteenth century, his possession, for the present ends. Nor is there any record of further dealings with spirits for more than two months.

CHAPTER IX

A FOREIGN JOURNEY

"Friends are everywhere to him that behave himself well, and a prophet is not esteemed in his country."

— Robert Burton

There is a hiatus in the Liber Mysteriorum after this tempestuous scene with Kelley. We can, however, slightly fill it up from Dee's other diary. It seems as if the skryer went away, leaving behind at Mortlake the poor slighted wife, who must have joined him there, for Dee notes on July 7 payment of wages to a servant he dismissed, "in the presens of Goodman Hilton and Mistress Kelley in my study."

On the 30th, as we have seen, the Queen came in grand procession, heralded with music and song, down the river to Sion. The next day, Leicester's secretary brought letters and gifts. On August I, John Halton, a London minister, called; also a Worcestershire man, "a wicked spy came to my howse, whom I used as an honest man, and found nothing wrong, as I thought. He was sent to E.K."

This entry is characteristic of the philosopher who, in spite of all his learning, was, as regards men, of so confiding and innocent a nature that he ended by being infinitely more deceived by another Worcestershire man — Kelley, for whom he entertained to the last a most faithful friendship.

Then we come on a very entertaining remark in the diary: "Aug. 18. A great tempest of wynde at midnight. Maxima era E. K. cum uxore ejus." Kelley had

returned, and his wife was treated to another of his outbreaks, by comparison with which the gale outside was slight.

This is the last entry in the diary before Dee's departure for Poland with Laski.

The Prince proposed to take the whole party from Mortlake back with him to the Continent. He was reputed to be deeply in debt, and seems to have entertained wild hopes that they, aided by the spirits, would provide him with gold, and secure to him the crown of Poland. Kelley foresaw an easy and luxurious life, plenty of change and variety suited to his restless, impetuous nature. He hadn ot as yet been out of England. There were very obvious reasons that he should quit the country now if he would escape a prison. Dee had been a great traveller, as we know, and these were not the attractions to a man of his years. He went in obedience to a supposed call, in the hope of furthering his own knowledge and the Prince's good. The notion of providing for himself and his family lay doubtless at the back of his mind also, but he had all a genius's disregard for thrift and economy, and though very precise and practical about small details, as his diary proves, his mind refused to contemplate these larger considerations of ways and means.

He disposed of the house at Mortlake to his brother-in-law, Nicholas Fromond, but in such a loose and casual way that before his return he found himself compelled to make a new agreement with him. He took no steps about appointing a receiver of the rents of his two livings, and when he came back the whole six years were owing, nor did he ever obtain the money. He says he intended at the most to be absent one year and eight months. It was more than six years before he again set foot in England.

So, unprepared, he left Mortlake about three in the afternoon of Saturday, September 21, 1583. He met the Prince by appointment on the river, and travelled up after dark to London. A certain secrecy was observed about the journey. laski, as we have seen, was under some suspicion of Walsingham and Burleigh, whose business it had become to learn news from every Court in Europe. He was suspected of plots against the King of Poland.

In the dead of night, Dee and Laski went by wherries to Greenwich, "to my friend Goodman Fern, the Potter, his house, where we refreshed ourselves." Probably a man whom Dee had employed to make retorts and other vessels for his chemical work. Perhaps they met there the rest of the party, but on the whole it seems more probable that all started together from Mortlake. The exit of such a company from the riverside house must have been quite an event. At Gravesend, a "great Tylte-boat" rowed up to Fern's house, on the quay, and took them out to the two vessels arranged to convey them abroad. These ships, which Dee had hired, were lying seven or eight miles down stream — a Danish double fly-boat, in which Laski, Dee, Kelley, Mrs. Dee and Mrs. Kelley and the three children, Arthur, Katherine and Rowland Dee, embarked at sunrise on Sunday morning; and a boyer, "a pretty ship," which conveyed the Prince's men, some servants of Dee, and a couple of horses. They sailed at once, but the wind coming from N.W., they anchored on the Spits. The fly-boat dragged her anchor, and the wind suddenly changing to N.E., they were in danger of grounding. However, next morning they made Queenborough Haven, and landed in small fishing boats. On the landing, the boat in which the party were seated was nearly upset. Water came in up to their knees, an oar was lost, and they were in considerable peril, but Kelley seems to have risen to the occasion by baling water out of the bottom with a great gauntlet. Dee

thinks he saved their lives. Dee, poor man, was dropped from the captain's back on landing into ooze and mud, so that he was "foule arrayed" on reaching "Queenborough town, up the crooked creek." "God be praised for ever that all that danger was ended with so small grief or hurt," is his cheerful comment.

After three nights ashore, they again embarked, and at daybreak on the 27th sailed out into the Channel. On the 29th they landed at Brill. Here Laski's guardian angel, Jubanladec, seems to have granted them an interview. They only paused for two or three days, and hurried on, travelling forward each day by the sluggish Dutch canals, having exchanged their vessel for a hoy of Amsterdam at Rotterdam. They passed through Tergowd and Haarlem to Amsterdam; here they stayed three days, and Dee despatched Edmond Hilton with his heavy goods by sea to Dantzic. By Enkhuisen they sailed up the Zuyder Zee to Harlingen, then took the canals again in little "scuts," or small boats, to Leewarden, thence to Dokkum, in West Friesland, in somestill smaller craft. On the Sunday spent at Dokkum, Gabriel appeared in the crystal, and delivered to them the most searching and exalted code of ideals for the conduct of their lives. Everything was laid bare before his relentless and unerring eyes. They were bidden to live in brotherly charity, the imperfections of each to be by the other "perfectly shadowed in charity."

"Bear your own infirmities, and so the infirmities of others, with quiet and hidden minde...The Cross of Christ is the comparison in mildness over thy brethren...He that forsaketh the world for the love of God in Christ shall have his reward, but he that forsaketh himself shall be crowned with a diadem of glory. Bridle the flesh. Riotousness is the sleep of death and the slumber to destruction. Feed the soul, but bridle the flesh, for it is insolent. Look to your servants. Make them clean. Let your friendship be for the service of God. All frienship else is vain and of no account. Persevere to the end. Many men begin, but few end. He that leaveth off is a damned soul."

From Dokkum the travellers put out to sea again, beyond the islands, and sailed up the Western Ems to Embden. They arrived after dusk, and found the city gates shut, so they lay all night on shipboard. Next morning, the 18th October, Laski took up his quarters at "The White Swan," on the quay, for he was to remain there to see the Landgrave, and obtain money. The others "lay at `The Three Golden Keys,' by the English House," and left early next morning by a small boat to sail up the river Ems to Leer, and thence by a little tributary to Stickhuysen and Apen — "a very simple village," and so on to Oldenburg. A night there, and then on by Delmenhorst to Bremen, where they lodged at "an old widow, her house, at the signe of the Crown."

Here Il, the jaunty spirit who was like a Vice in a morality play, again appeared to them, clad in a white satin jerkin, ragged below the girdle. The curtain lifted, and his first words were theatrically light.

"Room for a player! Jesus! who would have thought I should have met you here?"

D. (solemnly). — "By the mercies of God we are here. And by your will and propriety and the power of God, you are here."

Il. "Tush, doubt not of me, for I am Il."

Kelley (with rebuke). — ”My thinketh that the gravity of this action requireth a more grave gesture, and more grave speeches.”

Il. — ”If I must bear with thee for speaking foolishly, which art but flesh and speakest of thy own wisdom, how much more oughtest thou to be contented with my gesture, which is appointed of Him which regardeth not the outward form, but the fulfilling of His will and the keeping of His commandments, etc., etc.”

Kelley. — ”I do not understand your words. I do only repeat your sayings.”

Il. — ”It is the part of a servant to do his duty, of him that watcheth to look that he seeth...Do that which is appointed, for he that doeth more is not a true servant.”

Il turns from Kelley to Dee. “Sir, here is money, but I have it very hardly. Bear with me, for I can help thee with no more. Come on, Andras; where are you, Andras?” he calls.

Andras, in a bare and shabby gown, “like a London ‘prentice,” appears, but empty-handed.

Il. — ”This is one of those that forgetteth his businesse so soon as it is told him.”

Andras. — ”Sir, I went half-way.”

Il. — ”And how then? Speak on. Speak on.”

Andras. — ”Then, being somewhat weary, I stayed, the rather because I met my friends. The third day, I came thither, but I found them not at home. His family told me he had gone forth.”

Il. — ”And you returned a coxcomb. Well, thus it is. I placed thee above my servants, and did what I could to promote thee. But I am rewarded with loytring and have brought up an idle person. Go thy way, the officer shall deliver thee to prison, and there thou shalt be rewarded. For such as do that they are commanded deserve freedom; but unto those that loytre and are idle, vengeance and hunger belongeth.”

Then Dee questions Il about Laski, and whether he is having any success in his efforts to obtain money, about Laski’s brother-in-law, Vincent Seve, whose errand in England is not yet completed, and whether they shall all arrive safe at Cracow, or the place appointed.

Kelley has a sight of Master Vincent in a black satin doublet, “cut with cross cuts,” a ruff and a long cloak, edged with black or blue. Then Il goes off into a mystical rhapsody, at the end of which he suddenly falls “all in pieces as small as ashes.”

Next day, Kelley sees Master Vincent again, walking down by Charing Cross, accompanied by “a tall man with a cutberd, a sword and skie-coloured cloack.” He passes on towards Westminster and overtakes a gentleman on horseback with five followers in short cape-cloaks and long moustaches. The rider is a lean-visaged man in a short cloak and with a gold rapier. His horse wears a velvet foot cloth. (It sounds like a vision of Raleigh.)

They are merry. Vincent laughs heartily and shows two broad front teeth. He has a little stick in his crooked fingers. The scar on his left hand is plainly seen. He has very high straight close boots. They arrive at Westminster Church (the Abbey). Many people are coming out. A number of boats lie in the river, and in the gardens at Whitehall a man is grafting fruit trees. The lean-visaged man on horseback

alights, and goes down towards, and up, the steps of Westminster Hall, Vincent with him. His companion walks outside and accosts a waterman. The waterman asks if that is the Polish bishop? The servant wants to know what business it is of his. A messenger comes down the steps of the Hall and says to Vincent's man that his master shall be despatched to-morrow. The servant saith he is glad of it. "Then all that shew is vanished away."

There are one or two allusions here to an emissary from Denmark who has brought a bag of amber. Il also says he has much business in Denmark. Frederick, the King of Denmakr, was in frequent correspondence with Queen Elizabeth at this time.

At Bremen, where they stayed a week, Dee says that Kelley, when skrying by himself, was given a kind of rambling prophetical verse of thirty-two lines, which he prints, foretelling the downfall of England, Spain, France and Poland. In fact, a general debacle of nations. It is very bad prophecy and still worse poetry, but evidently inspired by the highly diplomatic foreign relations of Elizabeth and her two ministers.

On leaving Bremen, the party travelled by Osterholz to Harburg, on the left bank of the Elbe. They crossed the river and went on by coach to Hamburg. Laski had then rejoined them, but stayed behind in Hamburg, at "the English house," probably the consul's. Dee and the rest reached Lubeck on November 7.

CHAPTER X

PROMISES AND VISIONS

"Search while thou wilt; and let thy reason go
To ransom truth, e'en to th'abyss below;
Rally the scattered causes; and that line
Which nature twists be able to untwine.
It is thy Maker's will; for unto none
But unto reason can He e'er be known."

— Sir Thomas Browne

The dealings which Kelley had in Lubeck with the spirits seem to throw a light on all his relations with Dee. Kelley is gaining confidence; he sees that he is already able to dupe his employer considerably. He has only to manipulate the conversations a little to show up often his so-called sincerity. He can pretend he is aghast at Il's levity, and he seems to have been cunning enough when the spirits very often blamed him.

Buthis dreams of advancement in wealth and fame were no nearer accomplishment. He had seen through Dee's ambition. It was very different from his own, but he thought he could use it to his own advantage. Dee was now flattered without stint.

So at the sitting in November 15 he sees eleven noblemen in rich sables. One, wearing a regal cap trimmed with sable, is seated on a chair beset with precious stones. "He is a goodlier man than the Lord A.L." He addresses Dee with glittering promises. He is the King or the Emperor, and is represented in the margin of the diary by a crown. He says to Dee: —

"Pluck up thy heart and be merry, pine not thy Soul away with inward groanings, for I will open unto thee the secrets of Nature and the riches of the world, and withal give thee such direction that shall deliver thee from many infirmities both of body and mind, ease thee of they tedious labours and settle thee where thou shalt have comfort.

"Thanks be given unto the Highest now and ever.

"Why doest thou [hesitate] within thy thought? Hast thou not need of comfort?"

"Yes, God knows, for I am half confounded."

"Then first determine within thyself to rest thee for this winter. Secondly, open thy mind to desire such things as may advance thy credit and enrich thy family, reap unto thee many friends and lift thee up to honour. For I will stir up the mindes of learned men, the profoundest in the world, that they shall visit thee. And I will disclose unto you such things as shall be wonderful and of exceeding profit. Moreover I will put to my hands and help your proceedings, that the world may talk of your wisdom hereafter. Therefore wander not farther into unknown places: contagious, the very seats of death for thee and thy children and such as are thy friends. If thou enquire of me where and how, I answer, everywhere, or how thou wilt. Thou shalt forthwith become rich, and thou shalt be able to enrich kings and help such as are needy. Wast thou not born to use the commodity of this world? were not all things made for man's use?"

Here are the old dreams of the philosopher's stone, the elixir of life, the transmutation of metals and all the works of alchemy, for which both these travellers were adventuring their lives in a foreign land. Dee does not seem exactly dazzled by these allurements. He only begs leave to ask questions, and seeks to keep the speaker to the point. "Are they to stay there and not to go on with Laski? Where are they to spend the winter?"

"Where you will," comes the answer. "Are you so unwise as to go with him now? Let him go before, and provide for himself and the better for you. In the Summer, when it is more fair, you can follow. The weather now will be hard and the travel unfit for children. Heap not up thy wife's sorrow."

"I desire to live in quiet that my spirit may the better attend to the service of God."

"Well, you are contented?"

Dee asks again, are they to part from Laski? Will it not be prejudicial to their arrangement, they having entered into a kind of covenant with him? "Are you not content?" the visitor repeats.

Then he did impart some remarkable information to Dee, in which there was certainly a grain of telepathically conveyed truth.

"Your brother is clapped up in prison. How like you that? Your house-keeper I mean."

This evidently refers to Nicholas Fromond.

"They examine him. They say that thou hast hid divers secret things. As for thy books, thou mayst go look at them at leasure. It may be that thy house may be burnt for a remembrance of thee, too. Well, if they do, so it is. I have given thee my counsel, and desired to do thee good. The choice is thine."

There is no evidence that Fromond was imprisoned, but he was a poor protector of his brother-in-law's valuable effects. He was powerless against a mob who broke into Dee's house not long after his departure from Mortlake, made havoc of his priceless books and instruments, and wrought irreparable damage. It was not nearly two months since Dee had left Mortlake, and, moving from place to place, it was unlikely that he had heard any news from thence. No date has ever been assigned to this action of the mob. It is quite conceivable that it actually took place on this day, November 15, and that by Kelley's clairvoyant or telepathic power the news was communicated across the sea and continent to Dee.

The poor astrologer was torn with doubts and misgivings. He fell upon his knees, uttering a piercing supplication to the "Author of all truth and direction of such as put their trust in him."

"I most humbly beseech thee consider these promises thus to me propounded. If they be true and from thee, confirm them. If they be illusions and not from thee, disprove them. For hardly in my judgment they do or can agree with our former precepts and order taken by thee."

And again, in an agony:

"O Lord, I doubt of these promises of ease, wealth, and honour: I suspect the whole apparition of the eleven to be an illusion. O confirm my judgment or disprove it."

So he seeks for a revelation of guidance, writes letters to Laski, and waits. Soon he perceives these temptations to have come from "a very foolish devil." He decides that they will continue to throw in their lot with Laski, who rejoined them in Lubeck. He left again to visit the Duke of Mecklenburg, they meanwhile going by Wismar to Rostock and Stettin, which place they reached at ten o'clock on Christmas morning. Laski joined them in a fortnight. They passed on by Stayard to Posen, where Dee adds an antiquarian note that the cathedral church was founded in 1025, and that the tomb of Wenceslaus, the Christian king, is of one huge stone. It was here that Dee began to enter curous notes about Kelley in the Liber Peregrinationis, written in Greek characters, but the words are Latin words, or more frequently English. The supposition is that Kelley was unacquainted even with the Greek alphabet. Dee kept his other foreign diary, written in an Ephemerides Coelestium (printed in Venice, 1582), secret from his partner, for Kelley had obtained possession of an earlier one kept in England and had written in it unfavourable comments, as well as erased things, about himself. Dee had the last word, and has added above Kelley's "shameful lye," "This is Mr. Talbot's, his own writing in my boke, very unduely as he came by it." The various diaries sound, perhaps, confusing to the reader, but are really quite simple. By the private diary is meant the scraps in the Bodleian Almanacs, edited by Halliwell for the Camden

Society, in which he seldom alludes to psychic affairs. The Book of Mysteries is the diary in which he relates all the history of the crystal gazing. The printed version (True Relation) begins with Laski's visit to Mortlake on May 28, 1583.

Winter had now set in with unwonted rigour, and one is amazed at the celerity with which this great caravanserai of people and goods pushed on from place to place. From Stettin to Posen, for instance, is more than 200 miles, and it ws accomplished within four days and apparently with only one stop. Then southwards into the watery district between the Oder and the Warthe, where the country was so icebound that they had to employ five-and-twenty men to cut the ice for their coaches for a distance as long as two English miles. On February 3 they reached Lask, on the Prince's own property, and at last were comfortably housed in the Provost's "fair house by the Church." Here Dee was ill with ague, but the table was set up, and a new spirit called Nalvage appeared in teh globe. Nalvage's "pysiognomy was like the picture of King Edward the Sixth. His hair hangeth downa quarter of the length of the cap, somewhat curling, yellow." Dee, of course, had seen the young King when he presented his books, so this is a first-hand reminiscence. Nalvage stood upon a round table of mother-of-pearl, and revealed to them many cabalistic mysteries, tables of letters and names. There was a terrible vision of Mrs. Dee lying dead, with her face all battered in, and of the maid Mary being pulled our of a pool of water half drowned. But it seems to portent no more than did another piece of ill news conveyed at the same time: "Sir Harry Sidney died upon Wednesday last. A privy enemy of yours." Dee says, "I ever took him for one of my chief friends," and adds, with unconscious humour:

"Note. At Prague, Aug. 24, I understood that Sir H. Sidney was not dead in February nor March, no, not in May last. Therefore this must be considered. Doctor Hagek, his son, told me."

This note makes us realise for a moment how slowly news travelled from England to the Continent in this year of grace 1584.

The informant, Madimi, "a little wench in white," told Dee that she had been in England at his house, and all there were well. The Queen said she was sorry she had lost her philosopher. But the Lord Treasurer answered, "He will come home shortly a begging to you." "Truly," adds Madimi, "none can turn the Queen's heart from you." Then, recurring to Mortlake, she says: "I could not come into your study. The Queen hath caused it to be sealed." This no doubt after the breaking in of the rioters. Dee was counselled to go and live at Cracow. He would like to be led step by step, and begs to know what house "is in God's determination for me and mine." Madimi answers, "As wise as I am, I cannot yet tell what to say." Dee demurs to the expense, and reproaches her for not telling them sooner. Needless cost would have been saved, and he does not know if Laski will have enough money for yet another move. He had rather Kesmark had been redeemed before Laski went to Cracow. Perhaps then his credit with the people would be greater.

Laski had heavily mortgaged his estates in Poland; he was in debt, and he had apparently raised a loan on his Kesmark property for a large sum of money. The bond was to expire on St. George's Day, April 23 next, and without the Emperor's help Dee did not see how it could be met. Kelley recurs to the Danish treasure he had found in England, hidden in ten places, which they would fain have

transported to Poland now, very speedily, for Laski's use. Dee is anxious to kow from Madimi whether his rents are being duly received in England by his deputy or not, "whether Her Majesty or the Council do intend to send for me again or no." They ask instructions from Gabriel about Kelley's red powder, and how they shall use it. Dee seeks for information about the Prince's wife, whom they have not yet seen, but they doubt she is not their sound friend. He begs for medicine for his ague. And again, shall he take the pedestal, being made in Lask for the holy table, on to Cracow when they go, "rather than make a new one there, both to save time and to have our doings the more secret"? This pedestal was for the crystal to rest in upon the table. Three iron hasps and padlocks were also made at Lask for the table. If any answer to these questions was vouchsafed by the spirits, it was in the usual enigmas.

Part of Dee's baggage, a chest left at Toon on their way out, not having arrived, they did not immediately obey the injunction to move on to Cracow, but after about five weeks in Lask, they again journeyed forward.

CHAPTER XI

CRACOW

"Sir, to a wise man all the world's his soil:
It is not Italy, nor France, nor Europe
That must bound me if my fates call me forth.
Yet, I protest it is no salt desire
Of seeing countries, shifting a religion;
Nor any disaffection to the State
Where I was bred, and unto which I owe
My dearest plots, hath brought me out: much less
That idle, antique, stale, grey-headed project
Of knowing men's minds and manners."

— Jonson, Volpone, or The Fox

At the close of the sixteenth century, Cracow was at the height of its fame and prosperity. It was still the capital of POland, and the residence of her kings, as well as the seat of the university founded two hundred years before by Casimir the Great. The Gothic cathedral erected under the same king, the burial place of Polish monarchs, was already adorned with sculptures and bronzes, the work of Renaissance artists from Florence and Siena. The visitor of today will find himself surrounded by churches and other buildings dating from the twelfth, fourteenth, and sixteenth centuries. Amid the ramparts of the Austrian fortress can still be traced here and there the older fortifications.

The city lies in the centre of a vast plain, almost at the confluence of two rivers, the Vistula and Rudowa. Across this plain from the north-west the travellers came, and reached Cracow in the afternoon of March 13, 1584.

"We were lodged in the suburbs by the church, where we reamained a seven night, and then we (I and my wife) removed to the house in St. Stephen Street, which I had hired for a year for 80 gylders of 30 groschen. And Master Edward Kelley came to us on Fryday in the Easter week by the new Gregorian Kalendar,

being the 27 day of March by the old Kalendar, but the sixth day of April by the new Kalendar, Easter Day being the first day of April in Poland, by the new Gregorian institution."

From the time of arriving in Poland Dee is careful to enter the dates in both old and new styles. The New Style was then extremely new, it having been introduced by Pope Gregory XIII. only a couple of years before, and universally adopted by all Roman Catholic countries. England, in all the fervour of her recently established Protestantism, would have none of it, but still desired not to lag behind in needful reforms. Dee, as already stated, had been commissioned before he left England to make calculations by which the calendar could be suitably adopted in this country. The Roman Church had assumed the chronology adopted by the Council of Nice to be strictly correct. But Dee desired to ascertain the actual position of the earth in relation to the sun at the birth of Christ, as a bsais on which to rectify the calendar. The result of his calculations would have omitted eleven instead of ten days.

Dee's book (which was never printed, but remains in manuscript among the Ashmolean MSS.) was entitled "A Playne discourse and humble advise for our gratious Queene Elizabeth, her most Excellent Majestie, to peruse and consider as concerning the needful Reformation of the Vulgar Kalendar for the civile yeres and daies accompting or verifying, according to the tyme truely spent." It was finished and delivered to Burleigh on February 26, 1583. To him it was inscribed with these rather playful verses: —

"To οτι, and To διοτι
I shew the thing and reason why,
At large, in briefe, in middle wise
I humbly give a playne advise;
For want of tyme, the tyme untrew
If I have must, command anew
Your honour may, so shall you see
That love of truth doth govern me."

Burleigh proposed that skilful men in science, as Mr. Digges, be called from the universities to peruse the work and confer. But the Council of State consulted Archbishop Grindal and three of the bishops who recommended the rejection of Dee's scheme, chiefly on the ground that it emanated from Rome, and so their opposition delayed this desirable public reform in England for 170 years. Dee agreed to grant the ten days for the sake of conformity with the rest of the world, if his calculation that eleven were strictly accurate was publicly announced. It will be remembered that in 1742, when the change was made, eleven days were omitted from the calendar.

The household at Cracow now consisted of Mrs. Dee, Arthur, Katherine, Rowland and his nurse, and the mand Mary, Mrs. Kelley and her husband, a servant named John Crocker and a boy. It was augmented before long.

The actions with the spirits soon recommenced. Kelley began very unfairly by trying sittings alone, for he was importunate to know how the Prince was going

to treat them as regards money. But he seems only to have drawn reproof and much excellent counsel on himself from Nalvage.

The next few weeks were taken up with instructions from Gabriel and Nalvage, consisting of letters, numbers and words ina strange Eastern or angelic language, to which Dee probably had some key, though they appear unintelligible. The partners were bidden to keep the Sabbath, and Dee resolves to go always to church. Kelley seems to have turned restive once again. On April 17 he declared he would sit no more to receive these A.B.C. messages unless they were better explained. "There is your boy, John," he said; "he can well enough give you these simple signs. You need me no longer. I will be gone." As Casaubon remarks, "he was ever and anon upon projects to break with Dee."

Two days after, Dee heard him come upstairs to his own study, and called him in. Dee's study was an inner room through one that opened on to the stairs, at the foot of which was a door. He explained that he had now a distinct clue to the meaning of the tables of letters on which he had long been puzzling; dwelt on how essential it was to miss not a single letter, or else the words would err. He asked him, in fact, to resume his skrying, and encouraged him by saying that he knew he "would come to like better this due and methodical manner of our friends' proceeding," if only he would continue. Kelley scornfully replied that their teachers were mere deluders, and no good or sufficient teachers. In two years they had not made them able to understand, or do anything. "In two years," he said boastingly, "I could have learned all the seven liberal arts and sciences, if I had first learned Logick." He protested he would have no more to do with the spirits in any manner or way, wished himself in England, and vowed if the books were his he would burn them all. "These spiritual creatures are not bound to me. Take John for your skryer."

Dee pathetically recapitulated his long desire for wisdom, his faith that more knowledge will be granted him. Kelley went out leaving Dee buried in prayer.

In two days, Kelley was again submissive to the spirits, who bade him not mistrust. "Let him that is a servant and is commanded to go, go. And let not the earth rise up and strive against the plowman." So they go on again with their cabalistic letters and signs. In the beginning of May, Dee notes: "E.K. is very well persuaded of these actions now, thanked be the Highest."

Later in the month he says: "There happened a great storm or temptation to E.K. of doubting and mistaking our instructors and their doings, and of contemning and condemning anything that I knew or could do. I bare all things patiently for God his sake." Kelley at the same time says: "I am contented to see and to make true report of what they will show, but my heart standeth against them."

That night after the sitting, he again swore he would not go on skrying. The morning after, Dee knocked at his study door, and bade him come, for Nalvage had left off the previous day in the middle of an interesting geographical lesson about unknown parts of the earth, and had told them to be ready to continue it next morning. Kelley was obdurate, and Dee retired to prayer. In half an hour, the skryer burst in with a volume of Cornelius Agrippa's in his hand, where he said all the countries they were told about yesterday were described and written down. "What is the use," he said, "in going on with this farce, if they tell us nothing new?" Dee replied that he was glad to see Kelley had such a book of his own; that Nalvage in giving those ninety-one new names of countries, all of seven letters, was answering

his particular request; that he had verified the lands in the charts of Gerardus Mercator and Pomponius Mela, which he had at hand and produced, “and now,” he said triumphantly, “we know exactly what angels govern which countries, in case we are ever called to practise there.” Nalvage had described the natives of the countries and the products, suggesting that in Greenland a vein of gold might be found. “Your wilful phantasie,” Dee ended to Kelley, “perverts your reason; and whereas you find fault with our instructors, I, who much more narrowly peruse their words, know that they give direct answers to my questions, except indeed when you misreport them, or I make a mistake in hearing or writing.” So three days were lost, as Dee bemoans in the margin, and then Kelley was again induced to resume his skrying.

On the 25th, Laski arrived and left again for Kesmark. He now intended to redeem his property there. But King Stephan and his Chancellor were both set against him, and he wished Dee to go with him to the Emperor of Austria, Rudolph II.

Instructions were now given that they must be ready to go with Laski to the Emperor, must make themselves apt and meet, for until no remembrance of wickedness is left among them they cannot forward the Lord’s expeditions. Gabriel tells Kelley at some length of his many faults. Dee did not hear this, but considerately does not ask for a repetition of the catalogue. He only bids Kelley listen well. Gabriel says if any will be God’s minister, he must sweep his house clean, without spot. He must not let his life be a scandal to the will of the Lord.

“God finds thee, as he passes by in his Angel, fit in matter, but, my brother, God knows, far unfit in life. O consider the Dignity of thy creation. See how God beareth with thy infirmity fromtime to time. Consider how thou art now at a Turning where there lieth two wayes. One shall be to thy comfort, the other to perpetual woe.”

Gabriel’s dart, like a flame of fire, is upright in his hand. He pleads with Kelley in such adorable gentleness and with such tender and ecstatic weeping, that both his hearers cannot withhold their tears. Gabriel’s words so moved Kelley that he professed absolute repentance for all his dealings with wicked spirits, vowed he would burn whatsoever he has of their trash and experiments, and write a book setting forth their horrible untruth, and blasphemous doctrine against Christ and the Holy Ghost. It is curious that among the other errors he renounced was the Eastern doctrine that a fixed number of souls and bodies have always been in the world, and that a man’s soul goes from one body to another, viz., into the new-born child. In the light of after-events, it is significant that another belief abjured is that to the chosen there is no sin.

Dee was overjoyed, and full of thanksgiving. He believed utterly in Kelley’s conversion, all the more because of his former lapses. If anything were wanting to prove it, it was to be found in the humble and patient spirit in which this impracticable, volcanic skryer of his now sat on patiently for two hours and a half before the stone without either cloud, veil, or voice appearing. This to Kelley was “no light pang.” Nay, he argues that servants must wait as long as their Master pleases, and the time is better spent thanin any human doings. He opens his wayward heart to Dee, the man without guile, and avows that he had fully intended at his last outburst, ten days before, to have gone away secretly with those with whom he had so long dealt had they not threatened him with beggary — a thing,

adds Dee, that he most hated and feared. Therefore, till this timehe had been a hypocrite. Now, in his new-found elation, he cares not for poverty; life eternal is more than riches and wealth. He that can be hired with money to forsake the devil is no Christian. He will doubt no more, but believe. Dee adds that he omits many others of his godly sayings, thinking these sufficient to write down. He had no suspicion of any ill faith. His love for Kelley was truly unbounded in its long-suffering. He offered a fervent thanksgiving for the conversion, and for Satan's defeat, and prayed for them both for "continual zeal, love of truth, purity of life, charitable humility and constant patience tothe end."

The same atmosphere continued next day, June 11. Kelley protests he could sit for seven years awaiting a vision. They do wait nearly four hours. Evidently Kelley converted is not going to be so good a medium as Kelley unregenerate. Dee explains the non-appearance as retribution for the three days wasted before. But they are all reather depressed, especially the Prince.

Then a vision appears of the castle of Grono, in Littau, where the King of Poland then was. Stephan's arms are seen over the gate. A man like an Italian is beheld, carrying an iron chest within which are an image in black wax, a dead hand, and so on. The promise is that Laski shall be King of Poland.

Early next morning Kelley, lying awake in bed, had a vision which he or Dee afterwards embodied in the curious diagram facing [?].

It may be taken as a sample of the kind of intricate complications of theurgy which often absorbed the pair for days together.

The vision was expounded by Ave, something in the following manner: —

A VISION.

East and West, North and South, stand fouur sumptuous and belligerent Castles, out of which sound Trumpets thrice. From every Castle, a Cloth, the sign of Majesty, is cast. In the East it is red, like new-smitten blood. In the South, lily-white. In the West, green, garlick-bladed like the skins of many dragons. In the North, hair-coloured, black like bilberry juice. Four trumpeters issue from the Castles, with trumpets pyramidal, of six cones, wreathed. Three Ensign bearers, with the names of God on their banners, follow them. Seniors, Kings, Princes as train bearers, Angels in four phalanxes like crosses, all in their order, march to the central Court, and range themselves about the ensigns.

IT VANISHETH.

The dazzling, shifting formation seems to proceed in a glorious pagenat of colour, and then to rest, frozen into a minutely exact phantasticon of harmony.

Now for the meaning of the allegory. The Castles are Watch towers provided against the Devil, the Watchman in each is a mighty angel. The ensigns publish the redemption of mankind. The Angels of the Aires, which come out of the Crosses, are to subvert whole countries, without armies, in this war waged against the Powers of Darkness.

Many weeks were taken up with tables of letters for the games, angels, seniors, etc.

Kelley is again sometimes very much tempted to doubt the good faith of the angelic visitants, more especially as he sadly fears that good angels will not provide them with the needful money that the Prince requires for the success of his cause. One day, Dee wrote in his diary: "E.K. had the Megrom sore." Kelley read this, and "A great temptation fell on E.K., upon E.K. taking these words to be a scoff, which were words of compassion and friendship." After this Dee resorts more frequently to the use of his Greek characters.

The Dees were still living near the church of St. Stephen, where Kelley was a frequent visitor. Laski lodged with the Franciscans in their convent. The revelations were now of tables of letters again, intended, Dee things, that they may learn the names of angels and distinguish the bad from the good. (The bad angels' names are said to be all of three letters.) He hopes Ave is about to reveal the healing medicines; the property of fire; the knowledge, finding, and use of metals; the virtues of stones, and the understanding of arts mechanical. But Ave says it is the wicked spirits who give money coined, although there are good angels who can find metals, gather them and use them. Then Madimi appears, after a long absence, and addressing Dee as "my gentle brother," tells him that Ave is a good creature and they might have made more of him. She wants to know why they have not gone to the Emperor Rudolph. The old excuse of poverty is pleaded.

That evening, June 26, at seven o'clock, Dee sat in his study considering the day's action, when Kelley entered and asked if he understood it. He, it seems, had burst out again, had raged and abused Michael and Gabriel, called Ave a devil, made "horrible speeches." There had been a most terrible storm of thunder and rain, and Kelley always appeared sensitive to these electric disturbances. Now he is penitent once more, acknowledges his words were "not decent," and begs forgiveness of God and Dee. The talk lasted long, and several calls to supper were unheeded; then, just as they were leaving the room, Kelley felt something warm and heavy on his shoulder, and behold! it was Ave come to acknowledge his repentance. Dee hands him his Psalter book, and with three prayers devoutly said, all is smooth again, and they go down to supper.

Dee's patience and humility seemed unending. In conversing with the spirits he is always, as it were, face to face with God. His replies are made direct to the Majesty of the Divine. When Kelley is blamed he assumes equal blame.

Ave. — "Which of you have sought the Lord for the Lord his sake?"

D. — "That God can judge. We vaunt nothing of our doings, nor challenge anything by the perfection of our doings. We challenge nothing, Lord, upon any merits, but fly unto thy mercy, and that we crave and call for. Curiosity is far from our intents."

CHAPTER XII

FROM CRACOW TO PRAGUE

"Since all men from their birth employ sense prior to intellect, and are necessarily first conversant with sensible things: some, proceeding no farther, pass through life considering these as first and last; and apprehending what is painful to be evil, what is pleasant good, they deem it sufficient to shun the one and pursue

the other. Some pretending to greater reason than the rest, esteem this wisdom; like earth-bound birds, though they have wings they are unable to fly. The secret souls of others would recall them from pleasure to worthier pursuits, but they cannot soar: they choose the lower way, and strive in vain. Thirdly, there are those — divine men — whose eyes pierce through clouds and darkness to the supernal vision, where they abide as in their own lawful country."

— Plotinus

All this time, Dee is so absolutely absorbed with his spiritual visions that we know very little about his outer existence. For three years after he left England, he neglected to enter anything in his ordinary diary, and the Liber Mysticus contains nothing of everyday affairs.

In this July, 1584, however, at Cracow, he does enter an important piece of information about his boy Rowland, the baby then about a year and a half old.

"1584. Remember that on Saturday the fourteenth day of July by the Gregorian Calendar, and the fourth day of July by the old Calendar, Rowlande my childe (who was born Anno 1583, January 28 by the old calendar) was extreamely sick about noon or mid-day, and by one of the clock was ready to give up the ghost, or rather lay for dead, and his eyes set and sunck in his head.

"I made a vow if the Lord did foresee him to be his true servant, and so would grant him life, and confirm him his health at this danger, and from this danger, I would during my life on Saturdays eat but one meal."

Although we never find this vow referred to again, there is no doubt that Dee devoutly kept his bargain. Rowland did grow up and had other remarkable escapades.

Still the journey to Prague to the Emperor Rudolph was postponed, and it was not until the first day of August that the trio set off. Dee and Kelley were ready to go sooner, but Laski had not sufficiently recovered his finances. The party had been augmented by the arrival of Kelley's brother, Thomas, and Edmond Hilton, son of Dee's old friend, Goodman Hilton, who had sometimes lent him money, and who in 1579 had requested leave for his two sons to resort to Dee's house. Thomas Kelley accompanied the Prince and his pair of crystal gazers. The women were left behind under Edmond Hilton's charge.

Five or six days after arriving in Prague, on the day of the Assumption of the Blessed Virgin Mary, August 15, Dee was settled in the house of Dr. Hageck, by Bethlem in Old Prague (Altstadt), kindly lent him for his use. The house was not far from the old Rathhaus, the great clock tower of which, dated 1474, and the Council Chamber, still exist. It was also near the Carolinum or University, founded by Charles IV. in 1383, in whose hall John Huss a hundred and fifty years before had held his disputations. When Dee and his party arrived in the city Tycho Brahe was still alive, though not yet a resident in Prague. Prague was the city of alchemists. The sombre, melancholy Emporer himself relieved his more seriuos studies by experiments in alchemics and physics. A mania for collecting rare and valuable objects provided him with a still lighter pastime. He painted, read much, and worked in iron, was a good linguist, and a regular dilettante. Unmarried, and with

all the weaknesses of the Habsburghs, for nearly thirty years our of his long life and far too protracted reign he was quite mad. Not many years after his reception of Dee he ceased to make any pretence of public appearance.

The excellent little study or "stove" (from "stube," German for study) in Dr. Hageck's house had been since 1518 the abode of some student of alchemy, skilful of the holy stone. The name of the alchemist, "Simon," was written up in letters of gold and silver in several places in the room. Dee's eyes also fell daily on many cabalistic hieroglyphs, as well as on drawings or carvings of birds, fishes, flowers, fruits, leaves and six vessels, all the work, he presumed, of Simon baccalaureus Pragensis. Over the door were the lines:

"Immortale Decus par gloriaque illi debentur
Cujus ab ingenio est discolor hic paries,"

and on the south wall of the study was a long quotations from some philosophical work ending with

"Ars nostra est Ludus puero cum labor mulierum. Scitote omnes filii artis hujus, quod nemo potest colligere fructus nostri Elixiris, nisi per introitum nostri lapidis Elementati, et si aliam viam quaerit, viam nunquam intrabit nec attinget. Rubigo est opus, quod sit ex solo auro, dum intraverit in suam humiditatem."

In these congenial surroundings skrying was at once resumed. Madimi (now grown into a woman) was the first visitor, and Dee hastened to inquire for his wife and child at Cracow. He notes that his first letter from her arrived on the 21st. She joined him before long. He was told to write to the Emperor Rudolph. He did so on August 17, and he relates in the epistle the favourable attention he has received from Charles V. and his brother Ferdinand, Rudolph's father, the Emperor Maximilian II., who accepted the dedication of his book Monas Hieroglyphica, and others of the imperial house. He signs the letter, "Humillimus et fidelissimus clientulus Joannes Dee."

After waiting a week he sent the letter by Laski's secretary to the Spanish ambassador, Don Guglielmo de Sancto Clemente, who was to present it to Rudolph. With it he also sent a copy of his Monas. The same night he heard by Emerich Sontag, the secretary, that the Emperor had graciously accepted the book, and within three or four days would appoint a time for giving him an audience.

He received letters from England on August 27, which were dated April 15 and 16. His brother-in-law, Nicholas Fromond, told him that Mr. Gilbert, Mr. Sled, and his bookseller had used him very ill. Doubtless he was expecting some money from the sale of his books. Mrs. Dee was much upset at her brother's defections, and poor Dee was worried all round, for, as he writes in the margin of his diary, "Satan is very busy with E.K. about this time." Kelley seems to have been making friends with young Simon Hageck, son of "our host," as Dee calls him. To furnish his own study he has bought a clock of Mrs. Hageck for five ducats, which was so good a bargain that she requested "a quart of wine" (probably a quarter hogshead) thrown in. She herself does not seem to have benefited much by the largess, for Kelley and Laski's man Alexander proceeded to get drunk on it, and fell to fighting and quarrelling. Dee, who had stayed writing in his study instead of going to supper,

was warned by the city watchman to keep better peace in his house. Looking from his window to account for the caution, he saw Laski's man sitting on a great stone, and called him to come in. When he had heard the tale he went off to Hageck's to "understand the very truth," and there found Kelley lying in a drunken sleep on a form. This was a relief. He was better pleased to think that angry words had been spoken "when wine, not wit, had rule," and persuaded Laski's man to stay in his lodgings that night instead of raging forth into the street. Already a scandal had been made which he foresaw would do him much harm. Next morning Kelley had a madder fit than ever.

"Much ado. Emerich and his brother (Thomas Kelley) and I had to stop or hold him from going on Alexander with his weapon. At length we let him go, in his doublet and hose without a cap or haton his head, and into the street he hasted with his brother's rapier drawn, and challenged Alexander to fight. But Alexander said `Nolo, Domine Kelleie, Nolo.' Hereupon E.K. took up a stone and threw after him as after a dog, and so came into the house again in a most furious rage for that he might not fight with Alexander. The rage and fury was so great in words and gestures as might plainly prove that the wicked enemy sought either E.K. his own destroying of himself, or of me, or of his brother. This may suffice to notifie the mighty temptation and vehement workingo f the subtle spiritual enemy, Satan, wherewith God suffered E.K. to be tempted and almost overcome: to my great grief, discomfort, and most great discredit, if it should come to the Emperor's understanding. I was in great doubt how God would take this offence, and devised with myself how I might with honesty be cleared from the shame and danger that might arise if these two should fight. At the least, it would cross all good hope here with the Emperor for a time, till God redressed it."

By this time Dee had become skilled and tactful in dealing with his turbulent skryer, and he soon brought him to quietness by yielding to his humour and saying little. At mid-day came Dee's messenger from Cracow, bringing letters from and tidings by word of mouth of his dear wife Jane, "to my great comfort." Much he was in need of comfort, and when a letter from the Emperor arrived the same day, desiring to see him, Kelley's enormities began to assume less desperate proportions.

Dee started at once to the Castle, the Palace of Prague, and waited in the guard-chamber, sending Emericus to the Lord Chamberlain, Octavius Spinola, to announce his coming.

"Spinola came to me very courteously and led me by the skirt of the gown, through the dining chamber to the Privie chamber, where the Emperor sat at a table, with a great chest and standish of silver before him, and my Monad and Letters by him."

Rudolph thanked Dee politely for the book (which was dedicated to his father), adding that it was "too hard for his capacity" to understand; but he encouraged the English philosopher to say on all that was in his mind. Dee recounted his life history at some length, and told how for forty years he had sought, without finding, true wisdom in books and men; how God had sent him His Light, Uriel, who for two years and a half, with other spirits, had taught him, had finished

his books for him, and had brought hima stone of more value than any earthly kingdom. This angelic friend had given him a message to deliver to Rudolph. He was to bid him forsake his sins and turn to the Lord. Dee was to show him the Holy Vision.

"This my commission is from God. I feign nothing, neither am I a hypocrite, an ambitious man, or doting or dreaming in this cause. If I speak otherwise than I have just cause, I forsake my salvation," said he.

Rudolph was probably very much bored by this mystical rhapsody. He excused himself from seeing the vision at this time, and said he would hear more later. He promised friendship and patronage, and Dee, who says he had told him almost more thanhe intended of his purposes, "to the intent they might get some root or better stick in his minde," was fain to take his leave. In a few days he was informed, through the Spanish ambassador, that one Doctor Curtius, of the Privy Council, "a wise, learned, and faithful councillor," was to be sent to listen to him on the Emperor's behalf. Uriel, whose head had been bound of late in a black silk mourning scarf because of Kelley's misdoings, now reappeared in a wheel of fire, and announced favour to Rudolph.

"If he live righteously and follow me truly, I will hold up his house with pillars of hiacinth, and his chambers shall be full of modesty and comfort. I will bring the East wind over him as a Lady of Comfort, and she shall sit upon his castles with Triumph, and she shall sleep with joy."

To Dee, he says, has been given "the spirit of choice." Dee petitions that his understanding of that dark saying may be opened: "Dwell thou in me, O Lord, for I am frail and without thee very blind."

The conference between Dee and Curtius on September 15 lasted for six hours. It took place at the Austrian's house, whither Dee was permitted, it seems, to take the magic stone and teh books of the dealings. Dee in all good faith promised that many excellent things should happen to Rudolph, if only he would listen to the voice of Uriel. Dee's sincerity, credulous though it appears, was as yet unshaken. He lived in a transcendental atmosphere, and trembled, as he believed, on the brink of a great revelation. The very heavens seemed opening to him, and soon, he thought, he would probe knowledge to its heart.

Kelley, on the other hand, was under no delusion. He had worked the spirit mystery for long enough without profit; already he was beginning to more than suspect that the game was played out; that their dreams of Laski as King of Poland, dispensing wealth and favour to his two helpers, were never to be realised; that the Emperor's favour would be equally chimerical and vain; and that some more profitable occupation had better be sought. At the back of his mind lay always the hope of the golden secret. Somehow and somewhere this last aspiration of the alchemist must be realised.

At the very time when the two learned doctors were holding their confabulation, Kelley, says Dee, was visited at their lodgings with a wicked spirit who told him that Dee's companion would use him like a serpent, "compassing his

destruction with both head and tayle; and that our practices would never come to any fruitful end."

This was a true prophecy indeed, but many things were yet to come to pass.

Uriel now instructs Dee to write to the Emperor and tell him that he can make the philosopher's stone: in other words, that he can transmute base metal into gold. In the next breath Uriel foretells that Rudolph shall be succeeded by his brother Ernest, for when he sees and possesses gold (which is the thing he desireth, and those that cousel him do also most desire), he shall perish, and his end shall be terrible. Dee shall be brought safely home to England. Uriel used a curious simile, that Dee "shall ascend the hills as the spiders do." Dee, with his knowledge of many sciences, has never shown himself a naturalist, but he here gives us an interesting scrap of natural history. He writes in the margin: "Perhaps spiders flying inthe aire, are carried by strings of their own spinning or making, or else I know not how."

Dee's suit with the Emperor did not much progress. His ministers were naturally envious of this foreigner, and many whispers, as well as louder allegations against the two Englishment, were abroad, although, as San Clemente told him, the Emperor himself was favourable. The Spanish ambassodor was friendly enough, and Dee dined several times at his table. He professed to be descended from Raymond Lully, and, of course, like every educated person of the fifteenth and sixteenth centuries, was a believer in the virtues of the philosopher's stone. He bade them not regard the Dutchmen's ill tongues, "who can hardly brook any stranger." Dee wrote again to the Emperor a letter of elaborate compliment and praise of vestroe sacrae Coesaraoe Majestatis, in which he offered to come and show him the philosopher's stone and the magic crystal.

Still nothing came of it, and these needy adventurers in a foreign land began to get into deadly straits. "Now were we all brought to great penury: not able without the Lord Laski's, or some heavenly help, to sustain our state any longer." Dee returned from a dinner at the Spanish ambassador's to find Kelley resolved to throw up the whole business and start for England the next day, going first to Cracow to pick up his wife. If she will not go he must set off without her, but go he will. He will sell his clothes and go to Hamburg, and so to England. It is all very well for the spirits to promise spiritual covenants and blessings; but as Kelley said to Uriel, "When will you give us meat, drink and cloathing?"

At this time the women and children did join the party from Cracow, although Dee does not record it in his diary. But on September 27 Dr. Curtius called to see him at his lodging in Dr. Hageck's house by Bethlem, and he says "saluted my wife and little Katherine, my daughter." Dee laid before him some of the slanders that he knew were going about. He had been called at Clemente's table a bankrupt alchemist, a conjuror and necromantist, who had sold his own goods and given the proceeds to Laski, whom he had beguiled, and now he was going to fawn upon the Emperor. Curtius was at last induced to spread before the Emperor his report of the conference he had held (by command) with Dee. "Rudolph," said Curtius, "thinks the things you have told him almost either incredible or impossible. He wants you to show him the books." Then the talk became the learned gossip of a couple of bookish and erudite scholars. Dee produced some rare editions which the others had never seen. Curtius offered the loan of one of his own works, De Superficierum Divisionibus, printed at Pesaro. After this, with mutual courtesies

offered on both parts, “after the manner of the world,” Curtius took his horse, and returned homeward.

Jane Dee was ailing at this time, and Dee was much distressed. Gabriel, when consulted, told him that the true medicine is trust in the God of Hosts and in His Son Christ. “The Lamb of Life is the true medecine of comfort and consolation.” He did, however, condescend to give a remarkable precription for her use, concocted of a pint of wheat, a live pheasant cock, eleven ounces of white amber, and an ounce of red wine, all distilled together. Dee, though no Christian Scientist, was willing enough to administer the strange decoction, but says he knows not where or how to get a cock pheasant. In the spring of the next year, Jane’s fourth child, Michael, was born. He was always rather sickly, and died when nine years old. Theodore, her fifth child, was only thirteen when he too died, but all the six other children grew up.

Curtius and Dee became good friends. The Austrian showed his English acquaintance several of his inventions connected withthe quadrant and with astronomical tables, and Dee confided to him the secret of a battering glass he had contrived for taking observations on a dark night. The glass was left at Cracow with his books and other goods, but he would gladly go and fetch it to show the Emperor. This led to Dee’s request for a passport to enable him to travel, with servants, wife and children, where he would in the Emperor’s dominions at any time within a year. He drew it up himself on October 8, 1584, and the Emperor granted it without demur. Dee soon started for Cracow to bring the rest of his goods to Prague, but the diary for the month of November is missing, and the following book opens on December 10, when he had set out from Cracow to return to Prague. “Master Kelley” was with him, John Crocker, and Rowland and his nurse, who had been left behind when Mrs. Dee and the two elder children joined her husband in Prague. As before, more than a week was occupied with the journey, which was made in a coach, with horses bought of “Master Frizer.” In Prague a new lodging was found in a house belonging to two sisters, of whom one was married to Mr. Christopher Christian, the registrar of Old Prague. Dee hired the whole house from him at a rent of 70 “dollars” or thalers a year, to be paid quarterly.

“On Saturday afternoon, January 12, 1585, I removed clean from Doctor Hageck, his house by Bedlem, and came with all my household to the House which I had hired of the two sisters (married) not far from the Market Place in old Prage.”

He announced his return to the Spanish ambassador and to Dr. Curtius, and continued his interviews with “the schoolmaster” daily.

Some of the sittings recorded at this time are really of the nature of school lessons, which to a man of Dee’s acquirements must have seemed rather elementary, yet he humbled himself as a child to learn. One day geographical and ethnographical information is imparted about America, or, as Dee calls it, “Atlantis”; Cathay; the Bactrian desert; and Phalagon, a country of which Dee says he never heard. Another day, minerals and their properties form the subject of the lesson.

Much was said about the doubting, incredulous spirit of Kelley, which Dee always feels is the hindrance to further knowledge. At length he is given permission to choose another skryer if he will: “Take whomsoever thou wilt in

whose face the Lord shall seem to dwell, and place him withthis Seer, and let him stand seven times by him. I will take the spirit from him and will give it unto the same that standeth by, and he shall fulfill my word that I have begun."

But Dee was strangely reluctant to part with Kelley. He loved him like a son, he yearned over his soul, and he entertained more lively hopes than ever of his real conversion, for Kelley had at last consented to partake of the sacrament with his older friend. Dee uttered aloud a solemn prayer: —

"O God, thouh has coupled us two together in they election, and what the Lord hath joyned, no fleshly fancy of mine shall willingly separate. But if it be thy will, seeing he is so hard to give credit to thy holy messengers, without some proof in work first past, as for example this doctrine of the philosopher's stone, that so he may come to be allowed, though he imitate Thomas Didymus in his hard and slow belief. And because he is to receive the pledge of thy mercies, and mystery of the heavenly food, we would gladly hear of that holy sacrament some discourse for our better instruction, and his better encouragement to the mystery receiving."

Then was delivered a remarkable homily expounding Protestant Christian belief upon several points: the Creation, the fall of Adam (because he wanted the beauty and excellency of God's spirit for which he was created); of the sacrament of Christ's body, "the holy sign of peace between God and man"; and the mystery and wonder of the rite as shown to the disciples, not, as the wicked do, "tying the power and majesty of God and His omnipotence to the tail or end of reason, to be haled as she will....It is a holy miracle, and thou must believe, as the Disciples did, that thou partakest of the true Body of Christ sub forma panis. But receiving ceasing, the Sacrament ceaseth also." This in answer to Dee's interposed question. The Hussite doctrine of the permanence of the sacred element in the common food when blessed was of course much in men's minds in Prague. So with an injunction to "share this doctrine with your wives," this exposition ends.

CHAPTER XIII

A DREAM OF GOLD

"Now, Epicure,
Heighten thyself, talk to her all in gold,
Rain her as many showers as Jove did drips
Unto his Danaid, shew the gold a miser
Compared with Mammon. What! the stone will do't.
She shall feel gold, taste gold, hear gold, sleep gold."
— Jonson, The Alchemist

On February 27, 1585, Dee and Kelley, with Thomas Kelley, rode with great secrecy to Limburg, six miles from Prague, in obedience to Madimi, who however told them on arriving that Rudolph know of their departure. Dee suspected Laski's man, Sontag, of treachery. Michael appeared to them there, and instructed Dee to name his new-born child Michael. The infant was baptised by the Court chaplain in Prague Cathedral (which is dedicated to the very unpopular Saint Vitus) on March

18, the Spanish ambassador being godfather and the Lady Dietrichstein, wife of the Emperor's major-domo, godmother.

Kelley was still murmuring under the mystical dealings of the angels. "Let them give me somewhat profitable to my body, or some wisdom to my mind's behoof, and then I will believe in them," he says. Then he protests he will confess all to the priest, and if the holy father does not allow their doings or counsel to be genuine, neither will he.

The remarkable answer that Dee gives again shows us how in advance he was of his times in matters spiritual as well as scientific. "The authority of good angels or messengers from God is greater," says he, "than the authority of the Pope, or priests."

So the weeks went on. Kelley postponed the day of taking the sacrament. At Easter will be a fit time. He will wait till then. He is tired of skrying: "I pray you to deal with another. Here is John, a boy in the house. You may use him." Thus, for the third time, a boy is suggested.

It is a curious piece of psychology, or crystallomancy, that Kelley, who possessed the mediumistic powers, was always so reluctant to use them, while Dee, who as Madimi told him, had clearer sight than his skryer, was entirely unable to open up communication with the unseen.

Money was scarcer than ever. "My wife being in great perplexity, requested E.K. and me that the annexed petition might be propounded to God and his good angels, to give answer or counsel in the cause." Jane's petition set out simply that they had no provision for meat and drink for their family, that it "would discredit the actions wherewith they are vowed and linked unto the heavenly majesty" to lay the ornaments of their house or coverings of their bodies in pawn to the Jews, and that the city was full of malicious slanders. Aid and direction are implored how or by whom they are to be aided and relieved. The spirits, while reminding her grandiloquently that she is only a woman, full of infirmities, frail in soul, and not fit to enter the synagogue, yet favourably listen, and bid her be faithful and obedient as she is yoked, promising that she and her children shall be cared for. Meanwhile her husband is to gird himself together and hasten to see Laski and King Stephan.

This injunction seems not to have been obeyed for some time, for Dee was now very busy inditing letters to Queen Elizabeth and to other of his friends in England. He was reminded of it later when something went wrong, and another crisis arrived with Kelley. On March 27, a Wednesday, Dee was busy in his study, when the skryer burst in, demanding unceremoniously a copy of a certain magic circle of letters which he professed to have had revealed to him by spirits at Oxford. He wished to show it to a Jesuit priest with whom he had made friends. He protested he would quit the company of the spirits with whom they had recently dealt and return to his former associates — the evil set. Dee said he had no leisure to look for the paper now, he was writing letters of importance, and in a week's time or when able, he would see it was found. This of course was irritating. Kelley stormed and raged, said the old man should not stir his foot from the room till it had been produced, and was about to lock up the door when Dee caught him by the shoulders, "calling aloud to my folks. They came in all, and my wife, and so afterwards by degrees his fury assuaged, and my folks, my wife and his, went away, and after he had sitten two or three hours with me, he saw on my head, as I sat

writing, Michael stand with a sword, who willed him to speak, which he did forbear to do above a quarter of an hour."

Kelley, like a spoilt child, demanded of Michael if he should have his circle of letters. The angel addressed him then in a passage of exceeding beauty, seeming to scorch and wither the promptings of the skryer's evil nature, while wrestling at the same time with all the powers of darkness for his soul: —

"O Jehovah, whose look is more terrible to thy angels than all the fires thou hast created,...wilt thou suffer one man to be carried away, to the dishonouring and treading under foot of thee and thy light, of thee and thy truth? Can one man be dearer unto thee thanthe whole world was? Shall the heavens be thrown headlong down, and he go uncorrected?"

He intimates to the partners that their work and calling is greater than honour, money, pride and jewels. As it is great, so must their temptation be great.

"Therefore God has framed one of you as a stiffe-made Ashe, to bind up the continuance of his work, and to be free from yielding unto Satan."

As for the other, Michael promises Kelley that no evil spirit shall visibly show himself unto him any more as long as he is in the flesh.

"Whosoever therefore appeareth hereafter is of good."

Thus begins to yawn before the pair the most dangerous pitfall of all. Pride and confidence in the perfect intuition of God's will has led many a good and holy man astray. Soon even the stiff-made ash is to arrive at the pitch of believing that their teachers cannot err, and then comes a terrible downfall. Michael in an exquisite little parable bids them cleave fast together. And again it is clear why the elder man, the seeker after hidden knowledge, the pure-minded and gentle-hearted old mathematician and astrologer, though torn in pieces with his partner's wild outbursts, his notorious cupidity, impatience, and evil living, yearned over him and his rebellious youth as a mother over her child. Like Michael, he seems involved in a prolonged struggle for the rescue of his soul from the demons in whose power he devoutly believed.

"PARABOLA DE NOBIS DUOBUS.

"A wood grew up, and the trees were young, and lo! there arose a great Tempest from the North, and the Seas threw out the air that had subtilly stolen himself into them. And the winds were great. And behold there was one Tree which was older than the rest, and had grown longer than that which shot up by him. This Tree could not be moved with the wind, but the Tree that was young was moved to and from with the wind, and strook himself oftentimes upon the stiff-set tree. The Forrester came and beheld, and said within himself, `The force of this wind is great. See this young Tree beateth himself in pieces against the greater. I will go home, and will bring my ground instruments, and will eradicate him, and I will place him farther off. Then if the winds come, he shall have room to move.'

But when he came home, the Lord of the Wood seeing him in a readiness with his Mattock and his spade, asked him of his goings, which told the thing in order unto his Master. But lo! his Master rebuked him, and he said thus: `When the winds are not, they increase, they are not hurtful one to the other. Suffer them therefore. When the young Tree taketh roots, and shall look up unto some years, his roots shall link themselves with and under the roots of the greater. Then, though the winds come, they shall not be hurtful one to another, but shall stand so much the more fast, by how much the more they are wrapped together; yea, when the old tree withereth, he shall be a strength unto him, and shall add unto his age as much as he hath added unto his youth.'

"And he ceased to dig.

"Be not you therefore haled in sunder, neither be you offended one at another. Peradventure Reason would set you aside. But God will not. Behold, if you break the yoke that you are in and runne astray, he that erreth shall perish, even so shall he that standeth also be desolate. Love therefore one another, and comfort one another, for he that comforteth his brother comforteth himself....Let youth yield to ripe years...You have vowed that oneof you do nothing without the other's counsel, but you shall not be two counsellors. Let the Doer occupie the superiority. The Seer, let him see and look after the doings of that he seeth, for you are but one body in this work."

In April, Dee and Kelley returned to Cracow. As they were nearing the city they saw a great whirlwind wreathing up the dust and shooting forward in a southerly direction. They found their house let under them to a "forced-in tenant," but as Dee had brought his keys, he effected an entrance, and secured at least a bedstead. By the aid of his lawyer, Mr. Tebaldo, "an ancient practitioner in Polish causes," he obtained a decree against his landlord that without six months' notice he could not be ejected. They took up their abode in the College of Nyepolonize. Laski now joined them in Cracow, and took Dee on May 23 to an audience of King Stephan. Stephan was seated by the south window of his principal audience and banqueting chamber, looking out upon the beautiful new gardens that he was then making. Polite speeches of greeting in Latin passed between the two, but there was scant time for more before the Vice-Chancellor and Chief Secretary, with others, came in, bringing Bills for the King to read and sign. Stephan had small time to spare for visionary alchemists. His very glorious reign was crowded with great achievements. Though a strong Catholic himself, he respected the liberties of his Protestant subjects, won back the Russian provinces for Poland, reformed the universities and established the Jesuits in educational seminaries, and protected the Jews. He died very suddenly about a year after Dee's third interview with him. Dee has the following very valuable note of his death, entered in the diary a few weeks after his arrival at Trebona Castle in 1586: "December 11, Stephan Poloniensis obiit: natus anno 1530, die 13 Januarii, hora quarta mane min 25, in Transylvania. Obiit hora secunda post medium noctem, ut intellexi ex literis Dni Lasky, receptis die 29 per Alexandrum."

Dee also visited Dr. Hannibal (Annibaldus), the famous divine, and discussed with him his commentaries on Latin authors- -Hermes Trismegistus and Mandellus. He partook of the Communion at the Bernardine convent where the Doctor was a professor. Three times within Easter week did he communicate, "that

in all manner of wayes I might have a clean and quiet conscience." On "Easter Monday, very devoutly, in St. Stephan's Church, E.K. received the Communion, to my unspeakable gladness and content, being a thing so long and earnestly required and urged of him by our spiritual good friends." As Dee wrote to Walsingham, "Saul had become a Paul."

It was a very short interlude. For Laski had not yet paid him the "money long since due," and Kelley once more vows he will leave, for the "actions are unsuccessful and are to be cut off." Laski was again admitted to the sittings, and King Stephan granted them another interview. Laski urged the King to take the two alchemists into his service and give them "a yearly maintenance." In obedience to his instructors, Dee promises to make the philosopher's stone, if the King will bear the charge. He does not profess that he can, but he believes the angels will teach him the secret. Stephan was not so sanguine. In the King's private chamber, a sitting was held, with the crystal set before him, but he remained unconvinced. He gave no encouragement, and in August the pair, hopeless of patronage from Poland, returned to Prague, where Jane and Joan Kelley, the children and the servants, had been left under Edmond Hilton's care.

An anglicised Italian pervert, Francisco Pucci, now appeared upon the scenes and was admitted to the sittings at the shew- stone. Pucci had been a Lyons merchant, but had "laid aside his trade to study sacred letters," and become a theological disputant of the current type. Professing himself a Protestant, he came to Oxford to study, graduated M.A. in 1574, and in London, Basle, Antwerp, and other places, became an open and notorious writer and champion against the Church which he had abjured. He had followed Socinus to Cracow, and had noisily opposed the Jesuits there. Soon after he recanted, became a Romish priest and secretary to a cardinal in Rome, where he died in 1606, and was buried in the Church of San Onofrio on the Janiculum.

On his information it appears that three copies of Dee's manuscripts were burned in Prague, April 10, 1586. These were the Book of Enoch, the Forty-eight Keys of the Angels (Claves Angelicae) and the Liber Scientioe Auxilii et Victoria Terrestris, works which had been written down from the spirit revelations since the partnership with Kelley had commenced. The books burned were not of course the originals, the two first of which still exist. Of the Book of Enoch there are three copies, one made by Kelley, a remarkable tribute to the mechanical skill in draughtsmanship, the extraordinary application and ability, of this very versatile personage. It contains hundreds of diagrams of figures, round or rectangular in shape, composed of an infinite number of minute squares each containing a letter or figure. These letters occur in every possible combination and order, some reading straight across the page, others diagonally, and so on. Dee gives an extraordinary story of the restoration on April 30 of the books said to have been burned, by a man like a gardener, invisible to himself, to Joan Kelley, and to all in the garden at the time, save Kelley. The gardener placed them under an almond tree in Carpio's vineyard, on a sloping bank between the banqueting house and the "cliff side." Trickery of Kelley's, no doubt.

The feeling against these foreign adventurers grew strong in the city. Sixtus V., who had succeeded as Pope, issued a Papal edict, dated May 29, 1586, banishing Dee and Kelley from Prague within six days. It seemed to trouble them very little, for Dee was already away on a visit to a new patron, William Ursinus, Count

Rosenberg, at his country seat on the Moldau. From thence he went to see some glass works at Volkanau, about twelve miles north of the city; then he proceeded to Leipsic in time for the fair on May 11. There he met Lawrence Overton, an English merchant to whom Jane Dee had given kind attention and hospitality when he had fallen ill in her house a year before. Overton had returned from England, where he had seen Edmond Hilton, sent in November with letters to the Queen, Sir Francis Walsingham, and others. Hilton was expected back shortly. Overton was on the point of returning to England, and by him another letter to the Secretary was despatched.

Dee's letters to Walsingham, with their veiled allusions to secret affairs, form one of the grounds upon which the supposition has been based that he was employed by the Queen's minister as a secret spy and diplomatic agent abroad, and that his cabalistic diagrams contained a cipher. An elaborate theory was constructed to support this contention.

From this letter it is evident that Dee wishes his friends in England to believe that he and his partner have already found the hidden secret, but he wraps his words in due mystery, and it is impossible to say exactly when Kelley first professed to have made, and when he induced his partner to believe that he actually had made, the gold on which his heart was set. That Dee's heart was equally fixed on the discovery is indisputable, but from what a different cause!

"To ye Rt. Hon$^{ble.}$ S$^{r.}$ Fr. Walsingham Knt, her most excellent Ma$^{ties.}$ Principal Secretary my singular good Fr$^{d.}$ and Patron with speed.

"Right Honorable Sir,

"Albeit I have almost in vain come a hundred miles (from Prague to this Leipsic Mart) hoping either to meet my servant there with answer to my former letters, sent in November last to her Majesty (when also I wrote unto your honour and others). And so with speed from this Leipsick to have sent again most speedily, as occasion should have served. and now I find neither servant neither letter from him, neither word of mouth, yet all this notwithstanding; and whatsoever the hindrance or delay hereof may be (whether the keeping back of my letters from her her Majesty, or the manifold and important most weighty affairs public hindring or delaying her Majesty's most gracious discreet and wise resolution herein. Or what other occasion else hath and doth cause this long and wonderful delay of answer receiving); all this notwithstanding, I thought good before I set up my coach to write, and most humbly to salute your honour very faithfully, dutifully and sincerely, with great and the same good will that my Letter some years since written to your Honour (but then a stumbling block unto your Honour and others for the strangeness of the phrases therein) doth pretend. So it is, right Honorable, that the merciful providence of the Highest, declared in his great and abundant graces upon me, and mine, is so wonderful and mighty, that very few, unless they be present witnesses, can believe the same. Therefore how hard they are to be believed there, where all my life and doings were construed to a contrary sense, and processe of death contrived and decreed against the Innocent, who cannot easily judge?

"I am forced to be brief. That which England suspected, was also here, for these two years almost, secretly in doubt, in question, in consultation, Imperial and Royal, by Honourable Espies; fawning about me and by others discoursed upon,

pryed and peered into. And at length both the chief Romish power and Imperial dignity are brought to that point resolutely that partly they are sorry of their so late reclaiming their erroneous judgment against us and of us, and seek means to deal with us so as we might favour both the one and the other; and partly to Rome is sent, for as great authority and power as can be devised; and likewise here all other means and wayes contrived, how by force or for feare they may make us glad to follow their humours. But all in vain, for force human we fear not, as plainly and often I have to the Princes declared. And otherwise than in pure verity and godlinesse we will not favour any (my words may seem very marvellous in your Honours ears, but mark the end, we have had, and shall have, to deal with no babes). I have full oft, and upon many of their requests and questions, referred myself to her Majesties answer thus in vain expected. Nuncius Apostolicus Germanicus Malaspina, after his year's suit to be acquainted with me, at length had such his answer that he is gone to Rome with a flea in his eare, that disquieteth him and terrifieth the whole state Romish and Jesuitical. Secretly they threaten us violent death, and openly they fawn upon us. We know the Sting of Envy and the fury of fear in tyrannical minds, what desperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light, Leader and Defender. To the World's end, his mercies upon us will breed his praises Honour and glory. Thus much, very rhapsodically yet faithfully, tanquam dictum sapienti, I thought good to commit to the safe and speedy conveyance of a young merchant here called Lawrence Overton, which if it come to your Honours hand before my Servant have left his despatch, I may by your honor be advertised. Your Honour is sufficient from her Majesty to deal and proceed with me, if it be thought food. But if you make a Council Table Case of it, Quot homines, tot sententioe. And my Commission from above is not so large: Qui potest capere, capiat."

The almost apostolical flavour which Dee permits himself to impart to some of this letter, owing to the greatness of his believed mission, shows to what a height of "rhapsodical" fervours his spirit had now attained. It is still more emphasised in the concluding passage, which begins, however, very practically, with an anxious thought cast back to his English possessions. His desire that Thomas Digges, the eminent mathematician to whom his calculations for the reformed calendar had been submitted, should be sent over to inspect their doings, was curious, but it shows that he, at any rate, wished to deal openly and conceal nothing. He ends thus: —

"Sir, I trust I shall have Justice, for my house library, goods and Revenues, etc. Do not you disdain, neither fear to bear favour unto your poor innocent neighbour. If you send unto me Master Thomas Digges, in her Majestie's behalf, his faithfulness to her Majesty and my well liking of the man, shall bring forth some piece of good service. But her Majesty had been better to have spent or given away in alms, a Million of gold, than to have lost some opportunities past. No human reason can limit or determine God his marvellous means of proceeding with us. He hath made of Saul (E.K.) a Paul, but yet now and then visited with a pang of human frailty. The Almighty bless her Majestie both in this World and eternally; and inspire your heart iwth some conceiving of his merciful purposes, yet not utterly cut off from her Majesty to enjoy.

From Leipsic this 14 of May, 1586,
at Peter Hans Swarts house.

Your Honours faithful welwisher to use and command for the
honour of God and her Majesties best service,

"John Dee."

On being ejected from Prague, Dee removed his family and goods to Erfurt, but in spite of the influence of Dr. Curtius, and of a friend of Rosenberg, he was not allowed to hire a house there, for the Italian was before him. Pucci called on Dee after supper, and held out hopes that he might obtain permission for their return to Prague, for the new Nuncio, the Bishop of Piacenza, was inclined to a more favourable view than Malaspina. Pucci protested that they were only to be examined and if found heretical to be sent to Rome. He brought an invitation for their return, if they would promise not to exercise magical arts. Dee, who was starting early next morning to look at a house at Saalfield, wherein to settle his exiled family, bade Kelley copy it and rode off. On the ride he thought it over. Pucci he had never liked, neither had jane. "His household behaviour was not acceptable to our wives and family. He had blabbed our secrets without our leave. He was unquiet in disputation." Dee summed up the man as a spy, the letter as a bait, and set to work to devise a way of being rid of him "by quiet and honest meanes." He was absent two or three days, but the Italian was still there when he returned, urging them to go to Rome. Dee rebuked him for curiosity and interference, and accused him of conspiring against them; he, a mere probationer and not yet owned of the spirits (who in fact had said he was "leprous" and should be "cut off"), to presume an equal authority with them in their revelations!

Dee wrote a dignified letter to the Nuncio, and despatched it by the Italian, who was to receive from John Carpio, a wealthy neighbour and friend of theirs in Prague, a sum of fifty dollars for his expenses. The travellers went on to Cassel and to Gotha, but it was not long before a permanent asylum offered for the exiles. Their new patron, Count Rosenberg, was a friend worth having, for he was all-powerful with Rudolph; he was Viceroy of Bohemia and a Knight of the Golden Fleece. His influence and protection were now to be at the Englishmen's disposal. On August 8, Rosenberg obtained from the Emperor a partial revocation of the decree against them, since they were permitted by it to reside freely in any of his lordship's towns, cities or castles. They settled on September 14, 1586, at Tribau or Trebona, in Southern Bohemia, and here for about two years their wanderings came to an end.

Dee resumed the writing of his private diary, in which he had made no entry for three years, the last event recorded there being the departure of the family from Mortlake just three years before, on September 21, 1583. He opened a new volume, an Ephemerides Coelestium, calculated for the years 1581-1620, by Joh. Antonius Maginus, printed in Venice, 1582. The first entry made in it was Michael's birth at Prague on February 12, 1586; the next was their arrival at Trebona (for it will be more convenient to follow Dee's latinised version of the name).

CHAPTER XIV

THE CASTLE OF TREBONA

"Welcome the sour cup of prosperity!
Affliction may one day smile again: and until then,
Sit down, sorrow."

— Shakespeare, Love's Labour Lost

Tribau, or Wittingau, the Trebona or our story, is a small village lying in the beautiful undulating scenery of the Ludnitz, a small tributary of the river Moldau. It is a few miles from Neuhaus and Weseli, not many from the town of Budweis, on the Upper Moldau, in Southern Bohemia.

In 1586 it consisted of little beside the castle, a Rathhaus, quarters for a small garrison, and a cluster of dwellings where Dee tells a fire broke out on Whit Sunday, 1585, and destroyed several houses. The castle was oneof Rosenberg's many residences in Bohemia, and apparently a favourite one. the Viceroy was now just over fifty (he was born on March 10, 1535); he married about this time, and his wife constantly accompanied him on his visits to Trebona. They had also another castle at Neuhaus, beside a residence with beautiful gardens bordering the Moldau opposite Prague. They were frequently on the wing, flitting from Krumau to Vienna and from Vienna back to Prague. He welcomed the English travellers himself at Trebona, assigned them their rooms, and promised them all that heart could desire.

The actions, which had long been interrupted, were now resumed in "a goodly chapel next my chamber," where all the "appurtenances" were set up, with the "angelicall stone" in its frame of gold upon the table. Rosenberg had been already admitted to the sittings, in obedience to directions received on October 14. When the communications were made in English, Dee translated them into Latin for his benefit. But experiments with Kelley's powder were now all-engrossing, and even the spirits pass for a time into the background. Kelley went off to Prague for three weeks and was followed by Rosenberg. Dee remained with his wife and children; after their hardships, poverty, dangerous and wandering life, poor Jane must have been thankful for so luxurious a shelter. Visitors for Dee constantly arrived. Among them was Dr. Victor Reinhold, the astronomer. Pucci also came for a fortnight.

In December Dee received a very flattering invitation from the Emperor of Russia (Feodor Ivanowich) to go and take up his residence at Moscow in the Court. Dee's fame as a learned astrologer and mathematician had spread to Russia; still more was his reputation as an alchemist bruited abroad: perhaps he was already credited with having actually made gold by projection or transmutation.

The first intimation of the Emperor's wish was conveyed by Thomas Simkinson, an Englishman, of Hull, commissioned by Edward Garland to go to Brunswick or Cassel, or wherever Dee might be found, and beg him to remain there until Garland could come from Russia. He might tell Dee that the Emperor, having certain knowledge of his learning and wisdom, is marvellous desirous for him to come to his country, and had given Garland a sealed letter of invitation, promising a sum of 2,000 pounds yearly and free diet from the royal kitchen if he will come. His charges of removing shall be paid, and he shall travel royally with 500 hourses

to convey him through the land. If he thinks the salary offered too little, Garland, when he arrives, will assure him that if he asks as much more, he shall have it. The "Lord Protector," too, Prince Boris, took Garland in his arms on his departure and promised 1,000 roubles from his own purse beside the Emperor's allowance.

Simkinson reached Trebona on September 18, and at once declared his flattering errand. "On December 8 at noon, Garland came to me from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Simkinson." On December 17, at Trebona, Edward Garland drew up a paper repeating all the former promises in the Emperor's name, and signed it, with Kelley, his brother Francis Garland, and others, as witnesses.

There is no doubt that the Emperor thought he was inviting to his Court the man who could fill his coffers and bring glory and prestige to his name. Hakluyt hints at it when he says the offer was made partly for his counsel about discoveries to the North-East, partly for some other weighty occasions. Dee was no self-seeker, or Court flatterer, although this was the fifth sovereign he says he might have served. The offer seems never to have tempted him from his loyalty to his own Queen. He bade Garland at once dismiss six out of the eight Russian servants he had brought to attend them on their journey, and turned to matters more important.

"On 19th December, to the great gratification of Master Edward Garland and Francis, his brother, which Edward had been sent to me with a message from the Emperor of Muschovia, that I should come to him, E.K. made projection with his powder in the proportion of one minim (upon an ounce and a quarter of mercury) and produced nearly an ounce of best gold; which gold we afterwards distributed from the crucible, and gave one to Edward."

It is quite significant that Kelley made the gold, Kelley showed it, and Dee is content to give him all the credit. The pangs and heartburnings and jealousies have yet to come. Now he only felt that at last he was victorious in his long quest. He was on the crest of the wave. His hour had come.

How the wonderful trick was done, Kelley could best describe.

Kelley was now constantly riding to Prague, or making longer expeditions to Poland, for he still had hopes of getting more money from Laski. By March his hope seems to have been realised, for Dee notes that Kelley paid him about 500 ducats in two or more sums (about 233 pounds). This plenitude of money of course encouraged the idea abroad that they were actually making it. When he returned from Prague on January 18, Kelley brought a handsome present from Rosenberg to Jane Dee, in the shape of a beautiful jewelled chain, the value of which was "esteemed at 300 duckettes," says Dee, "200 the juell stones and 100 the gold." In three days Kelley had posted off again to Prague, to join Rosenberg at his house in the scity. This time he took with him his brother Thomas, Francis Garland, and a Bohemian servant, Ferdinand Hernyck. No doubt he was pursuing his experiments for the "multiplying" of gold in the city, away from Dee.

Kelley's letter to Dee announcing this arrival of his in Prague is the only communication between this strange pair of partners that seems to have survived. It shows that erratic and wayward creature in a gentle and even affectionate light, and although its pious protestations are obviously overdone, it pictures for us quite

vividly the relations between the two, and partly accounts for the strength of the tie that bound Dee to his intractable pupil, soon to become his master. For whle Dee laboured laboriously and scientifically with his alchemical compounds, Kelley at one bound overleaped the chasm and by some process best known to himself professed to have arrived at the goal.

To Dee's single-hearted nature such success was magnificent, wonderful. He began forthwith to treat his quondam skryer with added respect; the expression "Dominus Kelley" creeps once into the diary; and Kelley grew arrogant and overbearing. For the moment, however, he is all for friendship and respect.

"Prage. 1587. 25 Januarii." [This in Dee's hand.] (addressed) "To the Right Worshipful and his assured friend Mr. John Dee Esquire, give these. Magnifico Domino, Domino Dee.

"Sir. My hearty commendations unto you, desiring your health as my own; my Lord was exceeding glad of your Letters, and said, `Now I see he loveth me,' and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Blessed Trinity I begin my journey [to Poland], wherein I commend me unto your prayers, desiring the Almighty to send his fortitude with me. I commend me unto Mrs. Dee a thousand times, and unto your little babes: wishing myself rather amongst you than elsewhere. I will by God's grace about twenty days hence return in the mean season all comfort and joy be amongst you.

"Your assured and immoveable friend

"E. KELLEY."

When this letter reached Trebona, Dee had gone riding with two horsemen of the city of Neuhaus, hoping to meet Rosenberg, who he thought would return that way from Vienna to Prague. Mrs. Dee at once despatched the servant Ludovic to meet his master. So Dee received Kelley's affectionate letter "in the highway, without Platz," a village about half-way to Neuhaus. Ludovic carried also a little note from Jane to her husband. It is the only letter of hers we have, but it confirms all that we suspect. We know her to have been a well-educated, well-read woman; the writing is strong and clear; and did not Francis Pucci describe her as a learned woman, "lectissima femina"? She must also have been an extraordinarily capable one to have controlled and managed her large household of children, assistants, apprentices, servants and miscellaneous visitors, often in the absence of her husband, and in a foreign land, constantly moving on from place to place in this nomadic life they led. Dee has a charming name for her. Somewhere in a letter he speaks of "my payneful Jane." Full of pains she must indeed have been, the model wife for an elderly, incomprehensible husband, using her intellectual powers to accommodate her family, while the learned man purused his angelic visions and his alchemical experiments unhampered. Above all things she must have been a peacemaker, hot and hasty although she sometimes was. Here is the letter to the husband who had only left her that morning: —

"Swethart. I commend me unto you, hoping in God that you ar in good health as I, and my children, with all my household, am here, I prayse God for it. I have non other matter to write unto you at this time."

There is a capable and managing sound about “my” children and “my” household, which leads one to wonder what this practical housewife thought of all the angelic promises which were never kept or performed. At the outset of the mysterious Kelley doings she was, we know, in her impetuous way, annoyed, angry, probably contemptuous, but by this time she perhaps had grown either to believe in them or tolerantly to acquiesce. She was only thirty- two, yet she had lived through many strange experiences and was soon to be put to the strongest test possible to a woman.

By April Kelley was once more settled as part of the household, and onthe 4th the crystal gazing was resumed. He professed to hear instructions to Rosenberg, who was present, to build a commonwealth, render tribute to Rudolph, and he shall be Duke of Brandenburg. To himself things are said he is not reluctant to hear. We have seen how almost immediately after his marriage he took a violent dislike to his wife. In the four years, it seems, he had reproached her for giving him no child. To him generation was the root principle of alchemy, and the phase of it in which he centred his attention. It is always the marriage of the red man, copper, and the white woman, mercury, that is to tinge the whole world with gold. Now a voice tells him why he is barren. Not because of his reckless, disordered life, but because she was of his own choosing — the wrong woman! Therefore he is to be seedless and fruitless for ever. Had it not been for the Dees’ kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her “rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.” If she had not all the virtues, she at least had several. Her brother, Edmund Cooper, and another friend so loved her that they came over from England a year later on purpose to see if she and her husband could not be more reconciled.

Kelley had been more unsettled than ever, discontented with his wife, with his calling, its results, and above all with his position and his poverty. What was a pittance of fity pounds a year to a man in constant intercourse with princes and nobles, with credulous fools possessed with dreams of gold? The same qualities that attracted Dee were equally magnetic with others. Laski loved him; Edward Dyer deserted his old friend Dee for this newcomer, a nobody. He had made himself invaluable to Rosenberg, who seems to have had implicit faith in his powers. Rosenberg induces the Emperor to employ him. Had he not already found the secret of projection? Was he not the possessor of the magic powder which waited only for the opportunity to be transformed into countless heaps of ducats? Only money was wanting, and that he could certainly get. But he must first be released from this galling position of medium. He told Dee that all through this Lent he had prayed once a day at least that he might “no more have dealing to skry.” At Easter-time he did receive a promise to be set free from the crystal gazing, as he desired, but his wish for freedom was not exactly approved by the angelic ministers.

“Is it a burthen unto thee to be comforted from above? O foolish man! By how much the heavens excel the earth, by so much doth the gift that is given thee excel all earthly treasure. Notwithstanding, thou shalt not at any time hereafter be constrained to see the judgment of the Highest, or to hear the voices of heaven, for thou art a stumbling block to many....And the power which is given thee of seeing

shall be diminished in thee, and shall dwell upon the first begotten son of him that sitteth by thee."

The selection of a child as Kelley's successor seems not to have been altogether unexpected. It had been hinted in Prague a year before that a boy would serve for the office; but that the choice would fall upon Dee's own son must have come as a dreadful surprise, at any rate to his mother. No doubt the old man regarded it as a mark of special heavenly honour.

It is more likely that Jane, with her practical mind, regarded the change of medium with anything but satisfaction. Arthur was now seven and three quarters of a year old, a clever child, already well grounded in Latin, but far too tender in years and disposition to be made the subject of any psychological experiments. Fortunately for him, his skrying was a dismal failure, although it seems to have bent his childish mind towards the occultism he followed in after-life. Distinguished physician as he afterwards become, both at home and in the service of the Emperor of Russia, he was a true son of his father, and maintained to the end of his life a belief in alchemy and transmutation which nothing could shake.

Kelley was desired to initiate the child.

"I thereupon thinking that E.K. would, should or best could, instruct and direct the childe in that exercise, did alwayes await that E.K. would of himself call the boy to that exercise with him; and so much the rather because he said that he was very glad now that he should have a Witness of the things shewed and declared by spiritual creatures: And that he would be more willing to do what should be so enjoyned to him to do, than if only he himself did see. But when E.K. said to me that I should exercise the child and not he, and that he would not, I thereupon appointed with myself to bring the childe to the place, and to offer him, and present him to the service of Seeing and Skrying from God and by God's assignment."

Then Dee drew up a petition to put in the child's mouth that he might be "a true and perfect seer, Hearer, Declarer and Witness of such things as might be revealed to him either immediately or mediately by the angels." Three times a day for three days he was to offer this prayer thrice over, while seated at the stone. The poor child happily beheld in the magic crystal nothing more than dots and pricks, letters and lines, and "a young man in a white leathern doublet and a grey cloke, like hans of Gloats, his cloak," of all which even his father could make little. On the fourth day came Kelley, to see how Arthur and his skrying progressed. But still the child saw nothing. Then Kelley applied himself to skry as usual. Looking from the gallery window, he had already without any crystal seen Il and Madimi, also Uriel, who justifies their words. What they command he hesitates to say. Next day he is again the percipient; the result is the same. At length, with feigned reluctance, he tells Dee of a vision of strange and subversive portent. It is so repugnant to him that he can hardly impart it. Madimi, throwing aside all her garments, mysteriously bids them participate in all things one with another. Kelley affects not to understand, but after more hesitation expounds to Dee that the sharing is to be in everything, even of their wives. All things are to be in common between them.

Dee, to whom Madimi is invisible, though he hears her voice, fiercely rebukes her: "Such words are unmeet for any godly creature to use. Are the

commandments of God to be broken?" This participation, he insists to Kelley, can be meant only in a Christian and godly sense. Kelley construes the injunction very differently, but he affects a chaste horror and swears for the hundredth time that he will deal no more with the spirits.

Then Madimi, with scathing irony, addresses them both as "fools, and of little understanding." Not content to be hearers, would they be "Lords, Gods, judgers of the heavens"? She turns away. "Your own reason riseth up against my wisdom. Behold, you are free. Do that which most pleaseth you."

It is a comfort to learn that the child Arthur had all this time fallen down "in a swound." He was indeed very ill for some time afterwards, and small wonder.

Dee protested and argued with Kelley and with Madimi. He was consumed with grief and amazement that good angels could propound "so hard and unpure a doctrine." Had he not offered his very soul "as a pawn to discharge E.K. his crediting of them to the good and faithful ministers of Almighty God"? Was it not his life's work to withdraw Kelley from any kind of association with the bad spirits who had frequented him before he came to Mortlake?

Until two in the morning of this April 18, 1587, the pair sat up arguing, talking, praying. Kelley held forth about a little spirit, Ben, who had that day appeared to him in his laboratory alone, and had shown him how to distil oil from spirit of wine "over a retort in two silver dishes whelmed one upon another, with a hole through the middle and a sponge between them, in which the oil would remain." Ben had foretold Elizabeth's death in July (she lived for sixteen years), the death of the King of Spain and the Pope; in fact, a general moribundity of sovereigns. Francis Garland was a spy sent by Burleigh to see what they were doing; Rosenberg would be shortly poisoned; famine and bloodshed would cover the land. Many other dire calamities would happen if they were not conformable to the voice; chief of all, the virtue should be taken from Kelley's precious powder; it would be rendered unprofitable, and he would become a beggar. It was Ben, he says, who had brought him his powder.

Dee replied that he had found so much halting and untruth in Kelley's reports of actions when he was not present, that he would believe nothing save what by better trial he found to be true. But at last his resistance seemed to be overridden, and in the chill of the early morning he went to bed, heavy at heart in spite of his delusion. His poor wife was lying awake, wondering what turn their ill-starred fortunes were next to take.

"`Jane,' I said, `I can see that there is no other remedy, but as hath been said of our cross-matching, so it must needs be done.'"

Poor Mrs. Dee, shocked and horrified, fell a-weeping and trembling for a full quarter of an hour, then burst into a fury of anger. At last she implored her husband never to leave her. "I trust," said she, "that though I give myselfe thus to be used, that God will turn me into a stone before he would suffer me in my obedience to receive any shame or inconvenience." She would eat neither fish nor flesh, she vowed, until this action, so contrary to the wholesome law of God, and so different from former actions, which had often comforted her; was confirmed. Both the indignant women demanded a repetition of the action.

In obedience to Raphael's counsel, a solemn pact or covenant was humbly drawn up by Dee on the 21st, and signed by these four strange partners in delusion. It promised blind obedience, with secrecy upon pain of death to any of the four. It deprecated all intention of impurity and guilt. Its subscribers promise to captivate and tread under foot all human timorous doubting that the true original power and authority of sins releasing or discharging is from the Creator. True Christian charity spiritual, perfect friendship and matrimonial liberty between the four is vowed, and they beseech that this "last mystical admonishment" be not imputed to them for rashness, presumption, or wanton lust.

Dee's hand is unmistakable in the document. He regarded the new development apparently only as a symbol of further spiritual union, and a means of obtaining a closer entrance into the secrets of all knowledge. It was no matter to him, he says, if the women were imperfectly obedient. "If it offend not God, it offended not mee, and I pray God it did not offend him."

Kelley drew up a paper the day after Dee's, washing his hands of the whole matter, protesting that he did not believe so damnable a doctrine would be commanded, recounting his warnings to his worshipful Master Dee, and so on. On May 6 Dee spread his covenant, a document of the most truly devout character, before the holy south table in the chapel of the castle, with many prayers for divine guidance. The next day Kelley obtained the paper, cut it in pieces and destroyed it, made away with one of the crystals (which was found again under Mrs. Dee's pillow), and threatened to depart elsewhere with John Carpio. Coldness and jealousy fell between the pair.

So ended the whole extraordinary episode of the Talbot- Kelley spiritualistic revelations. Madimi appeared for the last time on May 23. Then the Liber Mysteriorum is closed. For twenty years there are no more records of angels' visits. And the few pages that remain are written in a halting hand in Dee's stricken old age, when he was seldom visited by his unseen friends, badly though he needed their comfort. No other medium like Kelley was ever found. One can only wonder whether, after so rude an awakening, even Dee would have implicitly trusted anyone again. These five years with the skryer had filled him to the brim with a consciousness of some power beyond his wit to control, a power amazing in its ingenuity to torture him. He had asked Madimi piteously if he should suffer any more of these pangs. He knew now that he would. Yet, in spite of all, these marvellous doings had brought him hours of exquisite happiness, moments when he had seemed lost in the unity of the combined wisdom of the ages, which to him meant — God.

CHAPTER XV

THE END OF THE PARTNERSHIP

"If all you boast of your great art be true,
Sure willing poverty lives most in you."
— Ben Jonson, Epigram to Alchymists.

Dee now resumed diligently his writing in the other diary, which becomes a strange medly of daily afairs small and great. He sent Francis Garland to England

with another letter to Walsingham, dated June 17, begging him to continue his opinion of Dee's fidelity towards Her Majesty and the realm. It would be useless as yet to render any account of commodity to them or their country reaped by this peregrination, "but I trust more will be glad of our coming home than were sorry of our going abroad." He has not heard from Mr. Justice Young since May twelvemonth, but hopes his pitiful case of the books and other injuries endured have, by Walsingham's favour, had some redress. There is no news of importance but the Polish King's election, "the mysteries whereof, by the time this bearer reaches England, will be known to you." "Remember me to your good lady and to your daughter Lady Sidney." Money was now plentiful enough, and on September 1 Dee covenanted with John Basset (who had arrived at Trebona on August 20) "to teach the children the Latin tong, and I do give him seven ducats by the quarter, and the term to begyne this day; and so I gave him presently seven ducketts of Hungary in gold, before my wife. God spede his work." Arthur, who was just over eight, was gettingon with his "grammar"; Katherine was six. Thus was another element introduced into the oddly assorted household, and on September 4 Dee writes: "Basset his hurly burly with T. Kelley." Payments to Basset were entered regularly each quarter until August following, when the tutor, whose real name seems to have been Edward Whitlock, went off to Budweis on pretence of buying "cullors" — perhaps for painting, and never returned.

Various visitors came to Trebona, among them Pucci, bringing Christian Francke, the author of some books written against the Jesuits. Roseberg returned to Trebona, and finding a constraint existing n the relations of the household, set himself to reconcile them. "July 19th. a certayn kind of recommendation between our wives. Next day som relenting of E.K., also by my Lord's entrety." Rosenberg came and went frequently, so did his wife. Lord Biberstein, a friend of theirs, came to make Dee's acquaintance.

Alchemical experiments were being prosecuted with vigour. It was Dee's turn to make something prized, even if it were not gold. "Sept. 28th. I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ounces; he wayed it himself in my chamber. He bought his weights purposely for it. My Lord had spoken to me before for some, but Mr. Kelley had not spoken." Secrecy being necessary, he is evidently using a word of hidden meaning.

Kelley was constantly riding to Prague, and in October, while he was away, "John Carpio [who had joined them at Trebona] did begyn to make furnaces over the gate. He used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace." Experiments on a large scale were about to be begun, and when Kelley returned a week later, terribilis expostulatio, etc., is the entry under his name. Edmond Hilton returned from England, and a month later Francis Garland, bringing letters from Edward Dyer. He brought also letters from Court advising their return home. People in the neighbourhood were beginning to talk about the strange doings of the foreigners in the Castle, and the Captain Critzin of the Guard disdained to come to a wedding supper inthe Rathhaus because Dee and Kelley were to be present. The household grew larger and larger. Thomas Kelley was married in June. In December, "Mr. John Carpio went towards Prague to marry the maiden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordered the matter." He was absent till February 16, and

in April brought his wife. Dee turned back to his books of tables, figures and symbols. "The 30 and 31 day I began to frame myself toward the practice of the Heptagonos of my 4th boke. God prosper my purpose." Kelley, on the other hand, was absorbed in alchemical studies. Perhaps the secret he had once professed to have captured had again eluded him.

"Dec. 12 afternone somewhat. Mr. Ed. Keley his lamp overthrow, the spirit of wyne being spent to[o] nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit ws spilled out, and burnt all that was on the table where it stood, lynnen and written books — as the bok of Zacharius withthe Alkanor that I translated out of French for some by spirituall could not [?]; Rowlaschy his third boke of waters philosophicall; the boke called Angelicum opus, all in pictures of the work from the beginning to the end; the copy of the man of Budwise Conclusions for the Transmutation of metalls, and 40 leaves in 40, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very bok of Dunstan was but cast on the bed hard by from the table."

The "very bok of Dunstan" was no doubt a copy of the manuscript Tractatus...de lapide philosophorum, which was formerly ascribed to the Saint of Glastonbury. It was the constant companion of these two alchemists, held in awe and great esteem, as we see by Dee's words above.

In his new liberation from crystal gazing, Kelley became a changed and haughty being. He was established in his own apartments, and when he felt weary his former master was now summoned imperiously to come and amuse him! He sends the old man a message by his brother Tomas, saying, "You study too much, it is too late in the day to go to Cromlaw, as you intended, he wishes you to come to pass the tyme with him at play." Dee mildly consents: "I went after dynner and payd, he and I against Mr. F. Garland and Mr. Rob., tyll supper tyme in his dyning rome, and after supper he came and the others, and we played there two or three houres and frendely departed. This was then after the great and wonderful unkindness used toward me in taking my man." A week or two later Kelley sent for Dee late in the evening to come to his laboratory over the gate, to see how he distilled sericon, "according as in time past and of late he heard of me out of Riplay. God lend his heart to all charity and vertue."

It is evident that Kelley was jealously and secretly working at his experiments apart from Dee. He had learned much alchemy from his master and his master's wonderful library inthe four years, but there was still knowledge stored in chambers of Dee's brain of which he could not pick the lock. To enter those inner recesses had been doubtless Kelley's aim when he represented the spirits as bidding them share everything with each other. But he, on his part, had no intention of sharing anything that he discovered.

The year 1588 began badly, for the child Michael, on New Year's Day,

"going childyshly with a sharp stick of eight inches long and a little wax cadell light on the top of it [evidently the child was keeping Christmastide in good old German fashion], did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred through the lid of his left ey toward the corner next the nose, and so

persed through, insomuch that great abundance of blud came out under the lid, in the very corner of the sayd ey. The hole on the outside is not bygger than a pin's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure. The next day after, it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced tothe place where it entred; with the strength of his hed and the fire of his fulness. I may make some shew of it to the prayse of God for his mercies and protection."

Dee of course was as skilled in medicine as any doctor of the time. He rendered medical assistance when Thomas Kelley's wife, Lydia, miscarried with twin boys. He notes his own symptoms carefully: "June 19, I had a grudging of the ague. June 22, I did evidently receive the ague and layd down. Jan. 17. The humming in my ears began." Another time "I was very sik uppon two or three sage leaves eten in the morning; better suddenly at night. When I cast them up, I was well."

The coldness between the two became unbearable to Dee, the peacemaker, of whom Aubrey relates that if ever any of his neighbours fell out, "he would not let them alone until he had made them friends." In April, he wrote to Kelley and his wife "2 charitable letters, requiring at theyre hands mutual charity." The same day he made friends with Captain Critzin, and on Sunday, when Jane ws churched after Theodore's birth, received the Communion with her. He hears of some fresh treachery of Pucci, and of Rosenberg's displeasure, but all is forgotten on May 10, when Kelley "did open the great secret to me, God be thanked!" A few days after, "Mistris Kelley received the sacrament, and to me and my wife gave her hand in charity, and we rushed not fromher." The reconciliation does not seem to have been altogether comlete. Every visitor throughout that summer, Edmund Cooper, Joan Kelley's brother; Mr. Thomas Southwell, his friend; Edward Dyer, Francis Garland, and Count Rosenberg, all seem to have tried to patch up the quarrel, but things only grew worse.

The "great secret" opened by Kelley was no doubt the professed secret of the gold. Dee must very soon have found out the true value of this "secret," but apparently he continued to believe that Kelley had honestly transmuted base metal, and was keeping the method to himself. Nothing was less likely than that he would share his knowledge, even with the master who had taught him all he knew. The first essential in alchemy was secrecy. It is characteristic of Dee that he seems to have been more pained at Kelley's want of confidence in him, than chagrined at not knowing the secret. Of jealousy that Kelley was, or seemed to be, the successful alchemist, there is no trace. But Kelley was gradually undermining all Dee's influence and friendship with Rosenberg, who was their one powerful friend. The Viceroy of Bohemia had much influence with the Emperor. He was costantly at the Castle or with Kelley in Prague. Kelley had stolen the old man's best workman, and was now turning all his friends against him. Rosenberg and Kelley were always working in secret, while he was left outside in the cold. "September 15th, the Lord Chancellor cam to Trebona and went away on the 17th. The rancor and dissiumlation now evident to me, God deliver me! I was not sent for." The pathos of the situation is irresistible. The man of a Continental reputation, whom five emperors had honoured, must stand aside and see his upstart pupil made much of and set onthe high-road to fortune. But Fate was more just than she seemed, and

Dee, who clung to the honest and true way, had in the end the better lot. Not in ease or success, truly; but who would not rather leave behind him the reputation of a sincere man deluded than that of a deceiver, even though not unmasked? Till then Dee says he had been "chief governor of our philosophical proceedings, but little by little I became hindered and crossed by fine and subtle devices, laid first by the Bohemians, somewhat by Italians, and lastly by my own countrymen."

The strange partnership had now run its tempestuous course to the end, and the heterogeneous colony of English men and women at Trebona was about to break up, never all to meet again. The first to depart was Mistress Kelley, thankful, no doubt, to disentangle herself from the web of pretences, deception and bickerings. On October 17, "Mistress Kelley and the rest rode towards Punchartz in the morning." She was on her way to England, and only once thereafter does this young woman's name enter into our story.[On November 23, Francis Garland and Mr. Dyer's servant,
Edward Rowley, who had come back a week or two earlier, left for England. Dee sent by tham a most important letter to the Queen, also letters to Dyer, Mr. Young, and to Edmond Hilton. News from England travelled slowly, and Dee had not long since heard of the glorious defeat of the Spanish Armada of the previous May. The victorious captains, Frobisher, Drake, Hawkins, were all well known to him, and with the Admiral in chief command, Lord Howard of Effingham, he was very familiar at Court, for his wife had been Jane's early patron and friend. Patriot that Dee was, yearning to get back to England, he now wrote to the Queen a letter of congratulation (dated November 1-, 1588) upon the splendid victory of her navy. It was couched in the graceful and fantastic terms of homage of the day, and is a literary production well befitting a man of his reputation. The letter is reproduced from the original. It is printed by Ellis in Letters of Eminent Men.

[REPRODUCTION OF LETTER GOES HERE]

He speaks in it of his proposed return, and begs for a safe conduct through all the domains of princes and potentates which lay between him and home. "Happy are they that can perceive and so obey the pleasant call of the mightie Lady Opportunitie." The answer, of course, took long to come, but he began to make his preparations slowly. He gave to Kelley the wonderful convex glass which the Queen had so often admired. A fortnight after, Kelley gave it to Rosenberg, and the Count presented it to the Emperor. Dee says the Emperor had long esteemed it, but he has not toldus when he showed it to Rudolph. He had described the mirror in his Preface to Billingsley's Euclid (see ante, p. 25).

On February 4 he also made over to Kelley "the powder, the books, the glass, and the bone, for Rosenberg, and he tereuppon gave me discharge in writing of his own hand subscribed and sealed." Rosenberg was away, and did not trouble to return to bid him good-bye. Instead he wrote to Kelley to take his leave of Dee for him, and said that he would send instructions to his man Menschik to "dispatch him," perhaps with some settlement of a financial character.

On the afternoon of February 16, 1588, Kelley rode away to Prague, taking most of the assistants with him: John Carpio, F. Garland, Simkinson. Dee never saw him again.

Three new coaches had been ordered in Budweis, and when they were ready, Dee dispatched Edmond Hilton (who had returned from England in December) to Prague to buy a dozen coach and saddle horses. Money was plentiful at this time, the practice of economy was impossible to Dee, so he set off to travel homewards in state, as became a man to whom an emperor had offered a princely salary. It was very unnecessary, even absurd, but it was characteristic of Dee and his exalted ideas, not so much of himself, as of his peculiar mission. The journey cost, as he reckoned up afterwards, more than 600 pounds. The horses — twelve young Hungarian coach horses and three Wallachees for the saddle- -cost 120 pounds, and cheap they were at that. The three new coaches, with harness, saddles and bridles, cost 60 pounds; and the hiring of two or three waggons for his goods, books, furniture, vessels, etc., ran into 110 pounds. Then he had an escort of twenty-four soldiers from Diepholt to Oldenburg, as permitted by the Emperor's passport; and from Oldenburg to Bremen, the Duke of that province sent six musqueteers to protect him. It was a dangerous time to ride abroad, as he says, not long before the outbreak of the Thirty Years' War. A party of eighteen horsemen had lain in wait for his caravan for five days, but a warning came through a Scot in the garrison of Oldenburg, and Robert, the Landgrave of Hesse, extended his powerful protection.

The train of coaches and waggons, with the travellers and their baggage, left Trebona on March 11. The Castle had been their home for a year and a half, and we can fancy Jane, at any rate, dreading to take up once more the old wandering life. For it was to be a year and three-quarters more before they set foot in England. On the 18th they were in Nuremburg, where they stayed two nights; on March 26 they reached Frankfurt-am-Main, and on April 19, five weeks after leaving Trebona, they were in Bremen, their present destination.

CHAPTER XVI

THE END OF KELLEY

"All you that faine philosophers would be,
And day and night in Geber's kitchen broyle,
Wasting the chips of ancient Hermes' tree,
Weening to turn them to a precious oyle,
The more you worke the more you loose and spoile.
To you, I say, how learned soe'er you be,
Go burn your Bookes and come and learne of me."
— Sir Edward Kelley, Metrical Treatise on Alchemy.

Before continuing the story of Dee's life in Bremen and his return to England, the end of Kelley's extraordinary meteoric career, which six more years extinguished, must be briefly traced.

Dee expected Kelley to join him at Stade. He confidently thought they would return to England together, obedient to the Queen's summons. But Kelley was now a great man with Rudolph, who had given him an estate and a title, and established him at his Court in Prague as a citizen and councillor of state. Apparently he succeeded in keeping up the deception of making gold. The news of his promotion was conveyed by Dee to Walsingham, at Barn Elms, in a letter dated August 22, 1589,

to which we shall again return. He speaks of Kelley as "my great friend, yet in Boemia," and surmises that Walsingham may have heard direct from him, who is "now in most favourable manner created a Baron of the Kingdom of Boemia."

The actual title conferred was eques auratus, a synonym for "miles" which took its origin in the fact that a knight's armour was gilded. In English it was of course "Sir." The title must have been conferred on Kelley very soon after Dee left Trebona in March; for by the end of June he is called Sir Edward by a couple of Englishmen, Robert Tatton and George Leycester, who with Edmond Hilton were at Trebona then, and came on to Dee at Bremen. Kelley commissioned them to take down particulars of the treachery of one Parkins, a Jesuit in Prague, who was plotting with the King of Spain and the Pope against England. He wished of course to score "his faithful discoverie of this treason." He also desired Burleigh and others in England to know what great honour had been done him, and he obtained in February, 1590, a confirmation of the grant of his title to send him over, lest there should be any doubt in English minds. The document, curiously enough, is countersigned by Dr. Jacob Curtius, the acquaintance of three years before.

Constant letters passed between the two former fellow- workers through the year 1590, the messenger being either Thomas Kelley or Francis Garland. All manner of wild stories were current in England, and have been gathered up and repeated by every writer upon Dee and Kelley. The sober Anthony Wood relates that gold was so plentiful in Trebona before Dee left that the young Arthur played with gold quoits made by projection, while a youthful Count Rosenberg (he seems a quite fictitious person) was throwing about silver playthings procured by the like means. Burleigh had written for a specimen of their wonderful art, and it said that the Queen was actually the recipient of a warming- pan, from the copper or brass lid of which a piece had been cut, transmuted into gold, and replaced. Elias Ashmole goes further in the story to say that "without Sir Edward's touching or handling it, or melting the metal, onely warming it in the Fire, the Elixir being put thereon, it was transmuted into pure gold." He adds that he has heard froma credible person (who has seen them) that Kelley made rings of gold wire twisted twice round the finger, which he gave away, to the value of 4,000 pounds: at the marrigae of Rosenberg's servant before alluded to. Ashmole adds: "This was highly generous, but to say the truth, openly Profuse beyond the modest limits of a sober philosopher." Sir Thomas Browne says he heard from Arthur Dee, his friend, conclusive evidence of the manufacture of gold. The reader may smile at these fairy tales, but what is to be said of a staid and sober minister like Burleigh being ready to credit the truth of Kelley's exploits, whether convinced by the warming- pan, or by other means? In a long letter to Edward Dyer, in 1591, who was then acting as the Queen's agent in Germany, he urges him to use every means in his power to induce "Sir Edward Kelley to come over to his native country and honour her Majesty with the fruits of such knowledge as God has given him." Dyer had been Dee's friend for a great many years, as we know, and was Arthur's godfather, but he transferred all his attentions to Kelley as soon as that clever trickster began making gold. Dee only says he "did injure me unkindlie." Kelley and Dyer became inseparable, and Dyer wrote home to Burleigh wonderful reports of Kelley's miracles. Ignoring all that had passed, Burleigh is ready to welcome the quondam coiner, forger, or what not, with open arms back to the service of his Queen. "If his knowledge is as certain as you make it, what would you have me think could stay him from flying to the

service of his own sovereign?" If he is afraid of old reports, actions, disgrace, being brought up against him (and we know Kelley's record was none of the cleanest), let him be assured that he shall have his Queen's protection "against all impediments that shall arise." Burleigh becomes almost poetical as he speaks of the patronage of "such a Princess, who never yet was stained with any breach of Promise to them that deserved her favour. If I did not know to whom I write, who has had long experience of her rare vertues,...I could use many arguments to move any man never to mistrust her." He implores Dyer to induce Kelley to come. If he does not come, it can only be because by cunning or legerdemain he has deceived them and cannot do what he promises, or else he is an unnatural disloyal man and subject. In case Kelley will not come, he asks if Dyer cannot send a very small portion of his powder to make a demonstration to the Queen's own sight. What the Treasurer would like most of all is that Kelley should "send her Majesty as a token a good round sum of money, say enough to defray the charges of the navy for this summer," for the ships of Spain were gathering courage after their defeat. "But wishers and woulders were never good householders," he ends. The Queen is at his house at Theobalds, and will be some time longer. He would not be content the time were tripled, so he "had but one corn of Sir Edward Kelley's powder." Burleigh and Kelley were also in direct correspondence. Beside urging his return, the Lord Treasurer, who seemed to consider Kelley as the storehouse of the elixir of life as well as of the philosopher's stone, begs for a prescription with the proof of manufactured gold. In a brief note of February 18, 1591, Kelley says he will shortly send the good thing desired for your health." He has received the salutations sent through Mr. Dyer, and "at his return you shall know how I thank you." This, the only original letter of Kelley's to be traced, characteristically promises what he never meant to do. Burleigh replied in May, again begging him to send "somethingof your operation to strengthen me afore next winter against my old enemy the gout." He once more strongly urges Kelley's return. How can he hesitate to bestow the gifts that God has given him rather upon his own Prince and Countrie than upon strangers?

Kelley of course did not return, but apparently wrote again, urging powerful reasons of excuse. Burleigh's faith in him began to shake. He sent a last imperative recall, someof which may be quoted from the rough draft written in his own hand. It shows once more what sort of men the great Queen had to serve her, and what a Queen she was to serve.

Beginning "Good Sir Edward Kelley," Burleigh acknowledges Kelley's letters by Dyer. "Without particular knowledge of your impediments, I may not give any such censures as others soe unconsiderately, yea uncharitably, may doe. You confess a desire to return to your native countrie; your minde draws to your sovereign. This is commendable, yet many say if you come not, it is because you cannot perform what has been reported of you. Malicious persons say you are an imposter, like some in other countries have been proved. You fear severe punishment. Now, good knight, though I write thus plainly to you, yet such is my credit in Mr. Dyer, such my allowance of your loyal profession, such opinion do I firmly conceave of your wisdom and love expressed in your letters, such my perswaysion of your habillitie to performe what Mr. Dyer has reported (by reason of the estimation, honor and credit I see that you have gotton by yr behaviour), that I rest only

unsatisfied in your delaye of coming; and I am expressly commanded by Her Majestie to require you to have regard to her honour, and according to the tenor of her former letters, to assure yrself singularly favoured in respect of the benefit you may bring to Her Majestie....

"Be assured of worldly reward. You can make yr Queen so happie for her, surely as no subject she hath can do the like. Good Knight, let me end my letter conjuring you, in God's holy name not to keep God's gift from yr natural countrie, but rather help make Her Majestie a glorious and victorious power against the mallyce of hers and God's enemies. Let honor and glory move yr naturall hart to become honorable in yr own countrie rather than in a strange one, and leave a monument of yr name with posterity. Let no other country bereave us of this felicitie: that only, yea only by you, I say, is to be expected. Let no time be lost; we are all mortall: you that should be author, this noble Queen yt should be receiver thereof."

Then he politely acknowledges some gift Kelley has sent. Instead of an ingot of gold, it seems more like a geological specimen for a museum, and certainly does not excite the Lord Treasurer's immense gratitude.

"All this in answer to your by Dyer. I thank you for the montayn or rock sent safely from Staden. I will place it in my house, where I bestow other things of workmanship, and it shall be memoryall of yr kindness, wishing I might receive some small receipt from you yt might comfor my spyritts in myn age, rather than my coffers with any welth, for I esteeme helth above welth."

But Kelley knew better than to face the astute Englishmen at home. In Prague he felt secure, and all too bitterly he learned his mistake. A couple of independent letters from two English merchants to Burleigh and to Edward Wootton give the exciting story of his fall from favour.

He had been established in a house of his own close to the Palace; his wife and brother had rejoined him; Edward Dyer made it his headquarters. One day, the last of April, perhaps even before Burleigh's letter was dispatched, he was suddenly arrested by the fitful Rudolph's command, and thrown into prison. A large force of the imperial guard, accompanied by the City Provost and one of the Secretaries of State, burst uninvited into his house to take him whilst at dinner. But a friend at Court had whispered a word, and the evening before he had ridden off with one attendant towards Rosenberg. The intruders had to be content with haling off brother Thomas to prison, "pinacled like a thief." They searched the house thoroughly, broke open doors, and thrust their halberds into the beds or any place where "Sir Edward" might possibly lie hid. Satisfied he was not there, they sealed up certain of the rooms, laid some of the servants in chains — one was afterwards "racked" — and departed, leaving a guard over "Lady Kelley" and Mr. Dyer, forbidding them to stir from the house. Returning with their news to the Emperor, Rudolph "cursed in the Dutch manner," and gave orders to search the town and the highways.

Kelley had ridden off many miles towards his patron, the all-powerful Rosenberg, but being weary and fasting, halted at the inn at Sobislaus, fed, and threw himself on a couch to sleep. By three days after, May 2, the soldiers had tracked him

down; and roughly seizing him, they cut open his doublet with a knife to search for concealed valuables or papers, vowing they cared not whether they took him dead or alive to the Emperor. Kelley appealed to his all-powerful friend, Rosenberg. "In Bohemia," says the merchant in his letter, "it is a rule that his Majesty dares do nothing without the Earl's consent, he being Burgrave of Prague, the immediate person and officer under the Crown." Rudolph was already sinking into the melancholy and madness in which he ended his days. However, Rosenberg's protection did not avail. Kelley was taken to the Castle of Purglitz, three miles from Prague, and there he was closely confined for more than two years.

And now for the cause of Rudolph's displeasure, and the reason of the arrest.

First, it is surmised to be debt, but the merchant adds that although Kelley is known to owe a large sum to two Cologne merchants who trade in jewels, he owes nothing to the Emperor, nor ever had put him to any charge, save for coals and house room.

Next it is thought he was in league with a professed gold- maker from Venice, executed by the Duke of Bavaria at Munich, on April 25. (Of him, too, Burleigh has written in his letter to Dyer.) Thirdly, the Emperor's fear that Kelley would depart for England is adduced. Dyer had brought autograph letters from the Queen recalling him. A doctor's son in the town, who had served Sir Philip Sidney in England, and knew her hand, had reported this. It was of course an invention; and the merchant opines Dyer is of too rare a discretion to permit secret letters to be seen or even heard of; it is more likely that Kelley has some time or other vaunted at table that the Queen had sent for him. "He is a man who taketh, as I hear, a pleasure that Princes desire him." Fourthly, it is the doing of the powerful family of the Poppels, second family in the kingdom, and great enemies of the Rosenbergs, who have been "the setters up and principal maintainers of Sir Edward Kelley hitherto." The fifth report is that Kelley had distilled an oil or medicine for the Emperor's heart disease, which was poison. Lastly, the writer comes to what he takes for the true reason of Rudolph's anger.

An Italian, named Scoto, having cast imputations on Kelley's powers of projection, the Emperor sent for him to come and make proof of his art at Court. Kelley of course excused himself, saying he was sick. Three times he was summoned, and then the guard was despatched to bring him. The accusation was Laesus Mejestatis, and the city wonders what will be the end. The Emperor dare not openly execute him, for fear of Rosenberg and the strong feeling in the State for a change of ruler. Yet he may easily be put to death secretly in that castle where he is confined, "and Rosenberg not know otherwise than that he liveth, or is dead by disease. Almost grown now to be a common Practice in the Empire, and in the Palatine especially, noted that way."

This dark hint is almost a prophecy of Kelley's fate; but the doom was not yet quite prepared. On December 5, 1593, Dee received news of his having been set at liberty on the previus October 4, just two and a half years after his arrest. Not a word of him in Dee's diary in the meantime, until March 12 of that year, when the old man records that he dreamt much of Kelley two nights running, "as if he wer in my house, familiar, with his wife and brother."

Kelley characteristically says he was "utterly incapable of remaining idle even in prison, and employed his time in writing alchemical treatises," from which it seems he was allowed books and papers, for his writings are mere compilations

from ancient chief masters of the art. In The Stone of the Philosophers, dedicated to Rudolph, he speaks of two imprisonments, tells him grandiloquently that he has for two or three years (1588-91) used great labour and expense to discover for him that which might afford profit and pleasure; and adds, with great bombast, "If my teaching displeases you, you are still wandering astray from the true scope and aim of this matter, utterly wasting your money, time, labour and hope." Truth is more desirable than anything else, and posterity will discover that he is to be counted among those who have suffered for it. Kelley as a sufferer for truth is highly entertaining, but he goes on to make a still more distasteful allusion. "It always way, and always will be, the way of mankind to release Barabbas and crucify Christ."

Beside this treatise Kelley certainly produced an earlier writing of some sort on the subject, which Dee discussed with the Archbishop of Canterbury on July 13, 1590. It had apparently incurred his displeasure. Mr. Waite attributes two other short papers to Kelley, The Humid Path and The Theatre of Terrestrial Astronomy. A couple of rather quaint alchemical poems — one of thirty-nine stanzas, from which the heading of this chapter is taken — are doubtless by him, perhaps written also in captivity.

During the next year letters were two or three times exchanged between Kelley and Dee, and in March, 1595, Francis Garland, who had then not long returned from Prague, "came to visit me and had much talk with me of E.K." Kelley was apparently then restored to the Emperor's favour, for on August 12, Dee says he "receyved Sir Edward Kelley's letters of the Emperor, inviting me to his servyce again." Did Kelley think there might be further hints to be got from his old alchemical master? Then under date of November 25, 1595, Dee enters this curt note: "the news that Sir Edward Kelley was slayne." Never thereafter does he mention this adventurer's name.

The prevalent story is that Kelley was again imprisoned in one of Rudolph's castles, and that, attempting to escape by a turret window, he fell from a great height and broke both legs, receiving other injuries, from which he shortly died. It is even said with some amount of credibility, that the Queen wrote imperatively to Dyer to secure his release, and that everything was prepared in readiness to convey him secretly to England, and that he was escaping for that purpose when the accident happened. This story has hardly been tracked home to its source. It may be true. On the other hand, the end may have come in the more swift and secret manner suggested by the English merchant. In either case, the spirit warning of eleven years before, that he should die a violent death, was fulfilled. Into his forty years as much adventure, folly, trickery and deceit, fortune, fame, favour, riches and poverty, had been crowded as could supply material for many a volume of romance.

Some of the incidents were indeed used a few years after his death by more than one dramatist. Dee had only quitted the world about a year and a half when Kelley's pretensions, Dee's learning, and the whole paraphernalia of alchemy, were severely satirised by Ben Jonson in The Alchemist (1610), a play which reflects all the crudest superstitions of the time. The credulous knight, Sir Epicure Mammon, describes Subtle, the alchemist, as

> "A divine instructor can extract
> The soul of all things by his art; call all
> The virtues and the miracles of the sun

Into a temperate furnce; teach dull nature
What her own forces are.
A man the Emperor
Has courted above Kelley; sent his medals
And chains to invite him."

In Butler's Hudibras, first published in 1663, but written ten or fifteen years earlier, Dee and Kelley are again cited, though the satire is chiefly directed against Sidrophel, i.e., William Lilly. The devil is said to have appeared "in divers shapes to Kelley;" and in the description of Sidrophel, these lines occur:

"He had been long toward mathematics,
Optics, philosophy and statics,
Magic, horoscopy, astrology,
and was old dog at physiology;...
He had read Dee's Prefaces before
The Devil and Euclid, o'er and o'er;
And all the intrigues 'twixt him and Kelley,
Lescus, and the Emperor, would tell ye."

One may wonder how much these scurrilous references had to do with fixing Dee's reputation in the eyes of his immediate posterity.

CHAPTER XVII

RETURN TO ENGLAND

"If I have done my dutiful service any way to her Majesties well liking and gracious accepting, I am greatly bound to thank Allmighty God, and during my life to frame the best of my little skill to do my bounden duty to her most excellent Majestie."

— Dee, Compendius Rehearsall

Upon Dee's arrival in Bremen on April 19, 1598, a house was at once hired, and the family moved in on May 13. He put out his three saddle horses to grass in the town meadow till Michaelmas, for nine ducats, and presented the twelve Hungarian coach horses to the Landgrave of Hesse, to whose kindness he had been indebted for protection as he passed through his territories. In June, Thomas Kelley, his wife Lydia; Francis Garland, and Dyer's man, Edward Rowley, left for England. At the same time Edmond Hilton returned to Prague. An agreement or bond had been entered into between the late partners that the proceeds of the wonderful discovery should be shared. Hilton was back on July 30, with news of Kelley: perhaps not good news, for three nights after, towards daybreak, Dee's sleep was disturbed by a "terrible" dream, which visited him not for the first time, that "Mr. Kelley would by force bereave me of my books." Hilton left almost immediately for England with a letter from Dee to Walsingham to disclose the treason of the Jesuit, Parkins. This letter has been already referred to [p. 201 in original], but it contains other interesting matter, all conveyed in Dee's beautiful neat hand. He has already

written to acknowledge the Queen's gracious letter of safe conduct, received from Walsingham, but Hilton and the two English gentlemen, Tatton and Leycester, are still detained at Stade, waiting for a wind. After speaking of the designs of the Jesuit, he goes on to give the Secretary an important summary of the state of affairs in the Low Countries, where the struggle for independence was well advanced. "The Provinces all incline to a desire to endure one fortune and become one whole united. They acknowledge Her Majestie's Wars to be just but uncompassable. Their minds are getting alienated from us, only fayr means and great wisdom will win them over." He has taken counsel of "the one of all the inhabitants the most sharp-witted, the greatest understander of all occurrences generall of secret purposes; the best languaged one (as knowing Hebrew, Greek, Latin, French, Italian, Dutch, etc.); and one employed in the councils; one who was courageous in the first bickerings with Spaniards at Antwerp; who has observed all the beginnings and proceedings of errors, political and military, committed on all hands. Now and then he visiteth me, and I have asked him to pen his opinion on what can be done to recover and reform the States, but as yet he has not found leisure." Then he begs the Secretary's leniency if he has offended in writing of matters not pertaining to him, "and of which no doubt your honour has already had all necessary advertisement from properly authorised persons." He will write no more of public affairs, his coming thither was no public but his private cause, the beginning of his "nere return-making into my most derely beloved Native Country."

At the same time (August 20), Dee wrote to his friend, Mr. Justice Young, that the messengers had been delayed twenty-five days waiting for a wind; that he feared the Low Countries were bent on shaking off the Queen's authority if they could; and that he feared he sould have "to endure this Breamish habitation this winter, as I do not hear a word of the approach of Sir Ed. Kelley, or of Mr. Dyer's return."

In Bremen, Dee mingled with all the learned and distinguished men of the time. A memento of this period is to be found in an album, the Thesaurus Amicorum, of Timon Coccious (or Koch), a young Bremen student who died while at Leyden University three or four years after. The album of white vellum, faded and yellowed with age, with its edges still shining with the mellow lustre of old gold, was the receptacle of autographs, wise and pithy sayings, original or quoted, all inscribed after the beginning of July, 1589. Sayings from Plautus and Seneca, Juvenal, Pythagoras and Homer, follow and press close upon the wisdom of Boethius, from De Consolatione, and the divine poetry of Dante. The first to write in the book was Bruno, Count Mansfeldt, Helmstad, July 1. He is followed by Dr. Cristoph Pezel, then Professor of Divinity and superintendent of the churches at Bremen, and on the seventh page is Dee's beautiful signature and his motto — in the light of posterity's unchallenged view of him, full of irony — "Nothing useful if not honest."

Mr. Hart, minister of the English colony at Stade, who had escaped from the Spanish service in Flanders with Sir William Stanley, and the Deputy Governor of Stade, both came from the port town near by to see Dee. Dr. Heinrich Khunrath was the chief writer of the advanced school of alchemists who passed from the pursuit of material gold to the discovery of incorruptible spiritual treasures hidden in the palaces of truth to which they provided a spiritual key; and it is a pregnant fact that all of his books were published after this conference with Dee. Daniel Vander Muelen was another visitor, and from Mr. Southwell Dee had news that Edward

Dyer was sent on a mission to Denmark. Two or three weeks later, he met Dyer unexpectedly in the town. News came of Rosenberg, and several of Dee's men left him to return to Kelley. He was warned to leave his house in Bremen.

By November, Dee resolved to wait no longer for Kelley, but to start for England. He still hoped, however, to meet that individual ere he embarked. On November 19, his whole party took ship by the Vineyard. A crowd of townspeople and students collected to bid him good speed, and to see the homeward bound travellers off; qute a little scene took place, which must have pleased and flattered Dee immensely, for there was no lack of a man's full share of vanity in him. Pezel had composed some verses on his departure, had got them printed the night before, and as the party were leaving Bremen for the seaport, a few miles away, the Professor distributed copies as a parting surprise. The travellers arrived in the Thames at Gravesend on December 2, and on landing the next day went straight to the house of Mr. Justice Thomas Young, at Stratford. We may imagine Jane's relief at getting her children safely back to England, with the addition of Michael, born at Prague, nearly four years, and little Theodore, born at Trebona, nearly two years before.

Since Dee's departure from England six years ago, great events had happened. The "invincible" Armada of Philip had been beaten in a six days' running fight up the Channel. The Queen's hated rival, Mary Queen of Scotland, had been put to death; Leicester's short dictatorship of the Netherlands had begun and come to an end. Leicester had been dead about a year. New favourites had arisen in the Queen's favour. But even more significant than these public affairs had been the upward movement in literature, the birth of dramatic art, a passionate outburst of poetic fervour, the frowth of a taste for well- disciplined prose. Many splendid fruits of this movement had net yet seen the light, Sidney's Arcadia and the first part of Spenser's Faerie Queen were to be issued within a few months; the first play of Shakespeare was publicly performed within little more than a year of Dee's return. But Lyly and Marlowe had already, during his absence, given Campaspe, Tamburlaine and Doctor Faustus, to be performed by actors in the first stationary home of the earlier nomadic players, the theatres of Shoreditch, immediately to be followed by those of Bankside. Bacon was perhaps even then meditating his Essays, published some half a dozen years later; Hooker issued the first books of his monumental Laws of Ecclesiastical Polity within four years; and nash, Peele, Green, and a horde of ther writers, were contributing to establish the English literary renaissance. One can scarcely help wondering how much the fabulous stories of Dee and Kelley, which must have reached Marlowe's ears, contributed to his splendid dramatisation of the Faust legend (first printed in Frankfort in 1587). But after all, even the story of Dee's angels and Kelley's gold, pales before the lurid glow of the stories of the earlier alchemists, Agrippa and Paracelsus.

Dee landed in England a disappointed and a partly disillusioned man, clinging to a belief which was yet useless, unprofitable to him. He could prove nothing of Kelley's exploits. But he lost no time in repairing to Court, and on December 19 he was graciously received by the Queen at Richmond.

On Christmas Day he first slept in his own house at Mortlake, and beheld for himself his ruined and rifled library, with its precious books and instruments missing. He himself was in dire straits. He had little left him save his wife and children, and some still faithful friends. He took the house over as a tenant from

his brother-in-law, Fromond, and settled down in the old quarters. Adrian Gilbert was the first visitor, generously offering "as much as I could require at his hands, both for my goods carried away, and for the mynes." Very soon Thomas Kelley arrived and followed suit by offering the loan of ten pounds in gold; he afterwards "sent it me in Hungary new duckettes, by John Croker the same evening. He put me in good hope of Sir Edward Kelley his returning."

A second daughter was born, and christened at Mortlake, on March 5. The name given her was Madinia, suggested by the busy little spirit who had been so helpful at her first coming. The child was christened at Mortlake on the 5th, Sir George Carew as godfather, Lady Cobham and Lady Walsingham, godmothers. Letters came from Kelley by Garland in March, and replies were despatched by Thomas Kelley in April. Dee is careful to give his former skryer his full title: — "Sir Edward Kelley, Knight, at the Emperor's Court at Prague." "Francis Garland was by, and Mr. Thomas Kelley, his wife. God send them well thither and hither again."

On Lady Day, the children begin to go to school with Mr. Lee at Mortlake. "I gave him his house rent and forty shillings yerely for my three sons and my daughter. The house rent was allmost 4s. yerely, of Mr. Fisher his new house." Arthur was now ten, Katherine nine, Rowland seven and Michael five. The youngest boy, Theodore, born at Trebona February 28, 1588, was rather more than two. Dee notes that he was "wened" on August 14, 1589. Katherine was not long under the Mortlake schoolmaster, for on May 21 "my dowghter was put to Mistress Brayce at Braynford [Brentford], hir mother and Arthur went with her after dynner." On April 15, he writes of his neighbour and friend, the Vice-Chancellor: "Good Sir Francis Walsingham died at night hora undecima." Burleigh was the only one of the old friends left. He records an interesting visit from "the two gentlemen, the unckle, Mr. Richard Candish, and his nephew, the most famous Mr. Thomas Candish, who had sayled round abowt the world." Cavendish was a Suffolk man. His wonderful voyage occupied two years and nearly two months. He died at sea within a couple of years from Dee's note. The uncle Cavendish interested himself with the Queen and the Archbishop to obtain for Dee the Provostship of Eton. This, too, fell to the ground, and Cavendish considerately sent him a hogshead of claret. He also lent or gave money to Dee and his wife, in all 302 pounds: in "ryalls and angels." Dee gave him in return one of his most valued treasures — an alchemical work: —

"A copy of my Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it; and that if he dye before me he will restore it agayne to me; but if I dy befor him that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day."

Dee's income was now almost a negligible quantity. The parsonages had paid him no rent since he left England. He went two or three times to Lambeth, and talked boldly to Archbishop Whitgift of his right to them.

He began to interst himself in his immediate neighbourhood with the idea of stopping the "Bacchus Feast," at Brentford, a rowdy celebration which had excited his indignation and of which he gave the Bishop of London a warning.

In August a domestic tragedy occurred: one of the women servants became melancholy and went out of her mind. Lunacy being a disease beyond even Dee's medical knowledge, and for 300 years after, being treated more or less as demoniacal possession, it is no wonder that the remedies he tried were ineffectual. It seems another instance of the false views of Dee's character that have been repeated over and over again, that the editor of his Manchester diary urges as proof of Dee's magic and evil experiments that "some of the inmates of his house became suicides when in his service."

"Aug. 2. Nurs her great affliction of mynde. Aug. 22. Ann my nurse had long byn tempted by a wycked spirit, but this day it was evident how she was possessed of him. God is, and hath byn, and shall be her protector and deliverer. Amen.

"25th. Ann Frank was sorrowful, well comforted, and stayed in Gods mercyes acknowledging.

"26th. At night I anoynted (in the name of Jesus) Ann Frank, her brest, with the holy oyle.

"30th. In the morning she required to be anoynted, and I did very devoutly prepare myself and pray for vertue and powr, and Christ his blessing of the oyle to the expulsion of the wycked, an then twyse anoynted, the wycked one did resist a while.

"Sept. 8. Nurse Ann Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water."

After this Dee had the woman carefully watched.

"Sept. 29. Nurse Ann Frank most miserably did cut her own throte, afternone abowt four of the clok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber as the mayden her keper thoght, but indede straight way down the stayrs into the hall of the other howse behind the doore did that horrible act. And the mayden who wayted on her at the stayr fote followed her and missed to fynde her in three or fowr places, tyll at length she hard her ratle in her owne blud."

In november the Queen came to Richmond and sent for Dee. She offered gaily to send him something to "kepe Christmas with." This promise was repeated to his friend, Richard Cavendish, a week or so later: "she told him she wold send me an hundred angells to kepe my Christmas withall. Next day, December 4, the Queen's Majestie called for me at my dore, circa 3 1/2 a meridie, as she passed by, and I met her at the East Shene Gate, where she graciously putting down her mask did say with mery chere, 'I thank thee, Dee. There was never promise made but it was broken or kept.'"

The thanks were obviously ironical for the reminder of the promise; the rest of the speech was rather cruelly jocose, for, as Dee adds, she had promised to send the money that day. However, on the 6th, an earnest of the gift arrived, in the shape of 50 pounds. On the 14th, she again called for Dee as she rode by his door, "to take ayre," and he met her at the park gate as before. He does not indicate the subject of the conversation, but it was probably a request on his part for some kind of royal

permission to continue his experiments in alchemy or transmutation, for on the 16th he tells of a visit from Richard Cavendish, who has received from the Queen, "warrant by word of mouth to assure me to do what I wold in philosophie and alchemie, and non shold chek, controll, or molest me." Coupled with this message, she sent another promise to make up the 100 pounds.

Dee's mind was now bent, he says, to deal with his "alchemical exercises," and the only distractions he appears to have had were the constant visitors and small disasters of the children. The boy Rowland fell into the Thames on August 5, over head and ears, about noon or soon after. Their favourite place of play seems to have been on the river bank, and accidents there were of no infrequent occurrence. Arthur, when a child, had fallen from the top of the Water-gate Stairs to the bottom, and had cut his forehead badly. Theodore also had a nasty fall.

CHAPTER XVIII

A ROYAL COMMISSION

"A wise man never goes the people's way:
But, as the planets still move contrary
To the world's motion, so doth he, to opinion.
He will examine, if those accidents
Which common fame calls injuries, happen to him
Deservedly or no? Come they deservedly,
They are no wrongs then, but his punishments:
If undeservedly and he not guilty,
The doer of them, first, should blush, not he."

Jonson, The New Inn

Dee had now abandoned all hope of recovering the two Midland parsonages, the small income of which was all that lay between him and utter dependence upon charity. His thoughts were now set on the mastership of St. Cross, at Winchester, a benefice which he had already, some twenty years before, petitioned the Queen to grant. Dr. Bennett, the present master, who had then obtained it, might now, he thought, fitly be made a bishop. The Countess of Warwick secured from the Queen a promise that Dee should have it, "if it were a living fit for me." The Archbishop of Canterbury affirmed that it was most fit for Dee and Dee for it. The Lord Treasurer protested, "I will do what I can with her Majestie to pleasure you therein, Mr. Dee." Lady Warwick, faithful to his cause, repeated her request the following year, and still there was no news of Bennett attaining a mitre. Dee went to Court at Nonsuch in August, and a day or two after his return dined, at Burleigh's invitation, with the Lord Treasurer and his two sons, Sir Robert and Sir Thomas Cecil, at Mr. Maynard's, at Mortlake. Burleigh also sent him venison and invited him again to meet Lord Cobham.

All promised their influence in obtaining for him the coveted Mastership. But it was another castle in the air. His friends were extremely good to him. In May, 1591, he says:

"Sir Thomas Jones, Knight (unaxed) offered me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely with commodities adjoining unto it; and also to have as much mow land for rent as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall at Mortlake, which his offers I did accept of and he was glad thereof."

He could never have entertained the idea of going to live in Wales, but no doubt it was policy to accept all offers. Herbert was an old friend and neighbour. His daughter Mary and Arthur had played at a childish marriage years before. They seem to have been playfellows still, after the Dees' long absence, for in this June an accident happened to Arthur "at Mr. Herbert's, about sun setting." He was "wounded in his hed by his wanton throwing of a brik-bat upright, and not well avoyding the fall of it again. The half-brick weighed 2 1/2 lb." On May 3 of the following year, Arthur aged thirteen, became a Westminster scholar. "Wensday at ten of the clock Arthur was put to Westminster Schole, under Mr. Grant and Mr. Camden." He came back home in two or three weeks, perhaps only for a few days, and Dee in returning him to lessons wrote a characteristic letter to his friend, William Camden, the antiquary. It shows how carefully the father had studied the child's health, abilities, and the quick temper, inherited from his mother. There is a tender touch in that mother's forethought to furnish the boy with means towards a special cleanliness which the provision for ablutions at Westminster did not contemplate. The "little chest with lock and key" for the firstborn son to take to school is always a family event of magnitude.

"22 May 1592.
"Worshipfull Sir. I have here returned your scholer unto your jurisdiction, beseching you to shew your charitable affection towards him: he had more and in better order then he will recover speedily. Of your great skyll and faithfull industrie in your function, it is most certayne to your great credit and merit. Of the wonderfull Diversitie of Childrens Dispositions, much you can say by experience: but of myne (this Arthure) I am to request you to conceyve at my hands, that he is of an exceding great and hauty mynd naturally, ready to revendge rashly. The naturall inclination is to me evydent: as who hath [Sol] in horoscopo, and [Mars] in corde Leonis. Dictum sapienti sat esto: for vera curatura you may alter this naturall courage to true fortitude and not to frayle rash fancyes: Socrates did overcome by grace Divine and his industrie, his untowardness, signified by the Art physiognomicall — you know the historie. This spirituall grammaticall concords of good manners I have great care that all my imps may be instructed in, to the more apt and skilfull serving of our Creator. Syr, my wife hath delivered unto him some more apparayle and furniture in a little chest with lock and key, yea, and with some towales to wype his face on after the morning and other washings of hands and face: willing him to buy him a stone basen and a pott, or a potter, to have allways clene and wholsom water in for his use.

"The boy liketh abundance of meate well: but very bashfully he sayd that there proportion of Drinke is somewhat to[o] little. I pray you by discretion listen to the voyce and opinion of the rest of the counsells within him, for now & in the

summer seasons, the proportion of Drink naturally doth increase above winters appetite thereof.

"Thus I am bold to cumber your wurship with these my speedy ragged lynes. And therein I beseche you of one thing more, that his writing, both of roman and secretary hand decay not, but rather be amended: for a fayre writing is often tymes a good grace to matter very simple.

"Wherefore know that today they have at the right Wurshipfull Mr. Deans [Dr. Nowell's] very honorable guests, and that this night it is intended that they will sup and lodge all night at Fullham. God bless your wurship and prosper you in all & ever your true and faithful wellwisher.

"John Dee.

"To the Worshipfull my singular friende Mr. Camden these be delivered."

On New Years' Day, 1592, "at the sunrising exactly," Dee's third daughter was born. She was christened Frances on the afternoon of the 9th, and sent off with her nurse to Barn Elms the same day. In August her father notes, "Remember that all things is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eighth month, lacking 12s., and on Sunday the 27th of this August we gave the nurse ten shillings. The eighth month ended the twelfth of this month." The child stayed on with her nurse till February 14 of the next year, when she was fetched home, "the woman very unquiett and unthankfull."

Two entries, "March 9, the Pryvy Seale at night," and March 16, "the great Seale," refer to a promise given by the Queen to Dee's cousin, Dr. William Aubrey, of Kew, now Vicar General and one of the Masters of Requests, about five rectories inthe Welsh diocese of St. Davids, which Dee was to have when they fell vacant. They were only worth 74 pounds 11s. 2d. in all, and Dee says he never received a penny from them.

Things were so desperate that at last, on November 9, 1592, he drew up a supplicattion which his friend, Lady Warwick presented the same day to the Queen at Hampton Court. This document, which Dee says Elizabeth took in her own hand to read herself, instead of handing it to a secretary, begged for a personal audit of, and investigation into, the state of his affairs. It is probably a unique petition, and in reading it we are scarcely astonished at the confidence with which the old astrologer, now grown old in the Queen's service, claims her consideration and provision. He appears to regard it as little less than a national reproach that a man of science like himself should be left in beggary. And so indeed it was. For thirty- four years had the Queen, true to the Tudor motto — to use everyone as a servant, to owe no gratitude, only acceptance or approval — spent promises upon him, but she had never given him a chance of providing for himself.

"Forasmuch as the intolerable extremitie of the injuries and indignities which your most excellent Majestie's faithfull and dutifull servant, John Dee, hath for some years last past endured, and still endureth, is so great and manifold as cannot in friefe be unto your Majestie expressed, neither without good proofe and testimonie have credit with your Majesties, and because also without speedy and good redress therein performed, it is to be doubted that great and incredible

inconveniences and griefs may ensue thereof in sundry sortes, (which yet may easily be prevented) your Majestie's foresaid most humble and most zealously faithfull servant beseecheth your Majestie to assign twoe or more meet and worthy persons, nobly and vertuously minded, who may and will charitably, indifferently, advisedly, and exactly, see, hear and perceive at the house of your Majestie's said servant in Mortlake, what just and needful occasion he hath thus to make most humble supplication unto your Majestie; and so of things there seen, heard, and perceived, to make true and full report and description unto your Majesty. And thus your Majestie's foresaid most dutiful servant beseecheth the Almight God most mercifully, prosperously and alwayes to bless and preserve your most excellent Majesty royal. Amen.

"A. 1592. Nov. 9."

The result of this unusual request was that two commissioners were at once appointed by the Queen. Within a fortnight Sir John Wolley, Secretary for the Latin Tongue to Queen Elizabeth, and one of her Privy Council, and Sir Thomas Gorges, Knight, of the Queen's Wardrobe, were seated in Dee's "late library room" at Mortlake, prepared to listen to his manifesto.

We may be sure he had long been preparing for this day. He seated the two gentlemen at a table in the middle of the room, placing near them a couple of other tables spread, one with letters and records of his "studious life for the space of a halfe hundred years, now by God's favour fully spent," the other, with all his own books, printed and manuscript, a complete author's collection of original works. At the suggestio of the commissioners he had occupied the space of thirteen days in praparing the autobiography which he called "The Compendious Rehearsall of John Dee, his dutifull declaration, etc.," so freely quoted in these pages. "It was in some order of method most briefly and speedily contribed against this day;" and in every respect, save that of chronological order, it is a pattern document. It gives the impression of having been written down in fragments, each incident or recital being complete in itself and most carefully dated, on a separate sheet of paper, and then the sheets shuffled and picked out by chance to follow each other for putting together. The story leaps from college day sin 1547 to travels in 1571, on to Christmas gifts in 1590, back to the Queen's visit in 1575, thence to his improsonment and appearance before the Star Chamber in 1555, and his reformation of the Calendar in 1582. He passes very lightly over his late travels abroad, merely ading that he "was very ungodly dealt withall, when I meant all truth sincerity, fidelity and piety towards God, my Queen and Country." The catalogue of his works is valuable, but it is unnecessary to print it in the present volume. He concludes his list of eight printed and thirty-six manuscript works ("some perfectly finished and some unfinished yet") with the very latest, the Compendious Rehearsall itself, adding that there were many other books, pamphlets and discourses not set down. He explains that the list is given neither "as they were written nor by order of yeares," but hastily as they came next to hand "out of diverse chests and baggs wherein they lay." He ends the chapter with a remarkable proof of the fecundity of his still active brain, in spite of his sixty-five years.

"The most part of all these here specifyed lye here before you on the table on your left hand; but by other books and writings of another sort (if God grant me health and life thereto of some ten or twelve years), I may hereafter make plain and without doubt this sentence to be true, Plura latent, quam patent." What other works he did accomplish in the sixteen years yet to run of his long life, he described in an Appendix to the Rehearsal, written about two years afterwards, and printed by Hearne, and by the Chetham Society at the end of the autobiographical narrative, to which he had already added a short chapter giving an account of the result of the Commissioners' visit, calling it "The Sequel of the Premisses."

To return to the day of the visit, November 22, 1592. The Queen's Secretary and the Gentleman of her Wardrobe arrived at Mortlake probably in the morning, and stayed to dinner. Having seated them at the tables in the library, Dee read to them, or related with the manuscript at hand, the story of the "halfe hundred" years spent in the attainment of "good learning," which he reckoned from his leaving Chelmsford Grammar School for Cambridge. It was, of course, drawn up with the skill of a pratised author, divided into fourteen chapters, each with an attractive and pithy title. "Her Majesties specially Gracious and very Bountifull favours towards me used etc.," is by far the longest; the shortest is the twelfth: "The Resolution for Generall, very easy, and speedy Remedy in this Rare and Lamentable Case." The remedy he suggests is to make him either Master of St. Cross; Warden of Manchester; Provost of Eton; or Master of Sherborne, one of which posts had been already promised him four times in three years. The tenth chapter is "The hard making of provision for some hundred pounds [?a year] for the maintenance of me, my wife, our children and family for these three last years, and that but with a meane dyet and simple apparel: I having not one Peny of certaine Fee, revenue, stipend or Pension, either left me, or restored unto me, or of any yet bestowed on me." He shows how at his return three years before, he found himself penniless; cut off for ever from his two parsonages; disappointed as yet of the large yearly allowance promised him for his life from Bohemia. Probably on parting from the then affluent Kelley, some bond was entered into by him or by Rosenberg to transmit to him a share of the enormous profits they expected from the multiplication of the gold. "To save us from hunger starving," he had had to appeal to friends, and he records gratefully that some who had been unfriendly before he left came to his aid on his return. They "put to" their helping hands in many ways, and alredy he had received from them a sum of 500 pounds and more. Yet he has had to pawn his plate little by little until all was gone. "After the same manner went my wife's jewels of gold, rings, bracelets, chaines and other our rarities, under the thraldom of the userer's grips, till non plus was written upon the boxes at home." He has borrowed upon sureties, upon his personal bill of hand, upon his word, upon his promise, and he has run up accounts, so that now he is in debt for 333 pounds, beyond the 500 pounds. "The true accounts of all these gifts, loans, and debts upon score, talley, or book, is here before your Honours;" how the usurer devoureth him and how he is "dayly put to shame, may be seen." Other necessary expenses amounted to 267 pounds, so that he has spent but 566 pounds in three years for housekeeping," and that with great parsimony, and with gifts from good friends of "wine, whole brawnes, sheep, wheat, pepper, nutmegg, ginger, sugar, etc., and other things for the apparel of me, my wife and our children." He has mortgaged his house for 400 pounds, and now will have to sell it for half it cost to

pay his debts, he and his family to become wanderers and homeless vagabonds, furnished only with bottles and wallets. What shall he do, he pitifully begs, that he may prevent his name being handed down to posterity as a warning to lovers and students of truth not to follow in his steps and be given to such disgraceful shifts and indignities? He ends with a passage of true eloquence:

"Therefore, seeing the blinded Lady, Fortune, doth not govern in this commonwealth, but justitia and prudentia, and that in better order thanin Tully's Republica, or Books of Offices, they are laid forth to be followed and performed: most reverently and earnestly (yea, in manner with bloody teares of heart), I and my wife, our seaven children and our servants (seaventeene of us in all), doe this day make our petition unto your Honours that upon all godly, charitable and just respects had of all that you have this day seene, heard, and perceived, you will make such report unto her most excellent Majestie (with humble request for speedy reliefe), that we be not constrained to do or suffer otherwise than becometh Christian and true faithfull obedient subjects to do or suffer. And all for want of due mainteynance."

CHAPTER XIX

DEE'S LIBRARY

The commerce of books accosteth and secondeth all my course, and everywhere assisteth me. It comforts me in age, and solaces me in solitarinesse. It easeth me of the burden of a wearysome sloth, and at all times rids me of tedious companies. It abateth the edge of fretting sorrow and...is the best munition I have found in this human peregrination. — Montaigne, Essays (Florio)

The account of the library at Mortlake as it was when Dee left it in 1583, forms one of the most valuable parts ofthe Compendious Rehearsall. Comparing it with the catalogue which he made before leaving with Laski, we can see at a glance of what intrinsic value was this collection of precious books which so often haunted its owner in his dreams. Two original copies of the Catalogue of manuscripts remain, one of which is dated September 6,1583, a fortnight before he sailed from England, and there is a third, made by Ashmole from one of these.

The library contained, however, not only books and manuscripts, to the number of four thousand, bound and unbound, but scientific instruments collected from several parts of Europe. The books alone Dee valued at 2,000 pounds in the current value of the day, for many of them were unique autographia of famous and rare authors. As a further proof of this estimate, he cited to the two Commissioners a great volume in Greek, two others in French, and a third in High Dutch, which together cost him, and his friends for him, 533 pounds, as the endorsements upon them will show.

The instruments included a valuable quadrant, used and he says made, by his friend, Richard Chancellor, the navigator to Russia and the White Seas. It measured five feet in semi- diameter, and Dee relates that Chancellor and he together made observations of the sun's height at meridian with it, before this exploring seaman sailed on his last voyage (in which he and his crew perished) in

1556. Many years after, the quadrant was repaired and re-engraved by Mr. Bromfield, the Lieutenant of Ordnance who had given it to Dee, at a cost of 20 pounds. On Dee's return to Mortlake, he found it barbarously hacked to pieces with hammers.

There was also a ten foot radius Astronomicus, (some early form of telescope), its staff and cross divided with equal markings, like Chancellor's quadrant. It swung in a frame, and could be easily directed to any point in the heavens, or used for mensuration on the earth.

A couple of globes of Gerard Mercator's best make were among the most valuable contents of the library, especially as upon the celestial globe Dee had marked his own observations of comets, their place and path in the heavens. There were other objects which Mercator had constructed specially for Dee, vis., three theorics, two with horizon and meridian lines in copper. A number of compasses of many kinds were among the objects, for Dee had invented, as we have seen, what he calls a "Paradoxall Cumpass." There was also a great piece of load-stone, or "magnes-stone," of extraordinary virtue. It had been sold for five shillings, but "being divided up and parted with piece-meal it made more than 20 pounds."

"There was also an excellent watch-clock, made by one Dibbley, a noteable workman, long since dead, by which clock the tyme might sensibly be measured inteh seconds of an houre, that is, not to faile the 360th. part of an houre. The useof this clock was very great, more than vulgar."

Then in the three laboratories, the chambers and garrets, were stores of "chemical stuff," which he had been twenty years getting together. Also a great cart-load of special vessels for chemical use, some earthen, some of glass, metal and mixed stuff, which he had brought from Lorraine when Mr. Powell and he had gove over in 1571. Of these, only a few broken bits remained. He describes other things left in his other or "open" library, and in particular a "great bladder with about four pounds weight of a very sweetish thing, like a brownish gum in it, artificially prepared by thirty tymes purifying it; whosoever came by it hath more than I could well affoord him for one hundred crownes, as may be proved by witnesses yet living."

As regards the manuscript treasures of the library, he mentios specially a great case or frame of boxes, full of rare evidences of lands in Ireland which had been in the hands of some of the ancient Irish Princes. Agreements for submission and tributes, with seals appended, and many other valuable records of the descent of these manors to such families as the Mortimers, the de Burghs, the Clares, etc. How he came by these, save in the way of a collector, does not appear. His interest in Welsh ancestry would account for his amassing Welsh records, of which he says there were many deeds of gift from Welsh princes and nobles, of land devoted by them to the foundation and enriching of religious houses. Norman deeds also dating back to the Conquest. These were all methodically stored away in separate boxes, each marked on the front — "the fore part of the boxes" — with chalk, explaining its contents. When he returned from his six years wandering abroad, and looked in the poor boxes, he found the name outside was all that was left. The deeds had been "imbezzled away, every one of them, which is a loss of great value in sundry respects, as antiquaries can testifie for their part, and noble heralds can tell

for their skill, and as her Majesties officers, for her interest and titles Royall, may think in their consideration."

Near this great chest of boxes stood another box, very much less in size, measuring only two feet by one and a half, which was filled with nothing byt seals of coats of arms; many of these were named, and had alredy proved invaluable to students of heraldry and genealogy, as well as to the Queen's Heralds who had carefully examined them, also a number of other antiquaries as Camden, Stow and others. The Clerks of the Records in the Tower had sat whole days inthe library at Mortlake, "gathering rareties to their liking out of them." Dee was no blind collector, hoarding things because they were of value to himself. He was a true altruist, gaining his knowledge to share with others.

"Unto the Tower I had vowed these my hardly gotten muniments (gotten as in manner out of a dunghill, in the corner of a church, wherein very many were utterly spoyled by rotting, through the raine continually, for many yeares before, falling on them through the decayed roof of that church, lying desolate and waste at this houre).

"But truly well deserve they the imprisonment of the Tower, that will now still keepe them, if any publique warning by her Majestie or her right honorable Councill were given for restitution of them to the Office in the Tower."

Dee's own works were of course in the library although not included inhis catalogue. He drew up a list of them for his Apology to the Archbishop in 1595, by which it appears that before he left England eight had been published. The unprinted books and treatises, some, he owns, not perfectly finished, numbered forty-six. To these others were added before he died; two that may be especially named were upon the Three Oracular Sentences of the Ancients: Nosce te ipsum, Homo Homini Deus, and Homo Homini Lupus, (1592); and a "Treatise upon the Queen's Sovereignty over the Seas," a fitting subject indeed for an author who had personally known most of the great navigators, and who had already written so intelligently upon the navy and the coast fisheries of "Albion." The book was undertaken at the request of "an honorable friend in Court." It had, of course, a long Latin title — Thalattocratia Brytannica, etc. It was finished at Manchester and dated September 20, 1597. Another work projected, and perhaps partly finished, was to be called De Horizonte Aeternitatis, to consist of three treatises in answer to Andreas Libavius, who had published a book written in misapprehension of something in Dee's Monas.

We spare the reader the long list of titles of Dee's own books, poured out in an almost continuous stream since The Art of Logicke, in English, printed 1547, during his college days. The only idle years as regards literary output, from then up to his departure for life abroad in 1583, seem to have been 1563, 1564, and 1566-9.

The most important of his printed contributions to knowledge are mentioned in these pages. One more may be alluded to here — his edition, in 1582, of Robert Recorde's arithmetical work, The Ground of Artes, etc. Dee had probably known this accomplished physician, antiquary and mathematician at Cambridge, where Recorde was a tutor before 1545. Recorde was afterwards Comptroller of the Mint at Bristol, and Surveyor of Mines and Money to King Henry VIII., but he died a youngish and impoverished man, inthe King's Bench Prison, Southwark, in 1558.

He introduced algebra into this country; was something of an astrologer and a good mathematician. His choice of titles for his books was ingenious. In The Whetstone of Witte (1557), the signs for plus, minus and equality were first used inthis country. In his Castle of Knowledge, a beautiful and dignified hymn of his own composition appears. The Ground of Artes, his first work (1540), went through eleven editions before Dee augmented it and added some of his apologetic doggerel rhymes.

> That which my friend hath well begun
> For very love to common weale
> Need not all whole to be new done
> But new increase I do reveale.
>
> Something herein I once redrest,
> And now again for thy behoofe
> Of seale, I doe, and at request,
> Both mend and add, fit for all proofe.
>
> Of numbers use, the endlesse might
> No wit nor language can expresse,
> Apply and try, both day and night,
> And then this truth thou wilt confesse.
>
> I. Dee.

From original and autograph works we may now turn to the miscellaneous contents of Dee's library — a truly vast and precious collection for one private gentleman of precarious fortune to won in the sixteenth century. Printed books were by no means easy to obtain, and manuscript copies entailed a great expenditure of skill, industry, time and cost. The text was often ignorantly or corruptly rendered by an imperfect scribe or copyist, and the scholar and collector could not rest satisfied without several versions of one work.

The cataloguer of the 200 most important manuscripts — Dee himself — enters with exactitude the size and substance of each volume. The bulk of course were in quarto, although a few folios and octavos are mentioned. Most of them were written upon parchment, but a certain number were on paper. Bindings were not noticed, chiefly because as yet few were bound. Two of Roger Bacon's tracts, however, on the multiplication of species, and on perspective, the owner describes as together "in paste-bords with strings." These identical tracts, in Dee's own hand, and now being edited by Mr. Robert Steele, from the originals in the Mazarine Library, Bibliotheque Nationale, Paris. From Dee they passed to Sir Richard Eden, afterwards to the Kenelm Digby Library. Treatises on kindred subjects often followed straight upon each other onthe same parchment, and sometimes as many as twenty composed a single manuscript, included under a list of titles numbered as one. In some cases the treatise is described as a fragment. Once he writes "the second tract is cut out and to be answered for."

The owner's tastes and pursuits point, of course, to a large representation among his books, of works in philosophy, alchemy, astrology and medicine, with a substantial proportion dealing with metallurgy, geometry, optics, physics, Ptolomaic and Copernican astronomy, and every branch of science already known in a crude

form to Dee's famous predecessors. There are also historical chronicles; works of devotion and ethics; with a fair sprinkling of authors upon poetry, music, and the gentler arts.

Taking first the classics: Dee names the Meno, Phaedo and Timaeus of Plato; writings of Aristotle, Socrates and Hippocrates, of Cicero, Cato and Archimedes. A copy of Pliny's Mundi Historia, Lib. ii., Frankfort, 1543, now in the British Museum, bears Dee's signature, Louvain, January, 1550, and many of his notes. Of Euclid he had many copies, and Augustine was his guide and confessor. A vast number of Arabic and Persian writers were comprehended in the list. He was particularly rich in manuscripts of the early and mediaeval writers upon alchemy and the philosopher's stone: Hermes Trismegistus, Geber, Albertus Magnus, John Sacrobosco, Raymond Lully, Philip Alstade, and Arnold de Villa Nova. Other sciences are represented by Guido Bonatus, Anselmus de Boot (Boetius), Alhazen, John of Saxony, Jacob Alkind, and Petrus Peregrinus and a score of learned writers. Dee's own perfect and clean copy of the rare printed Epistle of Peregrinus, upon the Magnet (Augsburg, 1558), is now in the British Museum. It bears his name, "Joannes Dee, 1564," in faded ink, with many and copious notes written by its owner mostly in his large copy-book hand, with a few in the scribbling writing which he used for speed, and some marginal sketches.

Several of the manuscripts named in Dee's list are to be found among the Cotton MSS. at the Museum; in Trinity College, Dublin; and at Oxford and Cambridge.

Of English authors, who are very numerous in the list, the most eagerly sought after, judging by the number of works included by one author, were Roger Bacon and Robert Grosseteste, Bishop of Lincoln. Bacon's writings were owned by Dee in fragments. Some had been already collected and printed in Nuremburg and Paris. The only other writer as often repeated in the catalogue is Boethius, whose Consolation of Philosophy had tempted King Alfred into literary translation some seven hundred years before. Dee notes that he gave a manuscript of it in Greek to the Library of Cracow, on July 27, 1584. Some of the ethical and philosophical works of St. Isidore, the canonised Bishop of Seville, were duplicated. Thomas Aquinas; Duns Scotus; Richard of Wallingford, Abbot of St. Albans; Robert of Holcot, the Bible Commentator; Robert of Gloucester; William of Woodford, the Franciscan opponent of Wycliffe; Richard Rolle (de Hampole), the hermit and ethical writer, are among his other English authors. A finely illuminated history of the last years of King Richard II., by a French gentleman who was in his suite, once the property of Dee, is now in the Lambeth Library. His manuscript Life of Edward the Confessor, by Ethelred, Abbot of Rievaulx, is another treasure that has survived the wreck of time. It is now among the Harleian MSS. at the British Museum, with his name and the date 1575 inscribed.

Of the three or four thousand printed volumes even Dee's industry has left no catalogue. Many of them he mentions in his diaries, as Holinshed's and Stow's Chronicles; the Arabic book that was lost; the collection of writings upon demonology and witchcraft, which were to be so useful to his Lancashire neighbours in after life. The books of the alchemist of Louvain, Cornelius Agrippa, he once speaks of as lying open in the window of his study, and therefore in constant use in the "actions," whether theurgic or alchemistic.

He refers no doubt to Agrippa's de Occulta Philosophia (Cologne? 1533), a work enormously read in all countries inthe sixteenth and seventeenth centuries, and translated into many languages. Another book by the alchemist of Queen Margaret of the Netherlands had an even greater popularity in England, France, Germany and Italy. This was On the Nobility and Excellence of the Female Sex (de nobilitate et proecellentia foeminei sexus) which in the translation by Henry Care in 1670 becomes magnified into Female Pre-eminence; or, the Dignity and Excellency of that Sex above the Male. It is dedicated to Queen Catharine of Braganza.

These are a very few of the authors and writings contained in the manuscript catalogue. Such as they are, however, they give us a faint glimpse into that realm of learning and romance wherein Dee, shut into his library at Mortlake, roamed a free citizen of the world and dwelled where he would.

CHAPTER XX

ADIEU TO COURTS AND COURTING

Let me weep
My youth and its brave hopes, all dead and gone,
In tears which burn! Would I were sure to win
Some startling secret in their stead, a tincture
Of force to flush old age with youth, or breed
Gold, or imprison moonbeams till they change
To opal shafts! — only that hurling it
Indignant back, I might convince myself
My aims remained supreme and pure as ever.
— Browning, Paracelsus.

The immediate result of the Commissioners' visit to Mortlake was a gift of a hundred marks from the Queen. The Countess of Warwick sent off "her gentleman, Mr. Jones, very speedily," to tell Dee that Sir Thomas Gorges "had very honorably dealt for" him in the matter, and that the gift was granted. The money was brought next day (December 2) by Sir Thomas himself. He brought also a letter "full of courtesie and kindness and a token of six old angells of gold," from Lady Howard to Jane. Dee seems to have become intimate with Lady Warwick through his early friendship with John Dudley, Earl of Warwick, who died, aged twenty-four, in 1554. In his Preface to Euclid, Dee has left an etched portrait of his own age. "No two besides himself," says Dee, "can so well say what roots vertue had fastened in his breat, what rules of godly and honorable life he had framed to himself, what vices noteable he took great care to eschew, what prowesses he purposed and meant to achieve."

Dee's "few lynes of thankfulness" to the Queen for her gift were probably written at once, but only delivered by Lady Warwick on February 15, at Hampton Court, on the eve of a move to Somerset House.

On the strength of this dole, Dee was able to settle some pressing debts, and to hire a coach and go off with his wife and Arthur and Kate, to spend Christmas and New Year's Day at Tooting, "at Mr. R. Luresey his howse." The Lord Treasurer, he reports, lay dangerously sick at the time. On the 2nd they returned. On the 7th,

welcome letters, perhaps containing money, arrived from Count Laski in Livonia, to which Dee replied on the 20th, sending his letter by a Danish ship called the John of Dansk.

His reputation as an astronomer and mathematician now procured for Dee a pupil, from whom he was to receive in exchange a considerable gift or loan.

"March 17, 1593. At six after none received from Mr. Francis Nicholls 15 punds, part of one hundred pounds, the rest whereof, 85 pounds, is to be receyved from Mr. Nicholls within a fortnight after the annunciation of Our Lady next; and after that in the beginning of June 100 pounds, and in Julie the third hundred pounds, and I am to teach him the conclusion of fixing and teyming of the moon."

A rather unwise purchase seems to have been made this may; Dee bought the "next mansion house, with the plat and all the appertenances abowt it," of Mr. Mark Pierpoint, of Mortlake. It is true the whole mansion only cost 32 pounds, but it entailed other purchases and soon had to be mortgaged. Possession was not obtained till the autumn. A "hovel" in the yard was bought from Goodman Welder in July for a new angel and five new shillings. The bargain with Pierpoint was concluded in the street, when "before Jane my wife, I gave him a saffron noble in ernest for a drink penney."

Crowds of visitors came to Mortlake to dine. Mr. Beale (who was a borrower of books from Dee — his own Famous and Rich Discoveries, and the Chronica Hollandiae Magnae), and his wife; Francis Blount, uncle of Sir Charles, who had been in Constantinople; Mistress Banister; Mr. Redhead, one of the Queen's gentlemen ushers, and his wife; the mother of John Pontoys, about whom we shall hear more; Mr. Gubbens, book-binder, and Mrs. Gubbens, and many others. Hospitable as ever, Dee had offered shelter for two months to Antony Ashley, Clerk of the Council, his wife and family, "who used me worshipfully and bountifully for our friendship. They had my mother's chamber, the mayde's chamber, and all the other house."

Not only books were lent, but instruments also. "On Thursday, Mr. Saunders of Ewell, sent home my great sea cumpass, but without a needle. It came in the night by water."

In August he is much in train with the Lord Keeper, Sir John Eckford, at Kew. On the 8th he dined there, again on the 17th, this time taking Mrs. Dee and Katherine, who at twelve was sufficiently grown up to dine out. On the 28th he was all day with the Lord Keeper. The entries we have here, "Mr. Web and the philosopher came as I was with the Lord Keeper," and "Mr. Web and the philosopher cam again," pique one's curiosity.

At the end of the month, Dee notes the departure from his service "uppon no due cause known to me," of Elizabeth Kyrton, a servant who had been with him twelve years, had passed through the vicissitudes of travel-life in Bohemia, as Rowland's nurse; left in charge of him, as we have seen, in Cracow when the others went on to Prague. She had served five years on apprenticeship and seven for wages: five at four and two at five nobles a year. Of her wages there was now four pounds four shillings due. Dee in paying her, presented a new half-angel; Jane Dee gave her another; Arthur half-a-crown for him and his brother (Rowland), and Katherine the like sum for herself and Madinia. Elizabeth's going seems to have

upset the domestic arrangements for a month or so later Dee makes an unusual entry about his wife: "Jane most desperately angry in respect of her maydes." Margery Thornton, Elizabeth's successor, left next day, and Dorothy Legg came for 30s. yearly.

A messenger from Laski arrived, Mr. Cornelio Camaiere, and stayed a week. These constant communications do not by any means support the contention that Laski parted with Dee in anger, ruined by his costly experiments. It is more probable that Laski was urging him to return and continue Kelley's work.

The Countess of Cumberland, Lord Willoughby and his sister, the Countess of Kent, came to visit Dee. Willoughby dined and next day sent him 20 pounds. Dee was annoyed by "Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchemicall philosopher." A New Year's gift of 20 angels, in a new red velvet purse, came to Jane Dee from the Lord Keeper.

Michael Peiser, doctor to the Duke of Brandenburg, visited Dee, also Walter Van der Laen, "an astronomer of great promise." Mr. John Aske sent as a present two little doubtle gilt bowls, weighing thirteen ounces and a half. "Sir Thomas Willes offer philosophical cam to my hands, by Mr. Morrice Kiffen." The children, Madinia and Theodore, were not very well. Several visits were paid to Mr. Webbe, who had been inthe Marshalsea prison since the days before Christmas. His chests and boxes were sealed up. It is possible he was the Mr. Webbe who was employed by the Queen to visit and report on Dyer and Kelley at Prague. He may even have been suspected of bringing some of Kelley's manufactured gold to Dee. Bartholomew Hickman and his brother were a good deal to and fro; Bartholomew was first brought to Dee as a lad by his uncle, in 1578, with an introduction from Sir Christopher Hatton. Now, his daughter Jane was taken into service. Dee gave him a nag that the Lord Keeper had presented, and he rode frequently "homeward," to Shugborough in Warwickshire. In December 1594, Dee "preferred" him to Lord Willoughby's service at the Barbican, and there is a whole history about his livery, which was ordered from a Fleet Street tailor, Mr. Jonson.

Dee's health was now often affected in one way or another. The first mention of trouble in the kidneys was in 1592, when, at Court at Greenwich, a midnight seizure was eased by a glyster, applied by Dr. Giffard. There were other slight attacks, and in March 1594, he had a

"Great fit of stone in my left kidney: but I drunk a draught of white wyne and salet oyle, and after that, crabs' eyes in powder with the bone in the carp's head, and about four of the clock I did eat tosted cake buttered, and with sugar and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an hour much water and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Web part of his wages."

This servant was discharged on June 23 with forty shillings for a full satisfaction of all things. "On July 1, I gave Robert yet more, a French crown for a far well."

A year and a half passed after the visit of the Commissioners, and beside the immediate result of a donation of a hundred marks, nothing had accrued to better Dee's position. He determined then to redouble his efforts and bring something to

pass. He certainly had enlisted the aid of powerful friends, although no doubt there were still many suspicious enemies.

On May 3, 1594, the Queen sent for him to come to her in the privy garden at Greenwich, between six and seven o'clock in the evening. She received him alone save for the presence of her two ladies, Lady Warwick, Dee's very good friend, and Lady Cecil. Dee presented her with a writing which he calls "the heavenly admonition," which he says she took with grateful thanks. On the 18th, he writes "Her Majestie sent me agayne the copy of the letter of E.K. with thanks by the Lady Warwick." He had received letters from Kelley four or five weeks earlier, on March 28, and he probably had copied out for her certain passages, doubtless referring to the fabulous transmutation of metals. Did he still hold out hopes that he might be able to achieve a like success? On the 21st, "Sir John Wolley moved my sute to her Majesty. She granted after a sort, but referred all to the Lord of Canterbury." "On the 25th. Dr. Aubrey moved my sute to her Majesty, and answere as before." His suit was promotion to the Mastership of St. Cross, the post which had so long been the goal of his hopes, but which he was never destined to attain. He had set out at length in his Rehearsall for the Commissioners, sundry good reasons why he desired it, "rather than any other living, see, or dignity of like value in any other place." First, he gave as a reason his longing to retire to a quiet spot away from the multitude and hoards of friends and acquaintances, chance visitors, and distinguished strangers, who positively "haunted" his house at Mortlake. There, he could deny himself to no one without offence or breach of friendship. It was fatally easy and cheap for every curious person from London, or from the Court, to find his way down to that big rambling place by the riverside, with whose stills and furnaces, and wonderful doings, rumour was so rife. So much for privacy, next for economy. Fuel, coals, bricks, and all things necessary for his purpose, will be cheaper at Winchester than near London; the glass-houses of Sussex are not far away, and he will be able to give personal supervision to the making of special vessels. At Mortlake there are too many eyes and tongues. The south coast is within easy reach, and it will be possible to communicate with his friends abroad, to get over things and workers necessary, and "have the more commodious place for the secret arrival of special men to come unto me there at St. Crosses; some of which men would be loath to be seen or heard of publickly in Court or City." Is it possible that he is still thinking of Kelley, who, though then (1592) an Emperor's favourite and the bearer of a title, could easily in England be identified with Talbot the coiner, forger, and necromancer of former days?

Then Dee sets out in his Rehearsall the capacity of the dwelling at St. Cross, which is roomy enough to entertain rare and excellent men from all parts of the world, as well as any of his fellow-countrymen. This will be for the honour and credit of England. There is room also for lodging his staff of mechanical assistants; for a printing house to be set up for "reproducing good, rare, and antient bookes in Greek and Latin," and "some of my own, to be printed with my own ordering and oversight." Then he lays stress upon the desirable surroundings, a chapel where divine service is held every day, for bringing up his children and family devoutly. He ends with the advantages of Winchester School, close at hand, not only for his four sons "to become Grammarians in," but for his obtaining help from the "good Greek and Latin Grammarians and fair writers in that school, for copying out books for her Majesty."

He is teeming with all these projects and activities in spite of his sixty-five years. He was a born librarian; and still had a national library of books and manuscripts at heart as much as when, nearly forty years before, he had tried in vain to induce Queen Mary to found one.

Dee's eloquent persuasions so far prevailed with the Queen that a draft was prepared before the end of May, granting to Lord Cobham the next advowson of "Holyrood," or St. Cross, at Winchester, in the Queen's gift, to present to John Dee, M.A., on the death or resignation of Dr. Robert Bennett, the present incumbent.

Having drawn up this very full account of his doings and writings, to present to the Commissioners, Dee was naturally anxious that the appeal should be as widespread and far-reaching as possible. Archbishop Whitgift had shown himself favourably inclined, and Dee determined to approach him with a copy of that part of the Rehearsall in which he recited the titles of the books he had written. He prepared a Letter containing a brief Discourse apologeticall with a plaine Demonstration and fervent protestation for the lawful sincere and very faithful and christian course of the philosophicall studies and exercises of a certaine studious gentleman, an ancient servant to her most excellent Majesty Royall, addressed to the Archbishop; he probably presented it himself during this summer of 1595. It is a protest and an appeal, and emphatically states that from his youth he has used good honest lawful and Christian means to attain such knowledge as shall honour God, his country and his Queen. It ends with a prayer that he may be found of the Archbishop, and undoubtedly acknowledged by the wise and just, to have been a zealous and faithful student in the school of Verity and an ancient Graduate in the school of Charity.

On June 3, Dee and Jane, accompanied by all their seven children, four boys and three girls, their ages ranging from Arthur, the Westminster boy of fifteen, to Frances, the baby of two and a half, presented themselves before the Queen at Sion House, Isleworth. Jane was permitted to kiss her hand. Evidently this was an expression of thanks for the official preliminaries of the grant of St. Cross. The Archbishop was present, and Dee humbly requested him to come to his "cottage." The invitation was repeated on the 6th, when Dee supped with the Primate. Things were not, however, settled so quickly. Dr. Robert Bennett had to be provided with a better position before he would resign; some hitch occurred, and on June 29, after a visit to the Archbishop, at Croydon, the poor man writes distractedly of his broken hopes: —

"After I had hard the Archbishop his answers and discourses, and after that he had byn the last Sonday at Tybalds with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that ever was. And so adiew to court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings [sic] to drinke. God be my help as he is my refuge. Amen."

Everything fell through, and things began to look darker than ever. Michael, who had been a delicate child, fell ill in July. On the 6th, he "becam distempered in his head and bak and arms." Dee himself was unwell, complaining of headache and internal pains, but he does not forget to note that he paid "Letice my servant 5s., part of her wages, with part whereof she is to buy a smok and nekercher." Michael's illness was short: "July 13th, in ortu solis, Michael Dee did give up the ghost, after

he sayed `O Lord, have mercy upon me!'" His father omits any reference to the child's burial.

The summer passed with very little to record in the diary beyond a visit on Aug. 25, fromFerard, the herbalist of quaint and fragrant memory; another on the 30th, from "Monsieur Walter Mallet, who toke his leave to go to Tholose. He had the fix oyle of saltpetre." Dee sends letters in September to Kelley, and in October determines on another appeal to royal favour. But Elizabeth was getting old and hard to move; Burleigh also was failing. Dee wrote in his wife's name to Lady Scudamore, her old friend and Katherine's godmother, begging her to intercede with the Queen that either he might appear and declare his case before the Council, or else have a licence under the Great Seal to go where he would. St. Cross was farther off than ever; England cold and inhospitable; and he prepared to say a final good-bye to courts and courting at home, and betake himself to Germany, or Austria, or some other land. Francis Garland arrived on December 2 from Prague, "just as I came five years ago to a day from Bremen to England." Little profit indeed had he reaped in that five years.

On the 7th, "Jane delivered her supplication with her own hand to the Queen, as she passed out of the privy garden at Somerset House, to go to dinner with Sir Thomas Heneage at the Savoy." Elizabeth handed the letter to the Lord Admiral, but took it again from him, and kept it on her cushion. The next day, the Lord Admiral and Lord Buckhurst reminded her of the matter; presently she told the Archbishop that she wished Dee to have Dr. Day's place of Chancellor at St. Paul's. "8th Dec. The Chancellorship presented. The Archbishop of Canterbury willing," he writes; but this was apparently another castle in the air, for Dr. William Day was not appointed Bishop of Winchester till a year later, November 23, 1595, and although Dee's name appears as Chancellor under the date of December 8, 1594, he seems never to have held office.

His friends, however, were not idle. In a month's time, January 3, Archbishop Whitgift was recommending Elizabeth to grant him the Wardenship of Christ's College, Manchester, in her own gift. Dr. William Chadderton, who was then Warden and Bishop of Chester, was to be promoted to the see of Lincoln, and here was an opening for Dee. On February 5, Sir John Wolley endeavoured to get her to sign the patent for his appointment, "but she deferred it." Dee was up and down to London from Mortlake, and on February 10, at two in the afternoon, he "toke a cut-purse taking his purse out of his pocket in the Temple." On April 18, the Queen did sign the bill, when it was offered her by Dee's friend and neighbour at Mortlake, John Herbert, Master of the Requests. On May 25, 26, 27, it passed the Signet, the Privy Seal, and the Great Seal; and, as a climax to his entry in the diary, Dee adds, "3 pounds 12s. borrowed of my brother Arnold," doubtless to pay the fees.

The Earl of Derby gave him letters of introduction, and he was soon in correspondence with Oliver Carter, one of the Fellows; with Thomas Williams, another; and with Mr. Goodier, lessee of the tithes belonging to the Warden and Fellows. Carter and Williams were already at law with each other, and soon were both to be at loggerheads with Dee and his laudable desires to set the tangled affairs of the college straight. Carter was one of the moderators of the monthly lecture in Manchester, had great influence, and seems to have been unprepared to welcome a Warden of Dee's reputation.

"July 31st. The Countess of Warwick did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it gratiously and was sorry that it was so far from hense, but that some better thing neer hand shall be fownd for me; if opportunitie of time would serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes forgiving by her Majestie."

So at length there was something tangible in prospect. Things had to be settled up at Mortlake and preparations made for the journey northward. We may be sure that Dee's gratification at receiving a post of some sort, after a lifetime of waiting, was mixed with regret at quitting the place that had been his home for so long. His "yong coosen, John Aubrey, came in May to recreate himself for a while," and stayed nearly a month.

On August 14, Jane's youngest child, a girl, was born. She was baptised at Mortlake as Margaret Dee on the afternoon of August 27; godfather, the Lord Keeper; godmothers, the Countesses of Cumberland and Essex, all three represented by deputy. The Countess of Essex was Walsingham's only daughter and heir. She had been Sidney's widow, and was now married to Essex.

Dee was now entertained often by Lord Derby at Russell House, once to meet some German guests. On October 9 he dined with Sir Walter Raleigh at Durham Place. This palace in the Strand had seen many vicissitudes before it had been given to Raleigh by the Queen. Originally the residence of the northern bishops, it had been seized by an earlier king. Lady Jane Grey had been wedded there. Her too ambitious father-in-law had gone thence to the Tower and the scaffold. Catholic plots against Elizabeth had been hatched by Spaniards in this, her own house, and now the great seaman, fresh from far Guiana, was housed in a little turret, overlooking the river and the ships.

Dee was anxious to reclaim, before going to his new home, an Arabic book lent to some friend in Oxford. He had written to Mr. Harding and Mr. Abbott several times for its return about a year and a half before. Now, on October 20, he sent his man Richard Walkden to Oxford to find and bring it. The man returned from a fruitless errand, but on November 19 "my Arabic book was restored by God's favour." His gratitude expressed itself in a practical manner to the trusted Richard:

"I delivered unto Richard Walkedyne my man, Mr. Robert Thomas his fustian dubblet, for 10 shillings of his wages. I gave him more when he was to ride down with my wife: 10s., whereof 6s. 4d. was due to him that he had layd out for me. The other 3s. 6d. was of his wages."

A portion of goods and furniture had already been despatched towards Manchester by a carrier named Percivall, and on the 26th Jane and her children all set of by coach towards Coventry, a usual half-way halting place on the high-road to Lancashire. A last piece of business was transacted on December 23 with John Norton, stationer, to whom Dee owed money, perhaps for printing: "I payd him ten pownds in hand and was bound in a recognisance before Doctor Hone for the payment of the rest, 10 pounds yearly, at Christmas, and Midsummer 5 pounds, tyll 53 pounds 14s. 8d. more were paid." The same day he received 30 pounds in part payment of 100 pounds for the house at Mortlake, which he had lent to Mr. Paget.

CHAPTER XXI

MANCHESTER

"He hath, my lord, wrung from me my slow leave,
By laboursome petition; and, at last,
Upon his will I sealed my hard consent."
— Shakespeare, Hamlet

The Collegiate Church, now the Cathedral of Manchester, was founded about 1420 in this already ancient town by Thomas de la Warre, baron and priest, rector or parson of St. Mary's, Manchester, and lord of the manor. The flourishing town of woollen industries, introduced by the Flemings a hundred or more years earlier, demanded a new and more capacious church; and De la Warre, the last of his noble house, determined to provide buildings in which a Warden, priests or Fellows, and choristers, should be continually resident, as well as to found a new church. He gained the consent of his parishioners to the appropriation of estates belonging to the existing rectory, as an income for the college, and supplemented it from his own lands in the district. He also obtained a charter of foundation from Henry V., dated May 9. The college was dissolved by Edward VI. and refounded by Henry VIII.; but by the time of Elizabeth its lands had been plundered, sold or leased, she herself becoming a sharer in the profits of spoliation until there was hardly any clear property left. At the instance of Dean Nowell, an inquiry was instituted, with the result that the college was granted a new charter in 1578, as Christ's College, to consist of a Warden, four Fellows, and two chaplains, with choristers. Nowell and Oliver Carter were two of the first Fellows. The second Warden was Dr. Chadderton, who had been Leicester's chaplain, and was Bishop of Chester. Under him the Catholics were relentlessly persecuted, Manchester prisons were filled, and the famous Marprelate printing press was discovered and seized. Chadderton's promotion to the see of Lincoln in 1595 made an opening for our persistent place-beggar to be disposed of at last.

Dee arrived in Manchester on Monday afternoon, February 15, 1596, and took up his abode in the college. On the following Saturday he was installed inthe Wardenship, between nine and eleven o'clock, as he tells us. He has unfortunately left no account of the ceremony. His first business was to become acquainted with the tenants fo the college lands, and the owners of tithes which constituted its revenue. On April 2, he says Sir John Byron and his son, Mr. John Byron, dined with him at the college. This family, although Newstead had been acquired some forty or fifty years previously, were still often resident on their Lancashire estates. Clayton, near Manchester, was in fact then their chief residence. A little later in the month, Dee records the courts kept for the manor of Newton, in Manchester parish, of which the Warden and Fellows were lords. The Dean and Canons, the present representatives of Warden and Fellows, still hold a court leet twice a year for this manor.

There is an interesting letter from Dee to Robert Bruce Cotton, the antiquary, dated in May this year, throwing light on his relations with the people in his employ — copyists, assistants or apprentices. He had brought with him from

Mortlake Antony Cowley, who had formerly been in Cotton's service. Dee was anxious to know if he had departed from the employ of his late master withhis good will.

"Truely, for my part, I will receyve none to my simple service (man or woman) unleast they come from theyr Masters or Mistresses with theyr well liking of suche their departure from them. Therfore, I wold, by this bearer, gladly receyve your answer herein, by word of mouth or by your letter. And so shall I be free from all offence giving to your worship, or any els inthis cause: as I am most free from coveting, desyring or longing after my neighbour's wife or any servant of his. If I might have a thousand pounds to sollicite or procure any mans servant to forsake his master or mistress, and to come to me or any other, I wold not do it, God knowes."

In about three weeks Dee received a reply to this considerate letter, evidently not entirely satisfactory, for on June 3 he paid Antony Cowley 20s. and discharged him. Next day "Antony went forth early from my house, I know not whither."

Dee now began to direct his whole attention to his charge: the college and the college lands. A royal commission was appointed to sit and examine its internal affairs. On June 18 "the commission for the college was sent to London to be engrossed inthe Duchy office." Dee was a layman; he had always stipulated he should have no cure of souls attached to whatever benefice he might hold. For the daily services at Manchester he employed a succession of curates (mostly unsatisfactory), to whom he paid "wages 50s. for three months." He was far more interested in the temporal than the spiritual welfare of his college, and indeed his desire for such an appointment seems rather to have been solely prompted by the selfish, if necessary, wish for an income and means to pursue his own studies in peace. He was to find neither in Manchester.

In June he received a visit from Mr. Harry Savile, the antiquary, of the Bank, Halifax, and by him he sent a request to Christopher Saxton, of Dunningley, near Halifax, to come and arrange a survey of the town of Manchester, and consult about the parish boundaries. Saxton was a well-known character of the time, the holder of a patent from the Queen, whose arms appear upon the maps he made of the three counties of Chester, York and Lancaster. They were the first maps of Britain made from actual survey, and had been issued as an atlas in 1579, most of the maps having been engraved in 1577. His visits to Dee lasted over three weeks; notes are entered of his measuring the township and visiting Hough Hall, the seat of Nicholas Mosely, the Lancashire clothier who, two or three years later, became Lord Mayor of London and was knighted by Queen Elizabeth. The boys, Arthur and Rowland; the two faithful assistants, Crocker and Walkden accompanied Dee and Mr. Saxton on the peregrination. Harry Savile seems to have made one of the party also. Unfortunately, Saxton's Manchester survey is not now known to be in existence.

A surprise visit was paid to the Warden on June 26 by his landlord, the Earl of Derby, and a large party of ladies and gentlement, including Lady Gerard, wife of the Master of the Rolls; her daughter Frances, and her husband, Sir Richard Molyneux, of Sefton, a former member for the county of Lancaster. Their son-in-law, Mr. Richard Hoghton, of Hoghton Towers, and others, also accompanied the Earl. The

Warden says: "They came suddenly upon me after three of the clock. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwick Green toward Lyme, to Mr. Legh his howse, 12 myles off." Mrs. Legh was Lady Gerard's second daughter, so it was altogether a family party that descended so unexpectedly on the Warden, and no doubt ate merrily of his "scholar's collation." The only absence from Manchester recorded by the Warden (except the two years in London) was on August 13 this year, when he says that he "rid toward York and Halifax, returning from York on the 20th."

On September 1, Mary Goodwyn came "to govern and teach" the two younger children, Madinia, aged six, and Margaret, one year old. There was a field or two let with the College House, and the Warden now turned farmer, getting a small drove of seventeen head of cattle up from his kinsfolk in Wales to graze the pasture. They were brought up by the "courteous Griffith David, nephew to Mr. Thomas Griffith, and were a present." Dee had to visit Sir John Byron about the college tenants.

"Who pretended that we have part of Faylesworth Common within our Newton Heath, which cannot be proved, I am sure. We wer agreed that James Traves (being his bayly) and Franis Nutthall, his servant for him, shold with me understand all circumstances, and so duly to proceed."

The close of the year was marked by an episode which might have gone far towards clearing Dee's character from the aspersions still being cast upon him. Nowhere was superstition and belief in witchcraft more prevalent than in Lancashire, and in November and December of this year he seems to have been applied to for advice as regards a woman and seven children, said to have become demoniacally possessed through the influence of one Hartley, a "conjurer." Dee's curate, Matthew Palmer, happened to go in as Hartley was praying over the woman in a fit. He demanded what he was doing.

"`Praying.'

"`Thou pray! thou canst not pray,' quoth he. `What prayer canst thou say?'

"`None,' saith he, `but the Lord's Prayer.'

"`Say it,' quoth he, the which as I remember, he could not say."

Dee "utterly refused to meddle with the affair, and advised the father to consult with godlye preachers and appoint a private fast." Perhaps he remembered that when he asked, long before, if he had done well concerning Isabel Lister, vexed of a wicked spirit, the angel's reply had been "Friend, it is not of thy charge." He sent for Hartley, and "so sharply rebuked him that the children had more ease for three weeks after." The devils were finally exorcised by a godly preacher, John Darrell, or, as we suspect, by the children's release from Hartley's attentions, who was hanged soon after. Dee's library, a good part of which he must have moved to Manchester, was constantly in request at this time. It was rich in books on demonology and possession, and Lancashire justices of the peace who had to deal with these cases of witchcraft brought before them seem to have resorted to such works, for and against the persecution and annihilation of witches, as the De Praestigiis Daemonum (Basle, 1566) of John Wier, the Fustis Daemonum and the Flagellum Daemonum of the monk Hierom Menghi (Frankfort 1582, Boulogne 1586). All these Dee records lending to Mr. Edmund Hopwood, of Hopwood, a deputy- lieutenant and ecclesiastical commissioner, as well as a J.P. Wier or Weier was very likely known

to Dee at Louvain. He was one of the earliest apologists for these unfortunate folk, and pleaded that, their brains being disordered by melancholy, they merited pity, not punishment. His book contains the first account of "The Pied Piper of Hamelin," from the archives of the town of Hamelin. A Spanish grammar was lent to Mr. Barlow for his son. Mr. Matthew Heton was the borrower of theological works, including the Concordantiae Bibliorum (1555) of Robert Stephens, the illustrious printer of the New Testamentl; and a Calvinistic treatise, De Coena Domini, written by Dr. Pezel, who had, we remember, commemorated Dee's departure from Bremen in 1589 by verses. Dee lent Heton books,but Heton lent Dee ten pounds on a bill of hand. To John Cholmeley "I lent my Latyn boke in 8vo, De Morbis Infantum."

The disputes over tithes and lands belonging to the college naturally affected the Warden's income, and Dee found himself compelled to borrow small sums as before. Finally he was reduced to raise money on his plate, and especially on the handsome double gilt tankard, with a cover, which was the christening gift of the Countess of Hertford to her god-daughter Frances. It weighed 22 ounces, and Dee tells how he delivered it to Charles Leigh, one of the college "singing men," to lay in pawn in his own name with Robert Welsham, the goldsmith, "till within two days after May-day next. My daughter Katherine and John Crocker [the old servant], and I myself [John Dee], were at the delivery of it and waying of it, in my dyning chamber. It was wrapped in a new handkercher cloth." All that was obtained on the tankard was 4 pounds of the current value.

In the spring of 1597, Dee records, on May 4, the last of the Rogation days of the year, a very interesting topographical event, viz., the perambulation of the bounds of old Manchester by himself, the curate, and the clerk.

Away in the south-eastern corner of England, in the little village of Bourne, near Canterbury, about this very time, Richard Hooker, the saintly scholar, was performing a similar perambulation, of which Izaak Walton has left us the immortal picture. A homily was prepared for the service, a psalm sung, and the malediction pronounced, "Cursed be he that removes his neighbour's landmark." Izaak Walton tells us that Hooker, to look at, was an

"Obscure harmless man in poor clothes, his loins girt in a coarse gown or canonical coat; of a mean stature and stooping, yet more lowly in the thoughts of his soul; his body worn out, not with age, but study and holy mortification. Yet he would by no means omit the customary procession; persuading all, both rich and poor: if they desired the preservation of loe and their parish rights and liberties, to accompany him in his perambulation; and most did so. In which perambulation, he would express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boys and young people; still inclining them, and all his present parishioners, to meekness and mutual kindnesses and love, because love thinks no evil, but covers a multitude of sins."

The Warden of Manchester has not left us such an impression of the ancient antiquarian custom performed as a holy rite of devotion, but as an exact topographer and mathematician he has givena highly valuable record: —

1597. "May 4. I with Sir Robert Barber, curate, and Robert Tilsley, clerk of Manchester parish church, with diverse of the town of diverse ages, went in

Perambulation to the bownds of Manchester parish: began at the Leeless Birche against Prestwicke parish, and so had vew of thre corner stake, and then down tyll Mr. Standysh new enclosure on Thelmore, wher we stayed, and vewed the stake yet standing in the back of the dich; [it] being from the corner eleven measures of Mr. Standley's stik, then in his hand, and 2 fote more; which stik I did measure afterward, and it did conteyn in length: feet 5, ynch 3. The total mesure: fete 69, ynches 9. At which place Teblow, servant to Mr. Ashton of Chaderton, did meet us. The survey geometricall of the very circuits of Manchester parish wer ended in this, being the sixth day of my work folks doings."

In the Chetham Library is a holograph letter from Dee to the rector of Prestwich, William Langley, dated two days before this perambulation, informing him of the project for making a chart of the parish bounds, and inviting him,

"As one side of our parish in Thielmore doth border upon some parts of your parish of Prestwiche, to request some one or two of the auncient of your parish to be allso beholders of our bounds, notifying toward your parish in that place. My neighbours do intend to come on Wensday next, in the morning about 9 or 10 of the clok, to that part that is by Goodman Smehearst's house, and so toward the birche tree that is called the Leeless Byrche, and thereabouts, for a little space; to beggyn the vew of the bownds and meres of Manchester parish: by the order of an enjoyned work by the higher powres, for avoyding of undue encroaching of any neighbourly parish one on the other. You understand me sufficiently well, I dowt not. Pardon my boldness so bluntly to borde you with so homely a sute.

"Your wurships sincere
"Wellwisher in Christe,
"John Dee, Warden."

John Crocker and several other men were occupied for some weeks in marking the boundaries of the manor; they met with extraordinary opposition from the landowners, and on June 14 Dee alludes to a riot that took place at Newton, Captain Bradley and others endeavouring to hinder the college employees in their labour. What with opposition abroad and difficulties with his curate at home, Dee was finding the coveted appointment no bed of roses. He records another of his characteristic dreams — the dreams of a bibliophile, to whom books are treasures as dear almost as his children: —

"This night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume, thik, in large quarto, new printed, on the first page whereof as a title in great letters was printed Notus in Judaea Deus. Many other books methought I saw, new printed, of very strange arguments. I lent Mr. Edmund Hopwood of Hopwood my Malleus Maleficarum to use till New Year's tyde next, a short thik old boke, with two clasps, printed anno 1517."

It was now early August. So Hopwood, who was bent on mastering the subject of witchcraft, was to have about four months to study The Hammer for Witches, a book first issued in 1489, after the Bull against sorcery of Pope Innocent VIII., by the three sorcery inquisitors. It was translated into German,

Hexenhammer, and formed the text-book of procedure against witches in Germany. Its authors give emphasis to their learned observation that witch-craft is more natural to women than men, because of the inherent wickedness of their hearts! In mediaeval times there appeared, alas! no safe and inconspicuous path for ordinary women. The entire sex consisted apparently of either angels or devils.

On a Sunday in August, Dee entertained the Earl and Countess of Derby at a "banket at my loding at the College, hora 4 1/2." They had newly taken up their residence at Alport Park, which had been the college property before the dissolution of the monasteries. It is now inthe heart of the city, somewhere near the Midland Railway works.

There was scant time for literary labours amid so much entertaining topographical work and litigation; abut in September Dee sent to his former friend, now Sir Edward Dyer, a treatise he had some time written on "The Queen's Title Royal and Sea Sovereignty in St. Georges Channel and all the Ocean adjoining to England, Scotland and Ireland." He quotes in it so freely from his British Monarchy (see ante, p. 39) that he encloses a copy of that work, written twenty years before, in case his correspondent does not possess one handy. The letter gives such a graphic picture of the state into which the college affairs had fallen, and of the characteristic energy with which Dee set about to try and reform them, that it must be quoted at some length. When the accompanying volume and manuscript have been fully discussed, the writer passes on to the

"intricate, cumbersome, and lamentable affairs of estate of this defaced and disordered college, whereunto not only I am assigned for my portion of mayntenance, for me and all myne, but allso, by college oath, bownde to see unto the right and dignitie thereof. Which hat bred unto me already, both wonderfull care of mynde and no little payne taking, ever since my entrance, and daylie doth and will brede me more and more. And hath browght me likewise in great debt, by reason of the pore Revenue of my stipend (of only iiijs. a day for me and all myne), and that in these tymes of very great dearth here, yea, so great, that unleast (inhis most fatherly Providence) the Almighty God had stirred up some mens hartes to send me, this present yere, from Dantzig, some barrells of kye; from Wales some cattall, and from Hull some fish for Lent: God knoweth that it passed all our wittes and habilitie to devise or use any other meanes, sufficient to the preserving of the lives of me and my familie togither, being now but of eightene persons, most nedefull: I my wife and our children, being the one half of them. So hard and thynne a dyet, never, in all my life, did I, nay was I forced, so long to use: Neyther did ever any household servants of myne have so slender allowance at their Table. And yet all that hath not so much pynched me inwardly as the cares and cumbers for the college affaires have done, for they have altered, yea barred and stayed my whole course of life, and bereaved me of my so many yeres contynued Joyes, taken in my most esteemed studies and exercises.

"But as it pleaseth the king of heven and earthe thus to deale with me: So I beseche him to give me grace to like best of this his long leading of me per multas tribulationes. And Beside all the rest, This encreaseth my grief: that I know no one as yet of her Majesties most honorable Privy Counsaile, who willingly and comfortably will listen unto my pitifull complainte and Declaration: How this Colledg of Manchester is almost become No College, in any respect; I say in any

respect, forr I can verifie my wordes to[o] manifestly. But why do I cumber yr wurship (thus abruptlie) with such my colledg cumbers? Pardon me, I pray you, the pang of my mynde, half amazed, when the multitude of these cumbers and of the confused and intricate causes of this Colledge, do russh at once into my fantazie. But, undowtedly, either God will give me grace sufficient and send me might help (tempore opportune) to end them, or else they will help to hasten my deliverance from these and all other vayne and earthly Actions humayne.

"Sir, how well (and that hartily) not onely I, but my paynfull Jane, and my children of discretion, allso do, at God's handes, wich unto yr wurship, you my easyly gesse, for it is our duetie.

"And so, I beseche your wurship undowtedly to perswade your selfe of us. Manchester, September 8, A. 1597.

"Yor wurships in fidelitie and sinceritie,

"John Dee."

A new steward of the college was appointed: Humphrey Davenport, who afterwards became Chief Baron of the Exchequer, and as such delivered judgment upon ship money in Hampden's case. Very few allusions to domestic and family matters occur inthe diary for these Manchester years, but in November, 1597, an accident is recorded to Arthur, who was at home for a time. He was amusing himself by fencing with Edward Arnold, one of Dee's men and his usual messenger to London, when the foyne or thrust of the rapier of his opponent damaged his left eye. The lad was now about seventeen, probably already entered at Christ Church, Oxford.

Correspondence with friends in London, as Dr. Julio, a well- known physician of the time, and Dr. Caesar (afterwards Sir Julius Caesar and Master of the Rolls), both of Italian origin, sometimes relieved the Warden's tedious and tiresome disputes with the Fellows, the tenants and the tithe owners of the college.

To Caesar, as Master of the Requests, Dee wrote on October 2, 1596, on behalf of William Nicholson, about an action he had brought against two persons for enclosing moor and mine land at Reddish. Some idea of the lawless proceedings of the time may be gathered from Dee's description of the injuries the plaintiff had received in having his barns pulled down and his corn and hay, "to the quantitie of a great number of loads, cast out of doors, which some of my family beheld." Dee adds pointedly: "I shall be forced ere it be long to fly to your direction and help in causes Judiciall"; and ends by a reference to Caesar's recent marriage, six months earlier, to a Manchester lady (Alice, daughterof Christopher Green): "God bless you and your new Joye."

Oliver Carter was more troublesome than ever, and lawsuits were instituted by the Warden both against him and George Birch, another of the Fellows. On Sunday, September 25, Dee writes: "Mr. Oliver Carter, his impudent and evident disobedience in the church." There was evidently a scene, though not, as Mr. Halliwell has it, caused by Carter's "dissoluteness in the church." There was no house for the Warden, but the fines of the Fellows for absence were by the last charter to be devoted to its provision. If they did not pay, Dee had to meet the rent himself. At the beginning of 1598 there were four lawsuits on the Warden's hands, but he records that he "stayed" them all, for one cause or another, one until Sir John Byron returned. In Januaru the college gate and a large piece of the wall fell down at

midnight, so there were repairs to be made. He had a letter from John Pontoys, the friend who had sent him twenty-one loads of Dantzic rye, very useful for consumption. Another welcome contribution for domestic use arrived at this time, viz., "two lings and two haberdines from Mr. Harry Savill, from Lichefield." Haberdines are dried and salted cod. He records an eclipse of the sun on February 25, with the comment that although it was a cloudy day there was great darkness about half-past nine.

In March, the entries in the diary end abruptly, and are not resumed again till June, 1600, a period of more than two years, of which there appears no record. The time was apparently spent in London or at Mortlake; the purpose of the journey was no doubt to represent to the Privy Council or other authorities the terribly involved state of affairs in Manchester, where the college had become almost "no college."

CHAPTER XXII

COLLEGE AFFAIRS

"I came among a people who relied much on dreams. And I told them except they could distinguish between dream and dream they would mash or confound all together. For there were three sorts of dreams. For multitude of business sometimes caused dreams; and there were whisperings of Satan in man in the night season; and there were speakings of God to man in dreams."

George Fox, Journal

The Warden was apparently absent from his charge at Manchester for two years and a quarter, between March, 1598, and June, 1600. When he resumed his diary to chronicle his return, it appeared that he had been very busy in London, arranging for a special commission to sit in the college chapter house, to inquire into encroachments made upon the manor of Newton. His wife and two elder sons, Arthur and Rowland; Mary Nicholls, daughter of his old friend and pupil, Francis Nicholls; all travelled with him from London. What became of the younger children we can only guess. The party set out on the 10th and arrived in Manchester on June 18. Rowland was then seventeen, a Grammar School boy on Bishop Oldham's foundation in Manchester. Early in the following December, he obtained an exhibition at Oxford fromthe school. Dee, as Warden, was charged with certain official visits of inspection of the Grammar School, and was by no means always pleased with the reult. He says, for instance, on August 5 of this year, "I visited the Grammar Schole, and fownd great imperfections in all and every of the scholers, to my great grief." Of an earler visit he says it was "to see the ower, &x., for Mr. Heton," i.e., to see the clock.

Dee had almost completed his seventy-third year, and had maintained his bodily strength on the whole remarkably well. This summer he observed that for the first time inhis life his pulse assumed the well-known symptom of intermittent beating, or pulsation. With all his usual exactitude, he records that his pulse kept on missing a pulsation after the fifth, or the seventh, or eleventh beat, although it was for the rest strong and equal. He mentions a great many sleepless nights. "Nocte Amaritudo mea," "Circa mediam noctem Amaritudo mea," are entries that occur with some frequency. On July 7, he says, "This morning, as I lay in my bed, it

came into my fantasy to write a boke: De differentiis quibusdam corporum et spirituum." His views on this subject are again sometimes noted. If they are not about books, they concerned that long-frustrated hope of his life, that he might actually one day, and by no fraud or trickery, stumble on the secret which Kelley had professed to know. By this time, Dee must have been assured of Kelley's knavery, and yet his faith in the possibilities of alchemy remained unshaken to the end. "I had a dream after midnight," he says, "of my enjoying and working of the philosopher's stone, with other. My dream was after midnight, toward day." Alas! this pleasure he was never to enjoy in the flesh. Next night: "I dreamed that along betwene Aldgate and the postern on Tower Hill did men stand in a lane, with pikes in theyr hands, as though more should come to them, or that they wayted for somebody. But theyr regard and looking was directly to Y Towre, where certeyn great personages dyd stand; and one of them as upon a stage did declare with a loud voice to the pikemen, matter of importance, very loud."

The description of the topography of his dream, given by this Londoner born, is very exact. The gate of Aldgate, taken down in 1606, was the eastern postern of the City, not far from St. Botolph's Curch. So the lane of pikemen was a very long one, or seems so to us, who know the distance covered with hundreds of buildings and a network of streets.

There was little time now for him to devote to alchemy by day. His work lay in a more practical direction: —

"July 17. I willed the Fellows to com to me by nine the next day. July 18. They cam. It is to be noted of the great pacifications, unexpected of man, which happened this Friday; for in the fore-noone (betwene nine and ten) when the Fellows were greatly in doubt of my heavy displeasure, bu reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had brought to pass at London for the Colleg good; and told Mr. Carter (going away) that I must speak with him alone. Robert Leghe and Charles Legh [the singing men] were by. Secondly, the great sute between Redich men and me was stayed, and by Mr. Richard Holland, his wisdom. Thirdly, the organs, uppon conditions, wer admitted. And fourthly, Mr. Williamson's resignation granted, for a preacher to be gotten from Cambridge."

Richard Holland, of Reddish and Heaton House, was a man of some note in Manchester, a feoffee of the Grammar School, and three or four times sheriff of the county. The "preacher gotten from Cambridge" to succeed the last unsatisfactory curate was William Bourne, a Fellow of St. John's. "July 31. We held our audit, I and the Fellows, for the two yeres last past in my absence: Olyver Carter, Thomas Williams and Robert Birch, Charles Legh, the elder, being receyver." This entry in the diary seems to make it plain that Dee was absent from Manchester during the whole of the two years of which we have no account. In July, too, Dee records the loan of his second part of Holinshed's Chronicle to Mr. Randall Kemp.

In September, the commissioners appointed by the Bishop of Chester again met, and called Dee before them in the church, "about thre of the clok after none, and did deliver to me certain petitions put up by the Fellows against me to answer before the 18th of this month. I answered them all eodem tempore; Yet they gave me leave to write at leisure." The commissioners were Richard Holland and

William Langley, both of whom we have met before, with the rector of Stockport, Richard Gerard. Things perhaps were set on a little better foundation for a time. Points of dispute were referred to the steward, Humphrey Davenport, "Counsayler, of Grays Inn," and Oliver Carter, the contentious Fellow, died within three or four years.

The last troublous years in Manchester must be briefly passed over, and indeed the material for them is scanty. Dee had to borrow money on more plate, "double gilt potts with cover and handells," "bowles and cupps with handles," from Edmund Chetham, the high master of the Grammar School; and he had not been able to redeem them when Chetham's father and executor made his will in March, 1603. He says in it that Dee delivered to his son "six severall parcells of Plate to be kept as a payne or pledge for the same [loan], which by reason of my said executorshippe are now come into my possession," and he wills the ten pounds lent upon them to his other sons Humfrey and Ralphe. When, if ever, the pieces were redeemed, does not appear. Another valuable article — "a silver salt, dubble gilt, with a cover, waying 14 oz.," had to be deposited with Adam Holland in January 1601, for a loan of five pounds for one year. Dee's store of plate, though large, was being heavily drained and irrevocably scattered in this way. The old man doubtless saw his treasures, the gifts of friends and patrons of half a century, disappear with feelings of deep chagrin and disappointment, mingled with memories of past triumphs, and little light upon the future. A piece of the plate came to light at the Tudor Exhibition in the New Gallery in 1890, when a silver cup, the property of Mrs. John Hookham Frere (said to be Dee's great-great-niece), was exhibited. Writing of this cup to her son Bartle Frer, about the end of the eighteenth century, Mrs. Frere says, "My great thrice- great uncle, John Dee, because he was a wise man, was taken for a conjurer. I have his silver cup now here with me, and you may drink of it, but I know no story in the family that he ever divined by it. It serves me here for a sugar basan." Evidently Mrs. Frere took an entirely rational view of the powers attributed to her famous ancestor.

Perhaps in these sad days he looked back regretfully to the glorious visions and promises made him by those angelic visitors inthe years when he and his skryer lived in the Courts of kings and emperors, and were consulted and deferred to as seers and wise men. Even the thoughts of suspicions harboured; of secret and open foes, at home and abroad; the recollection of heart burnings and passionate scenes with the incalculable Kelley, must have seemed dazzlingly brilliant as compared with these grey hopeless years. It is little wonder that he began to seek among his assistants and friends another skryer, through whom he might renew some glimmer of the former days. Mr. Francis Nicholls, who had come to Mortlake in 1593 to learn astrology, seems to have been tried. He was frequently with the Warden, and his daughter Mary stayed for two or three months with the Dees in Manchester on their return from London. She would be a companion in age for Katherine, and the Warden tells how the two girls, his wife and himself, partook of the sacrament together on August 10, 1600. Bartholomew Hickman was more successful as a medium than Mr. Nicholls, and yet at first not always to be trusted. Dee had learned by now to be very discriminating, and he found many of the "reports of sight and hering spirituall," obtained through this skryer, so untrue that he made a bonfire of all the writings on Michaelmas Day, before his wife; Mr. Nicholls; his brother, William Nicholls, and a Mr. Wortley. "A copy of the first

part, which was afterward fownd, was burnt before me and my wife." The revelations afterwards transmitted through Bartholomew were not so treated, and were evidently considered by Dee to be genuine messages from the unseen. His visitors left the next day after the Michaelmas bonfire, the Warden accompanying them on foot as far as Deansgate, where they parted. On his return home a surprise awaited the old man.

Dee's servants, many of them, attached themselves to him for life, as we have seen. They, at least, regarded him without suspicion. He was no invoker of devils or conjurer of evil spirits to them. No master could be kinder, more gentle, considerate or more strictly honourable. In whatever straits he found himself, he always contrived to pay, and faithfull record in his diary the payment of, their wages. We have seen how he writes to Sir Edward Dyer of their diet. It will be remembered that one of his early apprentices, Roger Cook, left him after fourteen years, jealous that another man should be admitted to processes from which he was excluded. This was over twenty years ago, nor had his name ever been mentioned in the diary since. Now, Roger Cook reappeared in Manchester, quite unsought, offering and promising

"his faithful and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so than be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony (his late master) considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise."

A week or two later, on November 1, Dee writes that R.C. began to distil. Afterwards there seems to have been cause for suspicion that Roger had spread false reports about his former employer, but the mistake was generously acknowledged; matters were cleared up, and peace once more reigned: —

"Feb. 2. Roger Cook, his supposed plat laying to my discredit was by Arthur, my sone, fownd by chaunce in a box of his papers, in his own handwriting, circa meridiem, and afternone about 1 1/2 browght to my knowledg face to face. All was mistaken and we reconcyled godly. Feb. 5. O libera nos a malo. Feb. 10. Reconciliation between us, and I did declare to my wife, Katherine my dowghter, Arthur and Rowland, how things were mistaken."

In October, Sir George Booth, High Sheriff of Cheshire, came to Manchester to see the steward of the college, Humphrey Davenport, of Gray's Inn, about some of the college property in Cheshire, which he held. Booth had been knighted since his last visit. After all parties had been interviewed, they came to a mutual agreement that the Warden and Fellows would accept the arbitrament of the steward on the point in question, his decision to be delivered after the lawyer had paid his next visit to London. Davenport's clerk, John Radclyffe, and Mr. Dumbell were at the college at the time, but Dee says "they hard not our agreement, we were in my dining room."

He received a kind letter from the Bishop of Chester (Richard Vaughan), recommending Mr. Thomas Billings to him for a curacy. He does not say if the spiritual ministrations of Mr. Billings were accepted. The commissioners were still

sitting, and in November they made an award against Mr. James Ashton, of Chadderton, for holding the manor or property of Nuthurst while its title belonged to the college. There was a final scene with Oliver Carter in the college, before Mr. Birch, Robert and Charles Leigh. At the college audit on December 2, Dee was allowed his portion of 7 pounds yearly for house rent up to the Michaelmas before. A grant was now made to Arthur of the chapter clerkship, but the holder, Owne Hodges, was only going to relinquish it on condition of 6 pounds being paid for his patent. So more silver had to be pledged to meet a loan.

The last entry made by Dee in his diary is on April 6, 1601, when he made "Mr. Holcroft, of Vale Royall, his first acquaintance, at Manchester, by reason of Mr. William Herbert, his servant. He used me and reported of me very freely and worshiply."

For the concluding seven years of the old man's life there are only a few scanty outside records on which to rely, beside two or three fragmentary entries printed in the end of the Book of Mysteries. In such a practised and ready writer as our aged mathematician and astrologer, the failure to set down records seems to betoken failing strength of both intellect and body.

CHAPTER XXIII

LAST DAYS

"If I read aught in Heaven,
Or Heaven write aught of fate, by what the stars,
Voluminous or single characters
In their conjunction met, give me to spell,
Sorrows and labours, opposition, hate
Attends thee; scorns, reproaches, injuries."
— Milton, Paradise Regained

A few days after the diary closes, Dee's fourth son, Theodore, died. The boy was just over thirteen, perhaps at the Grammar School. Michael, we remember, had died at Mortlake seven years before, so the only sons left were Arthur and Rowland, both now grown almost to man's estate. Within about a year, Arthur married, and soon embarked on his successful career as a physician in London, Manchester, Moscow and Norwich, to which we can return later.

Arthur's wife was Isabella, daughter of Edmund Prestwich, Justice of the Peace, of Manchester, a member of a family whose name is perpetuated by a large district of the town. The marriage took place in 1602, when Arthur was twenty-four, his bride just under twenty. The young couple settled with or near his parents at first, and Dee had the joy of seeing grandchildren grow up around him. Four of Arthur's twelve children were born during the old man's life, and he pleased himself by drawing a horoscope for two of these, Margarita 1603, and Jane 1605, on the vellum leaves of a small square manuscript volume which still fills us with wonder at his boundless industry. It contains an anatomical drawing of the human body and tables of astrological signs for its different parts, aphorisms, studies of medicine, the actions of metals, and other hermetic notes. Arthur's horoscope, drawn and expounded by his father in the same book, is sufficiently remarkable,

with its prophecy that he should have good fortune from a prince, and die abroad, a violent death. In the centre of the figure, Arthur himself has added the words "sententia patris mei de mea nativitate erat. Magna bona cum multis malis." Arthur only added one horoscope, that of his seventh child, Isabel, born 1614; otherwise, as they appeared almost annually (twelve in eighteen years), he contented himself with simply writing names and dates on leaves of coarse paper, added to the beginning and end of his father's little commonplace book, which has been rebound roughly in cheap modern cloth.

Beyond these events, there is nothing to tell of the next three years, which are without a single jotting of his own in any of his diaries; but the old prejudices and suspicions must have revived in a very active and bitter form. The aged student could endure them less patiently than before. He had lost hope of outliving them; he had lost his Queen, who, though she had held out to him promises of preferment as unsubstantial as a mirage of the desert, had ever been friendly and kind; had constantly welcomed, nay, invited, him to her presence; and had apparently maintained her faith in him to the last. Burleigh's death in 1598, and now the Queen's, left him without patron and protector. Elizabeth died at Richmond on March 23, 1603, but Dee, presumably, was far away in Manchester, and not near at hand at Mortlake, even had he been required. The course of the magnificent life was run, and no prognostications of her astrologer could put hope into the physicians and courtiers watching around that royal deathbed. The Queen was seventy, and had reigned for fifty-three years.

From King James there was nothing to be hoped for Dee, the man familiar with occult sciences. The Scotsman felt himself a special expert on the subject of witches, demons and magic. Had he not attended the infamous trials of 1590 and 1591? And was he not the author of a book intended to shatter the doubts of those who were still unconvinced of the infamy? He was aghast at the new and unorthodox views of apologists like Wier and Reginald Scot, and upon his accession promptly ordered The Discoverie of Witchcraft (1584), by the last named, to be publicly burned. James's Demonologie is a strange piece of reasoning, a plea, in fact, for the devil, with whom he seems to be on particularly intimate terms. "God's hangman" — that is the title awarded him — is, according to King James, able to return and reanimate any dead body. He announces his faith in the power of conjurers to invoke the devil when they choose, and to invest others with his spirit. He adjures all pious people to unite in exterminating and utterly destroying all persons so possessed: a somewhat unkind request, since he has previously allowed that such objects of reprobation are permitted to exist in order that the godly may be warned!

The first Parliament of James met on March 19, 1604. On the 275h a new and more stringent Act against Witchcraft was brought into the House of Lords. It was referred to the bishops, who discovered it was imperfect, and had a fresh one drawn. On June 9 the execrable Act that disfigured our statute book for 150 years became law. This haste, it was supposed, was used to meet offences exposed by the Scottish trials, now again evidently revived and much talked of in England. It is significant to remember that Shakespeare finished writing Macbeth in 1606. In what way Dee felt himself specially involved, unless by the publication, in 1603, of Harsnet's tirade against impostures and exorcists, it is hard to conjecture, but the times were ripe for him to make, at this identical moment, a passionate appeal to the King and

Parliament. On June 5 he presented to James, in the Palace at Greenwich, a petition couched in the strongest and most piteous terms that any man could devise.

He urged upon the King

"to cause your Highnesse said servant to be tryed and cleared of that horrible and damnable, and to him most grievous and dammageable sclaunder, generally, and for these many yeares last past, in this kingdom raysed and continued, by report and Print against him, namely that he is or hath bin a conjurer or caller or invocator of divels."

He went on to relate how he had published many times his "earnest apologies against the slander [one we remember in his preface to Billingsley's Euclid in 1570, and another, the letter to the Archbishop in 1595, he had republished in 1599 and 1603], and yet this ungodly and false report, so boldly, constantly and impudently avouched," has been uncontrolled and unpunished for so many years; and, moreover, in spite of all, some writer, either a "malicious forraine enemy or an English traytor to the flourishing State and Honor of the Kingdom," on January 7, 1592, had called him, John Dee, in print, "the conjuror of the Queen's Privy Council." It seems, therefore, very needful that the suppliant shall be brought to trial, for the credit of the Lords of the Privy Council as well as for his own. "Therefore he offereth himself willingly to the punishment of Death, yea eyther to be stoned to death, or to be buried quicke, or to be burned unmercifully, if by any due, true, and just meanes, the name of conjuror, or caller, or invocator of Divels or damned Sprites, can be proved to have beene or to be duely or justly reported and told of him (as to have been of his doing) were true, as they have been told or reasonably caused any wondering among or to the many-headed multitude, or to any other whoseever else."

Dee's sympathies were so strongly with the unfortunate, persecuted, so-called witches, that he was willing to throw in his lot with them and share the same fate. He ends this extraordinary petition with "a great and undoubted hope" that the King will "soon redress his farder griefs and hindrances, no longer of him possibly to be endured, so long hath his utter undoing, by little and little, beene most unjustly compassed."

Following up this petition, the poor man, grown desperate, three days later (June 8) presented an address in verse to Parliament, begging them to pass "an Act Generall against slander, with a special penal order for John Dee, his case." He was far too much in earnest to be suspectedof any humorous intention, but a thought of the needful reformation such an Act might have wrought in the country by this time cannot be suppressed. Certainly it would have been a more creditable piece of legislation than the Act which afforded such wicked and cruel pretext for espionage and terrorism, and for putting unfortunate lunatics — called witches — to death by hanging, burning and stoning by a mob.

It seems as if Dee's ruined and beggared condition, the long procession of disappointments he had patiently borne, had entirely destroyed the sense of proportion in his mind between personal and public affairs. Continual brooding over the thought of the neglect, the suspicion, that his undeniable talents had undergone, the obstinate slander, ignorant incredulity, or flat denial of things in which he most truly put his faith, all distorted by his natural vanity and good

opinion, seems to have convinced him that his crushed and melancholy fate was little short of a national disaster. This feeling had become an obsession.

There was unfortunately nothing in his halting verses to induce Parliament to pay any heed to a tiresome old petitioner, a survival from the last century and the last reign, who had outlived every contemporary inclined to believe in him, and whose course was now nearly run.

Nor did James respond in any way to his heartbroken petition. Robert Cecil, and all who wished to stand well with him, took their cue from the King, and Dee in his old age was left forsaken and alone.

The following is the address to Parliament: —

"TO THE HONORABLE ASSEMBLIE
OF THE COMMONS IN THE PRESENT PARLIAMENT."

"The Honor due unto you all,
And reverence to you each one,
I do first yeeld most speciall;
Grant me this time to heare my mone.

"Now (if you write) full well you may,
Fowle sclandrous tongues and divelish hate,
And help the truth to beare some sway
In just defence of a good Name.

"In sundry sorts, this sclander great
(Of conjurer) I have sore blamde:
But wilfull, rash, and spiteful heat,
Doth nothing cease to be enflamde.

"Your helpe, therefore, by Wisdom's lore,
And by your Powre, so great and sure,
I humbly crave, that never more
This hellish would I shall endure.

"And so your Act, with Honour great
All Ages will hereafter prayse;
And Truth, that sitts in Heavenly sear,
Will in like case your comforts rayse.

Most dutifully in all humilitie at your commandment, John Dee, servant and Mathematician to his most royall Majestie.

An. 1604. Junij 8."

Dee's good name was one of his dearest possessions, but he had long seen it shadowed and dimmed. Another treasure — his "painful" Jane — the wife who had loyally cleaved to him through good and ill report, was to be the next of which he was to be bereft. She was so much his junior that he might reasonably have expected her to tend his declining years and to survive him. But it was thoroughly

in keeping with her unselfish character and devoted life that her death came as a sacrifice to duty. In the spring of 1605, a terrible scourge of plague visited Manchester. She nursed her children safely through the epidemic, but fell a victim to it herself. She died and was buried on March 23 in the collegiate church of St. Mary. The old man had no heart to take up his pen and record her death. The bare fact is all we know, from another source; and the fate of all Jane's children, save Arthur, is wrapped in a like mystery. At her death, Jane was a month under fifty years old; the twenty-seven years of her married life had been crowded years, the one thought in them all to watche over and ward her great childlike, learned, marvellous husband and her children. Now she passed the task on to her daughter Kate, who faithfully fulfilled it.

A few fragments of angelic visions, which after nearly twenty years were once again vouchsafed, are all that remain to tell of th last two years of the old man's life.

Bartholomew Hickman was the skryer, and Dee was in London, "at Mrs. Goodman her house," very ill. On March 20 and 29, Raphael appeared, to comfort him as regards his alarming symptoms of haemorrage, and bade him use the medical skill that God had given him. Dee, in utter dejection, owned that he was beaten in his "great attempt to make the council privy of my beggary, and to offer the Earl of Salisbury such my duties as I may perfect to his account." He was right to hope nothing from the great Burleigh's little-minded son. Robert Cecil lacked almost everything that had made William Cecil great, even a great sovereign to serve.

In July Dee was again in London, this time staying in Westminster, at the "Three Kings" in King Street. Katherine was with him, his devoted daughter, now a woman of twenty-six, apparently unmarried. Two companions or servants, Patrick Saunders and Thomas Turner, were in attendance. On the 9th, the angel Raphael came to the sad and broken old man of eighty, holiding out promises and hopes that seem cruelly delusive. But Dee was still wrapped in that inviolable armour of faith or credulity that had already withstood so many severe shocks. Whether he now actually beheld Raphael, whether he still with his ears heard the angel's voice, or whether only within his spiritual consciousness he felt the impulse and the message, is quite immaterial. But it is noticeable that there are now no descriptions of Raphael as an apparition. The message is all he heeds. As he is sinking slowly down into his grave from natural decay, there is a double and figurative meaning to be read into the angel's words. Raphael bade him first believe that his perishing bodily frame shall be restored and made sound, for, however reluctant he at his great age may feel, he is to go shortly on a long journey to friends beyond the sea, where the secrets of wisdom, the philosopher's stone, the book of St. Dunstan, and "that Jewel that was delivered," shall be made known to him. He is not to go alone, for his good friend, John Pontoys, will come from Dantzic to be his stay and helper. "Therefore set thy things in order for thy Wardenship, and all thy other worldly affairs, as shortly as thou canst, by all means possible." He is not to mistrust because of his physical weakness, for he shall have long life like Hezekiah, and instead of living in want or beholden to those who love him not, he shall be provided for where he shall be able to do God service. He shall enjoy fame and memory to the end, and Raphael will accompany him, as he did the young Tobias, on his journey. Perhaps Dee remembered the mystical words of Gabriel, used to him at Cracow in April of 1584, —

"Happy is he that hath his skirts tied up and is prepared for a journey, for the way shall be open unto him, and in his joynts shall there dwell no wearinesse. His meat shall be as the tender dew, as the sweetness of a bullock's cud. For unto them that have shall be given, and from them that have not shall be taken away. For why? The burr cleaveth to the willow stem, but on the sands it is tossed as a feather without dwelling. Happy are they that cleave unto the Lord, for they shall be brought unto the storehouse, and be accounted and accepted as the ornaments of his beauty."

[The old man penned on a slip of paper some notes to aid his failing memory when next he should see his instructor. In two days, on July 11, he was able to put the questions.

What country shall he go to?

The answer is, where he will. "Thou hast been a great traveller, and it is referred to thy own choice," subject to divine approval. Dee suggets Germany, and receives consent.

Whom shall he take with him besides John Pontoys? What about his daughter Katherine, and the young man, Patrick Saunders?

The answer is very emphatic. It shows how dependent the old man had become upon this elder daughter of his old age. "John Dee, thou of thyself dost best know that without thy daughter, thou canst not be without her."

Certainly he could not part from Katherine, even with Pontoys as his "speciall comfort and aid," and the "honest and well-disposed young man," Saunders, who had been sent on purpose to go with him.

What about books and appurtenances? Is Mr. Bardolf to go? What shall Arthur do in his intended travel? "Shall I ever return to England, and shall I keep a title to enjoy my house when I do return?" Will the King grant a licence, or will it not be another disappointment, like so many that have gone before?

It is all a vain and illusory and impossible chimera. The only journey left for the old man to take was the one to "that undiscovered bourne from whence no traveller returns." Still, the wonderful visions perhaps brought him ecstatic hours. His brain was yet strong and clear, less worn out than his body, but like all old people, he lived over again and loved to dwell upon the past. A few days later he sat talking after dinner to Bartholomew "of divers my doings with Mr. Kelley." He had forgotten little of these dazzling experiences, and perhaps to while away the time he read his precious diaries over and over again. But of later events his memory was failing: "I asked Bartholomew if he had ever seen my jewel that was brought since it was set in gold [this had been done more than twenty years before], and he thought that he had not seen it." Surely tactful politeness on Bartholomew's part. "Whereupon I went speedily to my chest, unlocked it, and took it out, and undid the case and set the stone in his due manner."

Soon Raphael appeared in the stone, and Dee heard his voice, promising that the powder (i.e., Kelley's powder) which he was keeping — "the which thou dost make account of as no better but dust" — should be turned to its right use.

Is it possible that the old belief in the golden secret had at last been killed? The powder was now but dust, as the old man would soon become, and as all his fixed dreams of projection had ever been.

The last entry in the spiritualistic diary was made on September 7, 1607, but whether Dee was at Mortlake or in London cannot be said. Pontoys had arrived. He was anxious to know if he would be thought fit to serve Dee in Bartholomew's absence. Also he earnestly desired to know his guardian angel, and he would fain hear also "the end of the Polish troubles."

Captain Langham, it is hoped, is going to lend 100 pounds; if not, Pontoys will set to work "to win some help for money by distillations and alchemical conclusions." Poverty is again stretching her gaunt fingers over this fond dreamer of gold. He had missed his "silver double gilt bell salt" and many other things from his house. He is "bereaved of his own goods." The truth was that Arthur had secretly taken them away to sell or pawn, in order to provide necessities for the family. Dee has been expecting a sum of money from the Emperor Rudolph, how much he does not know. But Raphael tells him to "let it go and speak no further of it. The Emperor of all emperors will be thy comfort. Thou hast no more need of him [Rudolph], only to keep good will and friendship betwixt him and thee."[Then Raphael fades into the eternal invisible, and the last word of the angelic visions is written.

In the private diary, kept in the almanack from Venice throughout this last year, there is little beside the bare stroke marking the months off into weeks, as was Dee's usual habit. The strokes are continued beyond the month of his death, December, 1608. The last written entry is on December 19, and is almost illegible. It is in the old man's hand and appears to read "tonitrum a Corrfe."

On which day at the death of the old year, Dee's spirit joined those others that had always been so near to him, we do not know, or on what precise date he was buried in the chancel of the church standing so close to the house at Mortlake which had been his home for thirty years. The parish registers for five years are missing, and the stone which Aubrey says marked his grave has long since disappeared.

Fifty years later, John Aubrey talked to Goodwife Faldo, an old woman of eighty who had known him, and was shown a slab from which the brass had disappeared. She said that her mother had tended him in his sickness before he died in his own house inMortlake, "next the house where the tapestry hangings are made." Evidently his last days were passed in the cottage which he had purchased many years before to add to the larger house, inherited from his mother. The old woman's gossip was interesting to Aubrey, for he was a grandson of Dee's cousin and neighbour, Dr. William Aubrey, the Master of Requests who had helped Dee to the Manchester post. She was full of marvellous stories, of course, for Dee's reputation for "magic" was impelled to survive him. But they were harmless stories enough: he had "layed a storm for Sir Everard Digby"; he had recovered a basket of clothes which she as a girl, and one of his younger daughters of her own age, had negligently lost together; he had bidden a butler who had lost his master's plate on a boat coming down from London by water to go back on a certain day, and he would see the man who had taken the wrong basket by exchange: the butler had done so and had found his plate; he had told a woman that she laboured under the evil tongue of an ill neighbour; he would not recover some lost horses, though he was offered several angels. He used to distil egg-shells, and kept a great many stills going. He had given and built the gallery to the church at Mortlake, and Goody Faldo's father was the carpenter that worked on it. "He was a great peacemaker, and

if any of the neighbours fell out, he would never let them alone till he had made them friends." "A mighty good man he was."

The old woman remembered that he entertained the Polish ambassador not long before he died, and showed to him the eclipse of the sun, in a dark room. She could call to mind the stone upon his grave: it was between the tombstones of two other servants of Queen Elizabeth, Mr. Holt and Mr. Miles, upon both of which were brasses. The children, she said, dreaded him because he was accounted a conjurer, and yet whenever they strayed into the church, they would run straight to play upon his gravestone. There were steps at the upper end of the chancel when he was buried, but the minister laid them plain in Olver's days, and then the stone that covered Dr. Dee was removed. She could recall his appearance: a man tall and slender, clad in a gown like an artist's gown, with hanging sleeves and a slit.

These garrulous reminiscences give us a picture of the old philosopher's end more valuable than any mere formal entry of the date. Some day, however, it may be possible to recover that.

Meanwhile, Dee's memory may be entrusted to the kinder judges of to-day, who will be more charitable because more enlightened and less impregnated with superstition. They may see in him a vain, presumptuous and much deluded person, but at any rate they must acknowledge his sincere and good intentions; his personal piety; his uncommon purity of thought and mind. If, in his thirst for knowledge of the infinite unknowable, he pushed back the curtain farther than was wise or justifiable, did he harm any one's reputation beside his own? Did he not suffer all the penalty in his own miserable failure, so far as comfort and prosperity in material things were concerned? In all the vague hopes held out by him to Queen, Princes and Emperors, of enriching them through his alchemical skill, he was no conscious charlatan, playing a part to lure them on, but a devout believer in man's power and purpose to wrest scientific secrets from the womb of the future. Can we look back upon the discoveries of three hundred years and feel his certainty was vain? The powers of electricity, the training to our uses that marvellous and long concealed agency and light; the healing virtues of radium, should be worth more to us than much manufactured gold.

APPENDIX I

THE DESCENDANTS OF JOHN DEE

When the aged mathematician died at Mortlake in 1608 he left to survive him five or six out of his eight children. Michael, born at Prague, had died on his father's birthday in 1594. Theodore, born at Trebona, died at Manchester 1601. Arthur and Rowland were left. Katherine was his companion to the end. The three younger girls, Madinia, Frances and Margaret, had, for anything we know, survived the plague which was so fatal to their mother, but there is no trace of either of them after that event in March, 1606. Aubrey, indeed, did hear from Goody Faldo of a daughter, whose name he thinks was Sarah, married to a flax dresser of Bermondsey. Dee had no daughter Sarah, and Aubrey does not suggest a name for the problematic husband.

Arthur, the eldest son, we have followed through a childhood of accidents to his selection and setting apart with a solemn rite to be his father's "skryer" in the

magic crystal, in the eighth year of his age. We have traced the failure of that ill-advised choice, and have seen the lad of thirteen sent off to Westminster School with a little trunk and his mother's blessing. The next events in his life recorded by his father are his being wounded by a foyne while fencing with Edward Arnold, and the grant of the chapter clerkship of Manchester, in 1600.

He married in 1602, lived for a while in Manchester, and began practising medicine. Wood says he spent some time at Oxford, but his name has so far not been found in any college admissions. In his will he is described as "Doctor of Physic." Probably he took his degree abroad. His marriage to Isabella Prestwich, daughter of a well-known Manchester justice of the peace, took place when he was twenty-two, and it is to be presumed that he continued living on in Manchester until his father left that city some time in 1605 or 1606, after the sad death of his wife. Arthur set up a practice in London some time about that year, although precise dates are not obtainable. He seems to have followed the common usage of hanging outside his door a list or "table" of medicines, and their excellent therapeutic properties, which were said to effect certain cures of several diseases. This attracted the attentio of the censors appointed by the Royal College of Physicians, who proceeded against him forthwith, under the powers granted them against empiricks, which they had exercised since the foundation of the College in the early years of Henry VIII. The learned members of the college esteemed this "crime" such an "intolerable cheat and imposture," that they summoned Arthur Dee to appear before them with his remedies that they might impose a due penalty upon his presumption. The rest of the story is unrelated, and we cannot say what fine or order was his reward.

He seems, either through inflence or talent, to have made his mark as a doctor. In July, 1614, he was recommended by the Archbishop of Canterbury and the Lord Chancellor to be elected physician of Thomas Sutton's newly founded hospital, the Charterhouse, and we may presume the appointment was made. In May, 1627, Charles I. recommended him as physician to the Emperor of Russia, and in June it was agreed to send letters out by him or his agent, the stipulation being made that he must sail at once, "or not have passage this year."

He took up his abode at Moscow, if not in the splendour and riches offered to his father, at least sufficiently provided for to maintain his huge family in comfort. Four or five of his twelve children died in infancy; the complete list of them, as given in his father's book of horoscopes in the British Museum, is as under: —

Margaret	born	April 4, 1603.
Jane	"	March 31, 1605.
John	"	July 24, 1606 (died).
Arthur	"	March 16, 1608.
Maria "		February 24, 1612.
Rowland	"	September 8, 1613.
Isabel	"	September 5, 1614.
Frances	"	October 25, 1615.
William	"	August 27, 1617.
John	"	March 30, 1619.
Edmund	baptised	August 27, 1620.
	buried	September 23, 1621.

Anna born January 15, 1622.

Arthur's wife, Isabella Dee, died July 24, 1634. About this time he returned to England and settled in Norwich, near his friend, Sir Thomas Browne, who was then busily engaged in writing down the ethical and theological conclusions which he called the Religio Medici. Browne was, of course, the younger man. Writing in 1658, a few years after Arthur's death, to Elias Ashmole, Sir Thomas tells of the many talks about the doings of Dee and Kelley that he had with "my familiar friend, sonne unto old Doctor Dee, the mathematician," who had "lived many years and died in Norwich." Browne sent to Ashmole "the scheme of Arthur's nativity, erected by his father, Dr. John Dee," a copy from the original, made by Arthur himself, with comments added by a Moscow astrologer, Franciscus Murrerus.

Dr. Arthur, in spite, or perhaps because, of his early environment, retained until his dying day a devout belief in the possibilities of alchemy to make projection or transmutation. He had grown up in the fixed idea that the ever-exclusive secret would soon be found out. In fact, he was persuaded that divers workers had indeed discovered the art. The child of seven or eight, who had played with quoits or playthings, which he understood had been turned into gold upon the premises, was likely to retain this conviction. To doubt it would be to cast a slur upon his father's memory. Of Kelley his recollections — the recollections of a boy under nine — could be but dim and hazy, untouched with any possible scepticism or critical judgment. After the February day when Kelley rode off to Prague in 1588, neither Arthur or his father had ever set eyes on this adventurer again.

He had succeeded in convincing his old friend of the truth of these recollections, for Browne writes of him as "a persevering student in hermeticall philosophy, who had no small encouragement, having see projection made, and with the highest asseverations he confirmed unto his death that he had ocularly, undeceivably and frequently beheld it in Bohemia. And to my knowledge, had not an accident prevented, he had, not many years before his death, retired beyond the sea and fallen upon the solemn process of the great work."

Continuing the correspondence six months later, when additional matter rises to mind, Sir Thomas writes again to Ashmole, in 1675, with more particulars of the "solemn process."

"I was very well acquainted with Dr. Arthur Dee, and at one time or another he has given me some account of the whole course of his life. I have heard the doctor say that he lived in Bohemia with his father, both at Prague and in other parts. That Prince or Count Rosenberg was their great patron, who delighted much in alchemie. I have often heard him affirme, and sometimes with oaths, that he had seen projection made, and transmutation of pewter dishes and flaggons into silver, which the goldsmiths at Prague bought of them. And that Count Rosenberg played at quoits with silver quoits made by projection as before. That this transmutation was made by a powder they had, which was found in some old place, and a book lying by it containing nothing but heiroglyphicks; which book his father bestowed much time upon, but I could not hear that he could make it out. He said also that Kelley dealth not justly by his father, and that he went away with the greatest part of the powder, and was afterwards imprisoned by the Emperor in a castle, from whence attempting to escape down the wall, he fell and broke his leg, and was imprisoned again. That his father, Dr. John Dee, presented Queen Elizabeth

with a little of the powder, who having made trial thereof, attempted to get Kelley out of prison, and sent some [persons] to that purpose, who, giving opium in drink unto the keepers, laid them so fast asleep that Kelley found opportunity to attempt an escape; and there were horses readie to carry him away; but the business unhappily succeeded as is before declared. Dr. Arthur Dee was a young man [he was a boy of eight] when he saw this projection made in Bohemia, but he was so inflamed therewith that he fell early upon that study, and read not much all his life but books of that subject; and two years before his death, contracted with one Hunniades, or Hans Hanyar, in London, to be his operator. This Hans Hanyar having lived longin London and growing in yhears, resolved to return into Hungary. He went first to Amsterdam, where he was to remain ten weeks, till Dr. Arthur came to him. the Dr. to my knowledge was serious in this businesse and had provided all in readiness to go, but suddenly he heard that Hans Hanyar was dead."

During his residence in Moscow, Arthur compiled a book of alchemical notes and extracts, which was published at Paris in 1631 under the title of Fasciculas Chemicus, etc. Ashmole, among his early enthusiastic labours upon alchemical authors prosecuted under the name of "James Hasolle," translated this into English in 1650. While the book was at press in the beginning of the year, he wrote to Arthur, apparently as a stranger, informing him of his occupation, and putting at the same time a question or two upon his father's books.

Arthur's reply, dated Norwich, January 31, 1649 [50], now in the Bodleian Library, begins by expressing regret that "you or any man should take plains to translate any book of that nature into English, for the art is vilified so much already by scholars that daily do deride it, in regard they are ignorant of the principles. How then can it any way be advanced by the vulgar? But to satisfie your question, you may be resolved that he who wrote Euclid's Preface was my father. The Fasciculus, I must cofess, was my labour and work." He ends by saying that he will be in London that day week, and if Ashmole wants to see him, he may hear of him in Butler's Court at the end of Lombard Street, at his son Rowland Dee's warehouse. The writing, and especially the signature of this letter, are good testimonies to the care bestowed by William Camden of Westminster School on the boy's handwriting. His father, as we remember, had asked for special supervision of the roman hand, since matter, poor in itself, but set down in a good style, did, in his opinion, often receive more attention than good material badly written and expressed.

Browne had received from Arthur a complete catalogue of all his father's writings, both finished and intended. But there was one not included, viz., the Book of Mysteries. Sir Thomas, writing in 1675, says he never heard him say one word of "the Book of Spiritts sett out by Dr. Casaubone, which if hee had knowne I make no doubt butt hee would have spoake of it unto mee, for he was very inquisitive after any manuscripts of his father's, and desirous to print as many as he could possibly obtain." He goes on to say that Arthur understood that Sir William Boswell, the English Resident in Holland, owned a number of Dee's MSS., which he had collected and kept in a trunk in his Dutch home. Boswell refused many applications from Arthur for leave to print some of these, which the famous mathematician's son considered should not be locked up from the world. Boswell announced his intention of printing them himse, which of course he never did.

Nor did the Book of Spirits see the light of day during Arthur's lifetime. Perhaps had Casaubon appealed to him as Ashmole had done, it would never have been issued at all. A son would certainly have remonstrated against this revelations, this tearing down the veil from the inner tabernacle of his father's soul.

Arthur died in the autumn of 1651, eight years before Casaubon published his book. He made his will on September 17, describing himself as Doctor of Physick, of the city of Norwich, and leaving a small legacy of twenty shillings to the poor of the parish of St. George Tombland, in which he had lived.

Only three sons out of his seven, and three daughters of the six ar named in the will, all the others being dead, unless it was Arthur, the eldest, who had been a merchant in Amsterdam. There is a legacy of twenty pounds to his wife.

The second son, Rowland, was established, as we have seen, in Lombard Street as a merchant. To him Arthur had already had already given his father's portrait, now in the Ashmolean Museum and reproduced as the Frontispiece to this book; and a painted coat of arms. Sir Thomas Browne, who had often seen it, speaks of an addition made to the coat by grant of the Emperor Rudolph in the shape of a mathematical figure; probably the delta which Dee always used for his name in the spiritual diary. To Rowland's wife there is a legacy of twenty pounds.

"To John Dee, my youngest son," Arthur left one hundred pounds and his gold seal ring with the coat of arms cut in a sapphire. John was a Russia merchant.

There is no mention of his eldest child and daughter, Margaret, who is said to have married another Russia merchant named Abraham Ashe.

To three sons-in-law, "my son Grymes;" "my son Anguish" (this was the husband of his youngest child, Anne); and "my son Fowell," he leaves respectively a plush coat; a saddle and pistol; and a black gown and plush suit.

To each of his three daughters, their wives (none of them mentioned by name), he gives 20 pounds; and to the two elder, his two iron-barred sealskin trunks with long cushions and foot carpets, feather bed, blankets, bolsters and coverlets. He appoints his friend John Toley, of Norwich, his executor, and gives him his watch and silver chain, with a square box of cypress wood, double-leafed, with drawers. His servant, John Sergeant, is to have all the contents of his extensive wardrobe, consisting of his coloured cloth suit and and cloak; black suit and cloak lined iwth rough bayes (Norwich was the seat of the bay and say industry); his winter pair of boots, and two pairs of summer boots; his "hatts;" his "stokins whatsoever;" his black satin doublet; shirts; six of his "worst-falling bands and ruffs;" and forty shillings due for wages at the Michaelmas following.

Arthur Dee died before October 16 of the same year, 1650, when the will was proved by John Toley.

Rowland, Arthur's fourth son, married and died in 1687, when his wife was executrix of his will. Rowland's sons by this wife Jane (d. 1698) were Rowland, born March 25, 1646, married October, 1675; Elizabeth Gardiner of Aldersgate (d. September, 1698); and Duncan, born November 3, 1657. Both were educated at Merchant Taylors' School on the Bishop of Peterborough's foundation (see below). Duncan went on to St. John's College, Oxford, and entered the legal profession. He was chosen Common Serjeant of London in 1700. He defended Dr. Sacheverell for four days of his trial in the House of Lords in 1710; died in 1720, and was buried in St. Mary Aldermanbury. By his wife Mary (d. Stoke Newington, March 24, 1728) he left a son Henry (d. 1725), others having died young.

David Dee, born in Shropshire, of St. Mary's Hall, Oxford, rector of St. Bartholomew the Great, Smithfield, 1587 — 1605, is said to have been a grandson of Bedo Dee. If so, he must have been either brother or cousin of John Dee of Mortlake, who, strange to say, alludes nowhere in his diary to any relation of the name of Dee, although he speaks often of his Welsh kinsfolk, and of his cousin Aubrey. As he died at Mortlake in 1608, aged eighty and a half, David, who survived him twelve years, must have been his junior. David Dee was deprived of St. Bartholomew, "for what," says Newcourt, "I know not"; but he was brought back there to be buried on February 3, 1620. By his wife Martia, daughter of John Rogers, David Dee had three sons, of whom Francis, the eldest, was educated at Merchant Taylors' School and St. John's College, Cambridge. He entered the Church, held various livings in London and elsewhere, and four years before his death was consecrated Bishop of Peterborough. By his will (dated May 28, 1638), he gave his rectory of Pagham, Sussex, to found two fellowships and two scholarships in St. John's College, one of which was to be held for ever by "one of my kindred or of my name, from either Merchant Taylors' School, London, or from Peterborough School." We have seen that two of John Dee's great grandchildren were sent to Merchant Taylors', and one, Duncan, proceeded to St. John's, probably on this foundation. The Bishop's eldest son, Adrian Dee, Canon of Chichester, died unmarried, but his younger sons, John and Daniel, left descendants.

APPENDIX II

BIBLIOGRAPHY

The principal authorities for Dee's Life are his own Diaries, already frequently cited in the foregoing pages, viz.: —

(1) The Private Diary. The original notes comprising this are in two 4to almanacks in the Bodleian Library, Oxford, numbered Ashmolean MSS. 487, 488. They were transcribed and printed for the Camden Society (1842), with numerous omissions, by Mr. J.O. Halliwell [-Phillipps]. The Manchester portion of this Diary, covering the years 1595-1601, was edited with much local knowledge and care by Mr. J. Eglington Bailey, and privately printed; only twenty copies (1880). Mr. Bailey also reprinted from Notes and Queries (May, 1879) his paper on Dee and the Steganographia of Trithemius.

(2) The Spiritual Diary, or Liber Mysteriorum, divided by Dee into separate books, each dealing with a special epoch. The first five books, with an appendix to the fifth — dating in all from December 22, 1581, to May 23, 1583 — are comprised in Sloane MSS. 3188, at the British Museum. The remaining books, actually twelve but not consecutively numbered, were printed by Dr. Meric Casaubon in The True and Faithful Relation, etc., 1659, fol. Three of them are entitled "Libri Mystici Apertorii Carcoviensis Sabbatici"; three "Mysteriorum Pragensium Confirmatio"; and the two last "Liber Resurectionis" and "Mysteriorum divinorum memorabilia." This ends on May 23, 1587. About a dozen pages of occurrences taking place in 1607 are printed by Casaubon at the end of his book, from stray papers.

Dee's autobiographical Compendious Rehearsall ranks next in importance. The original MS. was partly burned in the fire in the Cottonian Library, but a transcript made by Dr. Thomas Smith (author of a life of Dee, see below) was printed

by Hearne inthe Appendix to Johannis Glastoniensis Chronicon (Oxford, 1726). This printed version was collated with Ashmole's transcript of the original (Ashmolean Ms. 1788), and edited by James Crossley for the Chetham society, in Autobiographical Tracts of Dr. John Dee, Warden of the College of Manchester, 1851. In his preface, the editor promises another volume of correspondence and selections of Dee, which never appeared.

The Latin life of Dee, Vitae Eruditissimorum et Illustrium Virorum, by Dr. Thomas Smith (1707); the article in the Biographia Brittanica, edited by Kippis (1778, etc.), largely based upon the foregoing, and upon Strype;s Annals (1725, etc.); some account in Wood's Athenae Oxoniensis (Bliss), i. 639, 640, and Fasti, i. 143; in Foxe's Acts and Monuments, ed. Townsend, vii., 77, 85, 349 n., 638, 641, 642, 681, 734, 756, 783, 784; and in Ashmole's Theatrum Chemicum Britannicum (1652), pp. 478-483; with Aubrey's Lives, ed. by Dr. A. Clark (1898); and A Treatise of Religious and Learned Men (1656), by Edward Leigh, are further sources. For the Manchester years, Hibbert and Ware's Foundations of Manchester (1833) is useful; and for Dee's descendants, see a General Account of Families derived from Bedo Dee, by H.B. Wilson (1815) and his History of Merchant Taylors' School (1812-14). Later writers who have descanted more or less at large upon the romantic episodes of Dee's partnership with Kelley, as apart from any other achievement ofhis long life, are William Godwin, in his History of the Necromancers (1834); Charles Mackay, Memoirs of Extraordinary Popular Delusions (1841); Isaac Disrael, Amenities of Literature (1841); W. Cooke- Taylor's Romantic Biography of the Age of Elizabeth (1842); A. E. Waite in his Lives of Alchemical Philosophers (Edinburgh, 1888), Studies in Myticism (1906), and The Alchemical Writings of Edward Kelley (1893); Thomas Seccombe, Twelve Bad Men (1894); Adelung's Geschichte der Menschlichen Narrheit (1785-9); Lenglet de Fresnoy's Histoir de la Philosophie Hermetique (1742); Manget's Bibliotheca Chemica Curiosa (Geneva, 1702), and Louis Figuier's L'Alchemie et les Alchemists (1856).

Purely fictitious accounts are those in John Dee, Astrologer of Queen Elizabeth, by "Hippocrates, jun." (1899), and "John Roby's" Traditions of Lancashire (1906).

For the study of witchcraft in the sixteenth century the following may be consulted: George Gifford, Subtle Practices of Witches (1587); T.A. Spalding, Elizabethan Demonology, etc. (1880); James I., Demonlogie (1603); Meric Casaubon, Treatise on Spirits, Witches, etc. (1672); Reginald Scot, Discoverie of Witchcraft (1584, 3rd edition 1605); Sir Walter Scott, Letters on Demonology and Witchcraft (1830); Henry Howard, Earl of Northampton, Defensative against Poyson (1583), and many other kindred works.

For the history of crystal gazing see Caspar Peucer, Les Devins (Antwerp, 1584); M.A. del Rio, Disquisitionum Magicarum, 1599; Pierre de l'Ancre, L'Incredulite et Miscreance du Sortilege (Paris, 1622); Guido Bonatus, The Astrologer's Guide (1866); Andrew Lang, in Psychical Research of the Nineteenth Century (1901), and Introduction to Northcote's Crystal Gazing (1905); Mrs. de Morgan, From Matter to Spirit (1863); Sir William Crookes, Psychic Force and Modern Spiritualism (1871), and his Researches in the Phenomena of Spiritualism (1874); Miss Goodrich Freer's Essays in Psychical Research (1899), where she compares the revelations of the spirits to Dee with the work "of a lady novelist of the eighties"!; M. Camille Flammarion's popular and numerous works; F. W.

Myers' Phantasms of the Living (1886) and his Human Personality (1903); with the Proceedings of the Psychical Reserach Society, will all afford information upon psychical and spiritualistic progress. The consummate description of John Inglesant's tragic and pregnant vision of his brother's murder, seen before hand in the crystal, as related by J.H. Shorthouse, will occur to everyone.

Dee's own writings were extraordinarily numerous. In his Rehearsall he enumerated forty-nine. There is a list of seventy- nine in Cooper's Athenae Cantabrigensis, vol. ii., pp. 505-509; but some of these are doubtful: e.g., No. 66, Treatise of the Rosicrucian Secrets, etc.; for the Rosicrusians only came into existence about the time of Dee's death. Others are but notes from among Ashmole's manuscripts. One (No. 75) is the horoscope or nativity of Kelley, drawn or erected by Dee, which Ashmole has printed in his Theatrum (p. 479). To add to Mr. Cooper's list there are some Latin verses in Henry Perry's Egluryn Phraethineb (1595).

All the printed books by Dee are extremely rare. There is much information about them in Ames, Typographical Antiquities (e.d Herbert). Copies of thirteen are in the British Museum Library, including those of other writers to which he contributed prefaces, additions and notes, as Recorde's Grounde of Arts (many editions); Billingsley's Euclid; Roger Bacon's de Secretis operibus artis et naturae, etc. and various Ephemerides. Thre are three copies of the General and Rare Memorials pertaining to the Perfect Art of Navigation;" and both the enditionsof his Letter...Apologeticall, etc., addressed to the Archbishop as a protestation and plea for the course of "the philosophicall studies and exercises of a certaine studious gentleman" (1599, 1603). The petitions addressed to the House of Commons and the King are printed on broadsides (1604). There are also three copies of Casaubon's True Relation in the British Museum, one of them collated with the original MS. by William Shippen, of Stockport, 1683.

No adequate idea of the remarkable doings of Dee and Kelley over the crystal can be entertained without a study of Dee's manuscript "Book of Enoch" in Sloane MSS., 663, 120, and 2,599, 1-45; and his "Claves Angelicae," 3191 in the same collection. the diagrams of complicated arrangement of letters and figures, their neatness of execution, mathematical precision and etymological intricacy are no less amazing than the clear bold text in which the descriptions are written in printing hand. Regretfully it was decided not to reproduce an example, owing to the lack of pictorial value.

The Portrait of Dee, now in the Ashmolean Museum at Oxford, reproduced as Frontispiece to this volume, was painted when he was 67; it belonged to his grandson, Rowland Dee, and at his death it passed to the possession of Elias Ashmole and was by him bequeathed to the University of Oxford. It has been engraved by Scheneker and W.P. Sherlock. Engraved portraits of Dee and Kelley, by Francis Cleyne, are included, with Roger Bacon; Paracelsus; the prophet Mahomet; and Apollonius of Tyana, on the title-page of Casaubon's volume. Dee's is the same as an anonymous engraving inthe Print room, British Museum, froma younger (German) portrait, in a furred gown and peaked cap; the globe and compasses are in his right hand.

A number of stones and crystals, purporting to be Dr. Dee's, have from time to time been exhibited. Two were at the Tudor Exhibition; another was sold at Sotheby's in 1906, and is now in Dresden. That formerly in the possession of Lord

Londesborough (once Horace Walpole's) appears to have been actually the Doctor's; also the globe of smoky quartz now in the British Museum.

The Pedigree which Dee made, tracing his descent from the mythical times of King Arthur, and showing Queen Elizabeth, through her Welsh ancestry, as related to the same source, is illuminated with coats of arms and a small coloured profile portrait of "John Dee, philosophus," in a cap and furred gown. He here (Cotton Charter, xiv. 1) describes his grandfather, Bedo Dee, as a soldier fighting under the Emperor Maximilian I., in 1512; his father, Rowland Dee, armiger, as gentleman sewer to King Henry VIII.; and himself as a philosopher.

Grimoirium Imperium

or

The Book of the Old Spirits

being

The Book of the Law and Practices of the Sleeping Dead
Learned by Doctor John Dee
from the works of
Abd Al-Hazred

including

The Conjuration of All Manner of Chaotic Spirits

Secret Seals and Talismans

The Truth of The Old Spirits

and

The Ultimate Keys to Life and Death and The Universe

Rome. 1680

Converted into Adobe format by Andy Zwierzyna 2004.

PUBLISHER'S NOTE:

When in his poverty in the year of our Lord 1606, the great astrologer Dr. John Dee was forced to sell many of his treasured books. Amongst those which he sold was this book, the greatest grimoire of the most powerful spells to conjure demons more fierce than those that Solomon imprisoned. We must warn the karcist to take care while reading this book - read it always within a circle and make the sign of the cross after each page - otherwise demons from every altitude and sphere shall be attracted to you indefinitely.

INTRODUCTION, BY DR. JOHN DEE

This is the book of powerful conjurations and subjugations of demons and Gods which dwell in far away places, places which are past north and south, east and west, up and down, places which are even beyond the Earth and the farthest planets, places which are far from the creation of God. The secrets which I shall tell of were not learned until late in my life, when in 1601 I started to translate a manuscript which I had owned for many years, but had not cared much for. I cared not for it because it was given to me by the fraudulent Barnabas Saul as a present to me so that we should part as friends, despite the lies and deceptions he had told to me. I received the manuscript from Saul in 1581 and I kept it in my library for many years and would have given it to anyone who asked for it, that was how little I cared for it - oh, how glad I am that I did not part with it, for now I realise how important the text is! In the late days of 1601 I felt curious about the book and wondered if it was as valuable as Saul had told me before we parted company. The manuscript said that it was the word of Abd Al-Hazred, who had learned much of the secret art of conjuration from avatars and spirits that he met whilst travelling in the desert. When I first practised the rituals which were described in this book, it was then that I realised it's importance, for here was the most powerful book ever to be written by mortal hand.

But I bid thee to beware! For the book gripped me with a desire to devote myself completely to it, and I found that I had developed a mania for it. Much of my other writing stopped and all matters of humanity became unimportant to me. This desire for the book made me devote many of my waking hours to it, and I experienced many horrific things, but I also found out many most secret secrets. I wish that I had more time on this mortal plane to study the book, for even now I see that it contains the key to many unfathomable mysteries, including the mysteries of life and death and even the secrets of the Creator himself. Please listen to this final warning before you read further;

The book attracts many demons to it, even now they will be watching you, invisible. I urge that you pray that they are gone and banish each time you turn a page, otherwise you may find yourself overcome by them, which would doubtlessly mean madness and death.

LIBER PRIMUM

This is the book of the laws and practices of the sleeping dead, written by myself, Abd Al-Hazred - the great sorcerer and poet. With the secrets in this book I have spoken with dark spirits, who have furnished me with many riches, both in the form of money and knowledge, I have even learned the unlearnable knowledge of the divine ones, such is the power of what I learned. I have also learned of the Old Spirits, who lived before man, and still live dreaming, and they are very terrible. It was a face of one of these very spirits that initiated me into this powerful magic.

One morning I awoke to see that the world had changed, the sky was darker and rumbled with the voices of evil spirits and flowers and life had been strangled by them also. Then I heard the screaming call, the screaming of something beyond the hills which was calling me. The screaming call maddened me and made me sweat, in the end I could not ignore it and decided to find what manner of beast was making the screaming call. I left my house and set out into the desert with the call sounding all around me. In the desert I wandered, without anything but the clothes that I was wearing, I sweated during the day and froze during the night. But still the screaming call kept on.

On the third day, on the eighteenth hour of that day, the screaming call stopped and standing in front of me was a man. The man was completely black, both in face and clothing, and he greeted me in my tongue and with my name. The man told me his name and his name was Ebonor and he was a demon. Ebonor was the one who had made the screaming call and I did not yet know that he was more than the lesser demon that torments the infirm, he was the messenger of the most evil spirits called the Old Spirits, which even the most powerful sorcerer of even God cannot completely control. This demon gave me the gift to understand all languages, whether it be written or spoken or of man or beast. This is why I, Abd Al-Hazred, have been able to read documents which have confused many lesser mortals for many decades, but I have also been able never to get peace. For even when I try to lay down and sleep, I can hear the creatures around me speaking, I can hear the birds and the desert insects, but worst of all the dogs, which madly growl and bark about the coming of the Old Spirits.

Now that the screaming call had ceased, I returned to my town with my new knowledge and had many sleepless nights, listening to the sound of the smallest beast and invisible demons talking, only where everything is dead could I ever sleep, thought I.

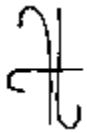
After many days without sleep I set out into the desert once more, hoping to find Ebonor and to make him take back his gift, for I had found it to be a most terrible curse. For three days and eighteen hours I wandered again and on the eighteenth hour Ebonor appeared to me. I fell before him and begged him to take back his gift as it was driving my mind away from me, but he did not show any compassion. Instead he said that he would show me more knowledge. He took my hand and led me beneath the cold desert sands, down many sets of steps, untrod by man, until we reached the door to a secret chamber. In here, you shall find the ultimate truths, but you shall only understand a little, said the demon to

me as he opened the door. Then I heard the screaming call coming from the portal, but this time it was a thousand times more intense and Ebonor took my hand and pulled me across the threshold. Through that door I saw all the untold knowledge, although only a little has my mind retained.

And when the learning was at an end, I found myself back in the desert standing by Ebonor, who laughed at me and jested that the mind of man was much inferior to that of the Old Spirits. I had learned of the Old Spirits in the secret chamber, they were most terrible and evil spirits who came from outside creation to live upon the earth. Then at a time before man was born they were expelled from the earth because the stars became wrong. All were expelled from the earth except for Nyarlathotep, the dark one or Egypt and the messenger of the Old Spirits, of which Ebonor was one face. Turning away from me, Ebonor laughed again and said to me that one day a time will come when the stars are right again and the Old Spirits shall return. With this having been said, I was alone once more.

I decided to rest, although my cursed gift was still with me. It was when I rested that I realised that I was holding a book, the book contained the many names of Nyarlathotep, the Old Spirit's messenger. I was able to read this book perfectly, but no one else was able to, for they said that they could not understand the words on the pages. The book told me that Nyarlathotep has twenty-one names, or faces. Each of these names may be called upon in their correct hours, from the third hour in the day to the penultimate hour in the day. With each name is a sacred and special sign, which must also be used with the correct invocation. The names of Nyarlathotep are thus;

The name of the third hour is Etonetatae and he is master of magical words and phrases and he should be consulted much in your work, for he will deliver to you many words of power. Etonetatae has no body, but may manifest as a mist or may remain invisible.



Note: All of Nyarlathotep's seals except for the final one are made from three lines and three curves.

The name of the fourth hour is Odanen, who brings with him the wishes of the Old Spirits, you may wish to communicate with Odanen, rather than with the Old Spirits themselves, for it is many times safer. Odanen will appear before the magician as a shadowy figure who is only just visible.

The name of the fifth hour is Banibo, who will reveal to the magician the whereabouts of splendid treasures, but be warned - do not let him persuade you to leave your circle, be sure to get the directions from him and then banish him. Banibo appears as a deformed and bloated man and emanated the odour of rotting matter.

The name of the sixth hour is Obinab, who will reveal to the magician many secrets concerning the universe. He is Banibo's opposite, but he will still urge you to leave the circle so that he may take you on a journey. If he does this then insist that he himself gives you the knowledge which would be attained from the journey.

The name of the seventh hour is Bosoro, who will appear as a huge and fiery snake - do not look into it's eyes or you shall be trapped forever, but command him to appear in human form and he will have to obey. Bosoro has the knowledge of men's minds and you may ask him to reveal the knowledge of a man which you shall name.

The name of the eighth hour is Oxeren, who has knowledge of the future and will appear on a black horse, which can run faster than time itself.

The name of the ninth hour is Badero, who is the lord of gestures and will teach the conjurer many magical gestures, with which he shall be able to open gates to other places or effect the minds of men.

The name of the tenth hour is Osenin, who has control over the bodies of men and can change a man into any shape the magician tells him. Osenin appears with the body of a man and the head of a lizard, which is enveloped in flame.

The name of the eleventh hour is Boxebo, who will make doors open for the magician so that his way is not restricted. Boxebo appears as a huge insect with many pairs of hands.

The name of the twelfth hour is Norano, who knows of all the books which have ever existed and she will dictate to the magician whichever book he seeks at that time. Norano appears as a winged scribe.

The name of the thirteenth hour is Onaron, who has much knowledge of the sciences which he will tell to the magician and he may even be commanded to bring to the magician rare materials, such as herbs and stones. Onaron appears a winged man with many long and sharp teeth.

The name of the fourteenth hour is Nerexo, who holds information about secret talismen and seals. Nerexo appears in the form of an old man with the legs of a goat.

The name of the fifteenth hour is Reranber, who is a most evil spirit and will murder any man at your command. Reranber will appear as a prince in shimmering gold holding a black sword.

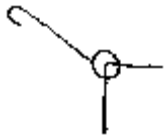
The name of the sixteenth hour is Orosob, who is a most lustful demon and will procure any woman that the magician wishes. Orosob appears as an unclothed black man and if he does not appear it is because he is walking the land ravishing the unwary, so you should call him again, but do not call him more than three times or you shall enrage him.

The name of the seventeenth hour is Nineso, who will appear exactly like the magician. Nineso has the power to conjure many lesser spirits and the magician should command him which spirits he should conjure.

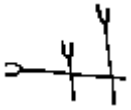
The name of the eighteenth hour is Ebonor, who will reveal the knowledge that is not of man and also understands all languages. The magician should question him and should not urge him to give the gifts of knowledge and language, as he gave to me - for to do so would anger him. Ebonor will appear as a black man, clothed in a black robe.

The name of the nineteenth hour is Oredab, who appears as a skeleton riding atop a great lizard. Oredab has the power to destroy whole cities in one gesture.

The name of the twentieth hour is Nenado who has much strength and can effect the movement of the stars and planets. Nenando will appear with the body of a statue and the head of a fly larvae.



The name of the twenty-first hour is Rubanir, who's appearance changes constantly and will always be unidentifiable. Rubanir has knowledge of all things past.



The name of the twenty-second hour is Obexob, who appears as the floating corpse of a pharaoh enveloped in flames. Obexob will deliver visions to the magician who studies the flames closely.

The name of the twenty-third hour is Etananesoe, who is too terrible to behold. Etananesoe is the true incarnation of Nyarlathotep and will only appear at the time when the stars are right for himself.

Those are the twenty-one names of Nyarlathotep and the name may be summoned at the appropriate hour using the conjurations which I shall set down later in my writing, be warned though - do not summon more than one face in a day, otherwise Nyarlathotep will become enraged and break the circle, devouring the magician.

With the book containing this knowledge, I set about seeking a new abode, for I could not return to my village, for I needed time to study the ways of the Old Spirits and I needed a dead place, so that I could sleep undisturbed. After many days of walking I eventually found myself at the cavernous ruins of a city, which was once called Ubar, this was where I decided to dwell. In my solitude I was able to practice my art and learned much from the names of Nyarlathotep and I even dared to conjure some of the Old Spirits, with very grave consequences, for I was not prepared for the destruction they would cause - for no circle can hold them. I also wrote down all that I learned that was writeable so that this knowledge may be passed on and shall not be lost again.

LIBER SECUNDUM

In this chapter I shall reveal the names, natures and seals of the Old Spirits. Once the Old Spirits lived on the earth, but when the stars changed they were expelled and separated. There are, however, times when the stars become right for certain spirits and these are the times which they can be summoned on. There are forty-five Old Spirits who are very terrible and very powerful, for this reason I ask you never to summon them apart from in exceptional situations. If you do risk summoning then almost certain death shall await if you have not made the appropriate preparations - for they cannot be banished easily and will inflict terrible damage once summoned. The stars become right for the Old Spirits as the zodiac's band travels across the heavens and the times upon which they may be conjured upon shall now be revealed.

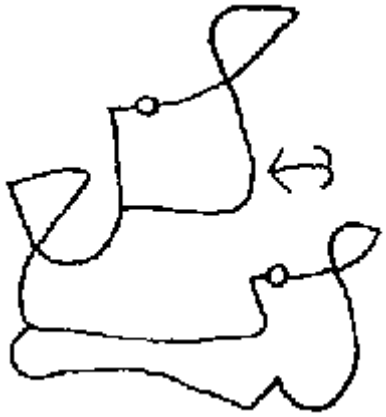
Starting seven degrees from the Archer's sign and proceeding deosil, I shall work my way around the wheel of the zodiac, explaining when the stars are right for each of the Old Spirits.

In the seventh to the thirteenth degrees the stars are right for Uk-Han, who appears as a huge, horned snake.

Note: Each seal also has an appropriate zodiacal sign by it's side. These signs date from circa 2bc.

In the fourteenth to twentieth degrees the stars are right for Magoth, who appears like a large and strange cat creature with the tentacles of a squid on it's front.

In the twenty-first to twenty-seventh degrees the stars are right for Yak-Ishath, which appears as something too terrible to behold - an ever changing mass featuring the faces of the souls it has swallowed.

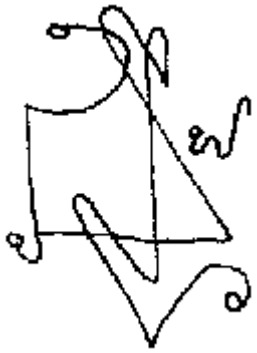


In the twenty-eighth to thirty-fourth degrees the stars are right for Lunigguroth, who appears as a sphere of glowing white, from which vast multitudes of horrors pour.

In the thirty-fifth to forty-first degrees the stars are right for Tursoth, who appears as a giant scale covered man with the legs of a spider.

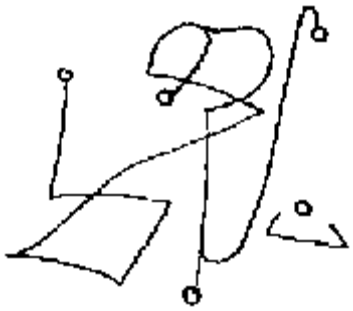
In the forty-second to forty-eight degrees the stars are right for Marbel, who has no body, but the sound will be most apparent, causing ears to bleed and animals to fall down dead.

In the forty-ninth to fifty-fifth degrees the stars are right for Diabaka, who appears as a huge, flaming monstrosity, surrounded by fiery suns.



In the fifty-sixth to sixty-second degrees, nothing may be summoned, not even the lesser faces of Nyarlathotep, for this is a time when the stars are wrong for every denomination of Old Spirit.

In the sixty-third to sixty-ninth degrees the stars are right for Cthuhanai, who appears as a great winged man with the head of a decaying lizard bird.



In the seventieth to seventy-sixth degrees the stars are right for Nagoango, who shall appear from the ground and try to swallow you whole.

In the seventy-seventh to eighty-third degrees the stars are right for Vagonch, who will appear as a huge mass of whiteness which will swallow anything which comes near.

In the eighty-fourth to ninetieth degrees the stars are right for Pul-Marg, who shall appear as a black demon with the power to petrify the people who's gaze he catches.

In the ninety-first to ninety-seventh degrees the stars are right for Bovadoit, who cannot be summoned because of her size and terribleness. Bovadoit shall be locked out until the stars are fully right.

In the ninety-eight to one-hundred and fourth degrees the stars are right for Parahan, who shall appear as a great dragon, but with a small, many eyed head.

During the one-hundred and fifth to the one-hundred and eleventh degrees, nothing may be conjured.

In the one-hundred and twelfth to one-hundred and eighteenth degrees the stars are right for Yurnal, which shall appear as a great gray and lumbering thing, too vast for the eye to view.

During the one-hundred and nineteenth to the one-hundred and twenty-fifth degrees, nothing may be summoned.

In the one-hundred and twenty-sixth to one-hundred and thirty-second degrees the stars are right for Cthulhu, who appears as a great man with dragon's wings and an octopus' head.

During the one-hundred and thirty-third to one-hundred and thirty-ninth degrees there must be not conjuration.

In the one-hundred and fortieth to one-hundred and forty-sixth degrees the stars are right for Nersel, who appears as an enraged ghoul and is ruler of Zin.

In the one-hundred and forty-seventh to one-hundred and fifty-third degrees the stars are right of Andryn, who is the weakest of the Old Spirits as he cannot harm the holder of the second ring of Nerexo. If Andryn attacks the magician, he should kiss the ring and speak the word "OROGOT".

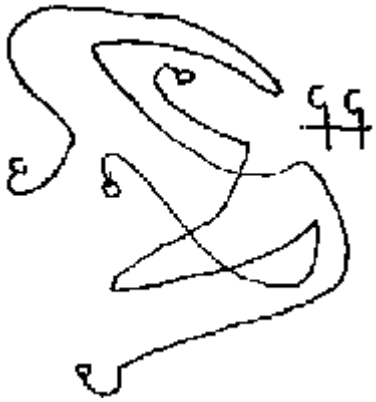
In the one-hundred and fifty-fourth to one-hundred and sixtieth degrees the stars are right for Unspeterus, who appears like a huge black toad.

In the one-hundred and sixty-first to one-hundred and sixty-seventh degrees the stars are right for Bas-Juob, who appears like a great slimy maggot with the tentacles of a sea dragon.

In the one-hundred and sixty-eight to one-hundred and sevent-fourth degrees the stars are right for Astursoth, who appears as a great moaning mass, the sounds which echo from it's heart are enough to make men fall and die.

In the one-hundred and seventy-fifth to one-hundred and eighty-first degrees the stars are right for Azalu, who appears as a great plant beast with many arms and heads.

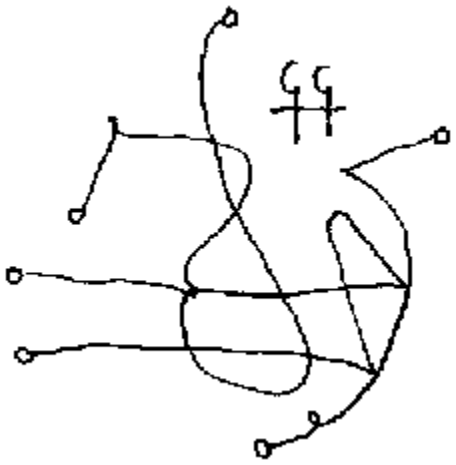
In the one-hundred and eighty-second to one-hundred and eighty-eight degrees the stars are right for Leasynoth, who appears like a great dragon and worm, who lived beneath the mountains in the time of the Old Spirits ruling.



In the one-hundred and eighty-ninth to one-hundred and ninety-fifth degrees the stars are right for Yog-Thothai, who appears like a huge, screaming bat with crawling worms for a face. Yog-Thothai can travel far away, sometimes carrying prey to distant stars.

In the one-hundred and ninety-sixth to two-hundred and second degrees the stars are right for Maphleus, who appears as a huge shapeless form which can divide into many smaller forms.

In the two-hundred and third to two-hundred and ninth degrees, the stars are right for Nun-Hanish and her brood, who appear as a whole army of ghouls, which may travel into men's dreams.



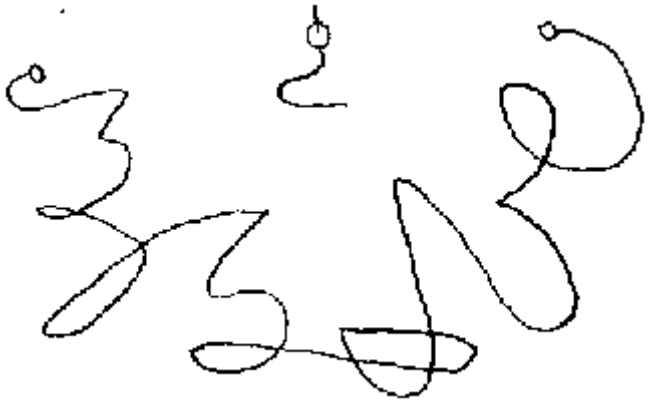
In the two-hundred and tenth to two-hundred and sixteenth degrees the stars are right for Bas-Lesifa, who appears as a dark orb which cannot be harmed and spreads a plague of madness all around.

In the two-hundred and seventeenth to two-hundred and twenty-third degrees the stars are right for Mememyet-Raha and her children, who appear as vast and slimy horned beasts.

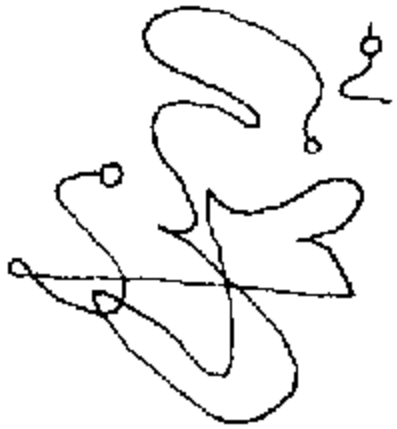
During the two-hundred and twenty-fourth to two-hundred and twenty-eighth degrees the stars are most wrong and no evocation may take place.

In the two-hundred and thirty-ninth to two-hundred and forty-fourth degrees the stars are right for Azathoth, who appeareth as a vast and shapeless form of screaming souls and he will be most angry at being drawn away from his secret space.

In the two-hundred and forty-fifth to two-hundred and fifty-first degrees the stars are right for Paturnigish, who appears as a great cloud.



In the two-hundred and fifty-second to two-hundred and fifty-eigth degrees the stars are right for Dagaon, who appears as a gigantic man with the face of a long toothed fish.

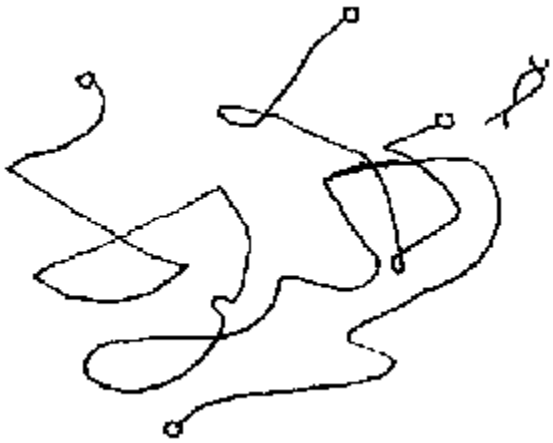


In the two-hundred and fifty-ninth to two-hundred and sixty-fifth degrees the stars are right for Ayam, who appears like a great tree made of flesh.

In the two-hundred and sixty-sixth to two-hundred and seventy-second degrees the stars are right for Etananesoe, the true face of Nyarlathotep.

In the two-hundred and seventy-third to two-hundred and seventy-ninth degrees the stars are right for Bugg, who appears like a great furry snake man.

In the two-hundred and eightieth to two-hundred and eighty-sixth degrees the stars are right for Yog-Sothoth, who appears like a great nothingness, a gate which leads outside onto the surface of his vast body.

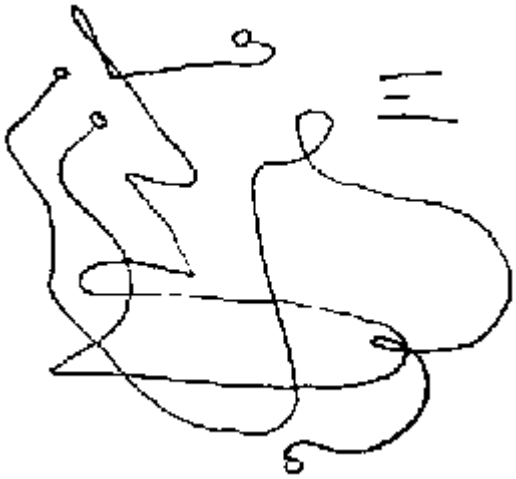


During the two-hundred and eighty-seventh to the two-hundred and ninety-third degrees no conjurations may take place.

In the two-hundred and ninety-fourth to three-hundredth degrees the stars are right for Moivoo, who appears in a form so complex that no man can describe him.

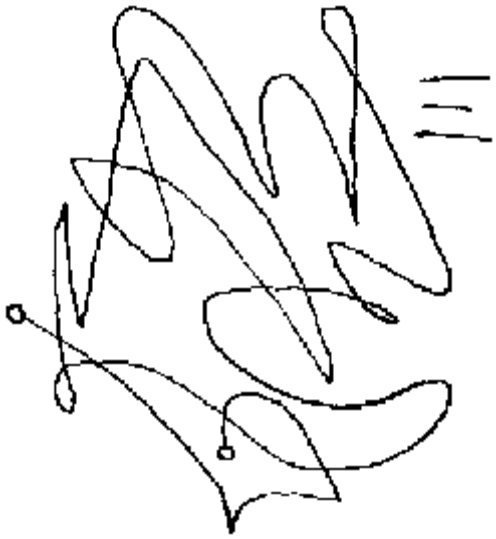
In the three-hundred and first to three-hundred and seventh degrees the stars are right for Beeluge, who appears like a huge lizard with the mouth of an insect.

In the three-hundred and eighth to three-hundred and fourteenth degrees the stars are right for Caim, who appears like a hissing spider thing.

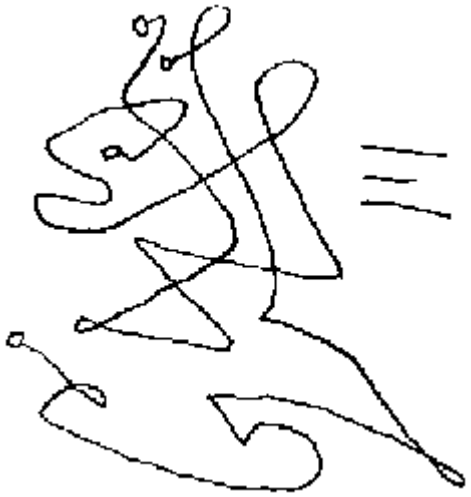


In the three-hundredth and fifteenth to three-hundred and twenty-first degrees the stars are right for Lusoath, who appears like a great cone of crystal, which no man should touch, or else his mind be stolen away.

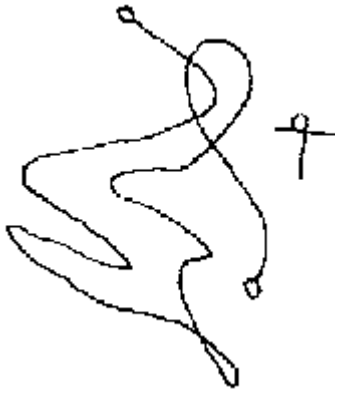
In the three-hundred and twenty-second to three-hundred and twenty-eigth degrees the stars are right for Lusoath, who appears like a great walking mass of earth.



In the three-hundred and twenty-ninth to three-hundred and thirty-fifth degrees the stars are right for Tsapetae, who appears like a great swirling darkness.

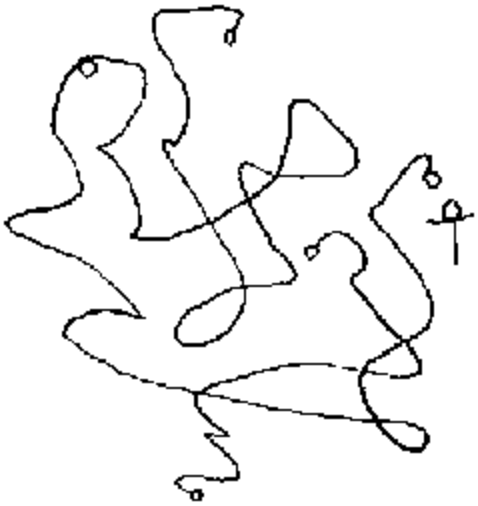


In the three-hundred and thirty-sixth to three-hundred and forty-second degrees the stars are right for Nun-Buhan, who will appear all around the magician like a great horde of worms.



In the three-hundred and forty-third to three-hundred and forty-ninth degrees the stars are right for Hasariel, who will appear like a large flying fiend.

In the three-hundred and fiftieth to three-hundred and fifty-sixth degrees the stars are right for Carr-Vephat, who will appear like a vast mass with dark globes circling all around.



In the three-hundred and fifty-seventh to third degrees the star are right for Detathit, who appears like a river of grabbing hands and dragon's heads.

During the fourth to sixth degrees there must be no conjuration and you must carry out the Great Banishing ritual.

Now that you know their times, names and seals I shall once more urge you never to summon any of them except in very exceptional and important situations - if you are a ruler than I tell you never to summon them for battle, or else chaos will ensure. If you are curious I tell you never to summon them to satisfy that curiosity or much terror and death will come of it. If you would manipulate them to bring you your desired then summon them not, but instead conjure a name of Nyarlathotep, for the Old Sprits will not heed your desires because they have no masters. You must also know that there is no way to banish the Old Spirits, they shall only depart when the stars change and become wrong for them.

LIBER TERTIUM

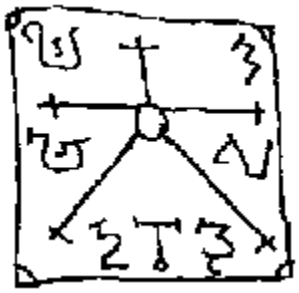
In this book I shall explain the creation of the magical tools that the magician will need to summon the spirits which I have told of in the last two chapters. Take care to construct the tools exactly as I tell you and as I have been told by the names of the hours, for if you do not then they will hold no power. I know of the tools for the lesser conjurations, those of the names of the hours, and I know of the tools which the magician shall use to conjure the Old Spirits - but I only know a few methods of protection against the Old Spirits. For this reason I pray that you will summon the names of Etonetatae, Badero and Nerexo and command them to speak truly to you and to tell you of any protective devices which are available against the Old Spirit which you seek to conjure.

In all matters of conjuration you will need the cardinal tools of the wand, the knife, the perfume, the fire and the parchments. When one would conjure the Old Spirits you will also need the sword, the stones and the ring. Additional to all these things the magician must be wearing the appropriate clothing, which bears the appropriate seals and signs.

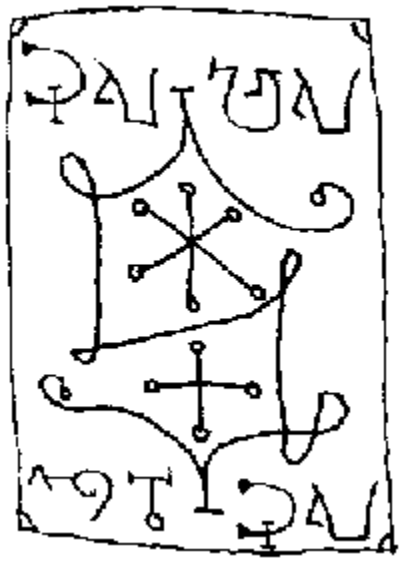
Firstly the robe is to be made of black material and should be a hooded garment. The robe is to be a new robe made of the magician's hand and should never be used for anything but the work - else it will be spoiled. Starting upon the first day of the week you must do the following - In the hour of Venus you should make the final stitch in the garment and keep it hidden until the next day. On the next day, in the hour of Mercury you should create the following seal on the left arm of the garment and keep it hidden until the next day.

On the next day, in the hour of the Moon you should create the following seal on the right arm of the garment and keep it hidden until the next day.

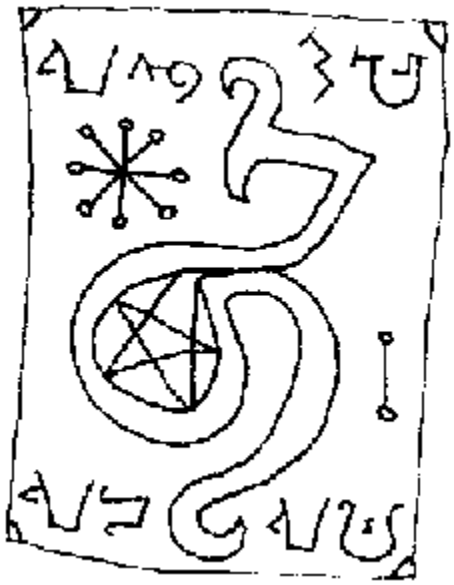
On the next day, in the hour of Saturn you should create the following seal on the genital area of the garment and keep it hidden until the next day.



On the next day, in the hour of Jupiter you should create the following seal on the back of the garment and keep it hidden until the next day.



On the next day, in the hour of Mars you should create the following seal on the front of the garment and keep it hidden until the next day. Take care to reproduce it exactly as it appears, for this is the most important of the seals which you will make on the garment.



On the final day, in the hour of the Sun, take the robe from it's resting place. Before you continue check it for any imperfections in the patterns and once you are sure of their perfection you may commence with the consecration of the robe. For all of the tools which are concerned with the lesser conjurings, you shall use the following consecration, but for the tools which will only be used to conjure the Old Spirits you shall use a later consecration. The consecration is thus; You shall take boughs of laurel and build a fire, which you shall light as the hour in which you commenced the work is quarter through. Now, before the fire, with the tool in your hands, above the flames, not so low that it shall

burn or be damaged and not so high that it will not be touched by the smoke. you shall speak the following:

Samak daram surabel karameka amuranas

Ekotos mirat-fortin ranerug +

Dalerinter marban porafin +

Herikoramonus derogex +

Iratisinger +

I call thee, O mighty names of the hours,

The faces of the faceless Nyarlathotep, +

That you may become one in this hour,

To watch my art be done,

That you will grant this tool which I have fashioned,

The power that it is right to have,

For I have created it in the image of perfection,

And it cannot be undone, +

Iratisinger +

Herikoramonus derogex +

Dalerinter marban porafin +

Ekotos mirat-fortin ranerug +

Samak daram surabel karameka amuranas +

Sedhi! +

Ihdes! +

In the all binding name of Nyarlathotep,

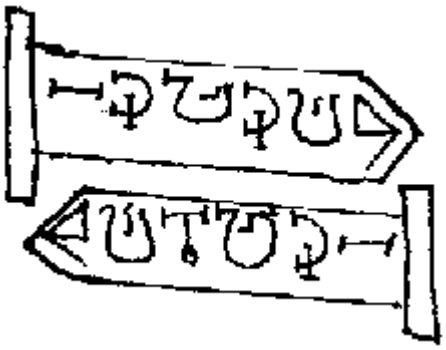
Give power this tool, +

Give power. +

Doros serod! + + +

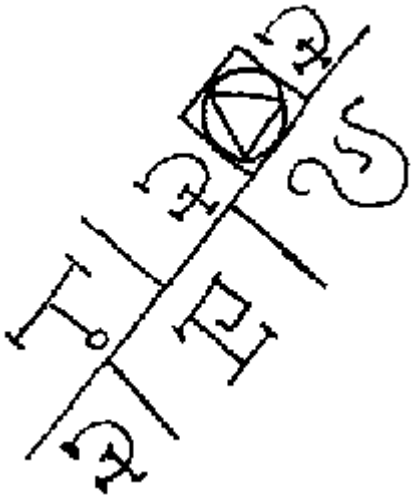
This conjuration shall be comitted to memory, and shall always be done without book or parchment. Where in this conjuration and where throughout the remainder of the book I write + this shall be the signal for the conjurer to make the sign that gains the attention of the names of the Nyarlathotep and aids them in their coming. This sign is simple and shall be done with the left hand. You should touch your forehead with two of your fingers, then you should draw them down to the chest and touch the heart. Then the fingers should touch the left shoulder, the forehead once more and then the right shoulder.

Now that the robe has been made you shall fashion the wand. In the day following the construction of the robe, in the hour of Venus, you should cut the branch of a cypress tree and carve it into a smooth wand, being just over one foot in length. You should also be wearing your robe during the construction of the tools and you shall keep all of your tools wrapped in the robe, which you shall keep hidden. Having carved the wand on the next day you shall take a knife which is pure and has hurt no-one and in the hour of Mercury shall write these signs on the knife:

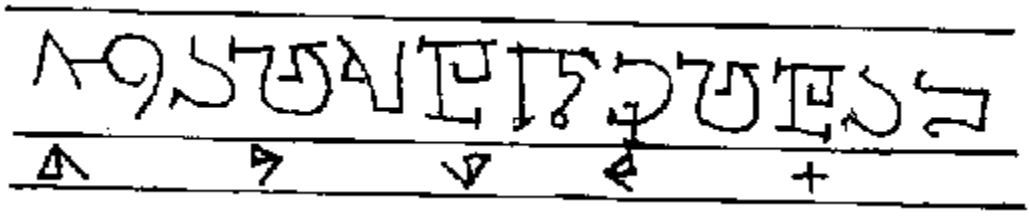


[Note: The triangular sign is a representation of the path of the fingers in the cross sign described above]

Then in that same hour you shall consecrate the dagger and place it in the fire that it shall be cleansed. On the day that follows, in the hour of the Moon, you shall engrave the sign of Ekotos on the wand. The sign should be engraved four times along the length of the wand, the wand should then be turned to the next quarter and the sign engraved four more times. Repeat this until you have come full circle and the wand has sixteen representations of the seal upon it, which is thus:

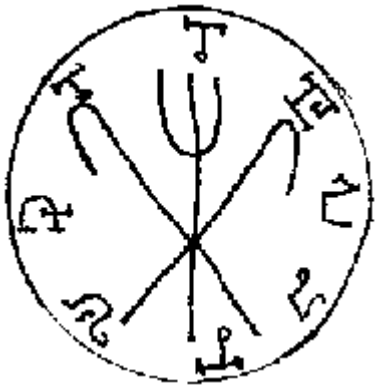


Then, at the top of the wand make the ring of Mirat-Fortin, which is thus:



On the day that follows, in the hour of Saturn, you shall consecrate the wand.

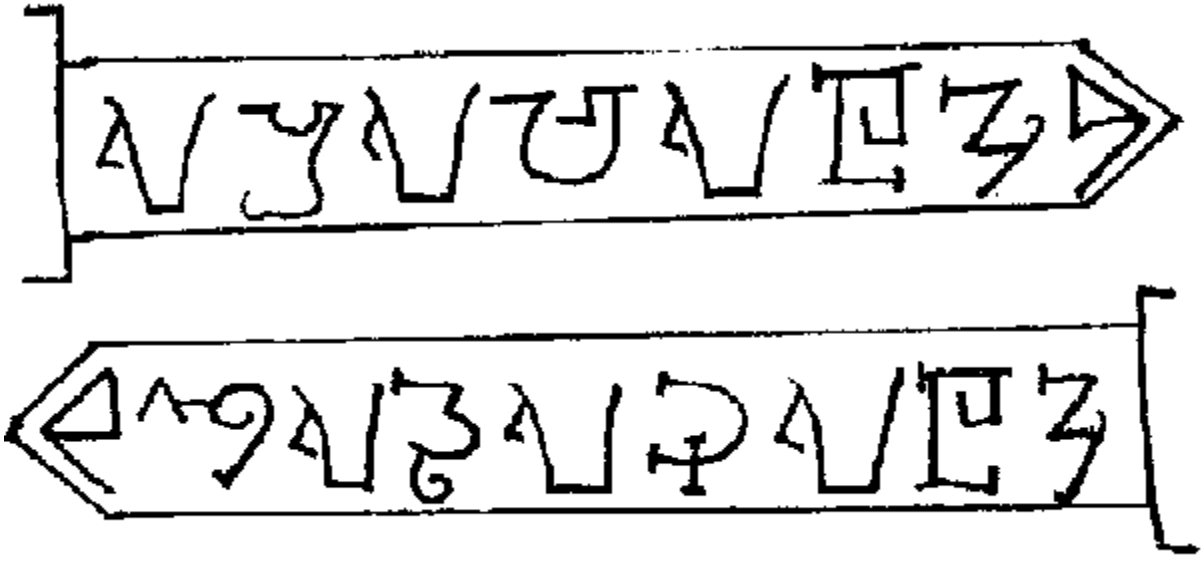
Now the perfume should be made and you shall always make it on Monday, in the Moons hour and you shall always consecrate it halfway through the Moon's hour on the day in which you have made it. You should take equal parts of mint, frankincense, wormwood, sage, sandalwood, storax and musk, which you will mix together and create a powder from. This powder shall be kept in a bottle which is purple in colour and has the following seal inscribed on it's stopper, which shall be made of iron:



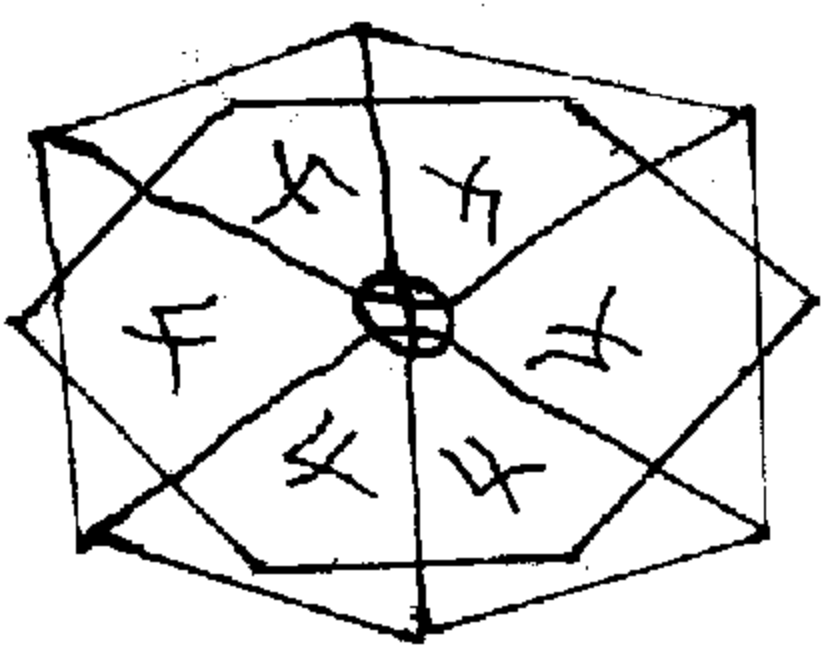
The fire shall be constructed before any act of conjuration takes place and shall be left to burn at the north of the circle for quarter of an hour before the conjuration takes place. It should be made of laurel and cypress wood and once lit, you should say the blessing. If you have not built a circle then one should be made one hour before the conjuration takes place and it can then be left there permenently or erased. For the lesser conjurations a circle made of flour, chalked upon a floor, or cut into the earth will suffice, however, for the greater conjurations, those of the Old Spirits, the circle should be cut into the ground and then filled in with a mixture flour and silver - else the conjurer shall surely die. Having built the circle the conjurer must make the blessing. If he seeks to conjure a name of Nyarlathotep then the conjuration which has been used for the other items shall suffice. If the conjurer seeks to summon the Old Spirits then the Great Consecration should be made, which will follow later in this book.

The final tool which you will require for the lesser conjurations are the parchments, upon which you shall write any conjurations and subjugations which you shall need during the work. The parchments should be written in the day before the work will take place at the hour at which it shall take place on the next day. You shall write upon pure, virgin parchment with ink that has been consecrated for the conjuration in question.

If the magician would seek to conjure the Old Spirits, then he shall need several additional tools. The first tool is the sword, which like the dagger shall not have harmed any person or animal. Take this sword in the hour of Mercury and upon the sword engrave the following signs:



The tools which you shall need in conjuring the Old Spirits shall be kept separate from those used in the lesser conjurations and each shall be wrapped in dark green silk, upon which the seal of Unity has been sewn and it is thus:



The sword should be wrapped in this silk and kept hidden. For the space of one moon, each night in the hour of Mercury you shall pray infront of the sword, which you shall keep wrapped in the cover. And you shall pray thus:

+++

Samak daram surabel karameka amuranas

Ekotos mirat-fortin ranerug +

Dalerinter marban porafin +

Herikoramonus derogex +

Iratisinger +

Axarath Malakath +

+++

Axarath Malakath +

Iratisinger +

Herikoramonus derogex +

Dalerinter marban porafin +

Ekotos mirat-fortin ranerug +

Samak daram surabel karameka amuranas +

Sedhi! +

Ihdes! +

+++

This is the prayer of the Great Consecration and you should commit it into memory as with the consecration which has gone before. After the space of one moon has passed you shall take the sword and in the hour of Mercury you shall make a fire. You shall then anoint the sword with the perfume, which has been mixed in part with water. Then you shall hold the sword above the fire at the same hight as before - not so it is in the flames and not so that the smoke cannot touch it. Then you shall pronounce the Great Consecration, which is thus:

Samak daram surabel karameka amuranas

Ekotos mirat-fortin ranerug +

Dalerinter marban porafin +

Herikoramonus derogex +

Iratisinger +

Axarath Malakath +

I call thee, O spirits of the starry band,

I call thee, O Old Spirits,

I call thee from your places or rest

That you may come unto me, +

And watch my art be done, +

In your names I have fashioned this tool,+

And in your names I shall pledge it,+

By your powers I pray that you will grant the tool

The power that it is right to have, +

In the names of

Uk-Han, +

Tursoth, +

Cthuhanai, +

Bovadoit, +

Cthulhu, +

Unspeterus, +

Leasynoth, +

Mememyet-Raha, +

Paturnigish, +

Bugg, +

Beeluge, +

Nun-Buhan,+

I command thee to consecrate this tool,

For I have created it in the image of perfection,

And it cannot be undone, +

Axarath Malakath +

Iratisinger +

Herikoramonus derogex +

Dalerinter marban porafin +

Ekotos mirat-fortin ranerug +

Samak daram surabel karameka amuranas +

Sedhi! +

Ihdes! +

In the all binding name of Mirat-Fortin,

Give power this tool, +

Give power. +

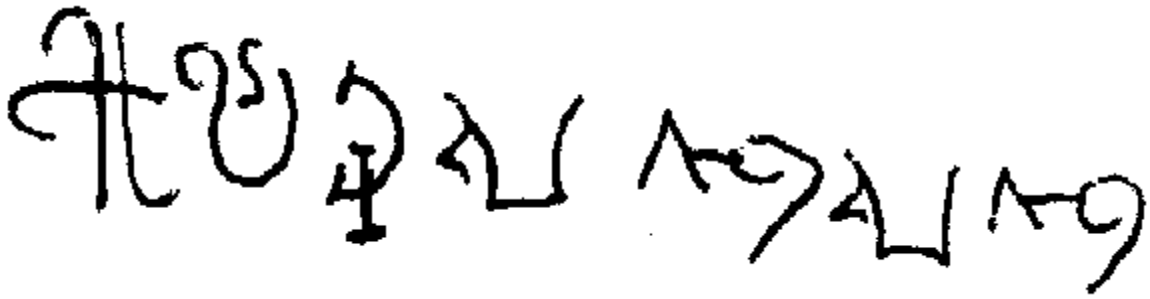
Doros serod! + + +

The Great Consecration shall also be memorised by the magician. Upon finishing the great conescration you shall place the sword into the fire that it may be consecrated in the name of the Old Spirits. When the fire has consumed itself you shall leave the sword to become cold once more and then place it in it's cover where it shall remain hidden until it is called for.

Next you shall make the stones, which shall be used to mark the circle when you would conjure the Old Spirits, for it pleases them. You should take twelve stones and they shall all be like to the size of your fist and the stones which you collect shall be Lapis Lazuli, Amber, Onyx, Bloodstone, Agate, Obsidian, Turquoise, Topaz, Coral, Jet, Quartz and Jade. You shall keep these stones wrapped in a similar covering to the sword and shall keep them hidden. You shall also cite the prayer of the Great Consecration for the cycle of one moon as with the sword, but this shall be done in the hour of the Moon. After the course of one moon you shall perform the Great Consecration upon each stone, having first engraved them with the appropriate signs. Upon the stone of Lapis Lazuli engrave the sign which I have placed next to the seals for the Spirits who may be conjured between seven and thirty-fourth degrees. Upon the stone of Amber engrave the sign which I have placed next to the seals of the Spirits who may be conjured between thirty-five and sixty-two degrees. Upon the stone of Onyx engrave the sign which I have placed next to the seals of the Spirits who may be conjured between sixty-three and ninety degrees. Upon the Bloodstone engrave the sign which I have placed next to the seals of the Spirits who may be conjured between ninety-one and and one-hundred and twenty-five degrees. Upon the stone of Agate engrave the sign which I have placed next to the seals of the Spirits who may be conjured between one-hundred and twenty-six and one-hundred and fifty-three degrees. Upon the stone of Obsidian engrave the sign which I have placed next to the seals of the Spirits who may be conjured between one-hundred and fifty-four and one-hundred and eighty-one degrees. Upon the stone of Turquoise engrave the sign which I have placed next to the seals of the Spirits who may be conjured between one-hundred and eighty-two and two-hundred and sixteen degrees. Upon the stone of Topaz engrave the sign which I have placed next to the seals of the Spirits who may be conjured between two-hundred and seventeen and two-hundred and forty-four degrees. Upon the Coral engrave the sign which I have placed next to the seals of the Spirits who may be conjured between two-hundred and forty-five and two-hundred and seventy-two degrees. Upon the stone of Jet engrave the sign which I have placed next to

the seals of the Spirits who may be conjured between two-hundred and seventy-three and three-hundred degrees. Upon the stone of Quartz engrave the sign which I have placed next to the seals of the Spirits who may be conjured between three-hundred and one and three-hundred and thirty-five degrees. Upon the stone of Jade engrave the sign which I have placed next to the seals of the Spirits who may be conjured between three-hundred and thirty-six and three degrees. After each stone is consecrated place it upon the cover which the seal of Unity has been made upon. You shall consecrate them in the order which I have written them above and once more keep them hidden until the time of their use is at hand.

The final tool which shall be required is the ring, which shall offer some small protection to the magician who would conjure the Old Spirits, though the protection may be small it would certainly be most foolish to attempt to summon the Old Ones without it. The ring of gold and disc of silver shall be forged in the hour of Saturn and kept hidden, wrapped in green silk upon which the seal of Unity has been made. In the hour of Saturn, on the day that follows the forging of the ring, you shall engrave these characters upon the ring:

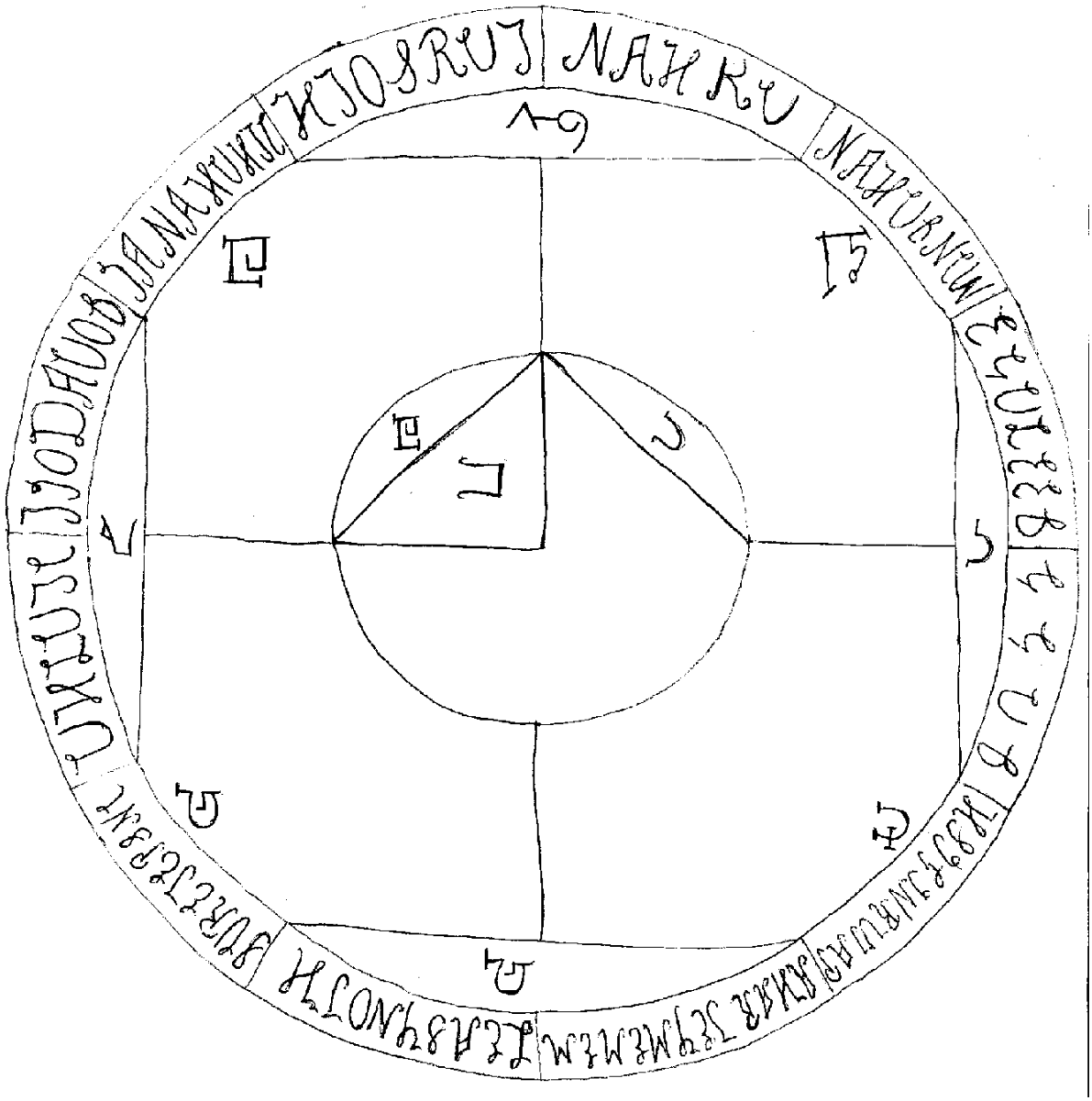


And upon the disc you shall engrave these characters:

Once more, for the space of one moon you shall keep the ring wrapped and pray the prayer of the Great Consecration before it. When the moon has made it's cycle you shall perform the Great Consecration in the hour of Saturn, having first anointed the ring with a mixture made from the perfume, flour and water. As with the sword, the ring shall be cast into the fire once the Great Consecration has come to an end. Now that the ring has been created, should you feel the Old Spirits attempt to penetrate the circle you shall kiss the ring and say "ABROSAX", for this will strengthen the circle for a small time. But you must remember that there is no permenant protection from them and they will break through the circle in a short time whatever protection you may have.

LIBER QUARTUM

This book will give the magician instruction on how he shall create the circle. As I have said before, the circle should be made strong enough to hold out the spirits for the duration of the conjuration. Should you seek to conjure on of the many faces of Nyarlathotep then the circle may be made from flour, chalk or cut into the earth with the knife or sword. If you would seek to conjure the Greater Spirits then the circle must be cut into the earth or into stone and then it must be filled in with flour and silver dust, for silver offers most excellent protection against the spirits, as does the stone Kinocetus, which may also be powdered for the purpose of strengthening the circle. The form of the circle is thus;



and it shall be made to the size of nine feet and it may be made for permenant of temporary use. At the north of the circle, three feet away, you will place the seal of the spirit which you wish to call. And the seal shall be written upon a circle of one foot of fine lamb skin or parchment. The ink used shall be that of a white pigeon's blood, which shall be killed with the knife and the blood collected in a new bowl. A pen shall be made from a feather of the bird. The creation of the circle and the seal shall be done eight hours prior to the rite of conjuration. If you would seek to evoke the Old Spirits then you must make the circle in the hour of Mercury, being eight hours before the conjuration. Once it has been created, the circle should not be entered until the ritual of evocation commences and the seal should be kept wrapped in white silk before the circle. And at the passing of every hour leading up to the ritual you shall banish and wandering spirits from the working area. First you shall make the Sign four times, saying each time: 'Iratisinger herikoramonus derogex Dalerinter'. Then you shall speak the following

Away! Away!

I command all wandering spirits to depart in peace

I command you, depart or face my wrath.

I am the he who howls the forgotten names,

I am he who shall bring forth the spirit n.!

Turn and face me, for I hold the Sign!

+ + +

Iratisinger +

Herikoramonus +

Derogex +

Daleringer +

Now depart with haste!

LIBER

חנוך

[CHANOKH]

SUB FIGURÂ

LXXXIV

A BRIEF ABSTRACT OF THE

SYMBOLIC REPRESENTATION

OF THE

UNIVERSE

DERIVED BY DOCTOR JOHN DEE

THROUGH THE SKRYING OF

SIR EDWARD KELLY

[PREFARATORY NOTE BY THE EDITOR

We omit in this preliminary sketch any account of the Tables of Soyga, the Heptarchia Mystica, the Book of Enoch, or Liber Logaeth. We hope to be able to deal with these adequately in a subsequent article.]

THE HOLY TABLE

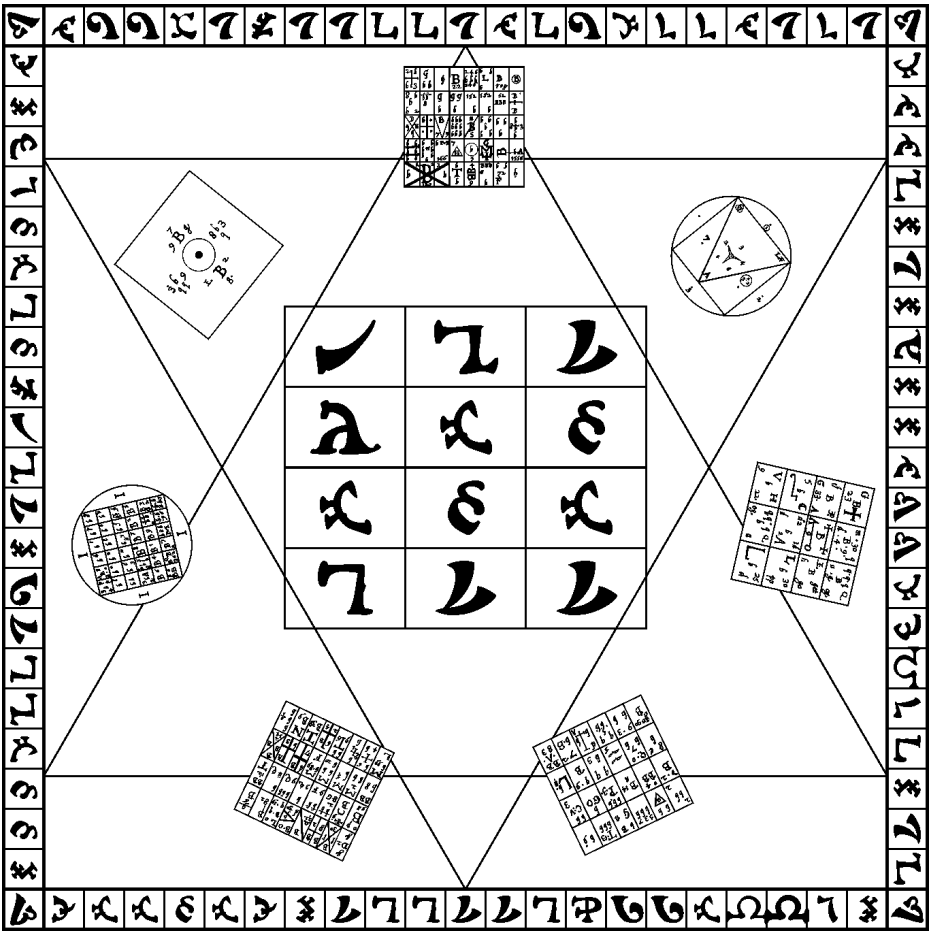


PLATE I.

PART I
THE SYMBOLIC REPRESENTATION OF THE UNIVERSE

I

The Skryer obtained from certain Angels a series of seven talismans.[1] These, grouped around the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table, as shown in Plate I., opposite.[2]

Other appurtenances of this table will be described hereafter.

II

Other Pantacles were obtained in a similar manner. Here (Plate II.) is the principal one,[3] which, carved in wax, was placed upon the top of the table. On four others stood the feet of the table.[4]

Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

S	A	A	I^{21}_{8}	E	M	E^{8}
B	T	Z	K	A	S	E^{30}
H	E	I	D	E	N	E
D	E	I	M	O	^{30}	A
I^{26}	M	E	G	C	B	E
I	L	A	O	I^{21}_{8}	U	N
I	H	R	L	A	A	$^{21}_{8}$

These names are seen written without the heptagram within the heptagon.

By reading these obliquely are obtained names of Angels called—

(1) Filiæ Bonitatis or Filiolæ Lucis.

E
Me
Ese
Iana
Akele
Azdobn
Stimcul

(2) Filiæ Lucis.

I
Ih
Ilr
Dmal
Heeoa
Beigia
Stimcul

[These are given attributions to the Metals of the Planets in this order: Sol, Luna, Venus, Jupiter, Mars, Mercury, Saturn.]

SIGILLVM DEI ÆMETH

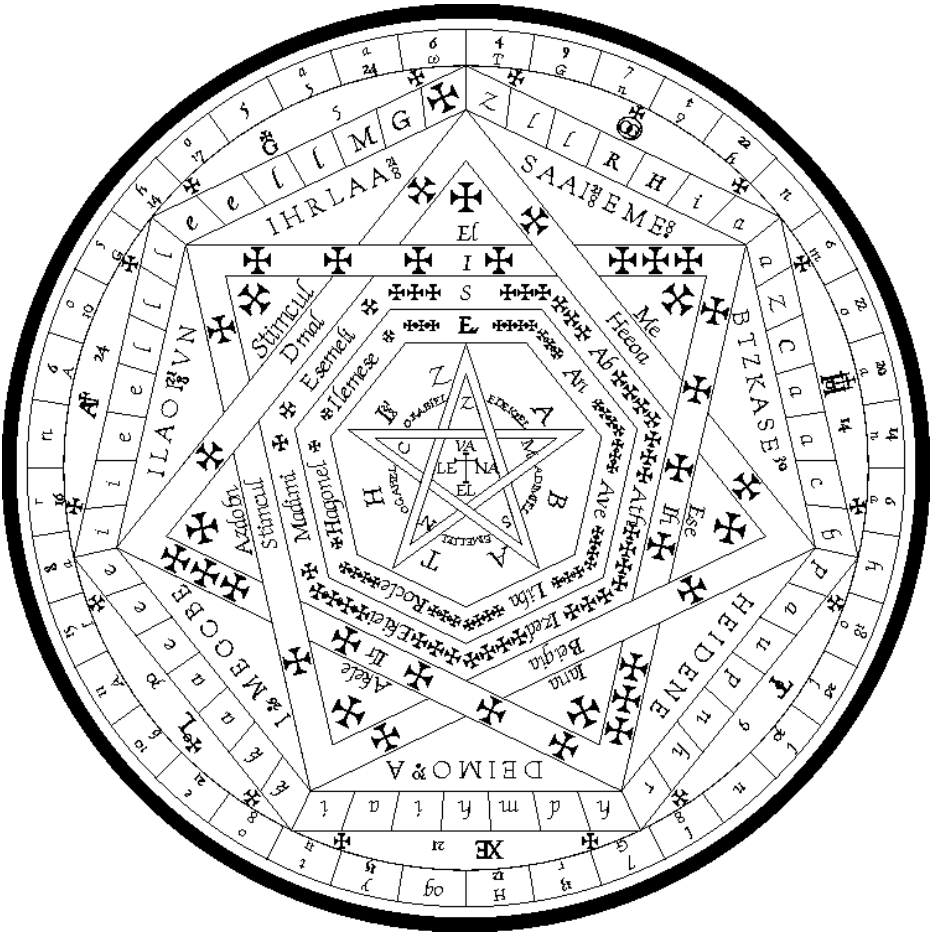


PLATE II

(3) Filiæ Filiarum Lucis.

S
Ab
Ath
Ized
Ekiei
Madimi
Esemeli

(4) Filii Filiorum Lucis.

L (El)
Aw
Ave
Liba
Rocle
Hagone(l)
Ilemese

See all these names in the heptagram of the great seal.

So also there are Seven Great Angels formed thus: take the corner letter S, then the diagonal next to it AB, then the next diagonal ATH, then the fourth diagonal, where is I with $\frac{21}{8}$ (which indicates EL), and we have the name—

SABATHIEL

Continuing the process, we get

ZEDEKIEL
MADIMIEL
SEMELIEL
NOGAHEL
CORABIEL
LEVANAEL

These names will be found in the Pentagram and about it.
These angels are the angels of the Seven Circles of Heaven.[5]

These are but a few of the mysteries of this great seal

SIGILLVM DEI ÆMETH

III

The Shew-stone, a crystal which Dee alleged to have been brought to him by angels, was then placed upon this table, and the principal result of the ceremonial skrying of Sir Edward Kelly is the obtaining of the following diagrams, Plates III.-VIII.

He symbolized the Four-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles (the 30 Æthyrs or Aires) whose radii increase in a geometrical proportion.

The sides of the square are the four great watch-towers (Plates IV.-VII.) which are attributed to the elements. There is also a "black cross" (or "central tablet" according to the arrangement shewn—compare the black cross bordering the tablets in Plate III. with Plate VIII.).[6]

Plate III gives the general view.

[The reversed letters which form the word PARAOAN are written in Enochian for convenience, as our A and O are not distinguishable reverse from forward.]

Plate IV. gives the complete attribution of the tablet of Air.

The 6th file is called Linea Patris.

The 7th file is called Linea Filii.

The 7th line is called Linea Spiritus Sancti.

This great cross divides the Tablet into four lesser (sub-elemental) Tablets, the left-hand top corner being Air of Air, the right-hand top corner Water of Air, the left-hand bottom corner Earth of Air, the remaining corner Fire of Air.

Each of these lesser Tablets contains a Calvary Cross of ten squares, which governs it.

Plates V., VI., and VII. are similar for the other elements.

This is the way in which the names are drawn from the great Tablets. [Examples taken from Water Tablet.]

1. Linea Spiritus Sancti gives the Three Holy Names of God of 3, 4 and 5 letters respectively.

MPH. ARSL. GAIOL

2. A whorl around the centre of the Tablet gives the name of the Great Elemental King, RAAGIOSL [similarly for Air BATAIVAH, for Earth ICZHHCAL, for Fire EDLPRNAA].

3. The 3 lines of the central cross of Father, Son, and Holy Ghost give the names of 6 seniors. [Thus the 4 tablets hold 24 "elders," as stated in the Apocalypse.] They are drawn of seven letters, each from the centre to the sides of the tablet.

SAIINOV
SOAIZNT } Linea Patris

LAOAZRP
LIGDISA } Linea Filii

SLGAIOL
LSRAHP } Linea S.S.

These three sets of names rule the whole tablet, and must be invoked before specializing in the lesser angles of the sub-elements.

THE FOUR GREAT WATCH-TOWERS AND THE BLACK CROSS WITHIN GENERAL VIEW[7]

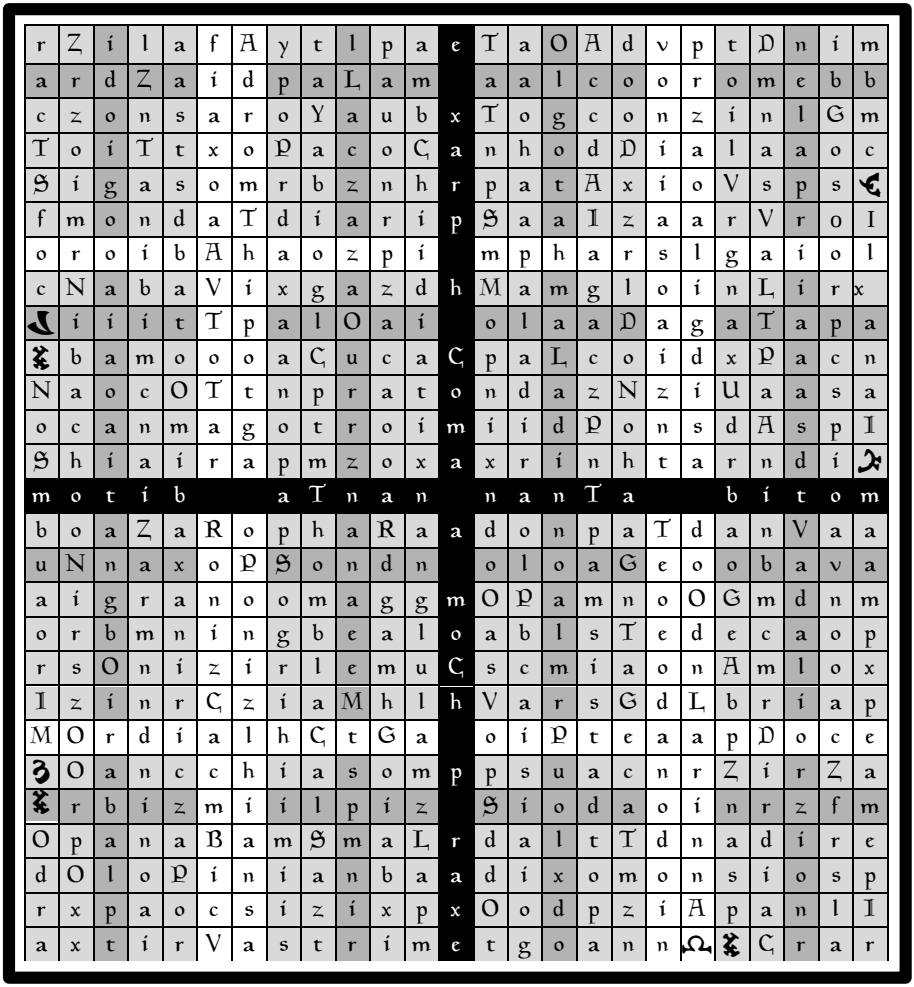


PLATE III

THE GREAT WATCH-TOWER OF THE EAST, ATTRIBUTED TO AIR.

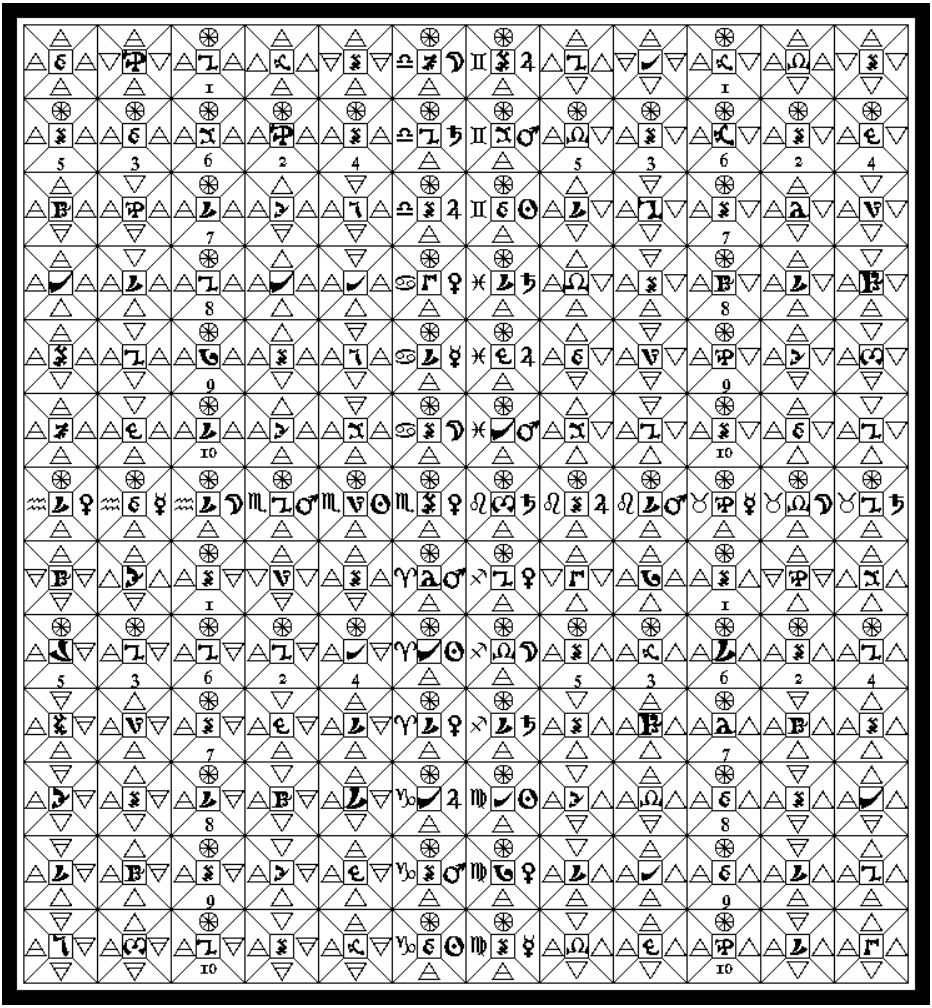


PLATE IV.

THE GREAT WATCH-TOWER OF THE WEST, ATTRIBUTED TO WATER.

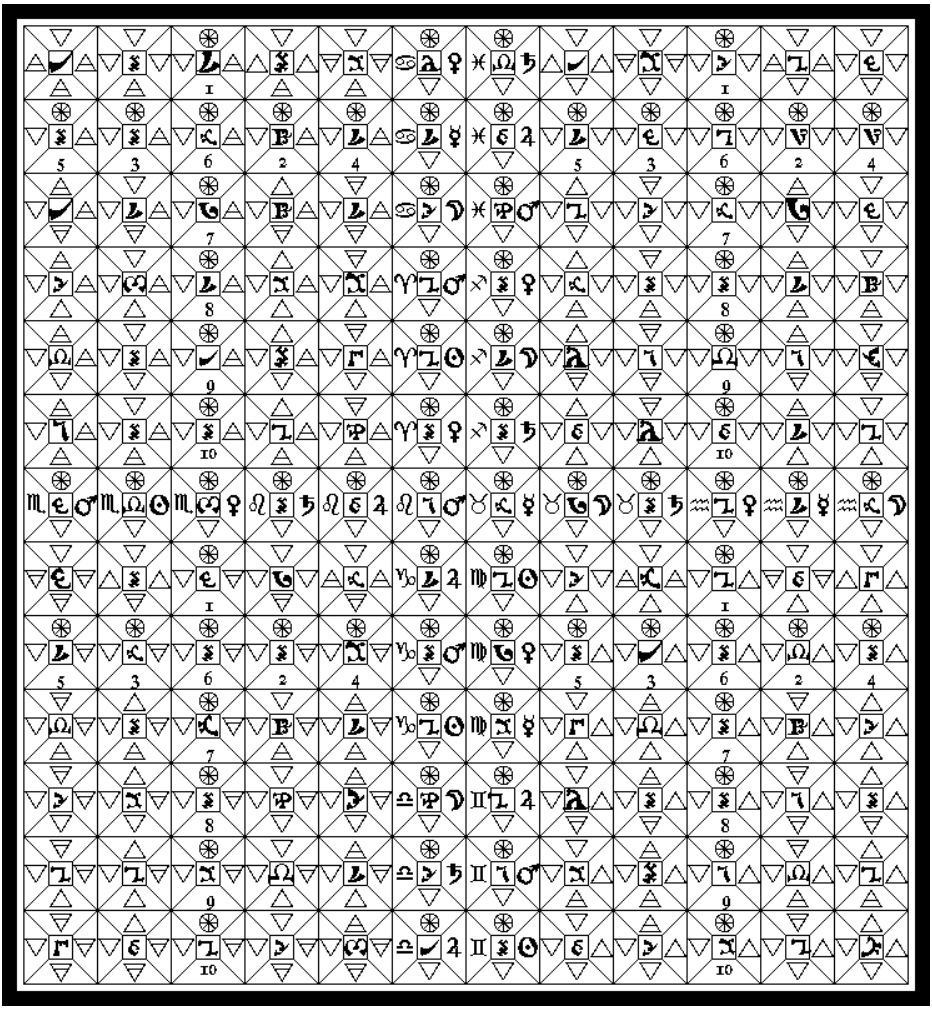


PLATE V.

THE GREAT WATCH-TOWER OF THE NORTH, ATTRIBUTED TO EARTH.

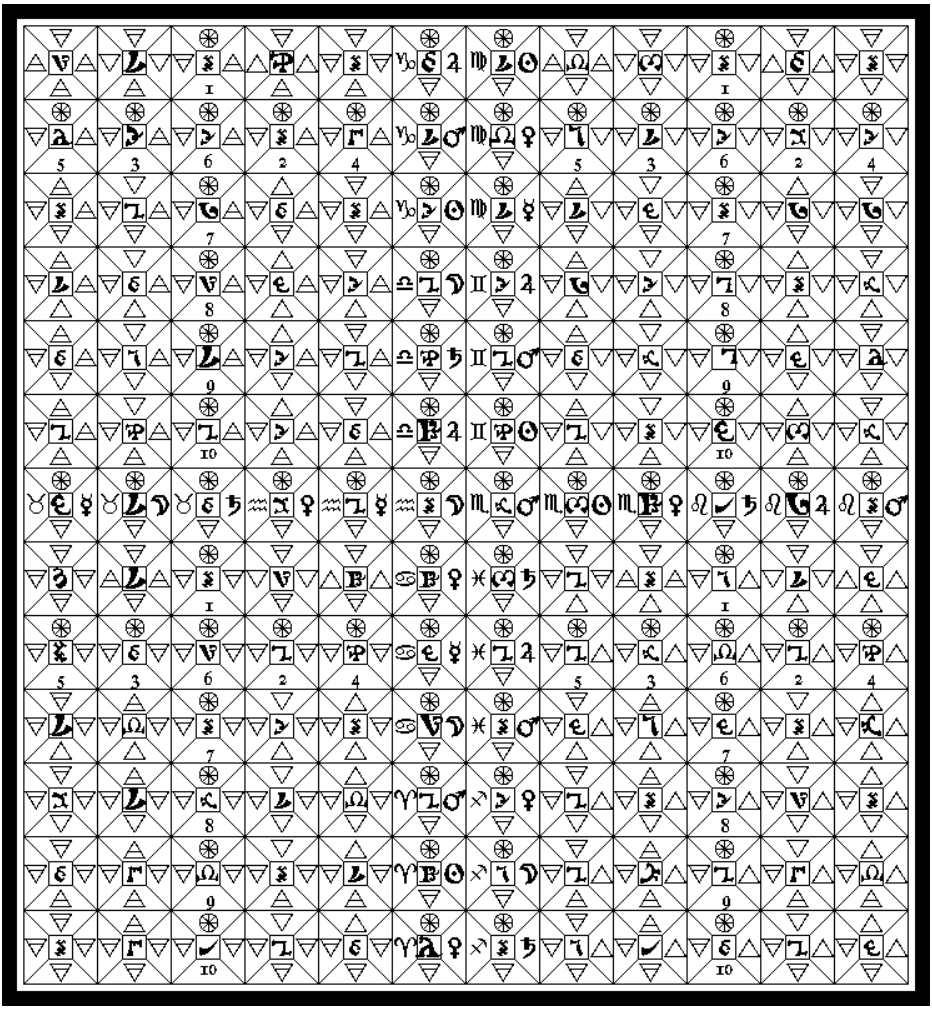


PLATE VI.

THE GREAT WATCH-TOWER OF THE SOUTH, ATTRIBUTED TO FIRE.

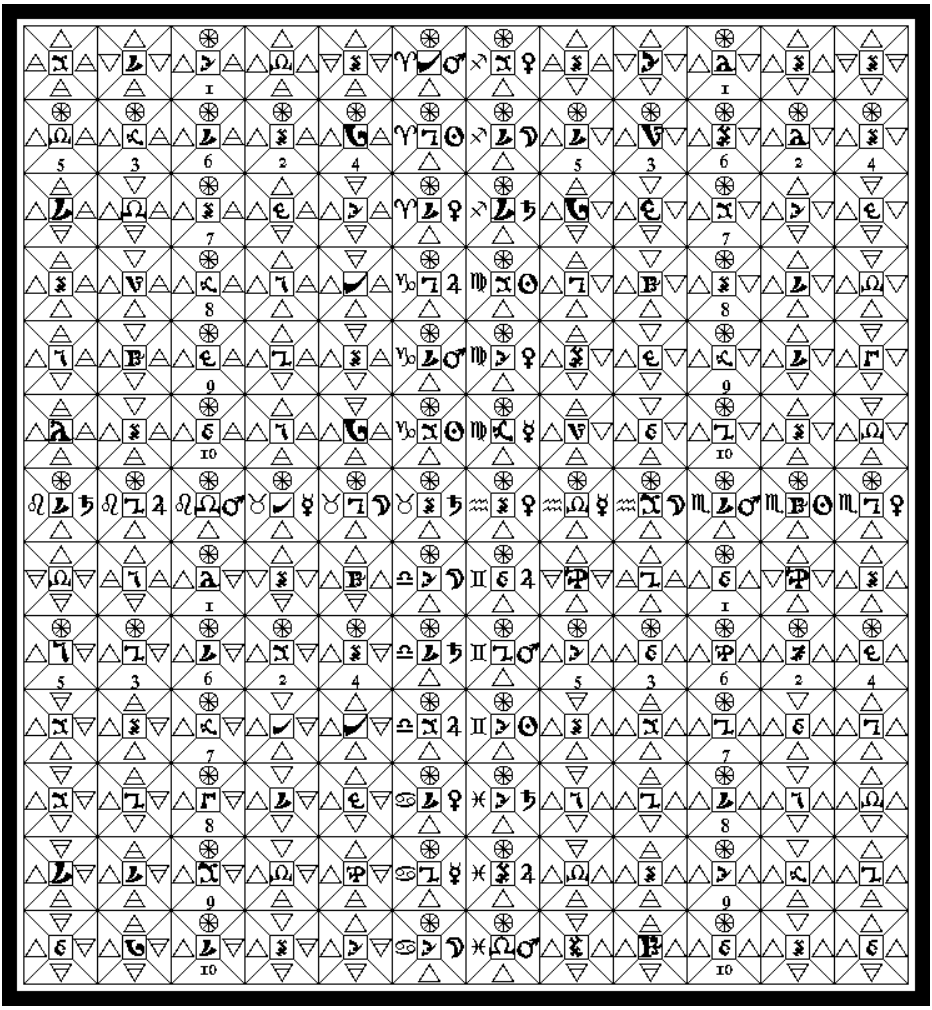


PLATE VII.

THE BLACK CROSS, OR TABLE OF UNION.
ATTRIBUTED TO SPIRIT.

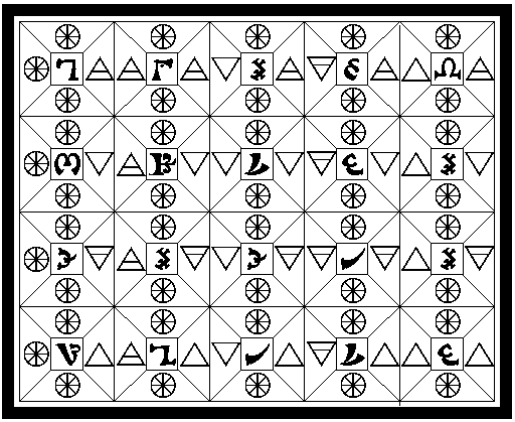


PLATE VIII.

4. The Calvary Crosses.

The name upon the cross read vertically is the name which calls forth the powers of the lesser angle.[8]

NELAPR (water of water)
OLGOTA (air of water)
MALADI (earth of water)
IAAASD (fire of water)

The name read horizontally on the cross is that which compels the evoked force to obedience.

OMEBB (water of water)
AALCO (air of water)
OCAAD (earth of water)
ATAPA (fire of water)

5. Above the bar of the Calvary Cross remain in each case four squares. These are allotted to the Kerubim, who must next be invoked.[9]

They are TDIM
DIMT
IMTD
MTDI, being metatheses of there four letters. The initial determines the file governed; *e.g.* TDIM governs the file which reads T(o)ILVR. These angels are most mighty and benevolent. They are ruled by names of God formed by prefixing the appropriate letter from the "black-cross" to their own names.

6. Beneath the bar of the Calvary Cross remain 16 squares not yet accounted for. Here, beneath the presidency of the Kerubim, rule four mighty and benevolent angels—

INGM
LAOC
VSSN
RVOI

7. Trilateral names of demons or elementals are to be formed from these 16 squares, uting the two letters on either side of the upright of the cross with a letter chosen crom the Central Tablet or black cross in accordance with rules which will be given in their due place.[10] Thus GM
IN
OC
LA
et cetera, form bases for these trilateral names.

The following rules explain how the sides of the pyramids of which the squares are formed are attributed to the Sephiroth, Planets, Elements and Zodiacal signs.[11]

1. Great Central Cross. This has 36 squares, for the decantes of the Zodiac.

On the left side of the Pyramid, Linea Patris has the Cardinal signs, the sign of the Element itself at the top, in the order of Tetragrammaton (Fire, Water, Air, Earth) going upwards.

Linea Filii has the Common signs in the same order.

Linea S.S. has the Cherubic signs, that of the element on the left, in the same order, right to left.

But the order of the decans in each sign is reverse, and thus the planets which fill the right-hand side of the Pyramids go in the first two cases downwards, and in the third from left to right.

The upper sides of the Pyramids are all attributed to the Element of Spirit, the lower sides to the Element of the Tablet.

Each square is also referred to the small card of the Tarot which corresponds to the Decan (see 777[12]).

2. Calvary Crosses.

Each has 10 squares.

The upper sides of the Pyramids are uniformly given to Spirit, the lower sides to the Sephiroth, in the order shewn.[13] The left-hand sides are attributed to the element of the Tablet, the right-hand sides to the sub-element of the lesser angle.[14]

3. Kerubic Squares.

The upper sides pertain to the element of the Tablet, the lower sides to the sub-element. Right- and left-hand sides in this case correspond, according to a somewhat complex rule which it is unnecessary to give here.[15] The attributions to the Court Cards of the Tarot naturally follow.[16]

4. Lesser Squares.

The upper side of each pyramid is governed by the Kerub standing on the file above it. The lower side is governed by the Kerub also, but in order descending as the are from right to left above. [See angle of Air of Water; the Kerubs go Earth, Fire, Water, Air (from the square marked D, the fifth from the left in the top rank of the Tablet), and downward the lower sides of the squares marked O, D, E, Z go Earth, Fire, Water, Air.]

The left-hand side refers to the element of the Tablet, the right-hand side to the sub-element of the lesser angle.[17]

5. The Black Cross or Central Tablet.

The upper and lower sides are equally attributed to Spirit.

The left-hand sides to the element of the file, in this order from left to right: Spirit, Air, Water, Earth, Fire.

The right-hand sides to the element of the rank in this order: Air, Water, Earth, Fire.

IV

Follows Plate IX., the Alphabet in which all this is written.[18] It is the Alphabet of the Angelic Language. The invocations which we possess in that tongue follow in their due place.

[It is called also Enochian, as these angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.[19]]

ENOCHIAN		A	ALPHABET	
 B	 C, K	 D	 E	 F
 G	 H	 I, Y	 L	 M
 N	 O	 P	 Q	 R
 S	 T	 U, V, W	 X	 Z

PLATE IX.

V

The Thirty Æthyrs or Aires and their divisions and angels are as follows [We omit for the present consideration of the parts of the earth to which they are stated to correspond, and the question of the attributions to the cardinal points and the Tribes of Israel. These are duly tabulated in Dee's "Liber Scientiæ, Auxilii, et Victoriæ Terrestris."] :—

NAME OF AIRE.	NAMES OF GOVERNORS[20]	NUMBERS OF SERVITORS	IN ALL
1. LIL.	1. OCCODON	7209	
	2. PASCOMB	2360	14931
	3. VALGARS	5362	
2. ARN.	4. DOAGNIS	3636	
	5. PACASNA	2362	15960
	6. DIALIVA[21]	8962	
3. ZOM.	7. SAMAPHA	4440	
	8. VIROOLI	3660	17296
	9. ANDISPI	9236	
4. PAZ.	10. THOTANP	2360	
	11. AXZIARG	3000	11660
	12. POTHNIR	6300	
5. LIT.	13. LAZDIXI	8630	
	14. NOCMAL	2306	16738
	15. TIARPAX	5802	
6. MAZ.	16. SAXTOMP	3620	
	17. VAVAAMP	9200	20040
	18. ZIRZIRD	7220	
7. DEO.	19. OPMACAS	6363	
	20. GENADOL	7706	20389
	21. ASPIAON	6320	
8. ZID.	22. ZAMFRES	4362	
	23. TODNAON	7236	13900
	24. PRISTAC	2302	
9. ZIP.	25. ODDIORG	9996	
	26. CRALPIR	3620	17846
	27. DOANZIN	4230	
10. ZAX.	28. LEXARPH	8880	
	29. COMANAN	1230	11727
	30. TABITOM	1617	

[Note that these 3 names come from the black cross, with the addition of an L. This L is one of the 8 reversed letters in the four watchtowers, the other seven forming the word PARAOAN, *q.v. infra*.[22]]

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
11. ICH.	31. MOLPAND	3636	
	32. PACASNA	2362	15960
	33. DIALOIA	8962	
12. LOE.	34. TAPAMAL	3472	
	35. GEDOONS	7236	15942
	36. AMBRIOL	5234	
13. ZIM.	37. GECAOND	8111	
	38. LAPARIN	3360	15684
	39. DOCEPAX	4213	
14. VTA.	40. TEDOOND	2673	
	41. VIVIPOS	9236	20139
	42. OOANAMB	8230	
15. OXO.	43. TAHAMDO	1367	
	44. NOCIABI	1367	4620
	45. TASTOXO	1886	
16. LEA.	46. CUCARPT	9920	
	47. LAVACON	9230	28390
	48. SOCHIAL	9240	
17. TAN.	49. SIGMORF	7623	
	50. AYDROPT	7132	17389
	51. TOCARZI	2634	
18. ZEN.	52. NABAOMI	2346	
	53. ZAFASAI	7689	17389
	54. YALPAMB	2634	
19. POP.	55. TORZOXI	9996	
	56. ABRIOND	3620	15358
	57. OMAGRAP	4230	
20. CHR.	58. ZILDRON	8880	
	59. PARZIBA	1230	14889
	60. TOTOCAN	1617	
21. ASP	61. CHIRZPA	5536	
	62. TOANTOM	5635	16829
	63. VIXPALG	5658	

NAME OF AIRE.	NAMES OF GOVERNORS	NUMBERS OF SERVITORS	IN ALL
22. ICH.	64. OZIDAIA	2232	6925
	65. PARAOAN	2326	
	66. CALZIRG	2237	
23. LOE.	67. RONOOMB	7320	21915
	68. ONIZIMP	7262	
	69. ZAXANIN	7333	
24. ZIM.	70. ORCAMIR[23]	8200	24796
	71. CHIALPS	8360	
	72. SOAGEEL	8236	
25. VTA.	73. MIRZIND	5632	18201
	74. OBUAORS	6333	
	75. RANGLAM	6236	
26. OXO.	76. POPHAND	9232	18489
	77. NIGRANA	3620	
	78. BAZCHIM	5637	
27. LEA.	79. SAZIAMI	7220	22043
	80. MATHVLA	7560	
	81. ORPANIB[24]	7263	
28. TAN.	82. LABNIXP	2630	18066
	83. POCISNI	7236	
	84. OXLOPAR	8200	
29. ZEN.	85. VASTRIM	9632	21503
	86. ODRAXTI	4236	
	87. GOMZIAM	7635	
30. POP.	88. TAOAGLA[25]	4632	27532
	89. GEMNIMB	9636	
	90. ADVORPT	7632	
	91. DOZINAL[26]	5632	

Plate X shows us the names of these governers in the four Watch-Towers. Compare with Plate III.

Note that the sigil of each Governor is unique; the four sigils at the corners of Plate X. without the great square are those of the four great Elemental Kings:—

Air	Tahaoeloj.
Water	Thahebyobeaatan.[27]
Earth	Thahaaotahe.
Fire	Ohooohaatan.[28]

THE CHARACTERS UPON THE TABLE OF WATCHTOWERS[29]

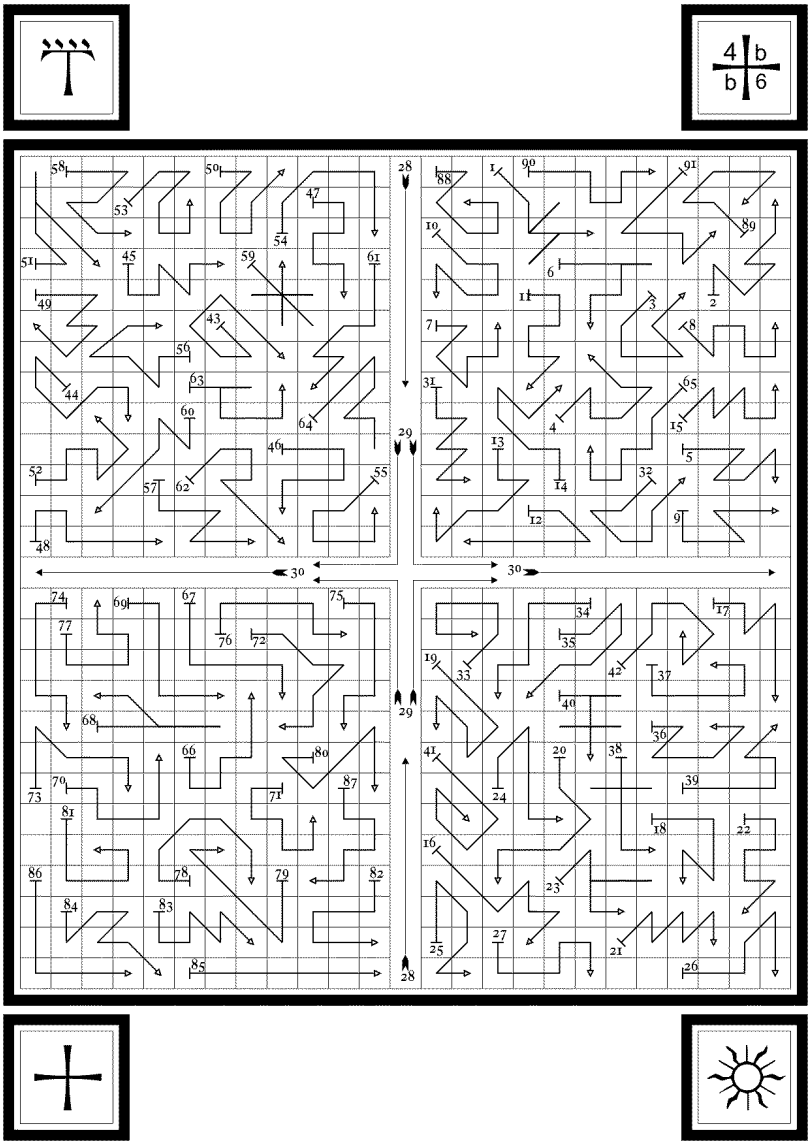


PLATE X

PART II
THE FORTY-EIGHT KEYS OR CALLS

These are Most Solemn Invocations. Use these only after other invocations. Key tablet hath 6 calls, 1 above other 5.[1]

1: Governs generally as a whole the tablet of Union. Use it *first* in all invocations of Angels of that tablet, but not at all with other 4 tables.

2: Used as an invocation of Angels E H N B representing governance of Spirit in the Tablet of Union: also precedes, *in the second place*, all invocations of Key tablet Angels. Not used in invocations of 4 other tables.

3, 4, 5, 6: Used in invocations of Angels of Tablet of Union, *also* of angels of 4 terrestrial tablets, thus—

3: Used to invoke Angels of the letters of the line E X A R P

For those of Tablet ORO as a whole and for the lesser angle of this tablet, which is that of the element itself, *viz.* I D O I G O. So for others—

The remaining 12 Keys refer to the remaining lesser angles of the tables, the order of the elements being Air, Water, Earth, Fire.

Pronounce Elemental language (also called Angelic or Enochian) by inserting the next following Hebrew vowel between consonants, *e.g.* e after b (bEth), i after g (gImel), a after d, *etc*.[2]

THE OPENING OF THE PORTAL OF THE VAULT OF THE ADEPTS

פ . ר . כ . ת PAROKETH, the Veil of the Sanctuary.
The Sign of the Rending of the Veil.
The Sign of the Closing of the Veil.
[Give these.]
[Make the Invoking Pentagrams of Spirit.]

In the number 21, in the grand word אהדה;
In the Name יהשוה, in the Pass Word I.N.R.I.,
O Spirits of the Tablet of Spirit,
Ye, ye I invoke!

The sign of Osiris slain!
The sign of the mourning of Isis!
The sign of Apophis and Typhon!
The sign of Osiris Risen!
L.V.X., Lux, the Light of the Cross.
[Give these.]

In the name of יהוה אלוה ודעת
I declare that the Spirits of Spirit have been duly invoked
[The Knock ו—ווו]

THE FIRST KEY[*3]

OL sonuf vaoresaji, gohu IAD Balata, elanusaha caelazod:[4] sobra zod-ol Roray i ta nazodapesad, Giraa ta maelpereji, das hoel-qo qaa notahoa zodimezod, od comemahe ta nobeloha zodien; soba tahil ginonupe pereje aladi, das vaurebes obolehe giresam. Casarem ohorela caba Pire: das zodonurenusagi cab: erem Iadanahe. Pilahe farezodem zodenurezoda adana gono Iadpiel das home-tohe soba ipame lu ipamis: das sobolo[5] vepé zodomeda poamal, od bogipa aai ta piape Piamoel od Vaoan![†6] Zodacare, eca, od zodameranu! odo cicale Qaa; zodoreje, lape zodiredo Noco Mada, Hoathahe I A I D A !

86 words in this Enochian Call.

[Invokes the whole Tablet of Spirit]

I REIGN over ye, saith the God of Justice, in power exalted above the Firmament of Wrath, in whose hands the Sun is as a sword, and the Moon as a through thrusting Fire: who measureth your Garments in the midst of my Vestures, and trussed you together as the palms of my hands. Whose seats I garnished with the Fire of Gathering, and beautified your garments with admiration. To whom I made a law to govern the Holy Ones, and delivered ye a Rod, with the Ark of Knowledge. Moreover you lifted up your voices and sware obedience and faith to Him that liveth and triumpheth: whose beginning is not, nor end cannot be : which shineth as a flame in the midst of your palaces, and reigneth amongst you as the balance of righteousness and truth!

Move therefore, and shew yourselves! Open the mysteries of your creation! Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

169 words in this English Call.

THE SECOND KEY

ADAGITA vau-pa-ahe zodonugonu fa-a-ipe salada! Vi-i-vau el! Sobame ial-pereji i-zoda-zodazod pi-adapehe casarema aberameji ta ta-labo paracaleda qo-ta lores-el-qo turebesa ooge balatohe! Giui cahisa lusada oreri od micalapape cahisa bia ozodonugonu! lape noanu tarofe coresa tage o-quo maninu IA-I-DON. Torezodu! gohe-el, zodacare eca ca-no-quoda! zodameranu micalazodo od ozodazodame vaurelape; lape zodir IOIAD!

[*] Collation of the various MSS. of these calls has not done away with Various Readings; and there is not enough of the language extant to enable a settlement on general principles.—ED.
[†] Read here Vooan in invocations of the Fallen Spirits.

CAN the Wings of the Winds understand your voices of Wonder? O you! the second of the First! whom the burning flames have framed in the depths of my Jaws! Whom I have prepared as cups for a wedding, or as the flowers in their beauty for the chamber of Righteousness! Stronger are your feet than the barren stone, and mightier are your voices than the manifold winds! For you are become a building such as is not, save in the Mind of the All-Powerful.

Arise, saith the First: Move thereofre unto his servants! Shew yourselves in power, and make me a strong Seer-of-things:[7] for I am of Him that liveth for ever!

[Invokes: The File of Spirit in the Tablet of Spirit.
E—The Root of the Powers of Air.
H—The Root of the Powers of Water.
N—The Root of the Powers of Earth.
B—The Root of the Powers of Fire.
The Four Aces.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 2°=9▫

GIVE the Sign of Shu.

[Knock.] Let us adore the Lord and King of Air!

Shaddai El Chai! Almighty and ever-living One, be Thy Name ever magnified in the Life of All. (Sign of Shu.) Amen!

[Make the Invoking Pentagram of Spirit Active in these names: } אהדה. אגלא. EXARP.]

[Make the Invoking Pentagram of Air in these names: } יהוה. שדי אל חי.]

And Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over the fowls of the air.

In the Names of יהוה and of שדי אל חי, Spirits of Air, adore your Creator!

[With air-dagger (or other suitable weapon) make the sign of Aquarius.] In the name of רפאל and in the Sign of the Man, Spirits of Air, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Eastern Quadrangle, Spirits of Air, adore your Creator!

[Hold dagger aloft.] In the Three great Secret Names of God, ORO IBAH AOZPI that are borne upon the Banners of the East, Spirits of Air, adore your Creator!

[Again elevate dagger.] In the Name of BATAIVAH, great King of the East, Spirits of Air, adore your Creator!

In the Name of Shaddai AL Chai, I declare that the Spirits of Air have been duly invoked.

[The Knock וווו—וווו—וווו.]

THE THIRD KEY

MICAMA! goho Pe-IAD! zodir com-selahe azodien biabe os-lon-dohe. Norezodacahisa otahila Gigipahe; vaunud-el-cahisa ta-pu-ime qo-mos-pelehe telocahe; qui-i-inu toltoregi cahisa i cahisji em ozodien; dasata beregida od torezodul! Ili e-Ol balazodareji, od aala tahilanu-os netaabe: daluga vaomesareji elonusa cape-mi-ali vaoresa *cala* homila cocasabe fafenu izodizodope, od miinoagi de ginetaabe: vaunu na-na-e-el panupire malpireji caosaji. Pilada noanu vaunalahe balata od-vaoan. Do-o-i-ape MADA: goholore, gohus, amiranu! Micama! Yehusozod ca-ca-com, od do-o-a-inu noari micaolazoda a-ai-om. Casarameji gohia: Zodacare! Vaunigilaji! od im-ua-mar pugo pelapel Ananael Qo-a-an.

80 words in this Enochian Call.

BEHOLD! saith your God! I am a circle on whose hands stand Twelve Kingdoms. Six are the seats of living breath, the rest are as sharp sickles or the Horns of Death. Wherein the creatures of Earth are and are not, except (in) mine own hands; which sleep and shall rise. In the First I made ye stewards and placed ye in twelve seats of government: giving unto every one of you power successively over the 456 true ages of time: to the intent that from the highest vessels and the corners of your governments you might work my Power, pouring down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the name of the same your God, lift up, I say, yourselves! Behold! his mercies florish and (His) Name is become mighty among us. In whom we say: Move! Descend! and apply yourselves unto us as unto the partakers of His Secret Wisdom in your Creation.

167 words in this English Call.

[Invokes: EXARP; the whole Tablet of Air.
The angle of △ of △.
The Prince of the Chariot of the Winds.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 3°=8□

GIVE the Sign of Auramoth.

[Knock.] Let us adore the Lord and King of Water!
Elohim Tzabaoth! Elohim of Hosts!
Glory be to the Ruach Elohim which moved upon the Face of the Waters of Creation! AMEN!

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: } אהדה. אגלא. HCOMA.]

[Make the Invoking Pentagram of Water and pronouce: } א ל. אלהים צבאות.]

And Elohim said: Let us make Adam in our own image; and let them have dominion over the Fish of the Sea! In the name of אל, Strong and Powerful, and in the name of אלהים צבאות, Spirits of Water, adore your Creator!

[Make Sigil of Eagle with cup.] In the name of גבראל and in the Sign of the Eagle, Spirits of Water, adore your Creator!

[Make cross with cup.] In the Names and Letters of the Great Western Quadrangle, Spirits of Water, adore your Creator!

[Elevate cup.] In the three great Secret Names of God, MPH ARSL GAIOL that are borne upon the Banners of the West, Spirits of Water, adore your Creator!

[Elevate cup.] In the Name of RAAGIOSEL, great King of the West, Spirits of Water, adore your Creator!

In the Name of Elohim Tzabaoth, I declare that the Spirits of Water have been duly invoked.

[The Knock יהוה—יהוה—יהוה.]

THE FOURTH KEY

OTAHIL elasadi babaje, od dorepaha gohol: gi-cahisaje auauago coremepe *peda*, dasonuf vi-vau-di-vau? Casaremi oeli *meapeme* sobame agi corempo carep-el: casaremeji caro-o-dazodi cahisa od vaugeji; dasata ca-pi-mali cahisa ca-pi-ma-on: od elonusahinu cahisa ta el-o *calaa*. Torezodu nor-quasahi od fe-caosaga: Bagile zodir e-na-IAD: das iod apila! Do-o-a-ipe quo-A-AL, zodacare! Zodameranu obelisonugi resat-el aaf nor-mo-lapi!

I HAVE set my feet in the South, and have looked about me, saying: are not the thunders of increase numbered 33, which reign in the second Angle? Under whom I have placed 9639: whom none hath yet numbered, but One; in whom the Second Beginnings of Things are and wax strong, which also successively are the Numbers of Time: and their powers are as the first 456. Arise! you sons of Pleasure! and visit the earth: for I am the Lord your God; which is and liveth (for ever)! In the name of the Creator, move! and shew yourselves as pleasant deliverers, that you may praise him among the sons of men!

[Invokes: HCOMA; the whole Tablet of Water.
The angle of ▽ of ▽.
The Queen of the Thrones of Water.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 1°=10▫

GIVE the Sign of the God SET fighting.

Purify with Fire and Water, and announce "The Temple is cleansed."

[Knock.] Let us adore the Lord and King of Earth!

Adonai ha Aretz, Adonai Melekh, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!

[Sprinkle Salt before Earth tablet.] Let the Earth adore Adonai!

[Make the Invoking Hexagram of Saturn.]

[Make the Invoking Pentagram of Spirit Passive and pronounce these names: } אהיה. אבלא. NANTA.]

[Make the Invoking Pentagram of Earth and pronouce this Name: } אדני מלך.]

And Elohim said: Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-ha-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of אדני מלך and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!

[Make the Sign of Taurus.] In the name of אוריאל, great archangel of Earth, Spirits of Earth, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!

[Sprinkle water before Earth Tablet.] In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!

[Cense the Tablet.] In the name of IC-ZOD-HEH-CAL, great King of the North, Spirits of Earth, adore your Creator!

In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked.

[The Knock וווי—וו—וו—ו.]

THE FIFTH KEY

SAPAHE zodimii du-i-be, od noasa ta qu-a-nis, adarocahe dorepehal caosagi od faonutas peripesol ta-be-liore. Casareme A-me-ipezodi na-zodarethe *afa*; od dalugare zodizodope zodelida caosaji tol-toregi; od zod-cahisa esiasacahe. El ta-vi-vau; od iaod tahilada das hubare *pe-o-al*; soba coremefa cahisa ta Ela Vaulasa od Quo-Co-Casabe. Eca niisa od darebesa quo-a-asa: fetahe-ar-ezodi od beliora: ia-ial eda-nasa cicalesa; bagile Ge-iad I-el!

The mighty sounds have entered into the third angle, and are become as olives in the Olive Mount; looking with gladness upon the earth, and dwelling in the brightness of the Heavens as continual Comforters. Unto whom I fastened 19 Pillars of Gladness, and gave them vessels to water the earth with her creatures; and they are the brothers of the First and Second, and the beginning of their own seats, which are garnished with 69,636 ever-burning lamps: whose numbers are as the First, the Ends, and the Contents of Time. Therefore come ye and obey your creation: visit us in peace and comfort: conclude us receivers of your mysteries: for why? Our Lord and Master is the All-One!

[Invokes: NANTA; the whole Tablet of Earth.
The angle of ∀ of ∀.
The Princess of the Echoing Hills, the Rose of the Palace of Earth.]

THE OPENING OF THE TEMPLE IN THE GRADE OF 4°=7□

GIVE the Sign of Thoum-aesh-neith.

[Knock.] Let us adore the Lord and King of Fire!

Tetragrammaton Tzabaoth! Blessed be Thou! The Leader of Armies is Thy Name! AMEN!

[Make the Invoking Pentagram of Spirit Acitve and pronounce these names: } אחיה. אבלא. BITOM.]

[Make the Invoking Pentagram of Fire, and pronouce: } אלהים. יהוה צבאות.]

[Make the sign of Leo with censer (or other suitable weapon).] In the name of מיכאל, archangel of Fire, Spirits of Fire, adore your Creator!

[Make the Cross.] In the Names and Letters of the Great Southern Quadrangle, Spirits of Fire, adore your Creator!

[Elevate censer.] In the three Secret Names of God, OIP TEAA PDOCE, that are borne upon the banners of the South, Spirits of Fire, adore your Creator!

[Lower and lift censer.] In the Name of EDELPERNA, great King of the South, Spirits of Fire, adore your Creator!

In the Name of יהוה צבאות, I declare that the Spirits of Fire have been duly invoked.

[The Knock וו—ו—וו.]

THE SIXTH KEY

GAHE sa-div cahisa *em*, micalazoda Pil-zodinu, sobam El haraji babalonu od obeloce samevelaji, dalagare malapereji ar-caosaji od *acame* canale, sobola zodare fa-beliareda caosaji od cahisa aneta-na miame ta Viv od Da. Daresare Sol-petahe-bienu. Be-ri-ta od zodacame ji-mi-calazodo: sob-ha-atahe tariana luia-he od ecarinu MADA Qu-a-a-on!

THE Spirits of the fourth angle are Nine, Mighty in the Firmament of Waters: whom the First hath planted, a torment to the wicked and a garland to the righteous: giving unto them fiery darts to vanne the earth, and 7699 continual workmen, whose courses visit with comfort the earth; and are in government and continuance as the Second and the Third—Therefore hearken unto my voice! I have talked of you, and I move you in power and in presence, and the praise of your God in your Creation!

[Invokes: BITOM; the whole Tablet of Fire.
The angle of △ of △.
The Lord of the Flame and the Lightning, the King of the Spirits of Fire.]

THE SEVENTH KEY

RA-ASA isalamanu para-di-zoda oe-cari-mi aao iala-pire-gahe Qui-inu. Enai butamonu od inoasa *ni* pa-ra-diala. Casa-remeji ujeare cahirelanu, od zodonace lucifatianu, caresa ta vavale-zodirenu tol-hami. Soba lonudohe od nuame cahisa ta Da o Desa vo-ma-dea od pi-beliare itahile rita od miame ca-ni-quola rita! Zodacare! Zodameranu! Iecarimi Quo-a-dahe od I-mica-ol-zododa aaiome. Bajirele papenore idalugama elonusahi—od umapelifa vau-ge-ji Bijil-IAD!

THE East is a house of Virgins singing praises among the flames of first glory wherein the Lord hath opened his mouth; and they are become as 28 living dwellings in whom the strength of man rejoiceth; and they are apparelled with ornaments of brightness, such as work wonders on all creatures. Whose kingdoms and continuance are as the Third and Fourth strong towers and places of comfort, the Seats of Mercy and Continuance. O ye Servants of Mercy, Move! Appear! Sing praises unto the Creator; and be mighty among us. For that to this remembrance is given power, and our strength waxeth strong in our Comforter!

The Angle of ▽ of ⧋ in the tablet of ⧋
The Queen of the Thrones of Air.

THE EIGHTH KEY

BAZODEMELO i ta pi-ripesonu olanu Na-zodavabebe *ox*. Casaremeji varanu cahisa vaugeji asa berameji balatoha: goho IAD. Soba miame tarianu ta lolacis Abaivoninu od azodiajiere riore. Irejila cahisa da das pa-aox busada Caosago, das cahisa od ipuranu telocahe cacureji o-isalamahe lonucaho od Vovina carebafe? NIISO! bagile avagao gohon. NIISO! bagile momao siaionu, od mabezoda IAD oi asa-momare poilape. NIIASA! Zodameranu ciaosi caosago od belioerasa od coresi ta a beramiji.

The Midday, the first is as the third Heaven made of 26 Hyacinthine Pillars, in whom the Elders are become strong, which I have prepared for mine own Righteousness, saith the Lord: whose long continuance shall be as bucklers to the Stooping Dragon, and like unto the harvest of a Widow. How many are there which remain in the Glory of the Earth, which are, and shall not see Death until the House fall and the Dragon sink? Come away! for the Thunders (of increase)[8] have spoke. Come away! for the Crowns of the Temple and the Robe of Him that is, was, and shall be crowned are divided! Come forth! Appear! to the terror of the Earth, and to our comfort, and [to the comfort] of such as are prepared.

The Angle of  of  in the tablet of  .
The Princess of the Rushing Winds, the Lotus of the Palace of Air.

THE NINTH KEY

MICAOLI beranusaji perejela napeta ialapore, das barinu efafaje *Pe* vaunupeho olani od obezoda, soba-ca upaahe cahisa tatanu od tarananu balie, alare busada so-bolunu od cahisa hoel-qo ca-no-quodi *cial*. Vaunesa aladonu mom caosago ta iasa olalore ginai limelala. Amema cahisa sobra madarida zod cahisa! Ooa moanu cahisa avini darilapi caosajinu: od butamoni pareme zodumebi canilu. Dazodisa etahamezoda cahisa dao, od mireka ozodola cahisa pidiai Colalala. Ul ci ninu a sobame ucime. Bajile? IAD BALATOHE cahirelanu pare! NIISO! od upe ofafafe; bajile a-cocasahe icoresaka a uniji beliore.

A MIGHTY guard of Fire with two-edged swords flaming (which have eight Vials of wrath for two times and a half, whose wings are of wormwood and the marrow of salt) have set their feet in the West, and are measured with their 9996 ministers. These gather up the moss of the Earth as the rich man doth his Treasure. Cursed are they whose iniquities they are! In their eyes are mill-stones greater than the earth, and from their mouths run seas of blood. Their heads are covered with diamonds, and upon their heads are marble stones.[*9] Happy is he on whom they frown not. For why? The Lord of Righteousness rejoiceth in them! Come away, and not your Vials: for the time is such as requireth Comfort.

The Angle of  of  in the tablet of .
The Lord of the Winds and Breezes, the King of the Spirits of Air.

THE TENTH KEY

CORAXO cahisi coremepe, od belanusa Lucala azodiazodore paebe Soba iisononu cahisa uirequo *ope* copehanu od racalire maasi bajile caosagi; das yalaponu dosiji od basajime; od ox ex dazodisa od salaberoxa cynuxire faboanu. Vaunala cahisa conusata das *daox* cocasa ol Oanio yore vohima ol jizodyazoda od eoresa cocasaji pelosi molui das pajeipe, laraji same darolanu matorebe cocasaji emena. El pataralaxa yolaci matabe nomiji mononusa olora junayo anujelareda. Ohyo! ohyo! ohyo! ohyo! ohyo! ohyo! noibe Ohyo! caosagonu! Bajile madarida i zodirope cahiso darisapa! NIISO! caripe ipe nidali!

[*] v.l. "Upon their hands are marble sleeves."

THE Thunders of Judgement and Wrath are numbered and are harboured in the North, in the likeness of an Oak whose branches are 22 nests of lamentation and weeping laid up for the earth: which burn night and day, and vomit out the heads of scorpions, and live sulphur mingled with poison. These be the thunders that, 5678 times in the twenty-fourth part of a moment, roar with a hundred mighty earthquakes and a thousand times as many surges, which rest not, neither know any* time here.[10] One rock bringeth forth a thousand, even as the heart of man doth his thoughts. Woe! Woe! Woe! Woe! Woe! Woe! Yea, Woe be to the Earth, for her iniquity is, was, and shall be great. Come away! but not your mighty sounds!

The Angle of 🜂 of 🜄 in the tablet of 🜄.
The Prince of the Chariot of the Waters.

THE ELEVENTH KEY

OXIAYALA holado, od zodirome *O* coraxo das zodiladare raasyo. Od vabezodire cameliaxa od bahala: NIISO![11] salamanu telocahe! Casaremanu hoel-qo, od ti ta zod cahisa soba coremefa i ga. NIISA! bagile aberameji nonuçape. Zodacare eca od Zodameranu! odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

THE mighty Seat ground, and there were five Thunders that flew into the East. And the Eagle spake and cried aloud: Come away from the House of Death! And they gathered themselves together and became[12] (those) of whom it is measured, and it is as They are, whose number is 31. Come away! For I have prepared (a place) for you. Move therefore, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of 🜁 of 🜄 in the tablet of 🜄.
The Princess of the Waters, the Lotus of the Palace of the Floods.

THE TWELFTH KEY

NONUCI dasonuf Babaje od cahisa *ob* habaio tibibipe: alalare ataraahe od ef! Dirix fafenu *mianu* ar Enayo ovof! Soba dooainu aai i VONUPEHE. Zodacare, gohusa, od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A!

O YE that range[13] in the South and are as the 28 Lanterns of Sorrow, bind up your girdles and visit us! bring down your train 3663 (servitors), that the Lord may be magnified, whose name amongst ye is Wrath. Move! I say, and shew yourselves! Unveil the mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of 🜂 of 🜄 in the tablet of 🜄.
The Lord of the Waves and the Waters, the King of the Hosts of the Sea.

* v.l. "Any echoing time between."

THE THIRTEENTH KEY

NAPEAI Babajehe das berinu *vax* ooaona larinuji vonupehe doalime: conisa olalogi oresaha das cahisa afefa. Micama isaro Mada od Lonu-sahi-toxa, das ivaumeda aai Jirosabe. Zodacare od Zodameranu. Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Swords of the South, which have 42 eyes to stir up the wrath of Sin: making men drunken which are empty: Behold the Promise of God, and His Power, which is called amongst ye a bitter sting! Move and Appear! unveil the mysteries of your Creation;[14] for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of △ of ▽ in the tablet of ▽.
The Prince of the Chariot of Earth.

THE FOURTEENTH KEY

NORONI bajihie pasahasa Oiada! das tarinuta mireca *ol* tahila dodasa tolahame caosago *h*omida: das berinu orocahe *quare*: Micama! Bial' Oiad; aisaro toxa das ivame aai Balatima. Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O YE Sons of Fury, the Daughters of the Just One! that sit upon 24 seats, vexing all creatures of the Earth with age, that have 1636 under ye. Behold! The voice of God; the promise of Him who is called amongst ye Fury or Extreme Justice. Move and shew yourselves! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest.

The Angle of ▽ of ▽ in the tablet of ▽.
The Queen of the Thrones of Earth.

THE FIFTEENTH KEY

ILASA! tabaanu li-El pereta, casaremanu upaahi cahisa *dareji*; das oado caosaji oresacore: das omaxa monasaçi Baeouibe od emetajisa Iaiadix. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU, the Governer of the first Flame, under whose wings are 6739; that weave the Earth with dryness: that knowest the Great Name "Righteousness," and the Seal of Honour. Move and Appear! Unveil the mysteries of your creation; be friendly unto me, for I am the servant of the same your God: the true worshipper of the Highest!

The Angle of △ of ▽ in the tablet of ▽.
The Lord of the Wide and Fertile Land, the King of the Spirits of Earth.

THE SIXTEENTH KEY

ILASA viviala pereta! Salamanu balata, das acaro odazodi busada, od belioraxa balita: das inusi caosaji lusadanu *emoda*: das ome od taliobe: darilape iehe ilasa Mada Zodilodarepe. Zodacare od Zodameranu. Odo cicale Qaa: zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU second Flame, the House of Justice, which hast the beginning in glory and shall comfort the Just: which walkest upon the Earth with 8763 feet, which understand and separate creatures! Great art thou in the God of Stretch forth and Conquer. Move and appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  of  in the tablet of  .
The Prince of the Chariot of Fire.

THE SEVENTEENTH KEY

ILASA dial pereta! soba vaupaahe cahisa nanuba zodixalayo dodasihe od berinuta *faxisa* hubaro tasatax yolasa: soba Iad *i* Vonupehe o Uonupehe: aladonu dax ila od toatare! Zodacare od Zodameranu! Odo cicale Qaa! Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU third Flame! whose wings are thorns to stir up vexation, and who hast 7336 living lamps going before Thee: whose God is "Wrath in Anger": Gird up thy loins and hearken! Move and Appear! Unveil the mysteries of your Creation; be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  of  in the tablet of  .
The Queen of the Thrones of Flame.

THE EIGHTEENTH KEY

ILASA micalazoda olapireta ialpereji belioresa: das odo Busadire Oiad ouoaresa caosago: casaremeji Laiada *eranu* berinutasa cafafame das ivemeda aqoso adoho Moz, od maof-fasa. Bolape como belioeta pamebata. Zodacare od Zodameranu! Odo cicale Qaa. Zodoreje, lape zodiredo Noco Mada, hoathahe I A I D A.

O THOU mighty Light and burning Flame of Comfort! that unveilest the Glory of God to the centre of the Earth, in whom the 6332 secrets of Truth have their abiding, that is called in thy kingdom "Joy" and not to be measured. Be thou a window of comfort unto me! Move and Appear! Unveil the mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Angle of  of  in the tablet of  .
The Princess of the Shining Flame, the Rose of the Palace of Fire.

MARK WELL!

These first 18 calls are in reality 19; that is, 19 in the Celestial Orders; but with us the first table hath no call, and can have no call, seeing that it is of the Godhead.[15] Thus, then, with us hath it the number 0, though with them that of 1. (Even as the first key of the ROTA hath the number 0.)

After this follow the calls or keys of the Thirty Aires of Æthyrs: which are in substance similar, though, in the name of the Æthyrs, diversified.

The titles of the Thirty Æthyrs whose dominion extendeth in ever-widening circles without and beyond the Watch Towers of the Universe

[*The first is Outermost*]

1	LIL	16	LEA
2	ARN	17	TAN
3	ZOM	18	ZEN
4	PAZ	19	POP
5	LIT	20	KHR
6	MAZ	21	ASP
7	DEO	22	LIN
8	ZID	23	TOR
9	ZIP	24	NIA
10	ZAX	25	VTI
11	ICH	26	DES
12	LOE	27	ZAA
13	ZIM	28	BAG
14	UTA	29	RII
15	OXO	30	TEX

THE CALL OR KEY OF THE THIRTY ÆTHYRS

MADARIATZA das perifa LIL[*] cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA iaoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelozoda, tooata nonuçafe jimicalazodoma larasada tofejilo marebe yareryo IDOIGO;[†16] od torezodulape yaodafe gohola, Caosaga, tabaoreda saanire, od caharisateosa yorepoila tiobela busadire, tilable noalanu paida oresaba, od dodaremeni zodayolana. Elazodape tilabe paremeji peripesatza, od ta qurelesata booapisa. Lanibame oucaho sayomepe, od caharisateosa ajitoltorenu, mireca qo tiobela lela. Tonu paombeda dizodalamo asa pianu, od caharisateosa aji-la-tore-torenu paracahe a sayomepe. Coredazodizoda dodapala od fifalazoda, lasa manada, od faregita bamesa omaoasa. Conisabera od auauotza tonuji oresa; catabela noasami tabejesa leuitahemonuji. Vanucahi omepetilabe oresa! Bagile? Moooabe[17] OL coredazodizoda. El capimao itzomatzipe, od cacocasabe gosaa. Bajilenu pii tianuta a babalonuda, od faoregita teloca uo uime.

[*] Or other Aire as may be willed.

[†] This name may be appropriate varied with the Aire.

Madariiatza, torezodu! ! ! Oadariatza orocaha aboaperi! Tabaori periazoda aretabasa! Adarepanu coresata dobitza! Yolacame periazodi arecoazodiore, od quasabe qotinuji! Ripire paaotzata sagacore! Umela od peredazodare cacareji Aoiveae coremepeta! Torezodu! Zodacare od Zodameranu, asapeta sibesi butamona das surezodasa Tia balatanu. Odo cicale Qaa, od Ozodazodama pelapeli IADANAMADA!

O YE heavens which dwell in the first Aire, ye are mighty in the parts of the Earth, and execute the Judgement of the Highest! Unto you it is said: Behold the Face of your God, the beginning of Comfort, whose eyes are the brightness of the Heavens, which provided you for the Government of the Earth, and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the Providence of Him that sitteth on the Holy Throne, and rose up in the Beginning, saying: The Earth, let her be governed by her parts, and let there be Division in her, that the glory of her may be always drunken, and vexed in itself. Her course, let in run with the Heavens; and as an handmaid let her serve them. One season, let it confound another, and let there be no creature upon or within her the same. All her members, let them differ in their qualities, and let there be no one Creature equal with another. The reasonable Creatures of the Earth, and Men, let them vex and weed out one another; and their dwelling-places, let them forget their Names. The work of man and his pomp, let them be defaced. His buildings, let them become Caves for the beasts of the Field! Confound her understanding with darkness! For why? it repenteth me that I have made Man. One while let her be known, and another while a stranger: because she is the bed of an Harlot, and the dwelling-place of him that is fallen.

O ye Heavens, arise! The lower heavens beneath you, let them serve you! Govern those that govern! Cast down such as fall. Bring forth with those that increase, and destroy the rotten. No place let it remain in one number. Add and diminish until the stars be numbers. Arise! Move! and appear before the Covenant of His mouth, which He hath sworn unto us in His Justice. Open the Mysteries of your Creation, and make us partakers of THE UNDEFILED KNOWLEDGE.[18]

The Three Mighty Names of God
Almighty coming forth from
The Thirty Æthyrs

THE First Name—

L A Z o d a P e L a M e D a Z o d a Z o d a Z o d I L a Z o d U O L a T a Z o d a-P e K A L a T a N u V a D a Z o d a B e R e T a.

The Second Name—

I R O A I A E I I A K O I T a X E A E O H e S I O I T E A A I E.

The Third Name—

L a N u N u Z o d a T a Z o d O D a P e X a H E M A O A N u N u P e R e P e N u R A I S A G I X a.

Ended are the Forty-eight Calls or Keys.

Transcriber's notes

Do what thou wilt shall be the whole of the Law.

Liber Chanokh was first published in two parts as "A Brief Abstract of the Symbolic Representation of the Universe derived by Doctor John Dee through the scrying of Sir Edward Kelly" in *Equinox* vol. I nos. 7-8. The second part bore an A∴A∴ Class B imprimatur on first publication. The alternate title and number (84 = חנוך, the Hebrew name anglicised as Enoch) were given in the list of Class B publications in *Equinox* vol. I no. 10, where it was also stated "Its publication is at present incomplete." In the *Blue Equinox*, a continuation of *Chanokh* was advertised for publication in *Equinox* vol. III, but along with many things in that list it was never published, and quite possibly never written.

The present edition consists of the two published sections. All footnotes are from the *Equinox* publication; all endnotes by the present transcriber. Of course in some senses *Liber Chanokh* is redundant as there are far better guides to both "Dee purist" and Golden Dawn Enochian magick out there; the present edition – part of an ongoing project of producing good electronic copies of the magical instructions from the *Equinox* – was in large measure a reaction to the insanity of attempting to render the complex figures in ASCII or as text descriptions.

It is not clear what was intended for inclusion in the unpublished parts; to adequately deal with all the matters mentioned in Crowley's "prefaratory note" would probably take a few books.

At the time Crowley was writing, the Tables of Soyga were mostly lost (eight of the tables had been copied into Sloane MS 3189) and known mainly by passing references in the Dee diaries and papers by Elias Ashmole. The "Book of Soyga" was rediscovered by Dee scholar Deborah Harkness in 1994; copies exist in the British Library (Sloane MS 8) and the Bodleian (Bodley 908); the former is believed to be the copy owned by Dee. Besides various writings on magick this book contains 36 cryptic tables of letters. These were solved in 1998 by Jim Reeds, a cryptographer working for AT&T Labs (see Reeds' article "John Dee and the Magic Tables in the *Book of Soyga*"; unfortunately, since Reeds left AT&T this is no longer online). Note that these tables predate the Dee-Kelly workings, and Dee does not seem to have known what they were and what to do with them: he repeatedly asked about them and received vague or evasive answers from Kelly and/or the angels.

The Heptarchic system of planetary magick is covered by Turner (1983) and James (1984), and a "Golden-Dawn-ized" version is presented by Zalewski (1990). It is set out in two MS digests by Dee, *De Heptarchia Mystica* in Sloane 3191, and *Compendium Heptarchia Mystica* (Add. MS 36,674). This material is drawn from the skrying sessions recorded in Sloane MS 3188, principally Tertius and Quartus but incorporating material from all the books.

It is not clear whether what Dee meant by the "Book of Enoch" was the "Tablets of Enoch" which are definitely identical with the tablets composing the Great Table (Table of Watchtowers), or *Liber Logaeth*, though the latter seems to be the favoured interpretation. *Logaeth* survives in BL Sloane MS 3189, *Liber Mysteriorum Sextus et Sanctus*, in Edward Kelly's handwriting. This copy has the title "The Book of Enoch, revealed to Dr. John Dee by the Angels", interpolated by Elias Ashmole. To the best of my knowledge nobody has deciphered *Logaeth* to date. Thomas Head (in Regardie (ed.), 1984) claimed to have been able to solve some of the tables and tentatively translate some of the material in the "Angelic language" contained in the book; he did not give further details and as far as I am aware has not published his findings. Some researchers (e.g. Laycock, 1978) are of the opinion that the material recorded in *Logaeth* may be a glossolalia.

It appears that some unacknowledged work in the compilation of the published parts of *Chanokh* was done by James Windram, Crowley's South African lieutenant; and that Crowley later attempted to palm off the work of writing the continuation onto him, but without result.

The first part of *Chanokh* was reprinted as *The Symbolic Representation of the Universe* by Unicorn Press of Seattle in the 1970s. Both published parts were included in the compilation *Gems from the Equinox* edited by F.I. Regardie, the plates vilely reproduced and the number of the work erroneously given as LXXXIX, under which number it has occasionally been cited by later writers. I have adapted as a convenience Regardie's interpolation of "The Symbolic Representation of the Universe" as a sub-title for the first part. It was again reprinted in *Enochian World of Aleister Crowley* (*Enochian Sex Magick*) by C.S. Hyatt and Lon Milo DuQuette (New Falcon: 1991).

The present key entry was made from a facsimile of *Equinox* I (7-8). The Holy Table, Ensigns of Creation, and Sigillum Dei Æmeth were redrawn based on material in Ben Rowe's*Enochian Magic Reference* and Clay Holden's PDFs of *Mysteriorum Liber Secundus* and *Mysteriorum Liber Tertius*. The general view of the Great Table was entered from the version in the *Equinox*; the views of the Watchtowers and Tablet of Union as pyramid squares were redrawn, the letters checked against Plate III and the symbols checked according to the Golden Dawn rules printed in Regardie (ed.), *The Golden Dawn*. The version of the "Enochian" alphabet used in Plates IV-IX is the NI EnochianA typeface constructed by the present editor, closely based on the final forms of the letters from *Quinti Libri Mysteriorum Appendix*, as printed by Laycock (1978). Plate X has been redrawn and corrects a few minor errors (omission of some numbers and direction markers). As regards the text I have only corrected what seemed to me to be obvious typographical errors; other doubtful readings have been left intact and remarked on in endnotes. I would like to thank Frater  . for technical advice, however I take full responsibility for any errors in the above or in the following notes.

Love is the law, love under will.

T.S.

Bibliography

Works used, consulted or mentioned in passing in my notes, and other useful sources:

Abano, Petro di (spurious attribution): *Heptameron: seu Elementa Magica*. In Agrippa, *Opera*, vol. I (Lyons, n.d. (ca. 1600)); English translation as *Heptameron, or Elements of Magick* by Robert Turner in *Henry Cornelius Agrippa's Fourth Book of Occult Philosophy and of Geomancy &c. &c. &c.*, London, 1655. Modernised and corrected edition of Turner's translation at http://www.geocities.com/nu_isis/heptameron.pdf

Agrippa von Nettesheim, Heinrich Cornelius (1992): *Three Books of Occult Philosophy*. St. Paul, MN: Llewellyn Publications. English translation of *De occulta philosophia liber tres*, Cologne: 1533.

Crowley, Aleister: Liber XXX Ærum vel Sæculi sub figurâ CDXVIII, being of theAngels of the Thirty Æthyrs The Vision and the Voice (also cited as "The Vision and the Voice" or "Liber 418"). In *Equinox* vol. I no. 5 (1911), Special Supplement; in Crowley (ed. Regardie), *Gems from the Equinox* (St. Paul, MN: Llewellyn, 1974; Scottsdale, AZ: New Falcon, 1988); with Crowley's commentary in *Equinox* vol. IV no. 2 (1998).

Dee, John: *Mysteriorum Liber Primus*

— *Mysteriorum Liber Secundus.*

— *Mysteriorum Liber Tertius.*

— *Quartus Liber Mysteriorum*

— *Liber Mysteriorum Quintus*

— *Quinti Libri Mysteriorum Appendix*

These six 'books' of MS diaries (1581-1583) comprise BL Sloane MS 3188. In preparing the present text I consulted an electronic typeset by Clay Holden of *Secundus* and *Tertius*, online at http://www.dnai.com/~cholden/. Printed edition (ed. Joseph Petersen) of all six 'books' as *Mysteriorum Libri Quinque* (Magnum Opus Hermetic Sourceworks number 20). Felindenys, Wales: Magnum Opus Hermetic Sourceworks, 1985. A reprint by Red Wheel / Weiser has been advertised for February, 2003.

— *Liber Scientiæ, Auxilii, et Victoriæ Terrestris.*

— 49 *Claves Angelicæ Anno* 1584 *Cracoviæ.*

— *Tabulorum Bonorum Angelorum Invocationes.*

— *De Heptarchia Mystica.*

These four MS 'books' are digested from Dee's spirit diaries and together comprise BL Sloane MS 3191 (the third was originally untitled, the title above was added by Elias Ashmole when he acquired the MSS; it is also known as the "Book of supplications and invocations"). Typesets / translations in James (1984); typeset and translation of the first three in Turner (1989); typeset and translation of *De Heptarchia Mystica* in Turner (1983).

— *Compendium Heptarchia Mystica.* BL Add MS 36,674. An alternate and apparently earlier digest of the Heptarchic system of planetary magick, including material not in Sloane 3191. Turner (1983) incorporates material from this.

— (ed. Meric Casaubon, 1659) *A True and Faithful Relation of what passed for many Yeers between Dr. John Dee and some Spirits &c. &c. &c.* London. Reprinted London: Askin, 1974; New York: Magickal Childe, 1992. A typeset of Dee's spirit diaries from May 1583 to May 1587 (with a brief fragment from 1607). Also cited as "Casaubon", *True Relation* or *TFR*. The MS of these diaries is BL Cotton Appendix XLVI (a.k.a. Royal Appendix XLVI, Sloane MS 5007).

Denning, Melita & **Phillips,** Oswald (1986): *Mysteria Magica* (*The Magical Philosophy*, vol. 3). St Paul MN: Llewellyn. Revised 2nd edition; originally published St Paul MN: Llewellyn, 1983.

James, Geoffrey (1984; ed. / trans): *Enochian Evocation of Doctor John Dee*, Gillette, NJ: Heptangle. Reprinted as *Enochian Magick of Doctor John Dee*. St. Paul, MN: Llewellyn Publications, 1994.

Laycock, Donald (1978): *Complete Enochian Dictionary*. London, Askin. Reprinted New York: Samuel Weiser, 1994.

Regardie, Francis Israel (1984; ed): *The Complete Golden Dawn System of Magic*. Las Vegas: Falcon Press.

— (1989; ed.): *The Golden Dawn*. St. Paul, MN: Llewellyn Publications. Revised 6th edition; originally published Chicago: Aries Press (4 vols), 1937-40.

Rowe, Ben: *Enochian Magick Reference*. Revision 1.0, 1988; online at: http://w3.one.net/~browe/pdf/enochian_magic_reference.pdf

Turner, Robert (1989): *Elizabethean Magic*: *The Art and the Magus*. Shaftsbury: Element.

— (1983; ed. / trans.) *The Heptarchia Mystica of John Dee*. Edinburgh: Magnum Opus Hermetic Sourceworks. Expanded reissue, Wellingborough, Northants: Aquarian, 1986.

Tyson, Donald (1998): *Enochian Magick for Beginners*. St Paul, MN: Llewellyn Publications.

Zalewski, Pat (1990): *Golden Dawn Enochian Magic*. St Paul, MN: Llewellyn. ("second edition" 1994).

Finally I will warn the reader that Schueler & Schueler's "Enochian" books for Llewellyn should not be regarded as a reliable source of information on either 'Dee purist' or Golden Dawn Enochian magick, or anything else for that matter.

Endnotes

Part I

1: These talismans, the Ensigns of Creation, are referred to the seven planets (clockwise from top) Venus, Sol, Mars, Mercury, Jupiter, Saturn, Luna. The details of the ensigns are not visible on the graphic of the Holy Table (Plate I). The seven ensigns and an account of their reception can be found in *Mysteriorum Liber Tertius*.

2: The letters on the Holy Table itself are derived from the names of the Heptarchic Kings and Princes. The method is described in Dee's *Libri Mysteriorum Quinti Appendix* and in various secondary sources such as Turner's notes to *De Heptarchia Mystica*, Ben Rowe's *Enochian Magic Reference* and Zalewski (1990). Most printed editions reverse the arrangement of the letters left to right from the design described in the Dee diaries, following the version printed in *TFR* (most likely the result of an error by the engraver). Since in *Chanokh* Crowley simply reproduced the plate of the table from Casaubon and did not treat of it in detail, I have seen fit to reconstruct the figure. Note though that in Crowley's vision of the 15th Æthyr in *The Vision and the Voice* the "Holy Twelvefold Table of OIT" was probably conceived according to the Casaubon printing, *i.e.* reading

O	I	T
R	L	U
L	R	L
O	O	E

so the names OIT, RLU and OOE (LRL is palindromic) mentioned in that vision would be read left to right on the table as printed in Casaubon and the *Equinox*, but right to left on the table reconstructed from the angels' directions (there is evidence in the Dee MSS that "Enochian" should be written right to left).

3: A full account of the reception of the *Sigillum Dei Æmeth* is contained in *Mysteriorum Liber Secundus*. The plate of the seal has been redrawn based on the account in *Secundus* and on Clay Holden's reconstruction: the rendition in the *Equinox* printing, which has been much reproduced, contained a number of errors.

4: That is, four others similar in design; they were to be encased in "hollow things, of Sweet Wood" mounted on the end of each table leg.

5: Most of these names consist of a transliteration of the Hebrew for the "Sphere of the Planet" with "-el" stuck on the end. See Agrippa *De occulta philosophia* tom. III cap. XXVIII, where most of these names appear: "„ the spirit of Saturn is called *Sabathiel*; the spirit of Jupiter *Zedekiel*; the spirit of Mars, *Madimiel*; the spirit of the Sun *Semeliel*, or *Semeschia*; the spirit of Venus *Nogahel*; the spirit of Mercury *Cochabiah*, or *Cochabiel*; the spirit of the Moon, *Jareahel*, or *Levanael*." A *Corabiel* is cited as one of the "Angels of the First Heaven ruling Monday" in the *Heptameron* of pseudo-Abano, but there has no particular connection to Mercury. Crowley omits to mention the names formed from the letters written along the outer heptagon; the "Seven Angels which stand in the presence of God" mentioned by Agrippa (*De occ. phil.*, tom. II cap. X). These should be arranged by rows, thus:

Z	l	l	R	h	í	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	í	a	í
k	k	a	a	e	e	e
í	í	e	e	l	l	l
e	e	l	l	M	G	+

then reading down columns we get ZAPHKIEL, ZADKIEL, CUMAEL, RAPHAEL, HANIEL, MICHAEL, GABRIEL for the seven classical planets, with the final + signifying the Earth.

6: While there does indeed appear in *TFR* (p. 179) an arrangement of the letters from the black cross as a five by four table, this appears to have been a convenience adopted during the communication of the Great Table (Table of Watchtowers); as the letters were immediately afterwards written into the cross between the four tablets, described as the "crosse of union, or black cross" (*ibid.*, p. 180). The importance it assumed in the Golden Dawn appears to derive from an intermediate source, possibly Sloane MS 307, an edited extract from which became 'H', *Clavicula Tabularum Enochii*.

7: I have transcribed this table directly from the *Equinox* version. It does not appear to follow directly any of the versions of the Great Table in the Dee MSS; that is, some letters match the 1584 Great Table as delivered by Avé, some match the 1587 version as reformed by Raphael, and some disagree with both these but agree with the Great Table that can be constructed from the names of the "Parts of the Earth as imposed by God" of *Liber Scientiæ* using their characters on the Table of Watchtowers (as regards the last, I should note that in the working of 2nd June 1584, a week after the original delivery of the Great Table (*TFR* p. 188), Dee asked Ave "As concerning the diversity of certain words in these Tables and those of the portions of the Earth delivered by Nalvage, what say you?" and was told "The Tables be true."). Possibly it follows a Golden Dawn "correction" of the Tablets.

8: It is stated (see, *e.g.* the working of 26th June 1584, *TFR* p. 180) that this name and the following should be reversed to call forth and compel the cacodaimons (the three-letter names).

9: Examples in this and the two following are taken from the Water of Water lesser angle.

10: The rules for prefixing black cross letters to names drawn from the Kerubic and Servient squares are nowhere stated in *Chanokh*. The rule apparently used by Dee (*vide* the lists of names in the "Book of Supplications and Invocations" in Sloane MS. 3191) was to use the black cross letter on the same row of the general view of the tablets as the name you were working with; thus only the letters E, X, A, R, P, H, C, O, M, A were thus used. These were used to (*a*) generate Divine Names ruling the angels of the four squares above the bar of the cross in each lesser angle, and (*b*) generate the names of cacodaimons from pairs of letters below the bar of the cross.

The Golden Dawn rule, *per contra* (apparently deriving from Sloane 307), was to refer one of the four lines of the "Tablet of Union" to each Watchtower; thus EXARP to Air, HCOMA to Water, NANTA to Earth and BITOM to Fire. The first letter of each row was prefixed to names drawn from the Kerubic squares of each lesser angle, the second to names drawn from Servient squares of the Lesser Angle of Air, the third to names drawn from the Servient squares of the Lesser Angle of Water, the fourth to names drawn from the Servient squares of the Lesser Angle of Earth, and the fifth to names drawn from the Servient squares of the Lesser Angle of Fire. As Crowley gives no examples it is not clear which system he intended.

11: The following is all derived from Golden Dawn teaching rather than the Dee manuscripts.

12: Columns CXXXIII to CXXXVI.

13: More precisely, each square is referred to the Sephirah modified by the element of the Lesser Angle; or to that Sephirah in the Qabalistic world corresponding (thus Fire – Atziluth, Water – Briah, *etc*.). Regardie gives the positions of Binah through to Geburah differently; Zalewski (1990) gives the same reading as *Chanokh*, stating this arrangement appears in Westcott's *Notanda* to the G.D. Enochian papers.

14: In addition the upper six are referred to the Planets according to the scheme in 777 col. CXXIV, "The Heavenly Hexagram," and to the Tarot Trumps corresponding.

15: See Regardie (ed.), *The Golden Dawn*, vol. IV.

16: Suit by element of lesser angle, rank by element of column; so in the Lesser Angles of Water, the square with the left and right sides referred to Fire is attributed to the Knight of Cups.

17: Each square is additionally referred to one of the 16 figures of Geomancy, and to one of the Signs or Elements (Saturn replacing Earth as per the dual attribution of the Path of Tau), and thence to the Hebrew letter and Tarot card corresponding: thus

Row	Column	Attributions			
Fire (Cardinal signs)	*Fire*	♈	Puer	ה	IV – The Emperor
	Water	♋	Populus	ח	VII – The Chariot
	Air	♎	Puella	ל	VIII – Justice
	Earth	♑	Carcer	ע	XV – The Devil
Water (Fixed signs)	*Fire*	♌	Fortuna Minor	ט	XI – Strength
	Water	♏	Rubeus	נ	XIII – Death
	Air	♒	Tristesia	צ	XVII – The Star
	Earth	♉	Amissio	ו	V – The Hierophant
Air (Mutable signs)	*Fire*	♐	Acquisitio	ס	XIV – Temperence
	Water	♓	Laetitia	ק	XVIII – The Moon
	Air	♊	Albus	ז	VI – The Lovers
	Earth	♍	Conjunctio	י	IX – The Hermit
Earth (Elements)	*Fire*	△	Cauda Draconis	ש	XX – The Last Judgement
	Water	▽	Via	מ	XII – The Hanged Man
	Air	△	Fortuna Minor	א	0 – The Fool
	Earth	♄ (▽)	Caput Draconis	ת	XXI – The Universe

(If using the *Book of Thoth* attributions, exchange ח and צ and change titles of Tarot Trumps accordingly. The remaining six Trumps and Hebrew letters are referred to the upper six squares of the calvary crosses as noted above).

18: Rather than reproduce the version of the alphabet which appeared in the *Equinox* publication I have substituted a face based on the final corrected forms of the letters from Sloane 3188 (*Quinti Libri Mysteriorum Appendix*), "cleaned up" very slightly; note that the letter ך (X) is drawn with a small dot just inside the angle to clearly distinguish it from a rotated or reflected ך (E), and in the letter ך (C), the stroke in the middle of the right-hand

part of the letter joins the vertical line. Most Enochian typefaces generally used do not reflect this; this is unfortunate, since Dee's angels insisted strongly on the correct orthography of the letters.

19: See in particular the *Book of Enoch*; though at the time of the Dee-Kelly workings this was known only by reputation in Europe.

20: In *Liber Scientiæ* this column is headed "Parts of the Earth as imposed by God." Crowley's gloss is based on the statement in *True Relation* (spelling modernised) that the Call of the Thirty Aires summons the "91 Princes and spiritual Governers, unto whom the earth is delivered as a portion. They bring in and depose Kings and all the governments upon the Earth, and vary the nature of things with the variation of every moment; Unto whom the providence of Eternal Judgment is already opened. These are generally governed by the 12 angels of the 12 tribes, which are also governed by the 7 who stand before the presence of God." (*TFR* p.139-140; working of 21st May 1584). A passage in Latin immediately following appears to indicate that it is the Angels of the 12 Tribes who are the governers of the 91 parts, some having many, some fewer, under their rule ("Per tota terra distributa sub 12 Principibus Angelis, 12 Tribuum Israel: quorum 12 aliqui plures, aliqui pauciores partes habent sub sua regimine ex 91 partibus in quas tota terra hic demonstratur esse divisa."), suggesting that the seven-letter names in this column are the names of the Parts themselves rather than denoting discreet angelic entities associated with the Parts. The names of the 91 Parts were delivered on the 21st and 22nd of May 1584 (*TFR* pp. 141-5, 148-152).

The *Equinox* publication omitted the numbers of the 91 Parts; however as these numbers are used to identify their characters on the Table of Watchtowers (Plate X) they have been restored.

TheAngels of the Tribes are as follows :

Angel	*Tribe*	*Quarter*
OLPAGED	Dan	East
GEBABAL	Asshur	East S-E
LAVAVOTH	Gad	South S-E
ZIRACAH	Reuben	South
ZURCHOL	Simeon	South S-W
ZINGGEN	Zebulon	West S-W
HONONOL	Judah	West
ALPUDUS	Issachar	West N-W
ARFAOLG	Ephraim	North N-W
ZARNAAH	Manesseh	North
CADAAMP	Benjamin	North N-E
ZARZILG	Napthali	East N-E

James (1984) gives a set of attributions of these to the signs of the Zodiac which results in a rather strange arrangement of the signs around the circle of the quarters; as I am not sure what his source for it was, it is here omitted. An alternate arrangement appears in Zalewski (1990), based on some notes by Mathers to a Golden Dawn lecture on the astrological attributions of the 12 Tribes, but this appears to disregard Dee's attribution of Angels to Tribes and quarters; it is thus also omitted.

21: While this reading agrees with *TFR* and Turner's typeset of *Liber Scientiæ* (James' typeset of *Liber Scientiæ* has DIALIOAI which is blatantly wrong at it has one letter too many) the character on the Great Table will read DIALOIA on the 1584 and 1587 tables (or the version in *Chanokh*). James in his table of Ayres gives a slightly different character which will give DIALIOA.

22: "Every letter in *Paraoan* is a living fire; but all of one quality and of one creation; But unto N is delivered a viol of Destruction, according to that part that he is of *Paraoan* the Governour." – Ave, during the working of 2nd July 1584 (*TFR* p. 188). Previously (p. 176) Ave remarked of the reversed 'P' in the first Watchtower, "for beginning there it will make the name of a wicked spirit."

23: Thus in the *Equinox* publication. James' typeset of *Liber Scientiæ* has ORCANIR which is consistent with the 1584 Great Table; however, reading the appropriate sigil off the table as given in Plate III will give ORANCIR (as does the 1587 Great Table).

24: The *Equinox* publication had ORPAMB which has been changed as an obvious typo, since it has the wrong number of letters. The reading given is from James' typeset of *Liber Scientiæ* and also matches Plate III and the 1584 Great Table; the 1587 "reformed" Great Table gives CRPANIB.

25: The *Equinox* publication had TAONGLA which has been changed as a typo: the reading given is from typesets of *Liber Scientiæ*, and is consistent with the 1584 Great Table. The table in Plate III gives TAAOGLA. The reformed Great Table gives TAAOGBA.

26: Thus in the *Equinox* publication; this reading is consistent with the table in Plate III. *Liber Scientiæ* (according to James' typeset) has DOXINAL; this reading, however, is not consistent with either of the Great Table versions in Sloane 3191, both of which give DOXMAEL.

27: More normally given as THAHEBYOBEAATANUN (some of the vowels are interpolations to make it pronouncable; the name as initially constructed – see note below – is ThHBYBAATNN).

28: These names are derived by the Golden Dawn from the perimeter of the Sigillum Dei Æmeth by an excruciatingly complex process which it is not necessary to describe here.

29: The numbers identifying sigils may be a modern interpolation; Turner and James do not give them. The bar across the start of each sigil marks the start point; the arrowhead the finish point. In some of the characters some doubling-back is necessary. Character 59 is drawn making the first stroke top left to bottom right, the second left to right, and the third bottom to top. The character numbered 65 forms the name of LAXDIZI who is not mentioned in *Liber Scientiæ*; according to Turner (1989) this character is the sigil of PARAOAN, 65.

Part II

1: The attribution of the first eighteen Calls to the Tablets is either a Golden Dawn innovation or derives from an intermediate source.

2: This from G.D. pronunciation rules. AC has also adopted, without mentioning it, other elements of these rules: 'Z' is always pronounced extended as 'zod' or 'zoda';  is pronounced either hard or soft;  may be pronounced as a vowel, 'i', or a consonantal 'y'.  is generally be pronounced hard, although in some of the calls it is transliterated as ç in which case it is pronounced soft. An alternate discussion of Enochian pronunciation issues may be found in Laycock (1978).

3: The following text of the Keys or Calls is a phonetic rendition, inserting vowels where necessary according to the G.D. pronunciation rules. Note that final 'e's are pronounced separately. The English translations have been slightly modified from those in the Dee MSS, in addition to the modernisation of spelling.

4: Thus in *Equinox* printing; in the Dee MSS and most other printed editions the word *vonpho* (*vonupeho*), "wrath" appears at this point. This omission was probably accidental.

5: All other printed sources I have been able to consult (except those deriving from *Chanokh*) give *loholo*. I am not sure where Crowley got *sobolo* from.

6: *Vooan* was originally received, here and also in the Third Key, but Dee was informed at the time by Nalvage that: "Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The devils have lost the dignity of the sounds."

7: A doubtful reading; the Dee MSS have "a strong Seething."

8: In the Dee MSS, *avavago* is glossed simply "the thunders" in the Eighth Key; but in the Fourth Key it is glossed "thunders of increase" (as opposed to *Coraxo*, "the thunders of judgement and wrath" in the Tenth Key).

9: The translation in the footnote is more plausible. *ozol* (*ozodola* in the phonetic rendition) is likely to be a compound of *zol*, glossed "hands" in the First Key. *collal* (*colalala*) is not elsewhere attested, but is glossed "sleues" in the Dee MSS.

10: Much confusion in this passage. In Sloane 3191 the translation of part of this sentence is in the margin rather than intralinearly. I am not sure of the source for the "echoing" gloss.

11: There is an apparent lacuna in the Enochian: the translation has English words with no corresponding Angelic (see note below). A tentative suggestion (Tyson, 1998) is *od aldon od noas* (*od aladonu od noasa*).

12: According to James (1984), "and they gathered them together in" was in the margins of Sloane 3191; Denning & Phillips (1986), have "and they gathered themselues together and became." The reading in *Chanokh* is erroneous; the missing words clearly go before "salman teloch" ("the House of Death").

13: *sic.*, should be "reign." *dasonuf* (*dsonf*) is a contraction of *ds* (which) and *sonf* (reign).

14: "be friendly unto me" inadvertently omitted at this point; but the closing formula of Keys 13-18 is identical in the originals; that is, Dee was simply told to repeat the same formula.

15: See *TFR* p. 199-200 (working of 11th July, 1584). Compare also this statement by Nalvage prior to the delivery of the Calls (spelling as in *TFR*): "I am therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 *voyces*, or *callings*: which are the *Natural Keyes* to open these, not 49 but 48 (for One is not to be opened) Gates of Understanding, whereby you shall have knowledge *to move every Gate, and to call out as many* as you please, or shall be thought necessary …" (working of 12th April 1584, *TFR* p. 177).

16: Disregard Crowley's footnote. There is no indication in the digests or in *TFR* that this name should be varied according to the Aire being invoked, and there is no particular connection between the name IDOIGO, which appears on the vertical bar of the cross in the Air of Air sub-quadrant, and the First Aire; the names of the Parts contained in the First Aire are all drawn from the Water Tablet. There was some confusion in the communication of this name, it was initially gives as IDUIGO but corrected shortly afterwards.

17: Possibly a compositor's error for *moooahe*; other printed versions of the Calls give *moooah* here (the final 'e' is just a product of Crowley's phonetic rendering).

18: A variant translation of this Call appears in *The Vision and the Voice*, Second Æthyr: this includes a few glosses by Crowley as well as some reinterpretations of a couple of phrases (*e.g.*, *orsba od dodrmni zylna*, "drunken and vexed in itself" is rendered "ecstasy and irritation of orgasm").

Liber Primus – Notes and Translations

 Page numbers refer to Clay Holden's transcription; taking Page 1 as the first page of Dee's text after the Anno 1581:1582 Mysteriorum Liber Primus title page.)

Page 1

Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.
>
> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where “Deus ad adiuvandum” usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical “God” to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple “Benedicamus Domino” (“Let us bless the Lord.”) Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, “Glorie, thanks, and honor be unto the Almighty Trinitie”, etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on “In nomine” above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

“Ad adiuvandum me festina” – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

“Gloria…”

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins “Gloria Patri” rather than “Gloria Deo, Patri.”

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

“Fige”

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem, et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

"Spirituales"

> "Spirituales" has senses of form (as in spiritual beings – i.e. Angels) and function (as in 'Spiritual Father', when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

"Fiat"

> "Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are "May it be so" and "Make it so."

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his <u>De Septem Secundeis</u> (also called <u>Chronologia Mystica</u>) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, <u>De Occulta Philosophia</u>, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei

The Medicine of God

Lux Dei

The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"

For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)

Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582

A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.

For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5

The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.

Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.

Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.

KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos

Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.

BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.

KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.

Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)

> Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
>
> And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.

> without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron. Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?
Which?

Bona, et mala.
Good, and Evil.

"Bona, et mala"
Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:
concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.
Be not troubled: for these are trifles.

Ubi est potestas tua?
Where is your power?

Cur quaeris de postestate aliqua mea?
Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.
Why? Show it, I am not pleased.

"Cur? Signifi…"
By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?
Is some good Angel assigned to this mirror?

Etiam.
Even so.

Quis?
Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio
Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a "great prince" (KJV) or "unus de principibus primis" (Vulgate.) See following note on "princeps."

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

"agam"

"Do" or "have doing" or "traffic" are all possible translations for "agam." Dee uses "deal" to describe his actions with spirits in other places, e.g. "I have byn long at this time, in my dealing with you" at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

"Pray contynually"

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

"Gloria patri…"

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator's Note: "Praepositus" is literally 'placed over' or 'set over', but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, <u>De Occulta Philosophia</u> III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.
Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead

A sinistro	A dextro
On the left	on the right

juxta pectus
next to the breast

Directions regarding the table
These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.
Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter
1582 March 11 Sonday from noon about the third hour
Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.
Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a
March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae
(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"
Agrippa, in De Occ Phil III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,
Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.
The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

> Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
>
> For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

> Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: "Na, pardon the iniquity of thy people", which you will have interpreted "Pardon, I beseech thee." And also in Psalm CXVII "Ah Na, Lord, fortune-giving Na", which you find more elegantly thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

The psalm is Vulgate 117:25, English 118:25.

'A Na' in the context of beseeching is reminiscent of the note on Anna and Annah in 'John Dee His Note.'

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin's book On The Marvellous Word concerning the name PELE

"PELE"

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, "worthy of admiration" and "glorious": which the word Adir signifies.) here truly peli: which is "worker of miracles"

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: "Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos 'miraculorum operator' sive 'efficiens mirabilia.'

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says "My name which is Pele", which signifies to us "a worker of miracles" or "bringing forth wonders."

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:
Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen
KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of <u>De Occulta Philosophia Liber Quartus</u>.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

> quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.
>
> The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

Liber Primus – Notes and Translations

 Page numbers refer to Clay Holden's transcription; taking Page 1 as the first page of Dee's text after the Anno 1581:1582 Mysteriorum Liber Primus title page.)

Page 1

Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.
>
> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where “Deus ad adiuvandum” usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical “God” to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple “Benedicamus Domino” (“Let us bless the Lord.”) Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, “Glorie, thanks, and honor be unto the Almighty Trinitie”, etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on “In nomine” above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

“Ad adiuvandum me festina” – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

“Gloria…”

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins “Gloria Patri” rather than “Gloria Deo, Patri.”

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

“Fige”

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem, et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

"Spirituales"

> "Spirituales" has senses of form (as in spiritual beings – i.e. Angels) and function (as in 'Spiritual Father', when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

"Fiat"

> "Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are "May it be so" and "Make it so."

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his <u>De Septem Secundeis</u> (also called <u>Chronologia Mystica</u>) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, <u>De Occulta Philosophia</u>, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei

The Medicine of God

Lux Dei

The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"

For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)

Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582

A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.

For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5

The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.

Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.

Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.

KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos

Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.

BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.

KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.

Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)

> Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
>
> And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.

> without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron. Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?
Which?

Bona, et mala.
Good, and Evil.

"Bona, et mala"
Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:
concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.
Be not troubled: for these are trifles.

Ubi est potestas tua?
Where is your power?

Cur quaeris de postestate aliqua mea?
Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.
Why? Show it, I am not pleased.

"Cur? Signifi…"
By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?
Is some good Angel assigned to this mirror?

Etiam.
Even so.

Quis?
Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio
Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a "great prince" (KJV) or "unus de principibus primis" (Vulgate.) See following note on "princeps."

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

"agam"

"Do" or "have doing" or "traffic" are all possible translations for "agam." Dee uses "deal" to describe his actions with spirits in other places, e.g. "I have byn long at this time, in my dealing with you" at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

"Pray contynually"

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

"Gloria patri…"

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator's Note: "Praepositus" is literally 'placed over' or 'set over', but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, <u>De Occulta Philosophia</u> III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.
Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead

A sinistro	A dextro
On the left	on the right

juxta pectus
next to the breast

Directions regarding the table
These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.
Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter
1582 March 11 Sonday from noon about the third hour
Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.
Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a
March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae
(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"
Agrippa, in De Occ Phil III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,
Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.
The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

> Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
>
> For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

> Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: "Na, pardon the iniquity of thy people", which you will have interpreted "Pardon, I beseech thee." And also in Psalm CXVII "Ah Na, Lord, fortune-giving Na", which you find more elegantly thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

The psalm is Vulgate 117:25, English 118:25.

'A Na' in the context of beseeching is reminiscent of the note on Anna and Annah in 'John Dee His Note.'

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin's book On The Marvellous Word concerning the name PELE

"PELE"

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, "worthy of admiration" and "glorious": which the word Adir signifies.) here truly peli: which is "worker of miracles"

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: "Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos 'miraculorum operator' sive 'efficiens mirabilia.'

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says "My name which is Pele", which signifies to us "a worker of miracles" or "bringing forth wonders."

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:
Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen
KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of <u>De Occulta Philosophia Liber Quartus</u>.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

> quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.
>
> The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

Mysteriorum Liber Primus

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be [+]burnt , & were after [++]restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

[+]10. April } 1586
[++]30. April }

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582

Mysteriorum Liber Primus

Mortlaci

+1+

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan= tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit. Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum. Amen.

John Dee his Note

Angelus sive Intelligentia, nunc toti Mundo praedominens ——

ANNAEL

Etymologia:
Gratiosa Dei
Afflicta } *Misericore*

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quaternarii ——————

MichaelGabrielRaphaelUrie 1

Etymologiae —— *Fortitudo Dei* — *Prevalescentia* — *sive præpotentia* — *sive Fortitudo prævalescens* } — } *Dei* — *Medicina Dei* — *Lux Dei*

—————— אָנָה *et* אָנָא

Anna, et Annah, obsecrantis, et confitentis particula est. hac ratione, non absurdè innuëre videtur, Orantem et confitentem Deum.

...] *icensia*
...] *rique*

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c.* And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c,* sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c,* sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c.* Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen.* *Amen.* *Amen.*

* *Numquid non est Deus in Israël, ut eatis ad con= sulendum Beelze= bub, deum Accaron: Reg 4. cap:1.*

Anno 1581 *Decembris* 22. *Mane* Mortlak

AÑAËL

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there Δ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white* dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

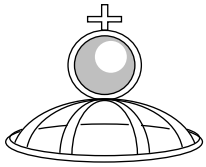
Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue secu= ritie.∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – *In nomine Jesu Christi, Quis tu es?* ——
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*

He answered to Saul his hearing.

Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*
And withall appeared many dedd mens skulls, on his left hand.
He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ——— 
Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both kneeling, and sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*
Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember.∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c.* He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c.* In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

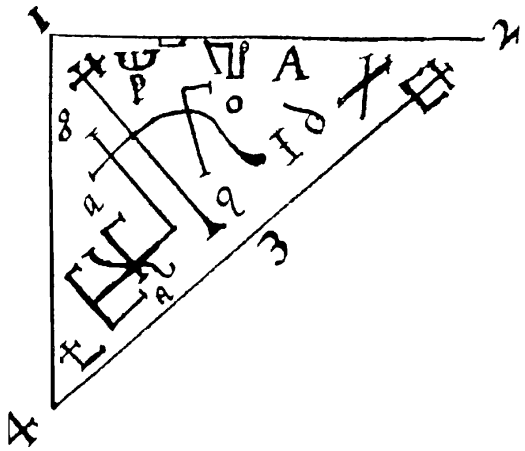
UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ
Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ:
An illuding spirit straight way intruded him self, and this charac= ter: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *Aº 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*

Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

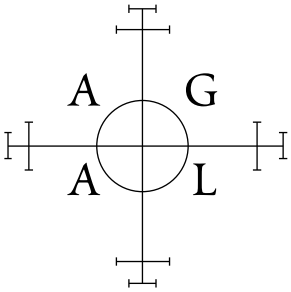
Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum* ~~*Divinitatis*~~ *Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.

*Erronice, contra igno= rantiam meum vide post.

This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete.

Δ Note this point.

And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

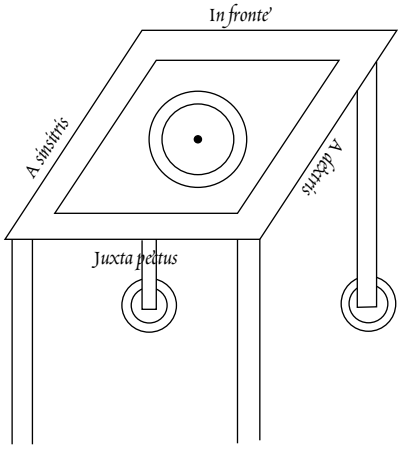
The Table was shewed to have on the fowre sides of it,*Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

*Cave: quia angelus tenebra= rum se intrusit hic ut libri Quinti appendice apparabit.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor= der of the Table, falsely cownter= feated &c as it also in the next action may appere.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

Saul in dan= ger of being carried away quick.

UR – The cursed will come to the cursed.

Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.

UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.

Δ – Whan shall I do this?

UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. Amen.

1582 *Martii 11*

Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ* Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.

Δ – Are you Uriel, who speaketh that?

Uri – I am he. Write down and mark this: for it is

Note: Lundrum= guffa skourged spiritually.

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him:
And Uriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.
Those that sowght thy life, are vanished away.

Lundrum= guffa.

Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that E T had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T., Uriel is my name, with diverse called *Nariel.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Stay.

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the. Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Δ -*potius erat dicenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand. Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gave it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.

Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

† vide Reuclinum de Verbo Miri fico, de nomine NA.

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

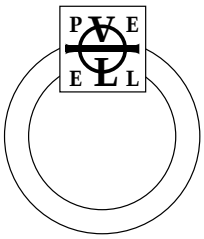
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬ cleane throwgh it: And had these fowre letters in it, P E L E.

vide Reuclini librum de verbo mirifico de Nomine PELE.

After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.
Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De siglllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:
Put up thy pen.
The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,
Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora 1¼ a meridie.*

Δ – After E T his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,
Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,
I am mighty.

Δ – Bycause he delayed to declare his name, E T the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.
So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano,* there called Sa=lamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,
——— Lo, this is my name.

Raphaël God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ⊙

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c.* And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.

Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth
for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to contynue whole dayes and nights in this manner of doing: even
tyll my body shold be ready to synk down for wearines, before I wold
give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly
blessed us, stretching theyr hands toward us, Crossingly. And so
they went away. The Table and the chayre remayned
and the glyttring sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*[+] *Liber secundus*, but the begining thereof is utterly perished.

[+]So it appears to be by divers Quotations in the following Books.

Mysteriorum Liber secundus

Mysteriorum Liber secundus

[The top quarter of a page is missing]

...] mysteryes, [...
...] ow toward a thing, r [...
...] howse is hollow, it is empty and voyde [...
...] ants: The God of heven and erth, will send into [...
NOTE. We bring tydings *of light. The Lord is owr [...
you and we prayse to gither. His name be praysed for ever O [...
in his Mysteries: O holy and eternall God.

Δ he bowed down to the Chayre and then to the table, and sayd, *Bene dictus qui venit in,* (and there stayed a little) and sayd agayn, *Bene dictus qui venit in, nomine Domini.*

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Michael *Fortitudo Dei.*

Mich. Dowt not: I am he which rejoyceth in him that rejoyceth in the For= titude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect.

My Oathe or vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries.

Δ yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Churche of God. We in his Saincts are blessed for ever.
We separate the, from fyled and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Gwyde, now and ever, *amen.*

MIC. This is a Mystery, skarse worthy for us ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

Δ I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

Δ To E.T. he spake.

I will pluck the, from among the wycked [he spake Δ to my skryer.]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee

Dee, what woldest thow have?

Δ *Recte sapere et Intelligere &c.*

Mic. Thy Desyre is graunted the.

Use [...

[The top quarter of a page is missing]

...] with [...
...] they are corrupted [...
...] They have byn used to the wycked Ther [...

...] I will shew the in the mighty hand and strength of God, what
The Circle of Æterni tie... his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Uriel answered, *Amen.*

Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.

40 Mi. Divide this owtward circle into **40** æquall partes:
whose greatest numbers are fowre. See thow do it presently.

Δ I did so. Dividing it first into fowre: and then every of
Δ Semiel, this etymo= logie is as thowgh he wer the secre= tarie, for the Name of God. them into ten. He called Semiel, and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables known.
Michael sayde, Semiel (agayn) and by and by, he said, O God thow hast sayd
and thow Livest for ever. Do not think here I spoake
to him. Δ he spake that to us, least we might dowte of his last
The Tables speches, as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode up, and flaming
fire cam out of his mowth: and than he sayd, as followeth:

Sem. Mighty Lord, what woldest thow with the Tables?

Mi. It is the will of God, Thow fatche them hither.

Semiæl Sem. I, am his Tables.
Behold these are his Tables: Lo where they are.

40 White Creatures Δ There cam in **40** white Creatures, all in white Sylk long robes:
and they like chyldern: and all they fallyng on theyr knees sayd,
Thow onely art Holy among the highest. O God,
Thy Name, be blessed for ever.

Δ Michael stode up out of his chayre, and by and by, all his leggs
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by and by, his sword was all on fyre
and he stroke, or drew his sworde over all theyr **40** heds.
The Erth quaked: and the **40** fell down: and Michael called
Semiæl, with a thundring voyce, and sayd,
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.

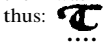
Sem. I am redy. Δ Michael stroke over them, with

Δ *Semiel - forte significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Divina.*

his sword agayne: and they all fell down, and Uriel allso unto his knees. And commonly at the striking with his sword, flamyng fyre like lightening did flash with all.

Mi. NOTE: here is a Mysterie.

Δ Then stept furth, one of the **40**, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great **T** all of Gold.

The very fashion of the T was thus: 

Mi. Note the Number. Δ over the **T**, stode the figure of **4**, after this manner: 

The **40**, all, cryed, yt liveth and Multiplyeth for ever: blessed be his name.

Δ That creature did shut up his bosome, and vanished away, like unto a fyre.

Δ T, in the holy language is Gisg *vide lib.5. post et est ultima Al= phabeti litera.*

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the **40**, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen

Δ Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne **G** appeared.

G: *dicitur* Ged *lib. 5.*

Mi. Write with reverence, These Mysteries are Wunderfull, the Number of his name, and knowledge.

Lo, this it is, **.9.** Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as thowgh it had rayned fyre from heven.

Then one other of the **40** was browght furth: The rest all fell down and sayd, LO, thus is God known.

N, *dicitur*, Drux. Then he opened his brest, and there appered an **n**, (not of so big pro= portion as the other), with the number of **7** over it.

Mi. *Multiplicatum est Nomen tuum in terra.*

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great devotion.

He Liveth. Δ Then cam an other fowrth. Then all falling down sayde, *Vidimus Gloriam tuam Domine.* They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small **t** uppon it: and the figure of **9** under this Letter **t**.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the **40**) seamed to fly up into the ayre, like as it were a white garment.

Mi. *Illius Gloria sit nobiscum.* Δ All sayd, *amen*: and fell down.

Δ Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small **h** ; and he pointed to it, and over it was the number of **22**.

Δ Na.

Mi. *Et est numerus virtutis benedictus.* Δ This Shewer went away like a White Cok flying up.

Angeli Lucis *Videte Angelos Lucis.*

Δ There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in Numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ Drux. Δ There appeared a small **n** on his skyn, being all spotted with Gold.

Then he went away like three fyres, red flaming, and coming to gather in the myddst of the firmament. Δ You must Note that in the stone the whole world in manner did seme to appere, heven, and erth, *&c*.

Mi. (Δ he cryed with a lowde voyce) *Et est vita in cælis.*

Δ Then stepped furth one and sayd, *Et ego vivo cum bene viventibus,* and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi. *Vivamus Halleluyah. O Sanctum Nomen.*

Δ All fell down on theyr faces, and Michael stroke over them with his sword and a great flash of fyre: And this man his brest seemed open that his hart appeared bleading, and therein the letter **m** , and **6**, over it thus **6**

Δ Tal

Mic. *Benedictus est Numerus Agni.* **m**

Δ Hereuppon They all fell down.

Mi. *Orate invicem.* Δ Hereuppon we prayed a psalme; my skryer ^ saying one verse, and I the other *&c*.

Mi. *Omnia data sunt a Deo.* Δ – Then cam one in, having a rownd Tablet in his forhed and a little **o** in his forhed: and **22** over it.

Δ Med

Mi. *Et non est finis in illo.*
Benedictus es tu Deus. Δ and then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi. *Angeli a nomine tuo procident Domine.*
Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small **a** thus  , of pure gold, graven very depe:
Et Numerus tuus vivit in cæleris, sayd this shewer. The number was **22** over the **a**.
This shewer went away with great lightening covering all the world.

Δ Vn

Corrected thus, after, by Uriel to be **20**

Mi. *Nomen illius est nobiscum.* Δ He stroke agayne with his sword over them. Then stode one up: who, uppon his garment had an **n**: and he turned abowt: and on his back were very many (ens) **n**.

Δ Drux

Mi. *Creasti tu Domine Angelos tuos ad Gloriam tuam.* Δ Over the ‚**n**, was the number of **14**, over that **n** (I meane) which was onely on his brest.

Mi. *Et te primus Creavit Deus.* Δ Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ‚**a**,. This ‚**a**, did go rownd abowt him: begynning at his feete: and so spirally upward: and he seemed to be all clay.
Over the ‚**a**, was the number **6**.

Δ Vn

Mi. *Et creata sunt et pereunt in Nomine tuo.* Δ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi. *Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus tuis.* Δ Then cam one in, with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ‚**h**,. He bowed to Michael: and Michael sayd, *Numerus tuus est infinitus, et erit finis rerum.* Δ This shewer seemed to powre him self awaye

Δ Na

like a flud of blud: and his garment flew upward.

Mi. *Non est illi numerus.*
Omnia pereunt a facie Dei, et a facie Terræ.

Med Δ Then stepped one furth, and like a water running rownd abowt him, and he cryeth miserably, *O benedictum Nomen tuum Domine.*
Numerus periit cum illis. Δ A little ,**o**, with **18** over it, appered.

Δ This shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. *Lux manet in tenebris. Gloriosum est Nomen tuum.*

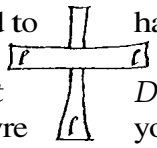
Δ Then stept one furth from the rest, who fell down, as theyr manner was.

> Δ Note: All the Cumpanies of these **40**, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of five.

Δ This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours. he sayd, *Trinus sum.*

Mi. *Benedictum sit nomen El.*

Δ Ur Δ Than in the myddle of the fyres or smoke semed an ,**l**, thrise placed, on a bluddy cross, and over the ,**l**, the number **26**.

Δ This shewer seamed to  have three mens heds and to vanish away in a myst with a thunder.

Mi. *Labia mea laudant* *Dominum.*

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sho1ders: and on her belly appeared a great scotcheon; to hir, or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. *Et hic est El:* and so appeared a little ,**l**, on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi. *Benedicta sit ætas tua:* Δ And there appeared ,**30**, under the **l**.

Δ There cam a great many of little fyers and did seeme to elevate this yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth.

Δ Drux He had in his forhed an ,**n**, in his brest an ,**n**, and in his right hand an ,**n**,.

Mi. *Numerus tuus est benedictus.* Δ They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ and they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi. *Linguis suis cognoverunt eum.*

Δ All sayd, *Benedictus est qui sic et sic est,* throwing up into the ayre threcornerd trenchers of this fashion  all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body,

Ur and he had in his eyes a small **l**: and in his forhed the figure of **8**.

Mi. Note this, under. I meane the figure **8**. Thus, $\frac{\mathbf{l}}{\mathbf{8}}$.

Δ All sayd, *Et es verus in operibus tuis:* and so he vanished away in a flame of fyre.

Δ Ged - G Mi. *Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.* Δ — All sayd, *Amen*.

Δ . Note this to be the first that vanished away, going behynde Michael.

Δ one stept furth saying, *Incipit virtus nostra,* he being covered under his robe, all with armor: and hath a great **G** on his armor. and the figure of ,**7**, over it. He went behynde Michael and so vanished away.

Mi. *Recte vivite omnes Sancti eius.*

Δ Don Δ One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little ,**r**, and **13** over it. He went behinde the Chayre and so vanished awaye.

Mi. *Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.*

Δ Na Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a sworde, and in his mowth a flame of fyre: he had a great **H** uppon his sworde and under it **22**. He went behynde the Chayre *&c.* Michael standing up still uppon his leggs, like pillers of brass.

Δ I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world. Contynue your work: *Coniunxit spiritum mentibus illorum.*

Δ Med ged Δ Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ,**o**, and on the other a ,**g**,: [Δ — As in scotcheons of armes, where the man and his wifes armes ar joyned *per pale,* as the heraulds term it.]

This shewer shut up the chest and went his way.

Mi. *Numerus illius est sine numero.*

Δ Then cam in an other, saying, *Tempus est. Deus vestrum agnoscite.*

Δ Gisg Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ,**t**, and **11** under it.

Δ Gon *con puncto,* y. Mi. stay; place this, in the second place. This went away.

Δ . *Imago:* I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde *ymago,* thowgh not according to the Latine tung Mi. *Ymago tua, (mors,) est amara.*

Δ Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ,**y**, written on it. *Justus est malis deus noster.* Δ The number of **15** under it.

Mi. Place it in the former place.

Mi. *Opera fidelium, Delectatio mea.* [Δ Then cam one in.] *Hic est Deus noster.* He shewed the letter of **o** on his naked brest, and the figure of **8** under it. He went away.

Δ Med

Mi. *Ecce, Iniquitas regnat in domo mea.*

Δ Graph Δ Then stept one oute very lean, all his body full of little **e**, and under every one of them, **21**. He went away behynde the chayre.

Δ Pa – b Mi. *Bestia devoravit populum meum, peribit autem in æternum.*

Δ Then stept out one in bluddy apparell, all his body full of serpents heds and a **b** on his forhed, and the number of **10** over it . He went away.

Mi. *Iniquitas Abundat in templo meo, et sancti vivunt cum Iniquis.*

Δ — One very lean, hunger sterved cam out, an **A** on his brest, and ,**11**, over it,

and so went away.

Δ I think it be superfuous } + Δ There cam in an other.

Mi. *Iniqua est Terra malitiis suis.*

Δ Then cam in one who drew out a bluddy sworde, on his brest a great romayn **I**, and **15** over it. he went his way.

Mi. *Angeli eius ministraverunt sanctis.* Δ Then stept one oute with a Target and a little **a** on it, and over it the number of **8**. He went away.

Mi. *Regnabit Iniquitas pro tempore.* Δ They all cryed Halleluyah.

Δ Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter **r** on his sword and **16** over it, and so he went away.

Δ Uriel corrected it after, to be under

Mi. *Nulla regnat virtus super terram.* Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little **n**: and Michael sayd, *Non est numerus illius in Cælis.* Δ He went awaye.

Mi. *Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah.*

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones. he sayd,

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (enns) **n**, and on his forhed, a great **A**.

Mi. *Non quòd est **A**, sed quòd contradicit **A**.*
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem
Mysterium

Mysterium nobis reve= landum Δ He shewed three figures of ,**6**, set in triangle thus, $_6{}^6{}_6$

Mi. *Vobis est Mysterium hoc, posterius revelandum.*

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ My skry= er had omit= ted to tell me this, or els, it was not told and shewed, but Uri= el did after supply it by the skryer The first letter of Perturba= tur, doth not make shew, of the letter following as other before did.

Mi. *Perturbatur terra iniquitate sua.*
This shewer, his garments, white, under: his face as brass: his body gre= vous with leprosy: having uppon his brest an **O**, with the number of **.10.** under it: and so he departed.

Mi. *Surgite O Ministri Dei. Surgite (inquam) Pugnate: No= men Dei est æternum.*

Δ Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a **G**, and **5** over it, the other had...
[Δ — We fell to prayer, whereuppon Michael blessed us.]
The other had an **h** on his sword, and **14** under it: and so they went away.

Mi. *Omnis terra tremet ad vocem tubæ illius.*

Δ One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little ,**o**, and **17** under it. He went awaye.

Mi. *Serva Deus populum tuum, Serva Deus populum tuum Israel, Ser= va (inquam) Deus populum tuum Israel.* Δ He cryed this, alowde.

Δ Fam Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy, and he had **s**.
Est numerus in numero. Δ He went away.

Δ I understand it to be a letter, and the number **5** also. Mi. So it is.

Δ There cam one in with diverse owgly faces, and all his body skabbed.

Mi. *Nunc sunt Dies tribulationis:* Δ He had an **a** on his forhed and the Number **5** under it.

Mi. *hic est Numerus predictus.*

Δ Uriel also did correct this place with delivering this in the place of the other description before.

Mi. *Audite, consummatum est.* Δ This had a great pot of water in his hand and uppon the pot, graven, **a** with **5** under it. He departed in fyre.

Mi. *Angele preparato Tubam tuam.*

Δ Then cam one oute with a Trumpet. *Venit Tempus.*

Δ He offered to blow, but blew it not. on the ende of his Trumpet was a little **a** and **24** under it. he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, *Hii duo Cælati sunt adhuc.* They two went away.

Mi. *Vale. Natura habet terminum suum.*

Δ He blessed us and florished his sword towards, and over us, and so went away and Uriel after him: who all this while appeared not.

Δ After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he) I delivered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place over or under: and allso in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remaying yet empty: saying, *Hii duo Cælati sunt adhuc.* But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Judgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I prepownded this former Dowte. He answered,

Mi. *Veritas est sola in DEO. Et hæc omnia vera sunt.* you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? Yt is justly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, *Hii duo cælati sunt adhuc.*

The Descryer, or The Skryer omitted to tell.

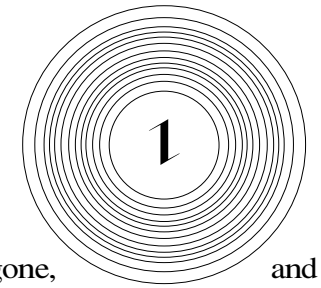
Mi. Thow hast sayd. Δ I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semiæl. Then he cam, and kneled down.

Consummatum est. Δ The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω.
There arose a myst, and an horrible Thunder.

Mi. It is done. Δ Then of the three $\overset{6}{6}\overset{6}{6}$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.*
And Michael did put his finger into the trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of **.1.** with many circles abowt it, and sayd *Omnia unum est.*

Δ The forme of the world which appered before, vanished away: and Se myeil went away.
And Michael cam and sat in his chayr agayn:
and his brasen leggs wer gone,



and uppon our pawsing he sayd,

Semi El

Mi. Go forward. Do you know what you have allready written?
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thou shalt understand the 7 Angells.

The declaration of the Numbers

The Number of **4**, pertayning to the first **T**, is a Number significative: signifying, to what place thow shalt next apply the eye: and being placed above, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole.
So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.

Δ Then telling from $\overset{4}{\mathbf{T}}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place, from ,**T**, (but being the fifth from the beginning, and with the begynning) this letter **h**: with **22**, over it.
Therfore, I procede to the right hand, 22 places: and there I finde **A**, and **11** over it. Going then toward the right hand 11 places furder: I finde a little **a** with **5** under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde **o** with **10**, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter **t**, and **11**, under it: and therfore going to the left hand 11 places, I see there the letter **h** alone without any number. Wherfore, that letter, endeth my word, and it is in all, **ThAaoth**: Ys this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre

Calls

Δ Note these doings to be accownted Calls

and it shalbe shewed.

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. *Salvete.*
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.
Understand that the 7 Names must comprehend, as many letters in the whole, as there are places in the circle: Some letters are significative of them selves. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe **Aa**; that is, twise **a** togither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two **a a** togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter **A**. Accownt thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; Prove: and thow shalt see. Whereas thow hast **go**, it is to be red **og**. This is the whole.

Dubble Numbers

Note

Δ Note: 7 names, pro ceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

Δ – I have red in Cabala of the Name of God of **42** letters: but not yet of any, of **40** letters: That of **42** letters is this,

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.

Δ *vide Galatinum, lib. 3. cap. 11*

Or thus, אב אל בן אל רוח הקדש אל אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, *Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres dii sed unus Deus.*
And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the cabalists have a name explained of **42** letters, on this manner,

כאשר הכפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, *Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.*
I am not good in the hebrue tung, but, you know my meaning.

Δ 42, are here *in potentia*, but, *non Actu*

Mi – The letters being so taken oute, being a name, and a number, doth certefye the old rule of **42** letters, whan you restore them in agayn.

The Vertu of this Circle

Mi – Note, Oute of this Circle shall no creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.

Beasts, birds, fowle and fish do all reverence to it: In this they were all cre= ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.

ADAMS TREA= TISE, Δ He mea neth my Booke that I call Soyga

A and ω*: Primus et Novissimus; unus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.*

Dixi:

Thow art watcht all this night: who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche: *circa 10^{a} mane.* // ers to them. / and corrected certayn pray= Δ. I had made, and written, ^

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will. We cannot viset the now. At the twelfth howre thow shalt use us.

Δ *Fiat voluntas Dei.*

A meridie circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Shut Dores } Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. *Ecce, Mysterium est. Benedictus Dominus Deus Israel.*

Δ Therewith he did spred oute, or stretch the Canapy : Whereby it seamed to cover all the World [which seamed to be in the stone allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon

Mi. What wold you have Δ *Sapientiam*

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Th⸗aoth

Gal⸗as

Gethog

Horlωn

Innon

A$^{a}_{\wedge}$oth

Galets.og

Mi. Loke to the last name. Δ I had written (as appeareth) **Galetsog**

by misrecke[n]ing the numbers. Where I fownd it shold be **Galethog** with an **h** and not **s**.

Mi. Lo, els thow hadst erred. They are all right, but not in order The second is the first (his name be honored for ever) The first here, must be our third and the third here, must be our second : thus set downe.

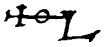
.1. Galas.
.2. Gethog.
.3. Thaoth.
.4. Horlωn.
.5. Innon.
.6. Aaoth.
.7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter 

M. Make the number of **5** on the right hand, (that is,before it) at a reasonable distance, thus  **5**

Δ After that,he shewed the second letter, a great roman A, thus, 24

Then he shewed  30

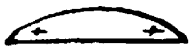
Then ——  21

Then ——  9

Then he shewed  14

Then he shewed this compownd letter, with the circle and cross 

He willed me, at each corner of these segments of circles, to make little Crosses and so I did.

Δ After every of the 7 letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus  : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est.

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this. For this was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God, Which rayneth in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it.

Mi. Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.
Note: (for the tyme will be long:) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7. And by 7, all Govern= ment is. Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. *Amen.*

Δ – Note of 7 Baskets

.1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a **Z** uppon the first of 7 feathers which were on his brest . that first feather was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7 which 7 govern the earth. Halleluyah.

Mi. Write the letters; Δ Now, a small **l** in the second fether. Then he covered those first two letters, with the other feathers
The third an **l**, like the other: then he covered that allso.
the fowrth an **R** he covereth that
the fifth a great roman **H.** he covereth it.
the sixth feather hath a little **i .** then he hid that feather,
the last feather had a small **a**.
Mi – Prayse god.

Δ Then he put the fowle into the basket – and set it down by him. Then he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ We prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he pluckt out a White byrd, much bigger than the other: as big as a swan: with **.7.** feathers on the brest
Mi – *Dixit, et factum est*

Mi. Note: Δ – the first feather hath a little **a**, on it: and it went away: the next a **Z** great as the first
Then a **C** great
Then a little **a**
Then an other little **a**
Then a feather with a little **c**
Then one with a little **b** Δ Then he covered them all.
Mi – Thow hast truth.

Δ Then he put up the fowle into the basket; and hung it up by the other in the ayre

Δ Than the third Basket cam to him, and he toke out a byrd all green as grass. Like to a peacock in form and bignes
Mi. *Et vivis tu cum illo: et regnum tuum cum illis est*

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie
Mi. Pray.

3. Mi. Note. Δ on the first feather a small **p**
Then a small **a**
a little **u**
Then a small **p**
Then a small **n**
then a small **h**
Then a small **r**. Then he put the fowle up into the Basket, *&c.*

Δ Then there cam an other basket to his hand.

Mi. *Dedit illi potestatem in cælis.*
Potestas illius magna est.
Orate. Δ — We prayed.

4. Δ Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on the seven skales, appered letters.

Mi. Note. Δ – first a little **h**
a little **d**
a little **m**
Then a little **h**
Then a little **i**
Then a little **a**
Then a little **i**

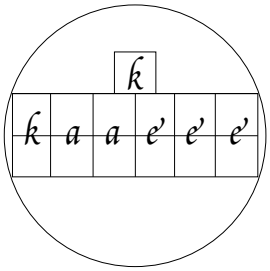
Δ then he put up the fowle, & hung the basket in the Ayre.

Δ Then there cam an other basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. *Magnus est DEUS in Angelis suis.*
et magna est Ilorum potestas in Cælis.
Orate. Δ We prayed.

5. Δ Then he pluckt out a bird like an Egle: all his body like Gold and he had a little circle of feathers on his brest: and on it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, like the other twelve, thus.



Δ Then he put up the Egle, *&c.*

Δ Then cam an other Basket.

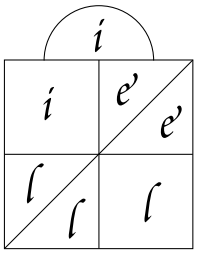
Mi. *Nuncius tuus est magnus in cælis.*
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, seamed all to be gon. and the Baskets remayning still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michal was the sixth name *vide post*

UR. This is a Mysterie. He is here, and not here which was here before.

6. Δ He opened the Basket and pluckt out like a phenix [Δ or pelican] of the bignes of a swan, all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



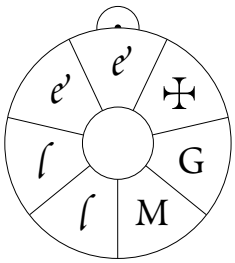
Then cam the last basket. Uriel stode still and sayde:

UR. *Dedit angelis potestatem in lumine cæli.*

Orate. Δ We prayed.

7 Δ Then cam Michael, and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion



Mi. *Et Coniunxit illos DEUS in Unum.*

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ Now he cam and sat down in his chayre.

Uriel. Δ Michael sayd to Uriel: it is thy part, to expownd these Mysteries: Go to, in the name, of our God.

Δ Uriel cam and stode before him and sayde: What will you: Ô our fellows, and servants to GOD? What will you?

My contynuall and auncient prayer Δ Perfect Knowledge, and understanding, such as is necessary for us.

UR. Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.

Δ So they went: and left all the stone on fyre, so that neyther the Chayr or Table could be seen in it.

Δ After a quarter of an howre, Michael and Uriel cam both agayne.

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

UR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world. Yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN; He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Δ Note these manifold and great Mysteries and mark these 7 diverse crosses with these 7 letters.

Note this Bond.

Δ – He is twice three and one

UR. Thow must refer thy numbers therin conteyned, to theUpper Circle. For, From thence, all things in the inward partes, shalbe comprehended.
Looke if thow understand it

Δ I find it to be **GALETHOG**;

UR. it is so. Δ – I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

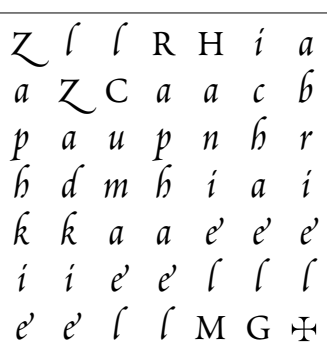
Ur. To the next part. Δ Michael sat still, with his sword in his hand.

7 Angels. Ur. The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ – Not yet: Ur. Oh how far is mans Judgment from the Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him; which seeth for ever. Δ – *Amen, Amen, Amen.*

Ur. Note. We can not tary long.
Thow must set down these letters onely, by 7, in a spare paper: thus.

Δ I have hitherto forgotten to ax wher Uriel his name may appere.

UR. Rede ——————————— Begyn at the first, and rede downward.



Δ I rede thus, **Zaphkiel, Zadkiel, Cumael chaël, Gabriel, Raphael, Haniel, Mi=**

Ur. Thow hast red right

Δ – praysed be God.

Ur. Thus dost thow see, how mercifully God dea= leth with his servants.

Δ 48 letters are here: and one is noted by a Cross: which maketh the 49th. Of this cross and Angels *vide anno* 1584, July 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: skarse yet revealed to the world.
Uriel and Michael jointly togither pronownced this blessing on us.

UR. } We bless you: your { sowles
Mi. } { Harts
{ Bodyes
{ and all your doings.

Innumerable multitudes of Angels]

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much show you, for your cumfort beside. What seest thow? Δ – he spake to the skryer. and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.
Man is frayle. Fare well.

He must

(Δ – of this sentence cam no frute nor farder confirmation. Therfore consider.)

The L. Mowntegles bokes

go for the bokes, els they will perish. Δ — He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the Lord. Mowntegles bokes, which Mr. Mort yet hath: wherof mention is made before.

ended *hora. 5. a meridie*
Tuesday the 20 *Martii*
1582

Wensday. 21. *Martii , circa 2. a meridie*

Note this Trumpeter

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a trumpeter: he was all in white, and his garments bespotted with blud. he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commanded not to ax of the appa rayle of Michael.

Δ I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael said, I warned the for axing of my apparell or manner.
Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. *Quid vultis?* Δ – *Juxta voluntatem Dei, Sapientiam nobis necessariam &c.*

Mi. *Sapientia mundi, nihil est, peribit autem in æternum.*
Veniat æternitas DOMINI, ab universis mundi partibus.
Phanaël *Venite, venite, sic vult DEUS ADONAY*
fac officium Phanaël.

Δ This Phanaël was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally divided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And every Cumpany of Pillers high and great and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and Sterrs seemed to tremble.
Mi – *Multiplex est Deus noster.*

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body togither. (**3**, in sowle, and **4** in body)
In 7, thow shalt finde the Unitie
In 7, thow shalt finde the Trinitie
In 7, thow shalt find the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God,) be praysed ever, from thy 7 Thrones, from thy 7 Trumpets and from thy 7 Angels. Δ – *Amen, Amen, Amen.*

7 Thrones Trumpets Angells

Mi. In 7, God wrowght all things.

Note: In 7, and by 7 must you work all things
O Seven tymes Seven, Veritie, Vertue and Majestie
I Minister by thy licence This expownd, by thy
Vertue (Δ – Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi – *Sic est DEUS noster*

Δ One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an **S**

Δ Then leaned down **6** Pillers more: and Michael, cryed lowd
Unus est DEUS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the 7 joyned all togither, distinctly to be discerned

Mi. Note. Δ – There appeared, a great **S**
A
A
I

Δ Then the sides closed up, and hid those letters first shewed. After that appered two letters more. **E**
M

Δ He made cursy, and semed to go fromward, and vanished away.
Μυστεριον est **E ȣ**

Δ The Pillers all joyned togither at the tops, making (as it were) one Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the Wicked powres of Sathan

Δ Michael with his sword, Cut them asunder: and cryed out,
Away you workers of Iniquitie
Periit Malus cum malis.

Δ The pillers fell down, and the grownd swallowed them up.
Tanta est tua audacia Sathan.
Sed DEUS noster Vivit.

Δ The Pillers which before ascended, cam down joyntly: and oute of them a Voyce saying Δ*NON SUM*

Δ *Non Sum* I understand the refusall of those two intruded pillers

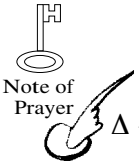
Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a Voyce sayd *SUM*

Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them; and sayd
Orate. Δ – We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, **3** of the heds of the Pillers, and sett them downe and there appered, **B T Z**, great letters in hollow places like square Cumfit boxes.

Mi. *Ista sunt secreta secretorum*



Invocate Nomen eius, aut nihil agere possumus.
The key of Prayer openeth all things. Δ – We prayed.

Δ – Then the other **4** pillers, bowingly shewed **4** letters thus, **K A S E**, and the number **30̣** with a prik under
Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic Sic.

Mi – Place these in the Table Δ – I wrote and he sayd, Thow hast done right. *Laudate nomen Domini, qui vivit in æternum.*

Δ – A voyce cam out of the next cumpany of the **7** pillers (joyning them selves to gither) saying *Ipse.*

Mi – *Et Misericordia tua Domine magna est.*

Δ – Michael kneled whan he sayd this

Δ – Michael shewed out of **4** of theyr heds, of the pillers, (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these things: Δ – So there appeared, **4** letters, **H E I D**
Δ – Then the other **3** pillers were opened and had **E N E** on theyr tops
Dominus collocatur in numero suo.

Δ – The **7** pillers mownted up into the ayre, and it thundred at their going

Δ – Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. *Vivo sicut LEO in medio illorum*
Mi. *Et tua potestas magna est Ubique*

Δ – Then Michael pluckt of, five of the tops.
There appered **D** then they joyned all to gither: then appere? **E I M O**
Mi. *Hoc est sine præce*

Δ – The other two opened, and there appeared **30̣ A**

Δ – Then they closed up, and went away, with a great thunder

Δ – Then cam **7** other pillers to Michael, and a voyce oute of them
Saying, *Serpens sum, et devoravi serpentem.*

Mi. *Et bonis et malis serpens es Domine*

Δ – Then they closed all up; and Michael sayd, *Orate.* Δ – We prayed

Δ – Then Michaël toke of, the heds of **4**: then appeared first an **I** then **M E G**
Then he opened the other **3**. and **C B E** appeared.
Mi. *Numerus illius, est nulli cognitus.*

Δ – They joyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ – Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying
Ignis sum penetrabilis
Mi – *Et sit nobiscum, Ô Deus.* Pray. Δ – We prayed.

Δ – Then he opened **4** of theyr heds and appered in them **I L A O.**

Δ – They closed togither agayne.

There is **V** omitted by our neglect

Δ – Then one other was opened, and **I** appered.

Δ – Then $\frac{21}{8̣}$ appered, and did shut up agayn.

Δ – Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings, and there appere: **N,** and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ — Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ — I noted them down.

Δ — Then cam the last 7 pillers, and out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi – *Orate* Δ — We prayed.

Δ — Then **6** of the heds opened and appered **I H R L A A.**

Δ — Then the seventh opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ — A voyce cam out of the Pillers: *Consummatum est.*

Δ — There appeared in that Piller **21 8**

Δ — They joyned togither and flew up to heven ward.

Mi – *VNVS VNVS VNVS*

Omnis caro timet vocem eius

Pray. Δ — We prayed.

Δ — Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, *&c.* Michael bad of him be of good cumfort, and sayd he shold do well.

Mi – Cease for a quarter of an howre.

Δ — After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic – Set two stoles in the myddst of the flowre.

on the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiae Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ — There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing. Then they kneeled: And after, rose agayn.

Mi – *Scribe quæ vides.*

Δ — One of them stept out, with a little blue tablet in the forhed of her: and in it written, **El.**

Δ — She stode a side, and an other cam in, after the same sort, with a great **M**, and a little **e**, thus, **Me.**

The Third, cam as the other, and had **Ese**

The fowrth —— **Iana**

The fifth —— **Akele**

The sixth —— **Azdobn**

The seventh stepped furth with —— **Stimcul**

Δ — They all togither, sayd, *Nos possumus in Cælis multa.*

Δ — Then they went theyr way, suddenly disapering.

Mi – Note this in your next place but one. Δ — I did so.

Mi – Go to the next place. Stay.

Filiolæ Lucis Mi – *Adeste, Filiolæ Lucis.*

Δ — They all, cam in agayn, and answered, *Adsumus Ô tu qui ante faciem DEI stas.*

Michael: one of them that are cownted to stand before the face of God. Mi – *Hiis nostris benefacite.*

Δ — They answered, all, *Factum erit.*

Mi – *Valete.*

Filii Lucis Mi – *Et dixit Dominus, venite Filii Lucis.*

Venite In Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ — Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

One of them had a rownd purifyed pece or ball of Gold in his hand.

One other had a ball of silver in his hand.

Metalls

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.

The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands.

The last had a ball of Lead.

They wer all apparayled of one sort.

Perhaps here wanteth *non* Mi – *Quamvis ∧ in uno generantur tempore, tamen unum sunt.*

Δ — he that had the gold ball, had a rownd tablet of gold on his brest.

and on it written a great **I**

Filii Lucis Then he with the sylver ball, cam furth, with a golden tablet on his brest

likewise, and on it written **Ih**

He with the Copper ball, had in his tablet **Ilr**

He with the tyn ball, had in his tablet **Dmal**

He with the yern ball, had in his tablet **Heeoa**, and so went asyde

He with the Mercury ball, had written **Beigia**

The yong man with the leaden ball, had **Stimcul**

Mi – *Facite pro illis, cum tempus erit.*

Δ — All answered, *Volumus.*

Mi – *Magna est Gloria Dei inter vos. Erit semper. Halleluyah.*

Valete.

Δ — They made cursy, and went theyr way, mownting up to heven.

Mi – *Dixit Deus, Memor esto nominis mei:*

Vos autem immemores estis.

I speak to you. Δ — Hereupon, we prayed.

Filiæ filiarum Mi – *Venite, Venite, Venite.*

Filiæ Filiarum Lucis Venite.

forte quae *Qui habebitis filias venite nunc et semper.*

Note these three descents.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus, Δ — Sayd 7 little wenches which cam in.
Theyr attyre They were covered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi – *Vbi fuistis vos?* Δ — They answered: *In terris, cum sanctis et in cælis, cum glorificatis.*

Δ — These spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ — They had, every one, somwhat in theyr hands, but my skryer could not judge what things they were. Mi. *Non adhuc cognoscetur Mysterion hoc.*

Δ — Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum Δ — The first shewed on her Tablet a great **S**

The second —— **Ab**

Ath The third —— **Ath**

The fowrth —— **Ized**

The fifth —— **Ekiei**

Madimi The sixth —— **Madimi**

The seventh —— **Esemeli**

Mi – *Quid istis facietis?*
Erimus cum illis, in omnibus operibus illorum. Δ — They answered.

Mi – *Valete.* Δ — They answered, *Valeas et tu Magnus O in Cælis.*

Δ — And so they went away.

Mi – *Orate.* Δ — We prayed.

Filii filiorum Mi – *Et misit filios filiorum, edocentes Israel.*

Mi – *Dixit Dominus, Venite ad vocem meam.*

Theyr Attyre *Adsumus,* Δ — Sayd 7 little childern which cam in, like boyes covered all with purple, with hanging sleves like preists or scholers gown sleves: theyr heds attyred all (after the former manner) with purple sylk.

Mi – *Quid factum est inter filios hominum?*
Male vivunt (sayd they) *nec habemus locum cum illis*
tanta est illorum Iniustitia. Veh mundo, scandalis:
Veh scandalizantibus, veh illis quibus Nos non sumus.

Δ — These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of **E**, **L**:

EL

The first —— **EL** — Δ He sayd, *Nec nomine meo timet Mundus.*

The second —— **An** —— *Nullus videbit faciem meam.*

The third —— **Ave** — *Non est virgo super terram cui dicam.* [Δ And pointed to his tablet, wherein that word, Ave, was written.]

The fowrth —— **Liba** — *Tanta est infirmitas sanctitudinis Diei.*
Rocle *Benefacientes decesserunt ab illo.*

The fifth —— **Rocle** —— *Opera manuum illorum sunt vana.*
Nemo autem videbit me.

The sixth shewed his
Hagonel. *Vide de hoc Hagonel, lib. 4.* Tablet and said, *Ecce* – **Hagonel** — *Qui adhuc Sancti sunt, cum illis vivo.*

The seventh had on his tablet —— **Ilemese**—— *Hii imitaverunt doctrinam meam.*
In me Omnis sita est Doctrina.

Δ — I thowght my skryer had missherd, this word *Imitaverunt*,
for *Imitati sunt.* And Michael smyled and seemed to lawgh,
and sayd, *Non curat numerum Lupus.* And farder
he sayd, *Ne minimam detrahet a virtute, virtutem.*

Mi – *Estote cum illis: Estote (inquam cum istis) Estote*
(inquam) mecum. Valete.

Δ — So they went, making reverence, and went up to heven.

Mi – *Dictum est hoc tempore.*

Mi – Note this in thy Tables.
Dost thow understand it? Loke if thow canst.

Urielis officium

Δ — He sayd to Uriel, it is thy part, to interpretate these things.

Ur. *Omnis Intelligentia est a Domino.*

Mi – *Et eius Nomen est Halleluyah.*
Compose a table, divided into 7 parts, square.

Note this Table is made perfect in the next side following.

S	A	A	I 21 8	~~M~~ E	~~E~~ M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	~~A~~ L	~~L~~ A	O	I 21 8	~~21 8~~ V	N
I	H	R	L	A	A	21 8

Ur. Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Prove if thou canst reade them.

7. Names of God

Beatus est qui secrete
Nomina sua conservat.

Ur. These Names, bring furth 7 Angels: The 7 Angels, and Go=verners in the hevens next unto us*, which stand allwayes before the face of God.

Note these two orders of Angels: and Note Uriel doth have him self one of the standers before the face of God

Sanctus Sanctus Sanctus
est ille DEVS noster.

Ur. Every letter of the Angels names, bringeth furth 7 dowghters. Every dowghter bringeth furth her dowghter, which is 7. Every dowghter her dowghter bringeth furth, a sonne. Every sonne in him self, is 7. Every sonne

NOTE well this Rule of Arte.

hath his sonne, and his sonne is 7.

Let us prayse the God of Seven, which was and is and shall live for ever.

Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El
Halleluyah

Filiæ See if thow canst now understand this table.

The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.

Filii The sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre.

Note this manner of center accown= ted. The Residue thow mayst (by this Note) understande.

Δ — Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

Loke to the Corner of the right hand, being the uppermost: where thow shalt finde 8. Refer thyne eye to the upper number, and the letter above it. But the Number must be fownd under neth, bycause his prick so noteth.

Note of Numbers with priks signifying letters.

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

Δ — Loking now into my first and greatest Circle for 8, I finde it with l over it. I take this to be the first Dowghter.

l the first daughter

Ur. You must in this square Table set E by the 8 and now write them composedly in one letter, thus EL

EL

Nomen Domini vivit in æternum.

Ur. Give over, for half an howre, and thow shalt be fully instructed.

Δ — I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

S	A	A	I 21 8	E	M	E 8	– *Vivit in cælis*
B	T	Z	K	A	S	E 30	– *Deus noster*
H	E	I	D	E	N	E	– *Dux noster*
D	E	I	M	O	30	A	– *Hic est*
I 26	M	E	G	C	B	E	– *Lux in æternum*
I	L	A	O	I 21 8	V	N	– *Finis est*
I	H	R	L	A	A	21 8	– *Vera est hæc tabula*

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. *Vide iam.*

Note these other pur= poses The 30 by E, in the second place, in the upper right corner, serveth not in the consideration of the first Dowghters, but for an other purpose.

The $\dot{26}$ by **I**, serveth for an other purpose: but not for this Dowghters Dowghter.
The **21**, is **e**, and $\frac{21}{8}$ with the prick under it is **l**: which togither maketh **El**, or thus compownded as if it were one letter, Ɛ
The Names in the great Seale must follow the Orthographie of this Table. *Virtus Vobiscum est.*

Orate. Δ — We prayed.

Δ — Then there appeared **S A A I** $\frac{21}{8}$ **M** Ɛ . Here is an **E** comprehended in **L**.

Ur. Read now the Table.

Angeli Lucis

Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum

Ur. In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is **I** with $\frac{21}{8}$, which maketh **el**. So

1. have you **Zabathiel**.

2. Ur. Go forward. Δ – So, I finde next **Zedekieil**.

The true sownd Ur. this **I** in the last syllable augmenteth the true sownd of it.

3. Δ — Then next I finde **Madimiel**.— Ur. it is so.

4. Δ — Then———— **Semeliel**.—— Ur. it is true.

5. Δ — Then———— **Nogahel.** —— Ur. it is so.

6. Δ — Then———— **Corabiel.**—— Ur. it is so.

7. Δ — Then———— **Levanael**.—— Ur. it is so.

Δ This name Corabiel you may see in *Elementis Magicis Petri de Abano* in the Considerations *Diei*))

Ur. Write these names in the Great Seal, next under the 7 names which thow wrotest last: *videlicet*, under Ɛ, **An**, **Ave**, *&c.* distinctly in great letters.

Ur. Make the **E** and **L** of **Zabathiel**, in one letter compownded, thus **ZABATHI**Ɛ . In this, so fashion your **E** and **L**. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for **IEL** (in this name onely) **I** with the $\frac{21}{8}$ annexed. So have you just 7 places.

Ur. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.

Ur. Set the first letters of these **5** names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the **5** exterior obtuse angles of the Pentacle.

Ur. Set **Z**, of **Zedekieil** within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur. In the middle now of thy Pentacle, make a cross ✝ like a crucifix and write the last of those 7 names **Levanael** thus,

Uriel. *Vidit DEVS, opus suum esse bonum*
et cessavit a Labore suo.
Factum est.

Δ — Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his Honor and Glory.

Uriel. *AMEN.*

Ur. These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the .7. Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for ever.
DIXI.

Note these two order of Angels

Δ — Whan may we be so bold, as to require your help agayn?

Mic – Whan so ever you will, we are ready.
Farewell.

Δ — *Sit Nomen Domini benedictum, ex hoc nunc,*
et usque in sæcula sæculorum.
Amen.

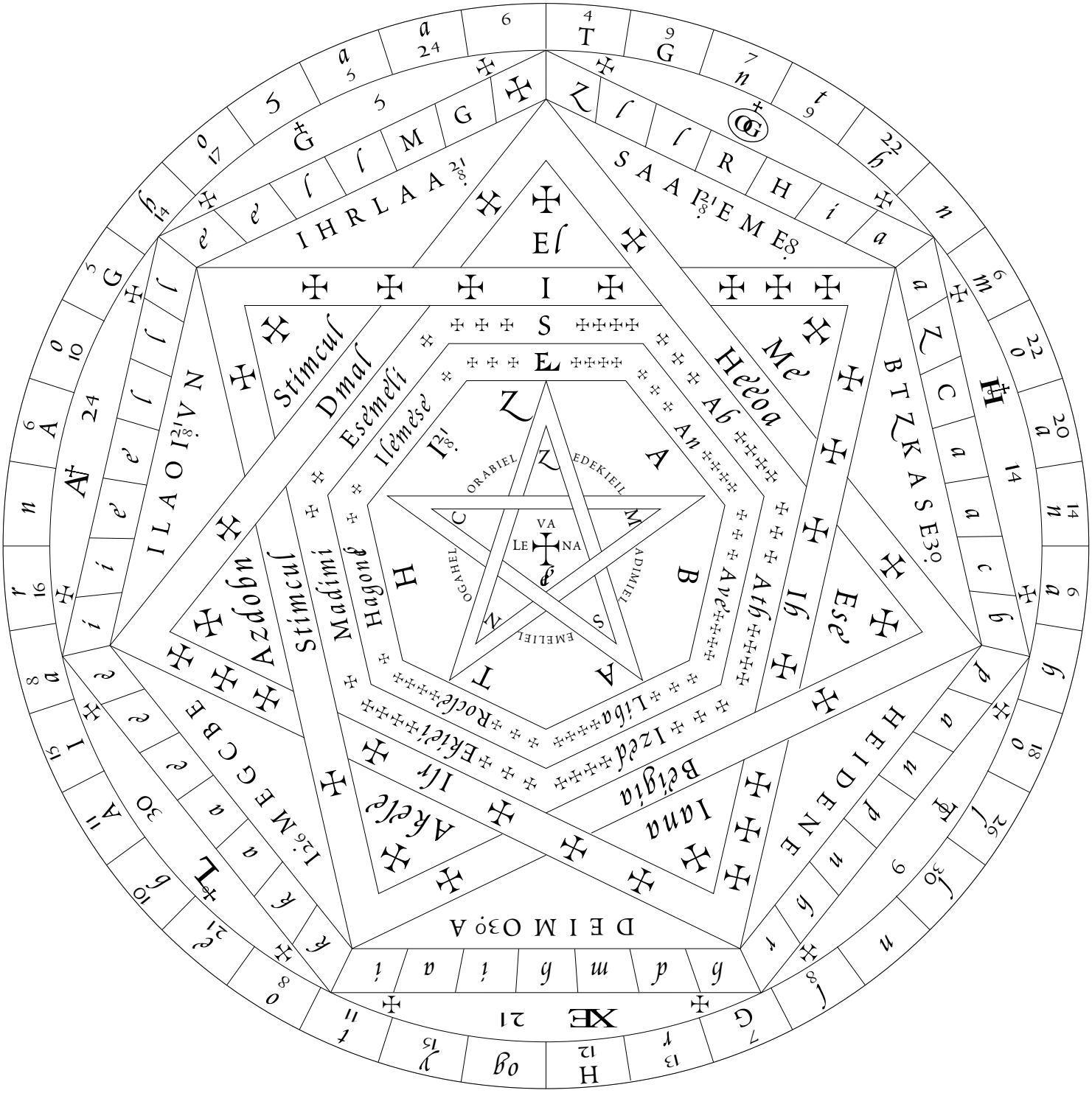
Anno Domini
1582
Martii 21.
} At
Mortlake by
Richemond

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת
אֱמֶת
hebraicæ



Mysteriorum, Liber Tertius

Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3°
Liber 4°

Anno 1582 Aprilis 28 a meridie hora 4.

E.T: Onely Michael appeared;Δ: And to diverse my complaynts, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seemed on fyre.

Mi: This is one Action, in one person: I speak of you two.

Union of us

Δ: You meane us two to be joyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.
Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

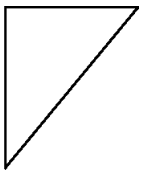
Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

worldly hability

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



The Lamin not simpler spoken: for no such lamyn was to be made

Mi: As concerning the Lamine, it must be hanged unseen, in some skarf.
The Ring when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Pele

Ese

Venito Ese, Δ: He cryed so with a lowd voyce.

E.T: he is now covered, in a myghty covering of fyre, of a great beawty.
There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. Δ: we prayed.

E.T: His face remayneth covered with the fyre, but his body uncovered.

Mi: *Adesdum Ese.*

Iana

Adesdum Iana.

Vobis dedit demonstracionem in Tabulis vris.

E.T: There appeare of the figure, (before, imperfect) two little women:
One of them held up a Table which lightened terribly: so that all the stone was covered with a myst.
A voyce cam out of the myst, and sayd,

Creatio

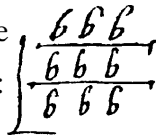
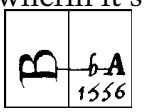
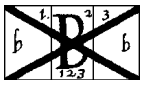
Ex hiis creata sunt, et hæc sunt nomina illorum.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ: Remember, Ese and Iana; ar the thirdth and fowrth of the *Septem Filiæ Bonitatis, supra lib°. 2.°* They are thus in order these: EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers.
The second was in like wise.
The Third was a b with the tayle upward thus: 
The 52 with the three great BBB seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next he blotted oute. 
He blotted not oute the three  with the 8 and 3.
The two barrs must go clere  and not towch the  the bars.
The  , the square, wherin it standeth, is all gold:
and that he let stand.
Fire cam oute and burnt 
The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out.
The places are very black, but where the letters, and numbers do stand.
E.T. hard a voyce saying, *Finis Tenebrarum: Halleluyah.*

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.
The Darkness is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you have .6. other Tables to write to night.

Prayse God: be joyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,
Initium bonum in nomine ejus
et est. Halleluyah.

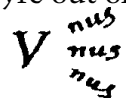
E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Filiæ filiarum Ese *vide lib.ª2ª*

Mi: *Venite filiae filiarum ESE.*

Δ somewhat wanteth

The nethermost . . . .

E.T: There come six yong maydens, all in white apparell, alike:
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written Vnus on this manner: 

Lux

She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and,bigger and it Thundred.

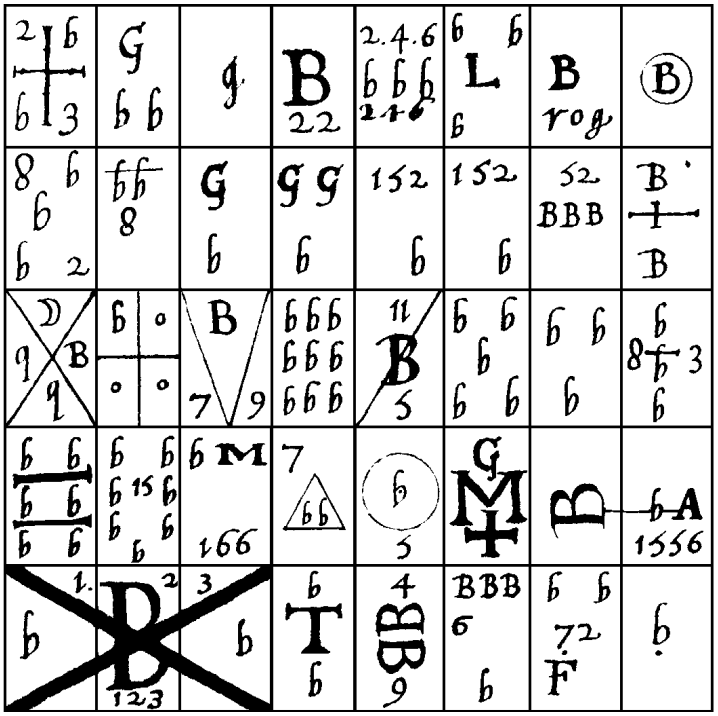
E.T: A voyce sayd, *Dies primus.*
An other voyce : *Ubi est Tabula?*
an answer : *Est, Est, Est.*

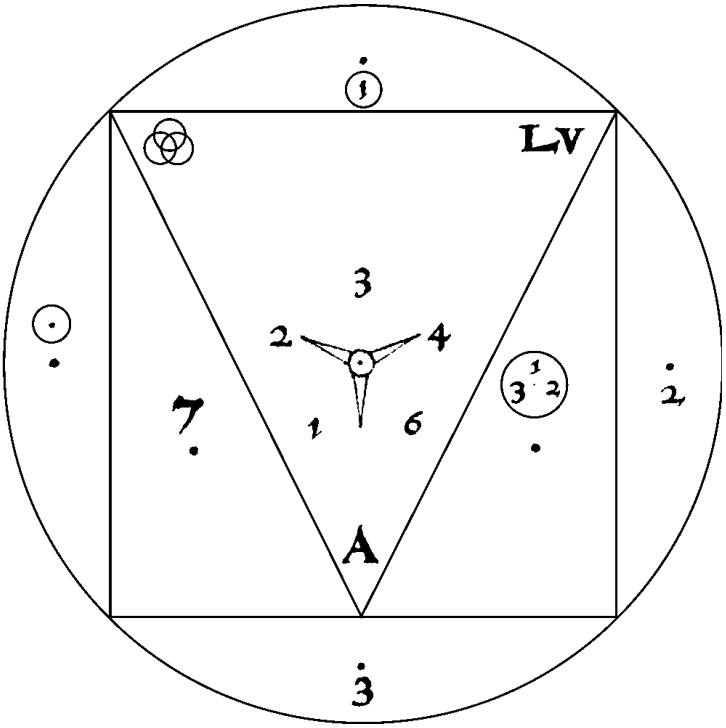
She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.

E.T: Three faces do shew and shote oute, and ever returned into one hed agayne: and with it cam a mervaylous swete savour.

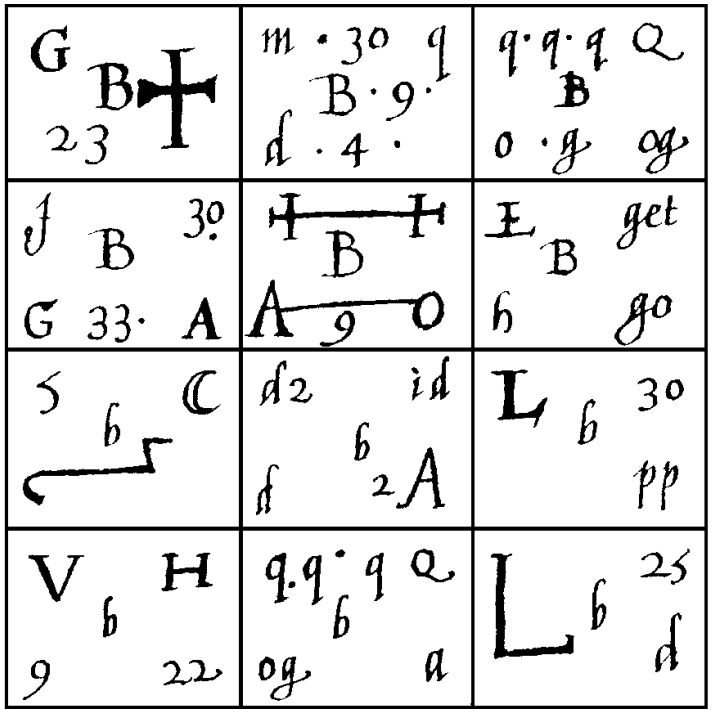
The Table cullored

The Table was of three cullours: white, redd, and a mixture of white





Δ Of these seven tables, characters, or scotcheons
consider the words spoken in the fifth boke A° 1583, Aprill 2d
How they are proper to every King and prince in their order.
They are Instruments of Conciliation
/*Volumine 5°.*/ where my Character is fashiond



and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.
There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.
A voyce sayd, *O honor, Laus et gloria, Tibi qui es, et eris*
The Table sheweth wunderfull fayre and glorious.
Onely seven priks appeare on the Table.
The three angles of the triangle open, and in the lower point appeared a great A.
And in the right upper corner LV. (E.T: The Table trembled.)
And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers.

A voyce: *Unus est, Trinus est; in omni Angulo est.*
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T: ô, ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayeth, *Fui: sum quod non sum.* Δ *forte fui*

A voyce: *Lux non erat et nunc est.*

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

Prayer

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, *Fiat.*
The ball went into the darknes, and browght with it a great White Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, *Ecce signum Incomprehensibilitatis;*

Water

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: *Est, Est, Est.*

E.T: One commeth, (a woman) owt of the Dark, very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,
Fiat.

Erth

E.T: She turned her back toward E.T. and there appeared a Table divided in 24 parts. yt seemeth to be very square.

A voyce: *Scribe. Veritas est.*

E.T: A sword cam out of the Dark: and clave the woman a sunder, and the one half becam a man, and the other a woman, and they went and sat uppon the Ball of cley or erth.

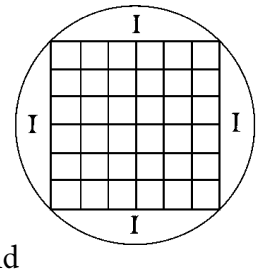
Man
Woman

Now seemeth the Dark part to quake.

A voyce ——— *Venito vasedg.*

E.T: There cometh a woman oute of the Dark: she sayd,
Vita hiis ex mea manu.

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This Square is within a rownd.



A voyce ——— *O Lux Deus noster.*
Hamuthz Gethog.

E.T: Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and Cut it in twayn and the one parte she cut into two unequal partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders

Note this stepping before.

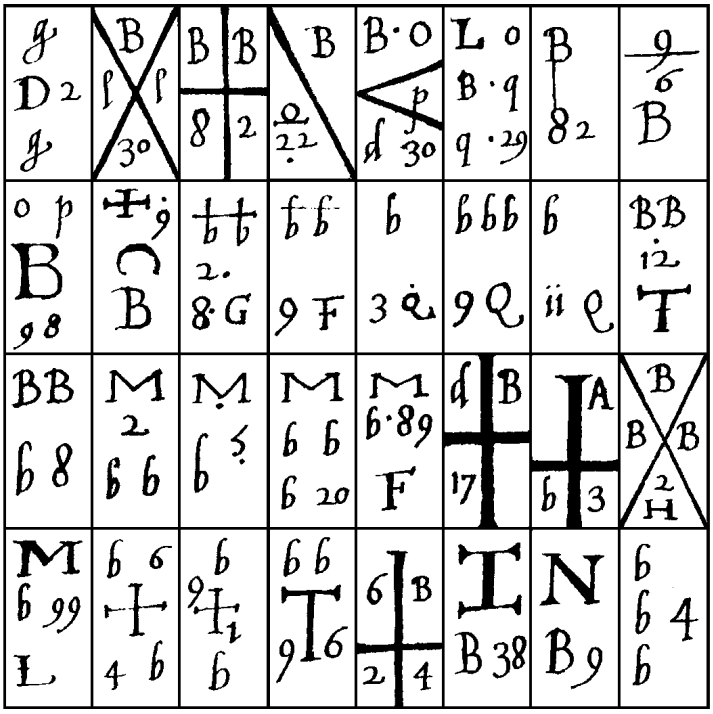
She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.
She sayd, *Lumina sunt hæc Intelligentiae tuæ.*
She sayd, *Fere nulli Credendus est hic numerus.*

The sterrs, sonne and Mone created

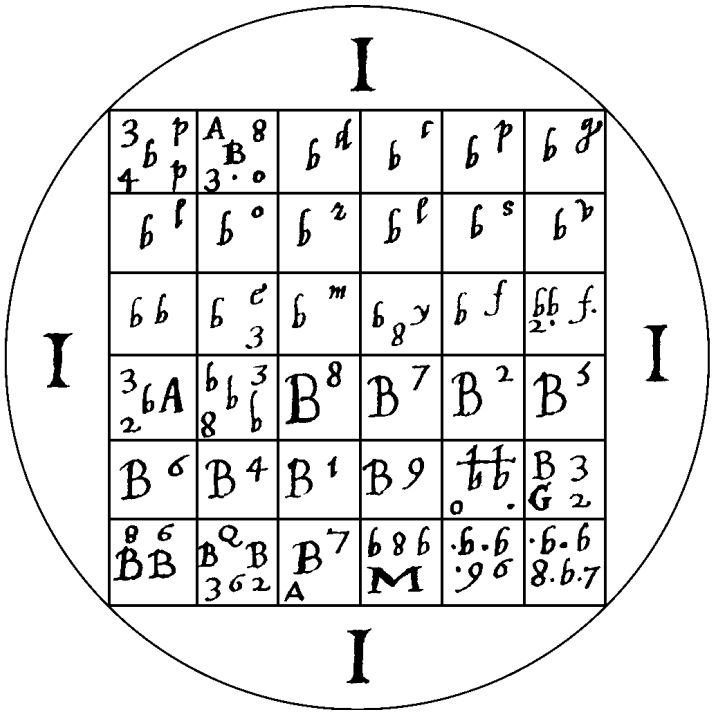
This woman taketh the little peces, and casteth them up, and they become little sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transpa= rent Globe. And she went away into the Dark: which was, now, very much lessened.

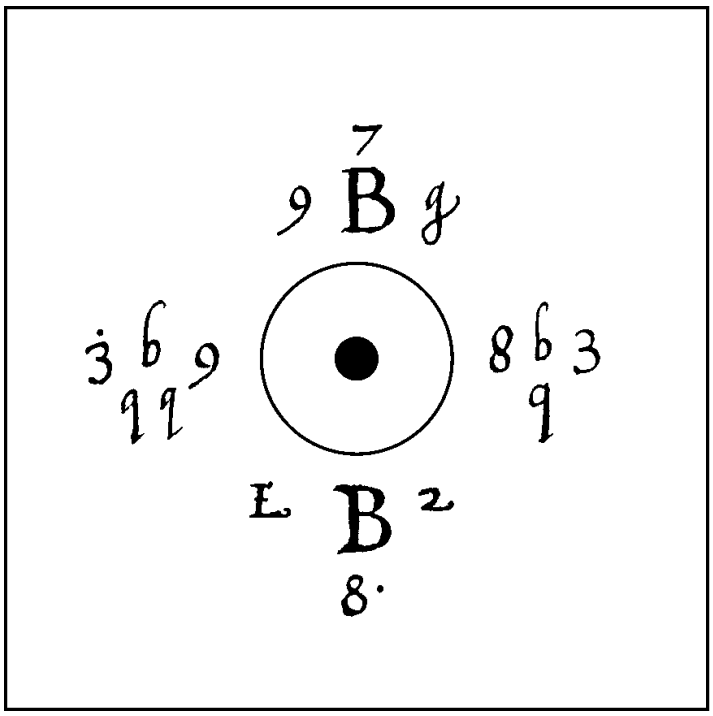
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with the 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,
Ad usum tuum Multiplicati sunt.

E.T: She went into the Dark.



Note this cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the seale of Aemeth, and the cross allso.




7
9 B 9
3 b 9
9 9
8 b 3
9
L B 2
8.

E.T: A Voyce is hard saying,
Omnia gaudent fine.

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,
Opus est.

...] hearbs, &c.

E.T: She hath a fowre square Table before her.

...] Centre
...] Darknes
} Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: *Obumbrabit vestigia vestra veritatia Luce.*
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T: he holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serve God. Be patient.
Hate vayne glorie. Live justly. Amen.

Δ: What spede shall I make for the yard square Table, the wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: *Gloria, Patri et F. et S.S. S.e.i.p.e.n.e.s.e.r.s.s. amen.*

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8 1/4

E.T : Two appeare, Michael and Uriel.

Mi: *Et posuit illos in ministerium ejus.*
Quid desideratis?

Δ: *Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.*

Mi: *Sapere, a Deo: Scire a Creatura et ex creaturis est.*

Δ I am not sure if it wer Mi. or Ur, that called for them.

Δ Ur: *Venite filiae.*

E.T: Seven women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.)

E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T. his promise

E.T: I promise, ln the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth.
Now we shew unto you the lower world: The Governers that work and rule under God: By whome you may have

practise. The lower world

powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake,

What I do wish thee to do, thow shalt here know, before thow go. We procede to one GOD, one knowledge, one Operation.

Filiæ

Venite filiae.

Behold these Tables: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of Light.

49 good Angels Governors

The whole Government, doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious.

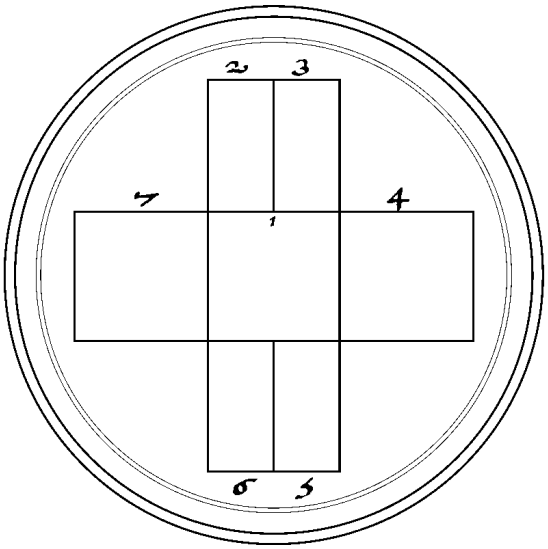
Mark these Tables: Mark them. Record them to your [....

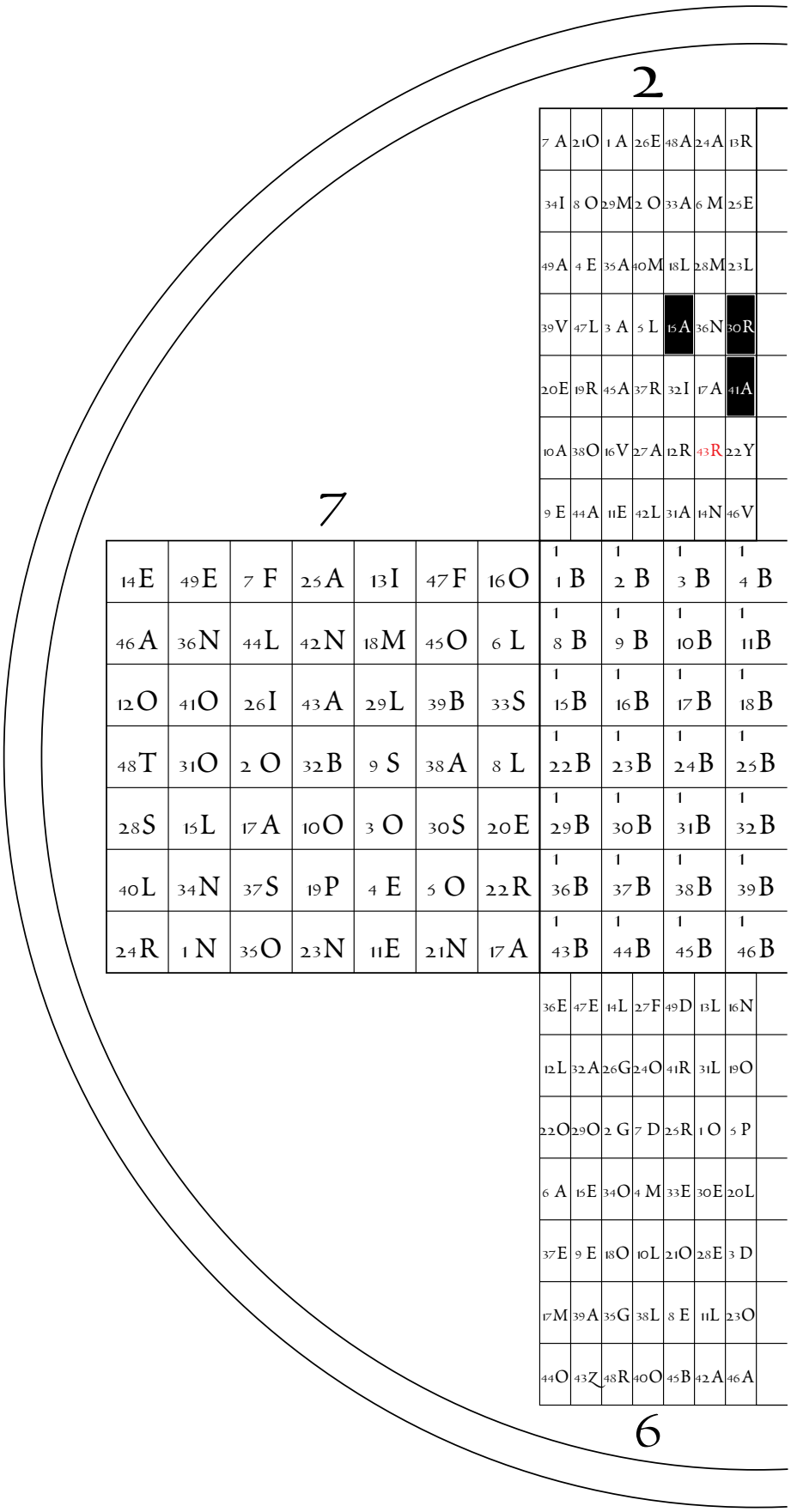
The first knowledge

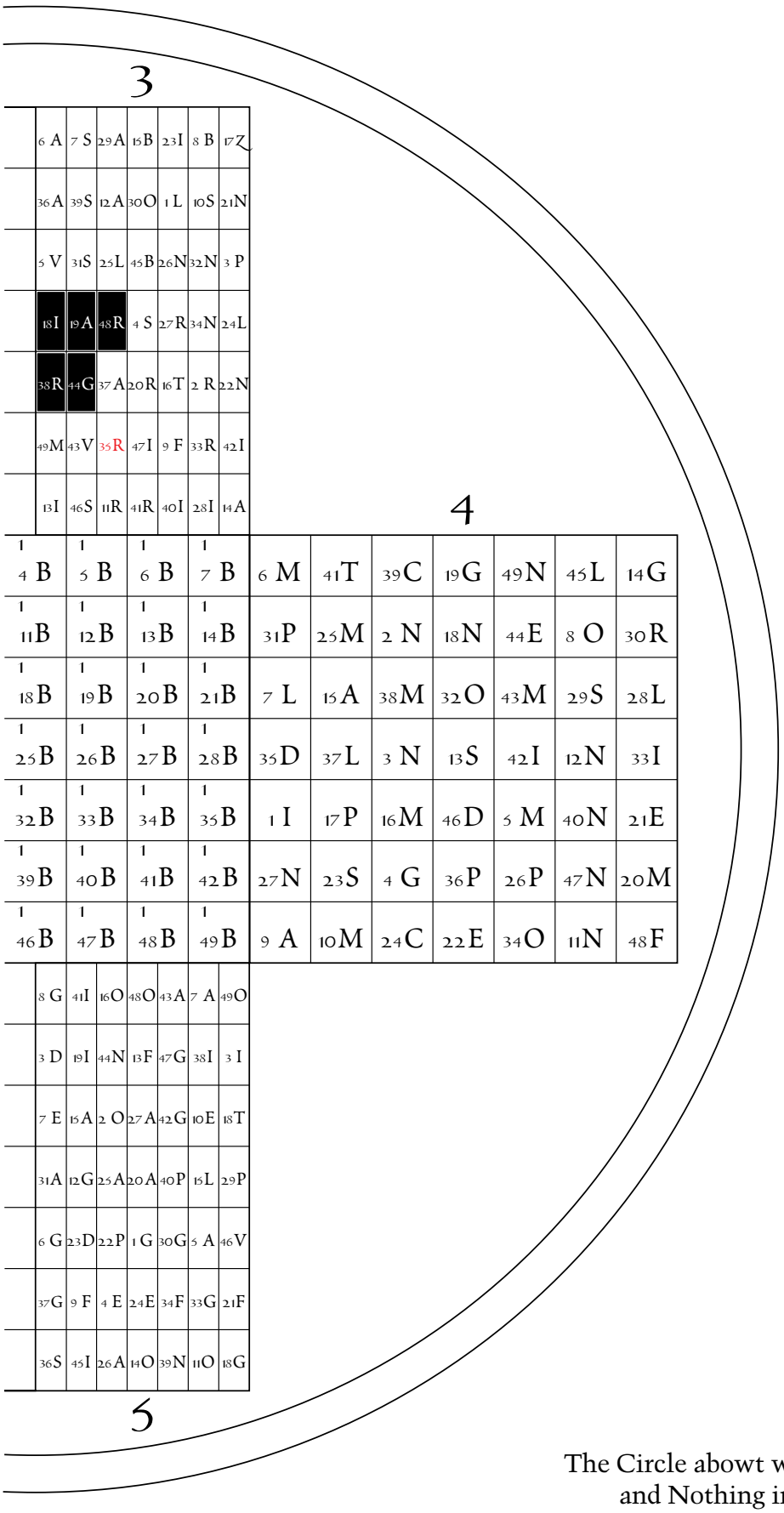
This is the first knowledge. Here shall you have Wisdome. *Halleluyah.*

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for ever. ∆: Amen.

E.T: All the 7 (which here appeare) joyne theyr Tables in One, which, before they held apart. And they be of this Forme all to‿gither. The myddel most is a great Square and on eche side of it, One, as big as it, joyning close to it. And over it joyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus joyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.




2
7 A 21O 1 A 26E 48A 24A 13R
34I 8 O 29M 2 O 33A 6 M 25E
49A 4 E 35A 40M 18L 28M 23L
39V 47L 3 A 5 L 15A 36N 30R
20E 19R 45A 37R 32I 17A 41A
10A 38O 16V 27A 12R 43R 22Y
9 E 44A 11E 42L 31A 14N 46V
7
14E 49E 7 F 25A 13I 47F 16O
46A 36N 44L 42N 18M 45O 6 L
12O 41O 26I 43A 29L 39B 33S
48T 31O 2 O 32B 9 S 38A 8 L
28S 15L 17A 10O 3 O 30S 20E
40L 34N 37S 19P 4 E 5 O 22R
24R 1 N 35O 23N 11E 21N 17A
1 B 2 B 3 B 4 B
8 B 9 B 10B 11B
15B 16B 17B 18B
22B 23B 24B 25B
29B 30B 31B 32B
36B 37B 38B 39B
43B 44B 45B 46B
36E 47E 14L 27F 49D 13L 16N
12L 32A 26G 24O 41R 31L 19O
22O 29O 2 G 7 D 25R 1 O 5 P
6 A 15E 34O 4 M 33E 30E 20L
37E 9 E 18O 10L 21O 28E 3 D
17M 39A 35G 38L 8 E 11L 23O
44O 43Z 48R 40O 45B 42A 46A
6



The Circle abowt was bright
and Nothing in it./

ET: One stept furth, and sayde,

1: Wilt thow have witt, and wisdome:
Here, it is. (Δ: Pointing to the middle table.)

2 An other sayd, The Exaltation and Government of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
Δ: he pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ I marvayle that the earth and waters are both ascribed to one.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: pointing to that on the right hand: of the two lowermost.)

6: The motion of the Ayre, and those that move in it, are all known to me. Lo here they are. (Δ: pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Government. I was in the begynning, and shalbe to the ende. (Δ: pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,
Begynne the Middle Table *&c.* Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L *&c* in the second Table, where are 7 places and there but 6 numbers and letters, and yet every place semeth to have a letter, in the judgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: *Non potestis hoc videre sine ratione.*

Δ This I intersert now; thowgh it wer not at the first Noting.

two numbers and two letters cuppled to them.

Δ: The Next day, as I was loking on the Tables being finished, and joyned all to gither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre, ∴ over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30 N.

E.T: Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreover.
Kings —— The First, had Bokes in hir hand.
Nobilitie —— The second, a crown in hir hand.
Merchants —— The Third, Robes.
Δ — *Aqua* —— The fowrth, *animal quadrupes vicium omnim colorum.*
Terra —— The fifth, Herbes.
Aer —— The sixth, a fanne.
Ignis —— The seventh, a Flame of fyre in hir hand.

Mi: *Decedite in nomine eius, qui vos huc misit.*

E.T: Uriel opened a boke in his own hand, and sayde,

A boke

Ur: The Fowntayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed.
The Elements with theyr powres judged.
Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: Beholde; I teache. There are .49. Angels glorious and excellent,

Erthly Actions

appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: Limited from the begynning in strength, powre, and glorie.

Practise

These shalbe Subject unto you, in the Name, and by Invo= cating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.
By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, judgement in the rest, as well in the depth of waters, secrets of the Ayre, as in the bowells and entrails of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest.

We two to_gither

Take hede, thow abuse not this Excellency, nor overshaddow it with vanitie, But stick firmely, absolutely, and perfectly, in the love of god (for his honor) to_gither.
Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding.
Glorie be to him; To thee ô Lord, whose name perseth throwgh the earth.
Glorie be to thee, for ever. Δ: *Amen, Amen, Amen.*

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe joyned to gither: begynning all, with B, according to the disposition of the number untyll the 29 general names be known. The first 29 are more excellent than the rest. Every Name doth consist uppon the quantitie of the place: Everie place with addition bringeth furth his name, which are 49. ———I have sayde.———

⋆Δ *Vide ipanum Tabulam ho= rum 49 nomen Collectam, pa= gina sequente.*

49

The first 29

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

⋆he ment to E.T.

Mi: I have to say to the⋆, and so have I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I have no na= turall inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

E.T. must marry

Mi: Thow must of force kepe it.
Thow knowest our mynde.

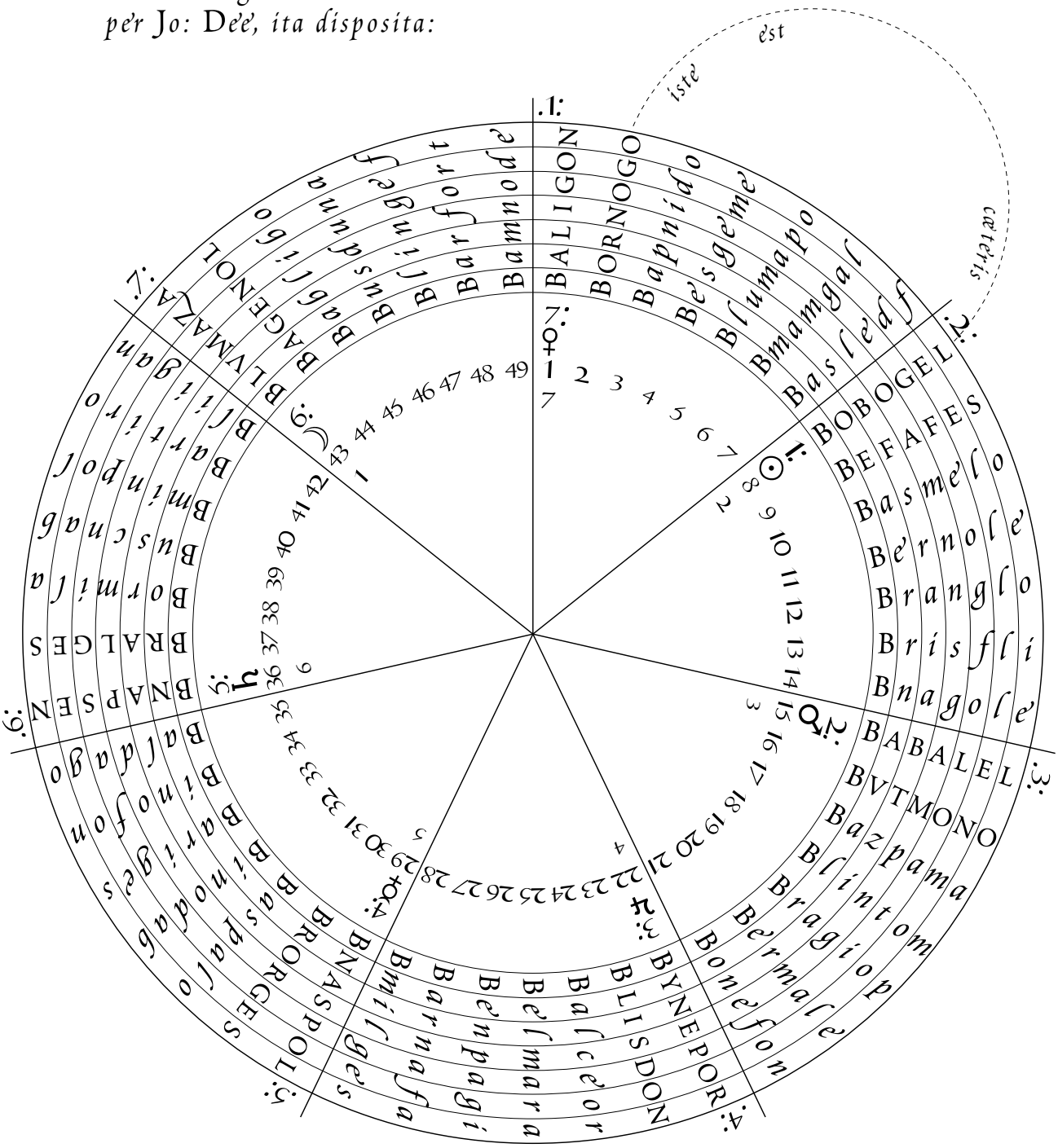
Δ: *Deo opt Max. omnium honor laus et gloria in sæcula sæculorum. Amen.*

Ended, *hora noctis, 11 1/2 circiter.*

per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
per Jo: Dee, ita disposita:



Fryday Maii 4: hor 2 1/2 a meridie

Δ: E.T. wold not wilingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where= uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie &c.

E.T. is to marry

And commyng to the stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Uriel his manner of appari= tion

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes and seemed now to have wyngs. (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross over the Crown.

Uriel taketh the .7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the .7. bundells (being of diverse cullored sylk,) and there appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures

The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one of the Bundells a thing lyke a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.

Many cullors in all his garments are shewed in *seqientibus libris*

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.

Uriel, (sayd)-- *Multiplicabit omnia, benedictione sua.*

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where this byrd stode before, seemeth allso to be (proportionally) waxed big, as the byrd, (thus enlarged).

The Yoaking or cupplIng of the two byrds.

This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as thowgh he yoked them.)
This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor anything els.

E.T: A voyce was hard, like Michael his voyce, saying,
It was a byrd, and is a byrd, absent there is nothing but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce. Necessitie.

A voyce: Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome,
Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding.

vayne to stryve

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ: *Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.*

Δ *forte* your

Mi. This hath answered all [y]Δour Cavillations.

Δ What hath answered all our Cavillations?

Mi. Thow hast written.
One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd,and to place them agayn in the skye. And this they did very often: and in diverse places of the heven with great celeritie.

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass so quiettly, untowched and unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles having theyr wyngs joyned togither, light uppon
Great Hill a great hill: and there the First fowle gryped the erth mightyly and there appeared diverse Metalls, and the Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of A Tennez ball of 4, cullours, white, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them have two Crownes like paper Crownes, white and bright, but seeme not to be sylver. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and ears likewise All gold.

26 Crownes On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) than sayd Michael,

Mi: Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed thee: Understand:
Read them over: God shall give thee some light in them. I have satisfyed thee: Both, How you shalbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, *(videlicet) in Deo.*

Lok up this Mysterie:

*to ET *Forget not our Cownsayle:

Ô GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever,
The vertue of his presence, here left, be
amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the graving of the ring; May not another
man do it, thowgh, E.T. Grave it not?

Mi: Cause them to be made up, (according to instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise?
May my fardermost little chamber, serve, yf the bet be taken downe?

Mi: At the next Call, for the Chamber, you shall know what to do.

Δ: *Benedictus Deus in donis suis:*
et sanctus in omnibus operibus eius.
Amen. *ended hor. 4 1/2*

Mysteriorum Libri Quinque

or, Five Books of Mystical Exercises of Dr. John Dee

An Angelic Revelation of Kabbalistic Magic and other Mysteries Occult and Divine

revealed to Dr. John Dee and Edward Kelly

A.D. 1581 - 1583

with a preface by Elias Ashmole

Edited by Joseph Peterson

First published by Magnum Opus Hermetic Sourceworks, Wales 1985

Dr. John Dee

Mysteriorum Libri Quinque

CONTENTS

2. Second Action. Mar 10, later. Dee inquires again about Soyga. Uriel refers him to Michael. Sigillum Dei described. The holy table shown. Lundrumguffa, a wicked spirit, to be discharged
3. Third Action. Mar 11. Uriel and Michael expel Lundrumguffa
4. Fourth Action. Mar 14. Uriel and Michael appear. A host with letters. The Angel of a man's profession resembling John Dee. The ring of Solomon revealed. Advice regarding the sigil EMETH
5. Fifth Action. Mar 15. Salamian, Raphael, Fortitudo Dei and Uriel appear. Mamon and his servants expelled. Magical instructions given.

LIBER II -- The Mysteries most marvelous of Sigillum DEI, otherwise called Sigillum AEMETH

6. Sixth Action. Mar 1582 (Date uncertain). Michael, Uriel and Semiel appear. The form of the Sigil described. Forty angels appear and reveal 40 letters for the sigil's border
7. Seventh Action. Later, same day. Michael corrects several errors. The interpretation of the 40 letters given
8. Eighth Action. Later, same day. Michael appears. More instruction concerning the 40 letters. *Adam's Treatise from Paradise* to be revealed
9. Ninth Action. Mar 20. Uriel appears and defers the action until later
10. Tenth Action. Mar 20, later. Michael and Uriel appear. Seven names extracted from the 40 letters. These are corrected. Symbols for the 7 angles of the Sigil are revealed. A table of 49 letters is revealed, from which are extracted the names of 7 angels. E. Talbot to fetch Lord Mowntegle's books
11. Eleventh Action. Mar 21. Michael and Uriel appear. Phanael, an angelic trumpeter. Seven companies of pillars. A table of 49 letters is revealed, from which four series of seven names are extracted
The Form of the Sigillum DEI EMETH

LIBER III -- Of the 7 Ensigns of Creation

12. Twelfth Action. Apr 28, 1582. Michael appears. The first of seven talismans revealed.
13.

Thirteenth Action. Apr 28, later. Michael appears. The other six talismans revealed

14. Fourteenth Action. Apr 29. Michael and Uriel appear. The seven tables of the mystical heptarchy are revealed. Offices of the angels described. 68 The seven tables 70 A list of the 49 angels extracted from the tables 77 A circular diagram of the 49 names

15. Fifteenth Action. May 4. Michael and Uriel appear. A parable of two birds is seen as a vision. Magical instruction

LIBER IV -- The offices of the angels of the Mystical Heptarchy: "Post reconciliationem Kellianam"

16. Sixteenth Action. Nov 15, 1582. Seven angels appear. Carmara appears. His office. Balanced and unbalanced kings. True and impure noblemen. Scholars of light and scholars of confusion. Hagonel appears. His instruction.
Note by E. Ashmole about the beginning of *Liber IV*

17. Seventeenth Action. Nov 16. An angel with a triple crown appears with seven angels. Bornogo and Befafes

18. Eighteenth Action. Nov 16, later. Offices of angels Butmono, Bralges, Blisdon. The 7 characters of the kings

19. Nineteenth Action. Nov 17. Carmara appears. A company of 42 angels reveal a table of 42 letters

20. Twentieth Action. Nov 17, later. Carmara appears. Magical instruction

21. Twenty-first Action. Nov 19. Carmara, Bobogel and Babalel appear. A company of 42 angels reveal 42 letters. Magical instruction

22. Twenty-second Action. Nov 20. Carmara, Babalel and Befafes appear. Their offices revealed. 42 angels and 42 letters

23. Twenty-third Action. Nov 20, later. Carmara, Bnapsen and Brorges appear. Magical instruction from Michael, Uriel and Raphael

24. Twenty-fourth Action. Nov 21. Carmara appears. He reveals himself as Baligon. Magical instruction. Explanations of the letters of the tables. The shewstone miraculously appears

LIBER V -- Of the Holy Book Liber LOAGAETH

25.

Twenty-fifth Action. 1583 Mar 23. Edward Kelley and John Husey return with the Book, the scroll and the powder. Medicina Dei invoked for instruction

26.

Twenty-sixth Action. Mar 24. Me. appears and shows the *Holy Book, Liber LOAGAETH*

27.

Twenty-seventh Action. Mar 26. Me. appears and shows the *Holy Book* again. A sermon. The Adamical alphabet is revealed

28.

Twenty-eighth Action. Mar 26, later. A vision of a great battle. Me. appears. Instruction regarding the mission of Adrian Gilbert

29.

Twenty-ninth Action. Mar 28. Gargat, a wicked spirit intrudes while Dee is away. Dee returns and asks the angels for help. Gargat confronted. A counterfeit scroll. Gargat punished. More advice for Adrian Gilbert. Advice for John Davis refused

30.

Thirtieth Action. Mar 28, later. Dee complains that the Queen will not reform the calendar. Me. appears. Advice for Adrian Gilbert. Magical instruction

31.

Thirty-first Action. Mar 29 (Good Friday). Me. appears. A fire enters EK's head. The first line of the *Holy Book* revealed

32.

Thirty-second Action. Mar 31 (Easter). Me. appears. The second line revealed. Dee requests an abridgement of the transmittal process. Dee rebuked. Me. not to come again until the book is finished. Prophesies of doom

33.

Thirty-third Action. Apr 2. Lines 38 revealed

34.

Thirty-fourth Action. Apr 3. Lines 9-20

35.

Thirty-fifth Action. Apr 3, later. Lines 21-26. Further instruction on the transmission of the *Holy Book*

36.

Thirty-sixth Action. Apr 4. Lines 27-35

37.

Thirty-seventh Action. Apr 5. Charles Sled and EK rebuked for quarreling. A vision: A headless people to be restored. Lines 36-42

38.

Thirty-eighth Action. Apr 6. Lines 43-48. The Holy Book titled *Amzes naghezes Hardeh*

39.

Thirty-ninth Action. Apr 6. Uriel appears to answer questions. Great misery predicted. Book to be completed in 40 days. The Book is referred to as '*a Book of Secrets and Key of this World*'. EK begins to write the book down directly. Advice regarding Mistress Haward. The last line of leaf 1. The beginning of leaf 2
A note of 5 doubts concerning the *Holy Book*

40.

Fortieth Action. Apr 10. The Macedonian and Mr. Sanford's letters
The ten seals showing the location of treasures
Apr 11. John Dee deciphers the manuscript

41.

Forty-first Action. Apr 15. An earth spirit bites EK

42.

Forty-second Action. Apr 18. A sentence of 21 letters

43.

Forty-third Action. Apr 18, later. Il introduced. Instruction and a sermon. Inquiry concerning *Soyga*. The language infused into Adam in paradise. Dee asks about the lost *Book of Enoch* mentioned in *Jude*, and also about the lost writings of Esdras. Il sings a song. Instructions for obtaining the treasures. EK upset about the diaries hidden in Dee's chimney

QUINTI LIBRI MYSTERIORUM APPENDIX

44.

Forty-fourth Action. 1583 Apr 20. Il gives advice and reconciles Dee and Kelly

45.

Forty-fifth Action. Apr 23. Dee and Kelly pray that the angels' silence be ended. Uriel invoked. A strong rebuke for their impatience
Apr 26. EK pacified by Dee and Adrian Gilbert

46.

Forty-sixth Action. Apr 28. Il appears. A lesson on the transposition of letters. The Adamical alphabet. Instructions regarding the painting of the furniture. The Holy Table revealed

47.

Forty-seventh Action. Apr 28, later. Il appears and gives magical instruction

48.

Forty-eighth Action. Apr 29. Il appears. *The Book of Soyga* or *Aldaraia* discussed. Magical instruction. The gold lamine, an instrument of dignification
Apr 29, later. An evil spirit attempts to pass off a counterfeit character

49.

Forty-ninth Action. Apr 29, later. Help sought to banish the evil spirit. A sermon

50.

Fiftieth Action. May 5. Uriel appears to answer questions. Magical instruction

51.

Fifty-first Action. May 5, later. Uriel appears. Magical instruction. The treasure discussed. The book, the scroll and powder. Advice regarding Al Lasky. Visions of the beheading of Mary Queen of Scotts and the Spanish Armada
The completion of the tables by EK. The correct form of the holy alphabet given

52.

Fifty-second Action. May 8. Visions. A spirit appears and denounces the actions. Uriel banishes him. Money sought from the angels. Uriel issues a strong rebuke. Apparition of a disembodied tongue

53.

PREFACE

Be it remembred, that the 20th: of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Causabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae*, also, *Liber Scientia Terrestris Auxilij & Victoria* (these two being those very individuall bookes which the angells commanded to be burnt[1], & were after restored[2] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume[3].

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5t: of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back[4].

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till

they came to my hands, vizt: That her former husband was one Mr: Jones a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

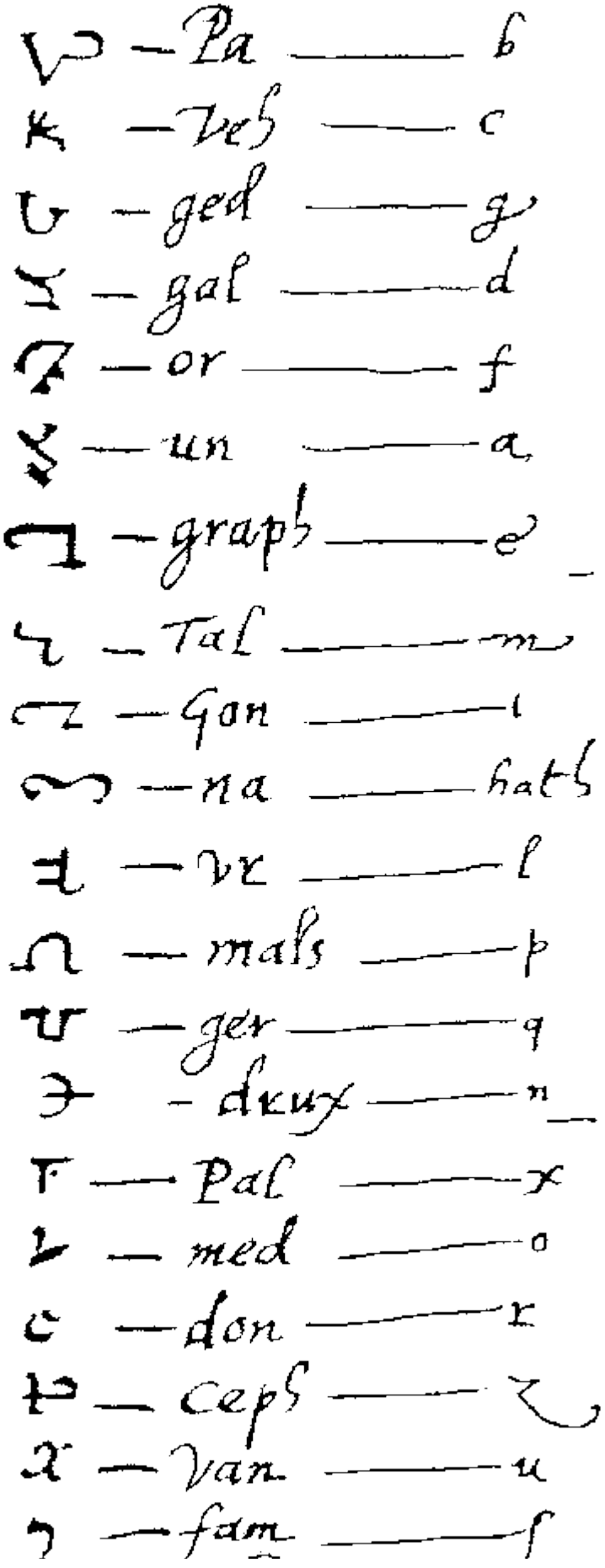
E. Ashmole.

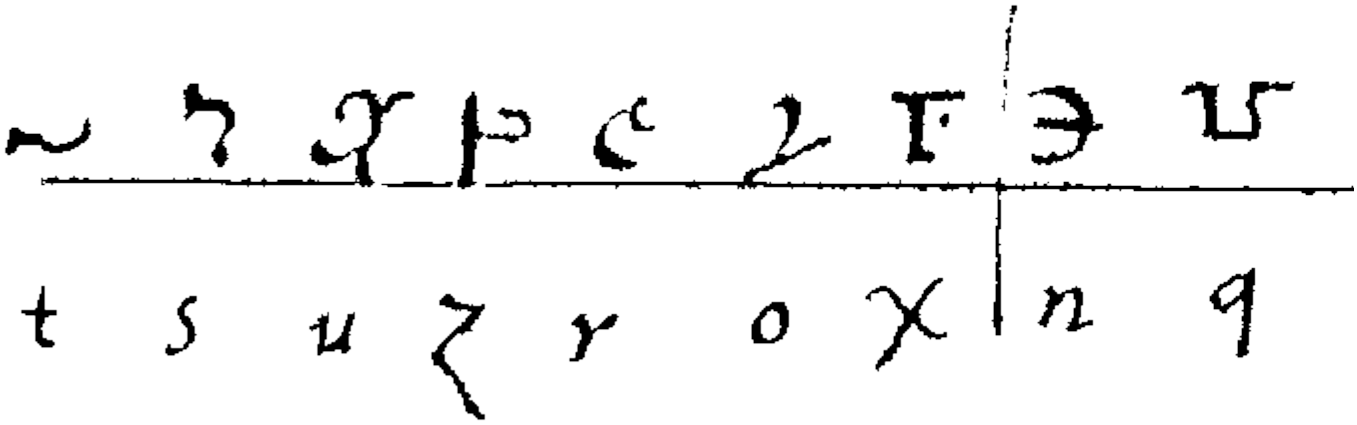
NOTES:

1. 10 Apr. 1586.
2. 30 Apr. 1586.
3. Sloane 3191.
4. As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ p Anum.

[Earliest versions of Angelic or "Enochian" alphabet]

~ · ⁊ · a · ꝓ · ꝯ · ʒ · T ·


Pa — b
Ves — c
ged — g
gal — d
or — f
un — a
graph — e
Tal — m
Gon — i
na — hath
vr — l
mals — p
ger — q
dkux — n
Pal — x
med — o
don — r
ceph — z
van — u
fam — s



Dee, John, 1527-1608.
Mysteriorum Libri Quinque ('The Five Books of the Mysteries') / by Dr. John Dee.
edited & translated by Joseph H. Peterson
Originally published: Five Books of Mystical Exercises. Wales: Magnum Opus Hermetic Sourceworks, 1985
1. Christianity -- Controversial literature -- Early works to 1800.
2. Hermetism -- Early works to 1800.
I. Peterson, Joseph. 1954- . II. Title.
BF1623. 1985
133.-D

Liber Primus – Notes and Translations

 Page numbers refer to Clay Holden's transcription; taking Page 1 as the first page of Dee's text after the Anno 1581:1582 Mysteriorum Liber Primus title page.)

Page 1

Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.
>
> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where “Deus ad adiuvandum” usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical “God” to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple “Benedicamus Domino” (“Let us bless the Lord.”) Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, “Glorie, thanks, and honor be unto the Almighty Trinitie”, etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on “In nomine” above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

“Ad adiuvandum me festina” – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

“Gloria…”

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins “Gloria Patri” rather than “Gloria Deo, Patri.”

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

“Fige”

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem, et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

"Spirituales"

> "Spirituales" has senses of form (as in spiritual beings – i.e. Angels) and function (as in 'Spiritual Father', when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

"Fiat"

> "Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are "May it be so" and "Make it so."

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his <u>De Septem Secundeis</u> (also called <u>Chronologia Mystica</u>) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, <u>De Occulta Philosophia</u>, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei

The Medicine of God

Lux Dei

The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"

For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)

Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582

A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.

For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5

The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.

Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.

Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.

KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos

Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.

BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.

KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.

Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)

> Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
>
> And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.

> without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron. Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?
Which?

Bona, et mala.
Good, and Evil.

"Bona, et mala"
Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:
concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.
Be not troubled: for these are trifles.

Ubi est potestas tua?
Where is your power?

Cur quaeris de postestate aliqua mea?
Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.
Why? Show it, I am not pleased.

"Cur? Signifi…"
By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?
Is some good Angel assigned to this mirror?

Etiam.
Even so.

Quis?
Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio
Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a "great prince" (KJV) or "unus de principibus primis" (Vulgate.) See following note on "princeps."

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

"agam"

"Do" or "have doing" or "traffic" are all possible translations for "agam." Dee uses "deal" to describe his actions with spirits in other places, e.g. "I have byn long at this time, in my dealing with you" at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

"Pray contynually"

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

"Gloria patri…"

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator's Note: "Praepositus" is literally 'placed over' or 'set over', but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, <u>De Occulta Philosophia</u> III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.
Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead

A sinistro	A dextro
On the left	on the right

juxta pectus
next to the breast

Directions regarding the table
These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.
Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter
1582 March 11 Sonday from noon about the third hour
Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.
Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a
March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae
(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"
Agrippa, in De Occ Phil III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,
Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.
The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

> Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
>
> For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

> Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: "Na, pardon the iniquity of thy people", which you will have interpreted "Pardon, I beseech thee." And also in Psalm CXVII "Ah Na, Lord, fortune-giving Na", which you find more elegantly thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

The psalm is Vulgate 117:25, English 118:25.

'A Na' in the context of beseeching is reminiscent of the note on Anna and Annah in 'John Dee His Note.'

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin's book On The Marvellous Word concerning the name PELE

"PELE"

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, "worthy of admiration" and "glorious": which the word Adir signifies.) here truly peli: which is "worker of miracles"

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: "Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos 'miraculorum operator' sive 'efficiens mirabilia.'

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says "My name which is Pele", which signifies to us "a worker of miracles" or "bringing forth wonders."

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:
Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen
KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of <u>De Occulta Philosophia Liber Quartus</u>.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

> quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.
>
> The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

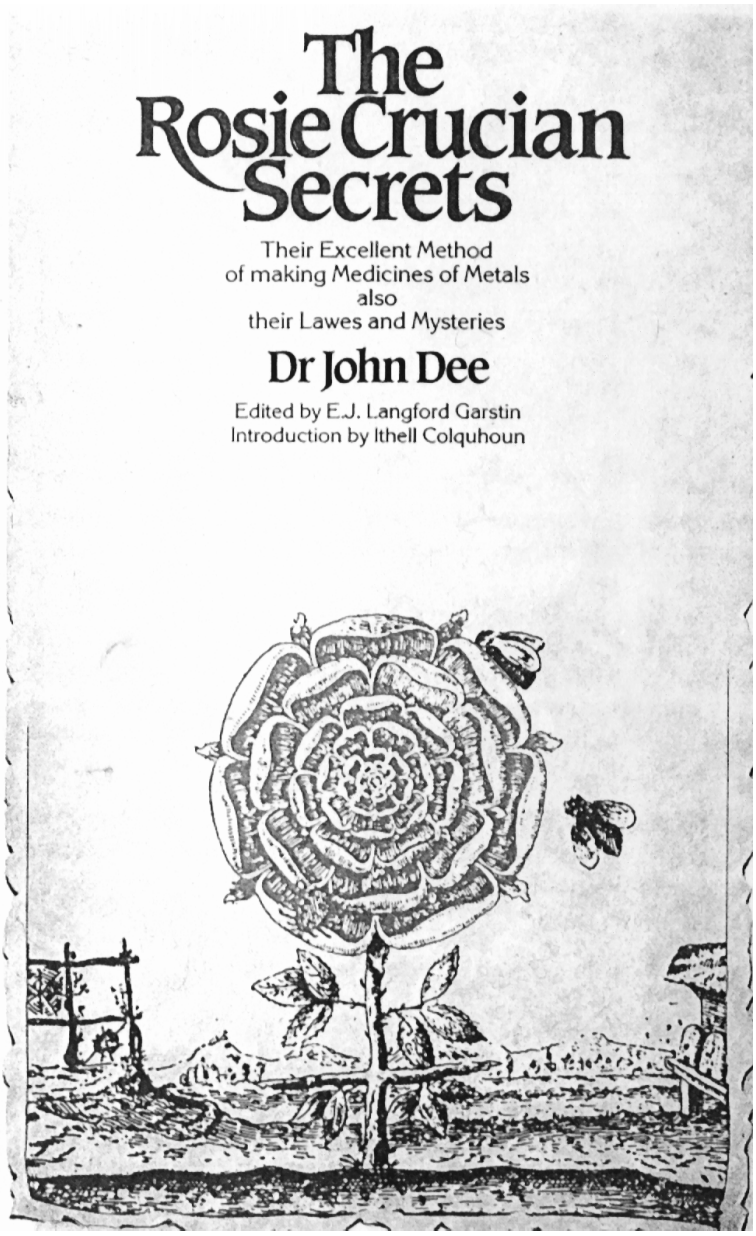
"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

(Draft)

The Rosie Crucian Secrets

by John Dee



Note:

This manuscript was copied from a version which was published through the Popular Press and was no longer available at the time of our putting together this draft. The original is a one-off copy in the London museum.

This copy is our first draft and is not complete in that we have as yet only copied that part of the manuscript which we deem most necessary to preserve for our own purposes and for the future, which is roughly half of the book.

Of those portions which we have not included here some is totally useless, a larger part is published elsewhere and the rest is considered but an interesting curiosity with little or no practical value. Nevertheless we do intend completing the transcription of the entire document at some future date. These bits include some notes on the Rosicrucian Order, the Lexicon and the actual footnotes.

In order to keep the original work as intact as possible we have made an exact copy including the varieties of spellings and terms used inconsistently throughout.

The original manuscript is loosely attributed to John Dee, it seems for the only reason that his name appears in the margins of the original, yet the contents of some of this work have been attributed in the past to another individual.

It matters little for the work speaks for itself in its practical value.

Frater C.H.A.
January 1997.

Qui Vult secreta scire, debet secreta secrete custodire.

The Rosie Crucian Secrets

Their Excellent Method
of Making Medicines of Mettals.

Edited and Arranged by Sr. K.Q.M.

FOREWORD

Edward John Langford Garstin, though a somewhat distant cousin, was familiar to me by the name of Eddie from my early childhood. I don't recall in what connection I first heard of him but his name seemed to come up in any talk of family relations. I did not meet him until 1928 when I was studying art at the Slade School and had joined The Quest Society. This group was run on fairly informal lines by G.R.S. Mead, one time secretary to Mme Blavatsky, and author of many works on Gnosticism. Edward was a prominent member of The Quest and I made myself know to him at one of its meetings. I have told something of my association with him in my study of MacGregor Mathers and the Golden Dawn, *The Sword* of Wisdom (Spearman, 1975).

I am not certain of the date of Edward's birth, but if, as I believe, he was 62 at the time of his death on June 26, 1955, this could make it about 1893. I am hazy about his exact connection with my family, but I have traced record of a certain Luisa Charlotte, daughter of General Garstin and wife of Charles (Andrew?) Colebrooke Sutherland who was in the Bengal Civil Service. This lady died at sea in 1838, presumably on the way to or from India, having produced two daughters. One of them married James Colquhoun and became the mother of my grandfather, James Andrew Sutherland Colquhoun, b. 1839. I suppose that Edward's great-great grandfather was the above mentioned General Garstin who must have been active at the end of the eighteenth century, but there was certainly another General Garstin among his immediate forebears - his father or grandfather.

My impression is that there was no link with the writer Crosbie Garstin and his father Norman, who as a founder member of the Newlyn School of Painters and settled in Cornwall towards the end of last century.

In appearance Edward was above middle height and of sandy colouring with pale blue eyes. In features he resembled the photograph of the French Alchemist, Claude d'Yge' de Lablatiniers (l9l2-1964), which appeared on the cover of the review L'initiation et Science, No.63, Paris 1965, marking the occasion of the latter's death.

Edward was dogged by ill-luck all his life, both in business and in affairs of the heart. The fate of his occult work recalls a phase used by WB. Yeats in a similar connection, being 'neither paid nor praised'.

Edward was an excellent dancer and married young, one of his wife's attractions being that she was able to partner him in ballroom dancing championships, many of which they won. The 1914-1918 war broke up this partnership when the Army claimed Edward. On his return from active service with the rank of Captain, he found no sign of his wife, except numerous debts. She had vanished, having sold the contents of their flat and spent all the money in their joint account. In an attempt to re-establish himself Edward embarked on various business ventures but with a notable lack of success. So it came about that when I met him he was sharing a flat with his widowed mother in a less than modish area of Kensington, unemployed except for his esoteric studies. He found out that he was also a good cook and this proved useful in their straightened circumstances.

He was a vegetarian at this time, probably following the example of Mathers. Later, he was to be glad to have food of any kind.

I take it that he was already an occult student when he met Mrs. Morgan Boyd, who had helped Moina MacGregor Mathers to establish the A.O. Lodge of the Golden Dawn, when the latter moved to London from Paris, soon after Mathers' death in 1918 So Edward must have been initiated into this Lodge by the early 1920s. Moina had died when I met him but he had known her well. I do not think he would have had the opportunity of meeting Mathers himself, and whether he had joined The Quest before his initiation I don't know. Certainly for some years between the two Wars he was investigating the groups and personalities then active on the London occult scene. He hoped to marry Mrs Boyd's daughter Esme, who was also a member of the Lodge, but she married a stockbroker instead.

In about 1930 Mr. Mead decided to close down The Quest Society and magazine, relinquishing the lease of the two studios used as premises, Edward tried to carry on a similar group under the name of The Search Society. This lacked not only The Quest's headquarters but most of its prestigious membership, though Dr W.B. Crow and Hugh Schonfield were among its supporters. The latter co-edited with Edward a quarterly review *The Search*, produced by the Search Publishing Company, a venture in which they were joined as I recall, by a third partner, Cazimir de Prozynski. They brought out some few titles, but in a year or two, all three 'searches' - society, review, and company - had collapsed. After I left the Slade School, I went to live abroad for a while, and when I returned to London was much occupied with my work as a painter. I had gradually lost touch with Edward after the refusal of Mrs. Boyd to admit me to their Lodge - as recounted in *The Sword of Wisdom.* (It was hasty of me, as I now see, to take this No for an answer, since it is common practice with some secret associations to refuse a candidate the first time around.) Later I heard that with the outbreak of the 1939A5 War, Edward was recalled to the Army, in which he finally reached the rank of acting Colonel, but this was never confirmed and he returned to civilian life as a Major, much to his disappointment in view of his family traditions. Such traditions must have been important to him, since he used his family motto, Animo et Fide, as his magical name.

Edward's mother had died and he married again, this time a red-haired charmer, formerly the wife of the commercial artist Beresford Egan. This second marriage was no more successful than the first. The ex-Mrs Egan had no sympathy with Edward's occult interests, which were a topic of ridicule between her and her boyfriends. After the war, she departed with one of these, a G.I., taking most of Edward's furniture and all his family portraits with her to the U.S.A.

When I next made contact with Edward, in the early 1950s, he was living in a service flat at Scarsdale Villas, W.8. He was unemployed except for a partnership, again with de Prozynski, in a concern called the Anglo-Brazilian Trading Company, which dealt in mechanical spare-parts of some kind. Unfortunately no commercial activity in this line was possible, since all trade with Brazil was barred by the British Government for some years. I presume the partner had some other means of subsistence, but Edward complained of being badly hit by the ban. Though I did not understand how near he was to destitution, I wondered why he did not exchange his flat for a simple room in a less expensive area, and take any kind of job until he could find something more congenial. I suggested that he asked Mrs. Boyd's help, as she had some useful contacts in the business world, but he maintained that she could do nothing. (I was later told that she

had already come to his rescue financially on occasion -- now either she was unwilling to do so again, or he was unwilling to ask her.) Finally, he was obliged to give up the flat and sell his small but well-chosen library of occult books to Geoffrey Watkins.

Next he migrated to one of the remoter suburbs, lodging for a time with a chemist and his wife in return for assistance in running their business. Lastly he exchanged these rather cramped quarters for a room in the flat of A. C. (Tony) Windyard's parents in Battersea. Tony, since deceased, was then a young teacher of mathematics and much interested in esoteric subjects. I do not know how long this arrangement lasted, but it was not long. Afterwards Tony related to me that one evening they had a discussion on some point of Qabalah and on retiring Edward had seemed calm and collected. But next morning his door was locked and a note pinned outside directed Tony to push the key through and pull it under the door to open. He found Edward dead from an overdose of some drug.

Mrs. Boyd was shocked at this news and insisted that consequent on the suicide, Tony should destroy Edward's Order Papers, implements and any items directly connected with his G.D. work, all of which he had kept together in a trunk.

I was out of London for some weeks at this time and only heard of Edward's death by letter from Tony after the inquest and funeral at Morden Cemetery were over. I remembered Edward's remarking some time previously, that he had no inhibitions about suicide, but I felt sure that he could have found some happier solution to his problems. He must have been severely depressed and thus unable to foresee anything but a burdensome old age.

His life story reminds one of a warning passage from Eliphas Levi, which recounts the frequent lot of the occult explorer, and finishes.

> ‘Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence.'

Ithell Colquhoun
(First published in The Hermetic *Journal,* Number 6,Winter 1979)

INTRODUCTION

The *Rosie Crucian* Secrets exists only in one known copy, which is No. 6485 of the Harleian MSS. It purports to be a copy of a manuscript by Dr John Dee, the celebrated Elizabethan mathematician, physician, astrologer, magician and alchemist, and is credited to him in Cooper's *Athenae Cantabrigiens is.* Apparently the authority for this ascription is the fact that the MS, which consists of 501 beautifully written folios and has no title page, gives throughout, as marginal notes, the numbers of 'the Sheets of Dr Dee: The work is in three parts, of which the first is purely alchemical and medical; the second is a short alchemical lexicon; and the third deals with the Laws of the Order. A fresh numbering of the sheets 'according to Dr Dee' commences with each part.

As far as I am aware, no doubt as to the authenticity of this manuscript obtained until 1893, when Mr. A.E. Waite suggested that it was a forgery on the following grounds. [2](1) That a critical examination of the first part shows it to be little else but an adaptation of John Heydon's *Elharvareuna, or Rosicrucian Medicines of Metals,* first published in 1665. (2) That at the end of the first part is included a letter said to be from Dr John Frederick Helvetius to Dr John Dee, giving an account of a transmutation by Elias Artista, which historical transmutation took place at the end of 1666, more than half a century after the death of Dee.[3](3) That the lexicon, which purports to explain certain hard words which occur in the writings of Dr Dee, consists almost entirely of words not found in the extant works of that author. (4) That the third part is an adapted translation of Michael Maier's *Themis Aurea,* which appeared in l618. [4]

One other objection has been raised,[5] namely that the Rosicrucians only came into existence about the time of Dee's death. This argument is, however, almost entirely negligible beside those brought forward by Mr. Waite, which must be considered in some detail.

Before commencing such an examination, it would, perhaps, be as well to make one point clear. The MS does not in any way claim to be an autograph, but merely a copy, and the copyist has indicated the date of the commencement of his labours. March 12th 1713, by inscribing it in the floriated title at the head of the manuscript. For the moment we will ignore the identity of the copyist, though this will also have to be considered as having some bearing on the question of forgery.

As regards Mr. Waite's first point, anyone who cares to compare the *Rosie Crucian* Secrets with Heydon's *Elharvareuna* will find that as far as the end of the second paragraph of what is stated to be 'the thirty-eighth sheet, Dr Dee,'[6] the one is certainly an adaptation of the other, though without further evidence it is impossible to say who is guilty of the plagiarism. Our MS, however,[7] extends to some ninety-four sheets of Dr Dee, so that *Elharvareuna* can account only for a little over one third of it. The remaining two thirds I have been unable to identify anywhere - except for Helvetius' letter - and Mr. Waite has neither indicated a source nor pointed out that one is lacking. His last published pronouncement on the subject merely states that 'the text is alchemical as far as folio 3528 and draws much from Heydon.'[9] I will return to this point again, but in the meantime I would merely suggest that as evidence of forgery it is inconclusive and

inaccurately stated.

Mr. Waite's three remaining arguments seem to me to be far more to the point. Indeed so cogent are they that in the absence of any other theory to explain what must at once be admitted to be correct, I should be compelled to agree that he has proved his case. As I have already remarked, he might, indeed, have further pointed out with regard to Maier's *Themis Aurea* that Part m of our MS is almost a verbatim transcript of the first and only English translation of this work, which appeared in 1656.1 shall endeavour later to put forward an alternative explanation of these facts.

I must first, however, deal with the suggestion that Rosicrucianism only came into existence about the time of Dee's death. [10] As I shall have to enter rather more fully into the question at a later stage, I will, for the moment, content myself with saying that unfortunately for its value as an argument, this statement has never been proved, despite the large number of books that have been published dealing with the origin and history of the Fraternity, nor is it probable that the problem will be taken much further. Mr. Waite has, perhaps, been more painstaking than any other contemporary scholar, but his findings can only be regarded by the impartial reader as inconclusive, as is the case with so much historical research. We are left, therefore, with no precise knowledge as to the date of the foundation of the Order in Germany,[11] and hence no grounds for stating that Dee could not, as tradition relates. have been a member. **[12]**

At this stage it becomes necessary to take into consideration the identity of the copyist, seeing that he has been accused of forgery on what must be described as a wholesale scale. [13] He is one Peter Smart, who describes himself as M.A. of London, and he would seem to have been occupied in copying various MSS during the years 1699 to 1714, but mostly from 1712 to 1714.

The charge of forgery is made specifically in respect of *The Rosie Crucian Secrets* and also in respect of another MS, also in the Harleian Collection, namely No. 6486, the title of which is HERMETIS TRISTMEGISTI:: SPONSALIA CELEBERRIMAL *The Famous Nuptials of* the *Thrice-Greatest Hermes, allegorically describing the Mystical Union and Communion of Christ with every Regenerate Soul. Composed by C:.R:., a German of the Order of* the *Rosie Cross about 2S5 years past, and from the Latin MS faithfully translated into English by Peter Smart, Master of Arts, 1714.* On the reverse of the title, and by the same hand, it is said that in the margin are brief notes by the late Dr. Rudd, explaining some hard words and sentences.

I will revert to this MS shortly, but the mention of Dr. Rudd involves some consideration of the following Harleian MSS, said to be by Rudd and copied by Smart, namely No.6481, *The Miraculous Decensions and Ascensions of Spirits;* No.6482, *Tabula Sancta Cum Tabulis Enochi;* No.6483, *Liber Nialorum Spirituum, Seu Goetia;* and No.6484, *The Talismanic Sculpture of the Persians.* There are two more Rudd MSS not mentioned by Mr. Waite, namely Harleian 6479 and 6480. Of these the former is *A defence of Jewes and other Eastern Men and the latter A Hebrew Grammar.*

As far as I can ascertain, these are the only known works attributed to Dr. Rudd, and by innuendo it is suggested that he is merely Smart's *alter ego.* Alternatively it is claimed that despite Smart's several allusions to ancient manuscripts of the late Dr Rudd, the latter cannot have written later than the close of the seventeenth century, 'some of his materials coming from Vaughan and Meydon. [14]

It is important to consider these charges as, if proved, they would be valuable evidence as to the character of Peter Smart and would tend to confirm the suggestion that *The Rosie Crucian Secrets* came in the same category.

As regards any materials that may be found in Heydon, this is, indeed, no proof as to date or illegitimate borrowings, for in an age admittedly lax as to literary honesty Heydon stands out as *facile princeps* among the plagiarists[15] so that not only are the materials involved all older than the date suggested [16] but the ultimate question. [17]

Thomas Vaughan is not in the same category anyone casting any doubt upon his literary integrity. But in any event only one case can he adduced where there seems to have been direct borrowing from him by Rudd, and that is the opening vision in the *Decensions and Ascensions of Spirits.* This particular vision, it is to be observed, was also borrowed by Heydon. All three versions vary fairly considerably, though there are passages in each which are to all intents and purposes identical and the very nature of the discrepancies and coincidences seems to suggest a common origin outside all three. I hope, however, that confirmation of this idea will be found when I develop my argument as to the possible origin and authorship of The *Rosie Crucian Secrets.* For the present I will content myself with remarking that no one who has studied the literature with any care would dream of suggesting that the main elements in these MSS of Dr Rudd were original or that they were written with any intention of being published. My submission is that they were private compilations by a student of these subjects.

As to Rudd himself, we have no positive information, but there was a Thomas Rudd (1583-1656), a mathematician and a Captain of Engineers, who in 1651 published the first six books of Euclid with a preface by John Dee.[18] This is not the date of the first publication of this preface, for it had appeared before H. Billingsley's translation of *Euclid's* Elements in 1570. It may well be, however, that Thomas Rudd knew Dr Dee (he was twenty-five years old at the time of Dee's death) and for that reason made use of his preface. It is unlikely that he was the mysterious Dr. Rudd himself; although the name is uncommon and in those days the mathematician, the astrologer and the student of occult mysteries were much akin; but he may have been a relation. In this case he was presumably the younger man, for although there is no proof of the supposition, it is not unreasonable to imagine that the Dr. R. mentioned in a marginal note at the end of the fiftieth sheet of Dr. Dee in *The Rosie Crucian Secrets*[19] as having sent him by letter on October 19th 1605 ‘A Process upon the Philosophic Vitriol' is the Dr Rudd of the MSS in question.

One more point in connection with Dr Rudd remains to be mentioned, namely the marginal notes to the *Sponscilia Celeberrima Hermetis Trismegisti.*[20] Mr. Waite is emphatic regarding these, stating that the translation is not by Smart, who, he says, used the English version by E. Boxcroft published in 1690 and that the notes are ‘the marginalia of the English rendering and these derive in turn from the German text.’ Mr. Waite is also positive that there never was a Latin original.[21]

Now in the first place the authorship of this work, the *Nuptiae Chemicae* or *The Chemical Marriage* as it is usually called, is by no means certain. It is the third and most striking of the original Rosicrucian documents, and was first printed in German in Strasbourg in 1616, the authorship being attributed to Christian Rosenkreutz under the date 1459. Modern opinion rather inclines to assign it to Johannes Valentinus Andreae

on the strength of a statement made in his autobiography, which was written late in life. He claims - and it must be remembered that he writes as an opponent of the Fraternity - to have written it in 1601 or 1602 as a jest, though at that time he could only have been fifteen or sixteen years of age. Personally I confess to finding this incredible[22] but the reader must judge for himself.[23] It is a matter of some importance, for if not by Andreae, there may well have been a Latin original of an earlier date, of which the so-called High Dutch 'original' is a translation, and it is interesting to note that Latin is the language of most of the marginal notes. [24] But to return to the statement regarding Rudd's alleged notes. A comparison will at once show that while the Latin notes of Smart's version vary slightly from those of Foxcroft, there are many additional notes in English, which do not appear in the latter, which are, therefore, either those of Rudd or Smart or borrowed by one or other of them from some unknown source. The alternatives are not in themselves important, but it is quite clear that Mr. Waite is in error in stating that all the marginal notes in Smart's copy are to be found in Eoxcroft.

I do not suggest that the English translation is actually by Smart, through the fact that it is to all intents and purposes identical with that of Foxcroft cannot be taken as positive proof; but I would suggest that it is quite possible that neither of these gentlemen was responsible for the labour involved, but both used an earlier version that had been in circulation in a manner which I shall suggest later, in which case the copy which passed into the hands of Smart may well have had annotations additional to those in the copy which came to Foxcroft, being those of Rudd. Admittedly this does not redound to the credit of Peter Smart, but at the same time it seems obvious that his various MSS were not intended for publication and his claim to be the actual translator from the Latin may be ascribed to the same personal vanity which probably led to the statement in two of the MSS that they were 'methodised' by him.

It may appear to be a long digression, but the character of our copyist is of some importance, seeing that it has been suggested that he was not merely a gratuitous liar but a worse plagiarist than Heydon and that he is guilty of having forged *The Rosie Crucian Secrets.*

It is with the last of these statements that we are really concerned, and it would appear that in making a charge of forgery, especially in this particular case, a very material point has been overlooked, namely that it is the purpose of a forgery to deceive; for it seems obvious that at the time in question, namely in 1713, there could have been little hope of achieving such a result.[25] This, I maintain, is proved by the bulk of the contents themselves. *Elharvareuna* was published in 1665, the letter of Helvetius, published in 1667, deals with events which occurred in' 1666,26 fifty-eight years after Dee's death, and an English translation of Maier's Themis Aurea had appeared in 1656. I suggest that no forger would have been so clumsy as to weld together these various, comparatively recent and presumably still familiar elements with any hope of passing them off as the work of Dee. Possibly Mr. Waite had these facts in mind when he said as long ago as 1893[27] that 'it is, in fact, a very curious forgery, rendered the more difficult to account for by its want of assignable motive.'

Having indicated some of the chief weaknesses of the argument against Smart either as an incorrigible plagiarist or as the forger of the Rudd MSS and more particularly of *The Rosie Crucian Secrets*, it now remains to be seen from what source Smart could have obtained the MS which appears under that title. At the end of Harleian MS No.6483, *Liher Malorum Spirituum,* there is a note by Smart indicating that what followed was *The*

Rosie Crucian Secrets, and stating: 'This Manuscript of Dr Dee was given me by Dr John Gadbury in Anno 1686.' This introduces a new character to the scene in the person of the well-known astrologer and astronomer,[28] who was born in 1627 and died in 1704. Among his friends was John Heydon - for whom, on more than one occasion, he wrote laudatory verses to be prefaced to his books[29] - and he was evidently a student of alchemy and the Rosicrucian literature I have no evidence to show how the alleged Dee MS may have come into his possession, though I have, I maintain, a reasonable explanation, but in the absence of anything to the contrary, there seems to be no reason why Smart's statement should not be accepted. For the moment I am not even concerned with the question of authorship, but merely to show that there is a high degree of probability in favour of the hypothesis that Smart only figures in the history of this mysterious manuscript as a copyist. [30]

Before I come to any consideration of the possible history of *The Rosie Crucian Secrets*, however, it would be as well to examine in a little more detail the nature of its contents. As has already been admitted, approximately the first third of Part 1 is almost identical with Heydon's *Elharvareuna* [31] except that the latter is written as a dialogue supposed to take place between Eugenius Theodidactus[32] and Eugenius Philalethes.[33] Many considerable passages are taken verbatim from the works of Thomas Vaughan[34] and it is remarkable that in every case, without a solitary exception, Vaughan's words are put into the mouth of Heydon himself. This transcends the limits of ordinary plagiarism to such an extent - Heydon having, on his own showing, a list of two hundred and sixty authors on whom he drew[35] - that it seems hardly credible. As will appear I incline rather to the idea that Heydon, having found a suitable MS, re-wrote it in dialogue form. His acquaintance with Gadbury would easily account for the way in which he could have got his material. I am further confirmed in this opinion by the fact that the literary style of *Elharvareuna* changes very markedly after page 190 -- at which point it breaks away from our MS - the remaining eighteen pages being, presumably, Heydon's sole contribution to this volume. Incidentally the style of the *Holy Guide* and his other works differs very radically from *Elharvareuna,* but the whole of *The Rosie Crucian Secrets,* allowing for certain variations in some of the formulae where there is redundancy, is obviously by the same hand. [36] There is, to be accurate, one exception to this statement, namely a short and very curious section[37] which is very distinctly reminiscent of certain of the communications in Dee's *True and faithful Relation.*

I am aware that if my suggestion is correct it would seem that a charge of unacknowledged borrowing must also be laid against Thomas Vaughan, whose reputation for literary honesty has so far not been assailed. I feel, however, that the evidence is only circumstantial and that where he made use of portions of this MS, the probability is that, as in other cases, he did so with permission, but was debarred from mentioning his source for reasons which I shall hope to make clear. These reasons are, in fact, closely involved in my theory as to the possible origin of *The Rosie Crucian Secrets*, and to this I must now devote some attention.

In the first place, as far as the alleged Dee authorship is concerned, there is the vexed question as to the possible antiquity of the Rosicrucian Fraternity, as it is now commonly called. In this connection, as so often happens, the ill-considered writings of those who seek to maintain the original as given, or even to ascribe to it the 'time immemorial' description, do more to bring such theories into disrepute than all the reasoning of the critics. I do not propose, therefore, to go into the large number of stories, many of them fantastic, that have been circulated as fact, nor even to lay further stress on the dates

given by Maier. [38]

There seems, however, to be unexpected corroboration of John Yarker's statement that the original Rosicrucians were initiated by 'Moslem sectaries' independent of the traditional visit of C:.R:.C:. to Damcar, Damascus and Fez, which is rejected by the critical historians. [42] This evidence is supplied in an interesting pamphlet recently published, entitled *Die Praxis der Alten Turkischen Friemauerei*, by Rudolf Freiherr von Sebottendorf; who indicates a definite alchemical practice based on the I.A.O., which is commonly recognized as being in use among Rosicrucians. There is a further link indicating that this actual practice was known to certain alchemical adepti in Germany at an early epoch to be found in Sebottendoff's interpretation of the mysterious 'zodiacal paragraph' in the ninth of the *Twelve Keys* of Basil Valentine; for although there is great uncertainty as to his date, it is, according to Mr. Waite, fairly safe to place him at the end of the fifteenth and beginning of the sixteenth centuries. [42] It is, perhaps, worthy of note that this treatise was of such interest to Maier (whose connection with the Fraternity is almost beyond dispute) that he included it in his *Golden Tripod;* and it is at least interesting to note that another work of Valentine, *Azoth or the Secret Aureliae of the Philosophers* was published in 1613 in an edition described as 'Interpreted by M. Georgius Beatus. Vaughan quotes a long and singularly fine extract from this work, which he definitely states is by 'one of the Rosy Brothers, whose testimony is equivalent to the best of these, but his instruction far more excellent.'[43] It is, of course, impossible to say whether Vaughan was alluding to Beatus or Valentine when he made this remark, but the balance of probability would seem to point to the latter. In any event his silence should be borne in mind when considering the theory regarding the origin of *The Rosie Crucian Secrets* as I shall later put it forward.

I must confess that I have always found considerable difficulty in grasping the reasons put forward for suggesting that whatever its origin may be, the account given in the *Fama and Confessio* is definitely untrue. This whole hypothesis appears to rest on the alleged Lutheran and definitely anti-papal tone of these documents, coupled, perhaps, with a somewhat naive-seeming enthusiasm on the part of the authors, that might even be described as boastful or bombastic in certain places. There is, of course, the fact that we do not know of any city of Damcar in Arabia, and that the ingenuity of critical scholars has revealed what appear at first sight to be minor discrepancies in the story itself. In justice to the anonymous authors, however, it is only fair to state that these latter are very largely exaggerated, even, in certain cases, being fabricated or imagined, as a careful examination of the actual text of the *Fama* will show. [44]

For this reason, while I must agree with Mr. Pryse[45] that the story of C:.R:.C:. cannot be accepted as strict history, I find his reasons, which would appear to be the seeming anachronisms in the story,[46] weak. I admit that the narrative is, like much else that passes for accepted history, lacking in evidential corroboration, as is only to be expected when one remembers that it deals with a secret Fraternity, and I am glad to observe that Mr. Pryse does not suggest that there is absolutely no historical basis for the story of the foundation of the society and the finding of the tomb, and places the date of the *Fama* as 1610, 'perhaps a year or two earlier'. [47] He even finds evidence of the existence of a group of individuals with agents as far apart as Danzig and Amsterdam, in whom 'we may recognise the germ of the Fraternitas *R:.C:.* '"and after mentioning Maier and Rudd, very pertinently asks why Andrew Libavius, who in 1615 violently attacked the Order, in the following year exhorted his readers to join it.

Mr. Waite himself is in favour of an earlier origin[49] for the Fraternity than 1610, seeing the beginnings of it in the Militia Crucifera Evangelica and the *Naometria* of Simon Studion, which was published in 1604, the year of the alleged finding of the tomb of C:.R:.C:.. The date, however, of the writing of *Naometria* is unknown, but we are given to understand that Studion was born circa 1543, graduated at Tubingen in 1565 and seems to have been present at the memorable meeting of the Militia Crucifera Evangelica at Luneburg in 1586.

This theory of the origin of the Fraternity is, of course, purely speculative. It is, however, interesting to note that in *Naometria* is to be found a diagram uniting the symbolism of Rose and Cross, which makes it possible that Studion was connected with a society or group using this emblem before *Naometria* was written. That there had been such associations in England, France, Germany and Italy at least as far back as the early part of the fifteenth century and probably earlier seems beyond doubt. Indeed documentary evidence for the existence of some of them (though unnamed) is available[50] but the fact that they were, from their very nature whether the advancement of science or the liberation of religion - secret, supplies a more than cogent reason for our almost total absence of information concerning them.

I do not suppose that it will be disputed that Dr. Dee is in every way the type of individual that one would expect to have belonged to some such body. There can, of course, be no certainty on this point, but there is at least evidence that the circulation of MSS by him to various individuals under conditions of secrecy is credible seeing that we have it in his own hand that he gave to Mr Richard Cavendish 'a copy of Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it.' That he was associated with students abroad is beyond dispute, and it is noticeable that at Bremen he was visited by Heinrich Khunrath of Hamburg, all of whose books were published after this conference with Dee.[51]

This suggestion cannot, of course, be stretched too far, and is, in any event, purely a speculative hypothesis - as are those of all serious writers on this subject - but a likely, list of names occurs to one in this connection, such as Dee, Christopher Heydon, Khunrath, Maier, Fludd, Dr Rudd and Thomas Rudd, Ashmole, Vaughan,[52] Gadbury and John Heydon.

In the foregoing list the Rudds, or at least Dr Rudd, form a connecting link between one generation, as it were, and another, and would account for any MSS in circulation among the members reaching Gadbury and thus, finally, our copyist, Peter Smart. And although proof; in the historical sense, is lacking, I would suggest that more than one of these individuals was in all probability a member of the Rosicrucian Fraternity. For example Robert Fludd and Maier give every indication of writing from within. Then there is Ashmole himself; about whom there is a very strong tradition and some grounds for accepting it. [53] Lastly there is Vaughan, whose acquaintance with the Brethren seems to have been more intimate than he was willing to admit. These are perhaps the more obvious names, but Khunrath, the great contemporary of Maier, also comes within the range of possibility, and many have held his *Amphitheatrum Sapienticie Eternae* to contain Rosicrucian emblems. Mr. Waite has stated[54] that he considers the doctrine of the ninth diagram to be 'so much in consonance with the theosophy of the Rosy Cross that it might have appeared in Fludd's vast treatise on the Macrocosm' Not merely is this the case, but in the first figure, according to Sebottendorf[55] the signs of the three vowels, I. A. 0. are plainly illustrated. [56]

Within such a group it is quite natural to suppose that many, if not all, of the MSS were by the members; hence *The Rosie Crucian Secrets* may well have been by Dee himself; though I do not insist upon this. [57] The alternative explanation is that a manuscript book belonging to Dee in as much as it was in his handwriting, but to the group in so far as it was not his personal possession, came into the hands of Gadbury, who added certain other relevant matter which interested him, namely the letter of Helvetius, the alchemical lexicon and the copy of Maier's *Themis Aurea,* but without being careful to name his sources, there being no particular reason why he should do so. When, therefore, this book came into the possession of Peter Smart, the latter, in making his own copy, failed to obser\~, or at least to comment upon, the fact that the work was a compilation and not a homogeneous whole and annotated his pages with the Dee folios.

The circulation of such MSS among the members of a secret group, presumably bound by certain obligations of secrecy, would account for the finding of various passages used without due acknowledgement by a scrupulous writer like Thomas Vaughan, seeing that acknowledgement would have been virtually impossible. [58] It would also account for the amazing impertinence which occurs in *Elharvareuna* already mentioned, where sections previously used by Vaughan are put into the mouth of Heydon himself by that blatant plagiarist; and note that this particular work was not published till 1665, the year of Vaughan's death.

That Vaughan denied, at least by implication,[59] his connection with the Fraternity of *R:.C:.*, must, of course, be admitted; but so did Maier and Fludd; nor is it a matter for surprise, seeing that the policy of the Order was to keep itself secret and not to disclose the names of its members. It seems, therefore, only logical to suppose that although apologists came forward to defend the Brethren and their *Fama* and *Confessio,* they should either remain anonymous or conceal their real connection, of which the latter alternative was infinitely preferable, the anonymous writer being always suspect.

To sum up my contentions, I submit that in the first place there is really no evidence worth considering for the suggestion that *The Rosie Crucian Secrets* is a late forgery by Peter Smart, who, in my opinion, figures simply as a copyist; that there is a mass of evidence in favour of the supposition that as early as Dee's time there was in existence a secret fraternity, probably with membership both in this country and abroad, to which he belonged, among whom circulated certain private MSS; that this society may even have been, and probably was, a branch of the Rosicrucian Brotherhood; that there is a very obvious and probable line of descent by which the MS we are considering could have come into the hands of Peter Smart; and finally that the attribution by him of the whole MS to Dee is a simple and understandable error.

E. J. Langford Garstin London
January 16th 1935

THE PREFACE[60]

The Contemplative Order of the Rosie Cross have presented to the world Angels, Spirits, Planets and Metals, with the times in Astromancy and Geomancy to prepare and unite them telesmatically. The Water is not extracted by the hands of men, but it is made by nature a Spermatick, Viscous Composition of water, earth, air and fire, all those four natures united in one crystalline, coagulated mass.

By Mercury I understand not Quicksilver, but Saturn philosophical, which devours the Moon and keeps her always in his belly. By Gold I mean the Spermatick Green Gold[61], not the adored lump which is dead and ineffectual[62]. This is the substance which at present is[63] our study. [It] is the child of the Sun and Moon[64], placed between two fires, and in the darkest night receives a light from the stars and retains it. The Angels or Intelligences are attracted by an horrible emptiness[65] and attend the Astrolasme for ever. He hath in him a thick fire by which he captivates the thin Genii. At first the Telesma is neither metal nor matter, neither solid nor fluid, but a substance without all form but what is universal[66]. He is visible and a fume of Mercury, not crude but cocted. This fume utterly destroys the first form of Gold, introducing a second and a more noble one. He hath no certain colour, for Camelion like, he puts on all colours, and there is nothing in the world hath the same figure with him when he is purged from his accidents. He is a water coloured with fire, deep to the sight and, as it were, hollow and he hath something in him that resembles a commotion. In a vaporous heat he opens his belly and discovers an airy heaven, tinged with a milky white light; within this Coelum he hides a little Sun, a most powerful red fire sparkling like a Carbuncle, which is the red Gold of the Rosie Crucians.

That you may know the Rosie Crucian philosophy, endeavour to know God Himself, the worker of all things, and to pass into Him by a whole image of likeness (as by an essential contract and bond), whereby we may be transformed and made as God, as the Lord spake concerning Moses, saying, I have made thee the God of Pharaoh[67]. This is the true Rosie Crucian philosophy of wonderful works, that they understood not, the Key whereof is Intellect[68]. For by how much the higher things we understand, with so much the sublimer virtues are we endowed, and so much greater things do work and the more easily and efficaciously. But an Intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh and obtain a proper nature, cannot be united to those virtues (for like to like) and is, in searching into the Rosie Crucian secrets of God and nature, altogether inefficacious. For it is no easy thing for us to ascend to the Heavens, for how shall he that hath lost himself in mortal dust and ashes find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God and live? What fruit shall a grain of corn bear if it be not first dead; for we

must die to the world, to the flesh and [to] all [the] senses and to the whole man animal, who would[69] enter into the closest of secrets, not because the body is separated from the Soul, but because the Soul leaves the body, of which death St Paul wrote to the Collossians, Ye are not dead and your life is hid with Christ[70]. And elsewhere he speaks more clearly of himself, I know a man, whether in the body or out of the body I cannot tell, God knows, caught up into the third Heaven[71], etc. I say by this death, precious in the sight of God, we must die, which happens to few, and not always, for very few whom God loves and are virtuous are made so happy. And first those that are born not of flesh and blood but of God; secondly those that are dignified by the blessed assistance of Angels and Genii, the power of Nature, [the] influence of the planets and the heavens and [the] virtues of the figures and Ideas at their birth[72].

Behold The Rosie Crucian Crowne

This Crown[73] is set with seven Angels, seven Planets, twelve Signs, seven Rulers, twelve Ideas and sixteen Figures[74].

Observe this harmony. The seven Angels guide the seven Planets, the seven Planets move continuously in the twelve Signs, the seven Rulers run in the twelve Ideas over the face of the Earth, and with the Elements project sixteen Figures. These have their influence upon the seven metals which you must prepare for the Diseases of mankind, as for example, if Mars cause the disease, Venus and Kedemel will cure it and you must make your Medicine of Copper.

If Saturn and Zazel cause the disease, Jupiter and Hismael in Tin prepared will lend you their influence to cure the party[75]. If Saturn cause the disease the Sun and prepared Gold will cure the disease.

Now I will demonstrate in what thing, of what thing or by what thing is the Medicine or Multiplication of Metals to be made. It is even in the nature, of the nature and by the nature of metals, for it is a principle of all philosophers that Nature cannot be bettered but in his own nature[76].

Trevisan saith: Every Substance hath his own proper and principal seed of which it is made. A pear tree bringeth forth a pear and an apple tree an apple, and God said in the beginning, let everything bring forth his fruit and let the seed be multiplied in itself. And Arnoldus de Villa Nova saith: Every seed is correspondent to his seed and every shrub bringeth forth his proper fruit, according to his kind, for nothing but man is engendered of man, nor of the animals but their like; whereupon Paracelsus concludeth thus: True Alchemy, which only alone teacheth the Art to make Sol and Luna of five metals, will not admit any other receipt because[77] that which is thus (and it is truly spoken): perfect metals are made only of metals, in metals, by metals and with metals for in some metals is Luna and in other metals is Sol. If this be true that in Metals are their seed whereby they may be multiplied, how is it then that the philosophers say their Gold and Silver are not common Gold and Silver, for common Gold and Silver

are dead but their Gold and Silver liveth. To this I answer, common Gold and Silver are dead except they be revived by art, i.e., except their seeds, which are naturally included in them, be projected into their natural earth, by which means they are mortified and revived like as the grain of wheat that is dead and unapt to increase, except by art and industry of man it is in due season sown in his kindly earth and there putrefied and again revived and multiplied. For which cause Trevisan hath written that the vulgar bodies that Nature only hath perfected in the mine are dead and cannot perfect the imperfect bodies. But if we take them and reiterate perfection upon them seven, ten or twelve times[78], then will they tinge infinitely, for then are they entering, tincting and more than perfect and quick in regard of that which they were before.

Paracelsus likewise affirmeth metallic spirits are dead and lie still so that they cannot work, unless by art they are revived, which thing Arnoldus verifies. Gold and Silver, therefore, simple and absolute in their bodily and metallic form, are dead, but by art they are revived and made Gold and Silver of the Philosophers. And they are revived and brought to yield their seed by reducing them into their first matter, which is called *prima materia metallorum*[79], for it is impossible for the species or forms of metals to be transmuted but by reducing them into their first matter.

Now the first matter of metals is Argent vive, i.e., Quicksilver[80], as all philosophers verify. For the first matter of anything is the self same thing into which it is resolved as snow and ice are resolved into water, which is the proper and first matter, and so metals are dissolved into Argent vive. Therefore Argent vive or Mercury is the first matter of metals[81]. Therefore metals of necessity must be reduced into Mercury and not into cloud water as the philosophers affirm, but into a viscous water[82] which is the first matter of metals, for it is the opinion of Paracelsus, Arnoldus and Trevisan that labour is lost which is spent in the Separation of the Elements, for nature will be severed by human distinction, but hath her own separation in itself. Therefore metals should not be reduced into cloud water but into a viscous water.

Albertus Magnus saith the first matter of metals is Argent vive, which is a viscous, incombustible moisture commixed in a strong and wonderful mixture with a subtile earthliness in the mineral caves of the earth, which continually moveth and floweth because successively one part hath rule over another. As the cause of flowing and moving is by moisture bearing the chief rule, so[83] terrestrial dryness bearing chief rule over the action of moisture is the cause it will not stick to that which it toucheth nor moisten [it].

Trevisan saith that is the nearest matter of metals whose viscous moisture is mixed with his subtile earthliness.

And Geber saith, we could never yet find anything permanent in the fire but this viscous matter or moisture which is the self same note[84] of all metals, and all the other moistures[85] do easily fly from the fire by evaporation and separation of one

element from another, as water by fire, one part going into smoke, another into water, another into earth remaining in the bottom of the vessel; but the viscous moistness that is to say Mercury, is never consumed in it nor separated from his earth nor from any other his element; for either they remain altogether or vanish altogether, so that no part of the weight may perish.

Geber thus describeth the nature of Quicksilver[86]: Argent vive, which the Alchemists call Mercury, is nothing else but a viscous water in the bowels of the earth, of a moist and subtile substance of white earth united altogether by a moist, temperate heat by the least parts, until the moist be temperated by the dry and the dry by the moist, so that being thus both equally united and mixed, neither of them may be separated nor taken from one another by the fire. And in this Argent vive, the mother of all metals, is only the whole perfection, for it hath in its composition sulphury parts dry, the which tinge and colour[87] [the] whiteness in act and redness in power, and therefore this is the true Sulphur which perfecteth, formeth, coagulateth, coloureth and fixeth by his action. But this incombustible, hidden and unknown Sulphur which is in power in Argent vive, cannot bring itself forth into act but by due decoction, wherefore you may now perceive that neither nature in the veins of the earth nor we above ground, have any[88] other matter to work upon but only pure Mercurial Form[89] wherein Sulphur is enclosed, that is to say fire and air, which indeed is the internal and essential part of the Mercury itself; but it doth not dominate therein but by the means of heat, the which is caused by the reflexion of the fiery sphere which encloseth the air, and also by[90] the continual and equal motion of the heavenly bodies, which do stir so lent an heat as that it can hardly be perceived or imagined. And thus by most perfect decoction, and also by continual proportional digestion in long success of time is introduced in art and made manifest in the end of the operation of Nature that aforesaid unknown and incombustible Sulphur, which is the true form and ferment of Gold. And thus mayest thou see that metalline form[s] take their original only of pure mercurial substance, the which is the mother of all metals and coupleth and is united with her male, that is with the said Sulphur, the father of metals, the which causeth the diversity of metals according to the different degrees of decoction and alteration caused in Mercury by his own natural heat of inward Sulphur.

The philosophers do agree that there are[91] in the nature and original of metals two sperms or seeds, the one masculine and agent, which they call Sulphur, the other feminine and patient, which they name Mercury; and these two have the natural conjunction and operation one with another in the womb of the earth, whereby they engender metals of diverse form and quality according to the difference and diversity of their degree of digestion and concoction.

Now I will briefly discover the difference between Sulphur and Mercury, and the beginning and natural generation of them, and then show how they have their natural operation, the one with the other, in the bowels of the earth to be made metals perfect and imperfect.

Sulphur is double in every metal save only in Gold, that is to say external, burning and internal, not burning, which [latter] is of the substantial composition of Argent vive. The Mercury or Quicksilver spoken of is engendered or compounded in the bowels of the earth of clear, viscous water by a most temperate heat, united by the least parts, indissoluble, with an earthly substance, incombustible Sulphur, white, most subtile in art, without the which the substance of Argent vive cannot subsist, which coloureth it naturally with a white colour, but in our magistery it maketh it white and red as we will by governing the nature of it; wherefore Argent vive is the total material cause and total substance of the Philosophers' Medicine, containing in itself that internal Sulphur, being a simple fire, lively, quickening, the which indeed is the true masculine agent that before we spake of, the which, by perfect and due digestion and proportional decoction, congluteth, coloureth, formeth and fixeth his own Argent vive into Gold according to nature and to art in the philosophical medicine. But when that Argent vive is by nature thus fixed and made perfect by most high digestion into Gold only by his own proper and inward Sulphur, which is the true ferment, then the external, combustible Sulphurs cannot enter in nor be mixed with him, but they are[92] parted clear away as the corruptible from the permanent; wherefore they enter[93] not into Gold and therefore cannot be the matter or form, or any part of the matter or form of the Philosophers' Medicine. And thus you may understand the difference between the true Sulphur and Mercury, for when it appeareth simple it is flowing and is called Mercury, and is volatile, carrying or holding his proper incombustible Sulphur or ferment hidden in power. But when in the end of the aforesaid decoction that hidden Sulphur is brought wholly into act, whereby the whole is manifest and doth show the nature of Sulphur, then it is called Sulphur, which doth coagulate, reduce and fix his Argent vive to his proper nature, which is to be made Gold. Wherefore this is the only tincting Sulphur of the philosophers, the which is unknown to the common people. But the compound of them is called the Mixed Medicine, perfect and sound, and in the commixtion they are made all one as wax, and so in truth you may now see that these two spermatick matters are of one root, substance and essence, that is to say of the only essence of pure Argent vive. But the diversity of the sundry shapes, forms and bodies of metals, the which is the cause of the perfection or imperfection of them, is according to the diverse and several degrees of alteration caused by their decoction and digestion. For the Mercury, [which] is Argent vive running in the veins of the earth, conjoineth and is mixed with the aforesaid external Sulphur, and being so mingled and conjoined together by the sundry and different degrees of the decoctions of the internal Sulphur caused by the motions of the heavenly bodies, there is engendered the sundry shapes and forms and bodies of the metals in the entrails of the earth[94]. For first in the first degree of natural operation and digestion, the heat of the internal Sulphur working and somewhat prevailing in the humidity of his Mercury, beginneth somewhat to fix and coagulate the mercurial humour and giveth it the form of Lead. And by further digestion and decoction, the Sulphur yet somewhat more prevailing over his Mercury, the Mercury is somewhat more fixed and receiveth the form of Tin.

Then doth the heat dominate more and maketh Copper and then Iron, and further proceeding in their digestion, the internal Sulphur yet more subduing the moist[ure] and cold of his Mercury by a temperate heat, and attaining by his concoction purity and perfection of whiteness, it more firmly fixeth his body and giveth it the form and fixation and tincture of Silver. And now the essence that was in power is brought forth into act, whereby the external, earthly Sulphur, which gave a transitory form to the undigested metals, is almost utterly expoliated and separated by reason of his perfect form introduced by the means of our digestion and proportional decoction.

And yet in the Silver there are some small parts of the external Sulphur, the which are by the last and most temperate, complete digestion of nature wholly and thoroughly expoliated. And then by nature is accomplished the most perfect, simple and pure substantial form of Gold, which Gold in the perfection of his metalline nature is pure fire, digested by the said Sulphur existing in Mercury, whereby his Mercury, that is to say his whole substance, is converted into the nature of his pure Sulphur and made permanent and triumphant in the force and violence of the fire. And by separation of the external Sulphur, the metals are made perfect according to the[95] divers degrees of their decoction, digestion and alteration, wherein they separate themselves from the earthly and combustible Sulphur and attain their true, complete, pure form and fixation.

But whereas the philosophers do seem to set down by degrees first Saturn, then Jupiter, then Luna, then Venus, then Mars and then Sol, they had a further meaning therein which is not to be understood according to the letter; for indeed Venus and Mars are placed after Luna, not that it should be believed that Luna doth turn or go into an imperfect body as Venus and Mars, but in truth they are placed after Luna for two causes, first because of the over great and excessive burning of the filthy and fixed, earthly, external Sulphur, which is joined with their Mercury and is outwardly by too much intemperate and an overgreat, superfluous, drying, combustible heat, coagulated and decocted with the Argent vive to a corruptible body, while the other cause is philosophically to be understood in the order and degrees of the colours[96] in the working of the Philosophers' Medicine, which is a similitude and analogy, and this over great quantity of burning, gross, earthly, external Sulphur is the cause of the hard melting of Mars. But so soon as nature by a temperate, complete digestion hath introduced into act the internal, pure Sulphur, then are separated all those external Sulphurs from the Mercury and a perfect form is introduced. [An] example [of this is to be seen] in the projection of the Philosophers' Medicine, which, being cast upon imperfect metals molten, doth only by virtue of the most pure, temperate, high and mighty digestion fix and give a true, natural form to the Mercury of the bodies, whereby is expoliated away all external Sulphur and they are perfected into fine Gold. And you must also know that nature doth not always [proceed by means] of these degrees in passing through the dispositions and paths[97] of the metals, or any one of them, but doth oftentimes engender perfect Sol as the aforesaid beginning by a most temperate and due decoction in the

bowels of the earth. The reason hereof, the knowledge of the countries and mines will make manifest unto you[98].

And thus have I made plain the very operation and work of nature in the earth, as all the philosophers deciphered it. And this operation of nature are we to imitate and follow as near as possible in our art, according to the earnest precepts and prescriptions of all the philosophers in this behalf.

Now I shall show how and in what manner our art must imitate the operation of nature; but first I will resolve, wherefore do the philosophers call Mercury or Quicksilver the First Matter of Metals, when there is another matter or sperm, as we have declared, which must be joined with it before metals can be engendered.

The philosophers do truly call Mercury the First Matter of Metals, being so indeed, for the Sulphur which is the masculine sperm, is of her, and she is the root of him and his coagulation, as Hermes said. And also the same man saith, this water coagulateth when it is congealed and running water is the mother of that which is congealed and coagulated and so it was ever. For which cause the philosophers call the feminine sperm the patient, or matter which suffereth the action of her agent, and taketh the impression of his forms in her substance; and therefore the philosophers said truly that Sulphur giveth the form and beginning of being more than matter, when as that it is his act and matter power and form; for according to the truth of forms, they are named the substance of things, but matter may after another sort be called more the substance in as much as it is the beginning to everything, and from it are extracted all forms.

If, therefore, any man would like to know the form of Gold, he must of necessity know the matter of Gold, the which is Argent vive. It springeth flowing, liquid, flying, bright and suffereth coagulation, and is, therefore, truly called the First Matter of Metals, because all metals have their first matter or substance from her, their mother, the forms of the metals being affected by the moving of the active elements, fiery and airy, of Mercury, that is to say, Sulphur[99], the which moveth Argent vive, as this proper matter for generation into metals, according to the degrees of his motions.

Now we proceed to apply the operation of an art to the operation of nature, and show what is the first work of art.

Learn to know what is the first work of art by the first work of nature, always provided that it be that first work of nature that art is able to perform. But because the first work of nature was to make the two sperms of nature, which art cannot do, therefore the second work of nature, which is the conjunction of the two sperms in one, must of necessity be the first work of art, and the creation or making of the two sperms must be the only referred to nature, who hath provided and prepared to art the matter that art is to work upon. According to the saying of

the philosopher, art of itself cannot create the sperms, but when nature hath created them, then doth art, joined with that natural heat which is in the sperms already created, mix them as the instrument of nature, for it is plain that art doth add neither form, nor matter, nor virtue, but only aiding the thing existing, to bring it to perfection. And again, nature hath created a matter unto art, unto which art neither addeth anything nor taketh anything away, but removeth such things as are superfluous; likewise nature hath provided for us one Stone and one matter and one medicine, unto the which we, by our art, add no foreign thing, nor in any point diminish it, but in removing that which is superfluous in the preparation[100], and this is done in the purification which is effected by solution. By these words it plainly appeareth that nature hath prepared the matter wherein art is to work, and art by no means can make the same matter; but the only work of art is to cleanse and purify that which nature hath left impure, and make that perfect which nature hath left imperfect, as is verified by this last saying of Arnoldus, and that first of Trevisan.

Now, therefore, it follows that the first work of Art, wherein art doth imitate nature, must of necessity be that which is the second work of nature, (*viz*.) as the second work of nature after she had created the sperm was to join these two sperms of nature together, whereby to make the First Matter of Metals, so the first work of art must be to conjoin the sperm of metals together, whereby we must make the First Matter of one pure Medicine, that may bring the impure and imperfect metals into the purity and perfection of nature. And this can no otherwise be done but by reduction of them into their First Matter as is before said, by which means we may have (as Arnoldus saith) the same sperms of the metals above earth that nature did work in under the earth. And this reduction is nothing else but the dissolution in which they are dissolved into the natural Mercury and Sulphur again, but more pure than they were before by reason that they are in their dissolution separated and purified from the fex and impurity of their nature and make more pure and perfect whereby to engender a more pure and perfect matter than nature could do; and for this cause hath the philosopher written this conference in the lamentation of nature between nature and art, 'Without me, which do yield the matter, thou shalt never effect anything, and without thee also, which dost minister unto me, I cannot alone finish this work.'

It is the chiefest and highest secret of the philosophers to know out of which of the metals must we have these sperms. I ought not to disclose the same in plain terms, but in dark speeches and figures as they have done. Notwithstanding, mark that which shall follow and I will discover to thee the secrets of the philosophers in hope that thou wilt hide them in thy heart and commit the papers to the fire. Now first and chiefly thou must call to rememberance the words of the philosophers before named, who say that in some metals is Sol and in some metals Luna. That is to say, in some metals is the masculine sperm and in some is the feminine sperm. In some of the metals is the tincture of Gold and in some of the metals is the tincture of Silver. Some of them are masculine and some are feminine. For that these words are true in their expositions, the words of Hermes

do very well prove, who said Red Sol is his father and White Luna his mother[101]. If, therefore, Sol be the father and Luna the mother, and in some of the metals be Sol and in some Luna, what is this but to say that some of the metals are masculine and some of them feminine, or in some of them is the masculine sperm and in some of them is the feminine sperm. Now, therefore, consider which of them are the masculine bodies, and out of which the masculine sperms are to be had, and then we shall more perfectly discern the feminine bodies whence the feminine sperms are to be fetched.

Note that the philosophers do diversly name these two sperms. The masculine they call agent, the Sulphur or rennet, the body or ferment, the poison or flower of Gold, the tincture or inward fire and the form. The feminine sperm they call the patient, Mercury, the Spirit volatile, Argent vive, *menstruum*, water, azoth and the matter and by many other names they name them both. But this *caveat* in the discerning of them I give thee for three causes especially. The one is because thou shouldest in reading of the philosophers not mistake any one of them for the other; the second cause, that thou shouldest by these names know which of the metals are masculine by the quality of their names; and the third cause is that thou shouldest thereby gather and understand that the two sperms, being of two several natures and qualities, can by no means be fetched from one body, as divers have misconstrued, no more than both the sperms of man and woman are in man alone. But they are to be had of two substances of one root, as Trevisan, Arnoldus and the rest of the philosophers affirm.

But I will give thee this secret note, that the two sperms must be had out of two several bodies, yea two bodies in one only root, which is the same Hermaphrodite of the philosophers, which they often write of[102], or their Adam[103], as in due place shall be disclosed; but in all the reading of the philosophers keep well this *caveat* in thy mind, of the several names and natures of the two sperms.

But now I shall proceed to prove by the philosophers which are the masculine bodies, and how a question shall arise whether is that which giveth the form or tincture the masculine sperm or the feminine. You need not to doubt that among the metals Sol and Luna are both agents and masculine sperms[104], for they both give form and tincture severally, the one to the white work, the other to the red work, according to the sayings of the philosophers.

For Arnoldus in his *Rosary* saith Gold is more precious than all other metals and is the tincture of redness tincting and transforming every body, but Silver is the tincture of whiteness, tincting all other bodies with a perfect whiteness; and therefore he which knoweth to tinct Argent vive with Sol and Luna cometh into the secret. Likewise in another place he saith thus. The first work is to sublime Mercury and to dissolve it, that it may return into the First Matter. Then let the clean bodies be put into this clean Mercury, but mix not the white body with the red, nor the red with the white, but dissolve every one severally apart, because the white water is to whiten and the red water is to make red, therefore mix not

the water of the one medicine with the water of the other, because thou shalt greatly err and be blinded if thou do otherwise. By those two sentences of Arnoldus it appeareth not only that Sol and Luna are agents, the one giving form to the red work, the other to the white, but also there is another body that is to be dissolved into Mercury, which is the patient of these two, for as much as those two are to be put into the same; yet it is not the patient to them both together, but each of them severally and assunder, which proveth them plainly to be both masculine and agent, and none of them patient to any other, nor by any means to be mixed one with another, but a third thing to be patient to them both, that is to say the same Mercury or Argent vive that they before spake of where they said that he which knoweth how to tinct Argent vive with Sol and Luna cometh to a secret[105]. Likewise the noble Trevisanus saith, Our medicine is made of two things, being of one essence, to wit of the union mercurially of fixed and not fixed, spiritual and corporeal, cold and moist, hot and dry, and of no other thing can [it] be made. By those words it is manifest that the two Mercuries whereof our medicine is to be made are both of one root but of contrary qualities; that is to say, the one is Mercury fixed, the other not fixed; the one a corporeal, the other a spiritual; the one hot and dry, the other cold and moist; which several Mercuries are contrary, and contrary matters cannot be included in Sol and Luna. For they, as Agents, are only hot and dry, corporeal and fixed, but they are not, as patients, cold and moist, volatile or spiritual[106] and unfixed, and therefore in them may be the masculine sperm, but in no wise the feminine; and therefore, saith *Turba [Philoso]phorum*, a tincture proceeding from the fountain of Sol and Luna giveth perfection to imperfect metals, upon which considerations they have also set down this most excellent canon and principle, (*viz.*) the secret of all secrets is to know that Mercury is the matter and *menstruum*, and the matter of perfect bodies is the form. What is this but as who should say, seeing the Mercury drawn from the perfect bodies is the form or agent sperm of our medicine, then Mercury of an imperfect body must needs be the matter or feminine sperm[107]; to the confirmation whereof Paracelsus saith thus: Philosophical Mercury that is of Sol, is in the conjunction compared unto the corporeal spirit of Mercury, as is the husband to his wife whereas they are both one, and the self same root and original, although the body of Sol remains fixed in the fire but the metallic woman unfixed. Notwithstanding *that*, compared to *this*, is no otherwise than the seeds to the field or earth.

By these words of Paracelsus it is evident that the difference between the metallic man and the metallic woman is that the metallic man is fixed and the metallic woman unfixed; by which means it is plain that this metallic woman cannot be Silver or the Spirit of Silver, as some do fondly surmise, and as the most do take it, but of some imperfect body that is unfixed. For who is so simple but knoweth that Luna is fixed and permanent in the fire and inseparably united with his pure white Sulphur.

Then it is proved the two perfect bodies are the agents, giving the forms and tinctures, and so, consequently to be the masculine sperm[108] and no less proving

that the feminine sperm is to be had from an unfixed body, of which nature neither of them is, and therefore we must yield to the apparent reasons and authority of the philosophers.

I shall now expound by some of the philosophers the saying of Hermes that his father is Sol and Luna his mother.

These words of Hermes, though they be so full of truth and have no deceit in them, yet a great number have been deceived thereby. The cause of their error is because they do not consider the nature of Luna, which they take to be meant of Hermes to be the mother of our matter. For if they did either consider the masculine property of Silver or perused the philosophers touching their construction of this point, they should well perceive that Luna is not the Silver[109] that Hermes meaneth, but a certain unfixed matter or Mercury, of the nature and quality of the Celestial Luna[110], as in the *Canons of the Philosophers* appeareth, and in the *Turba [Philoso]phorum* by these words: It is a thing worthy to be noted that Luna or Silver is not the mother of common Silver, but it is a certain Mercury endued with the nature and quality of the Celestial Moon, which is the same Mercury or woman before spoken of, that is not fixed as Silver is, but is the nature of the Celestial Moon in respect of her moist, unmixed[111] and watery quality, having her fixation, form and tincture of her Sulphur as the Celestial Moon taketh light of the Sun. Therefore out of doubt it must be drawn from a body of the same nature, and not from a body of a contrary quality; for what can be more absurd than to think that an unfixed matter can be in a fixed metal or a fixed nature in an unfixed body. Consequently what can be more evident and manifest, seeing the philosophers do all affirm that the metallic man is fixed and the metallic woman unfixed, than that the fixed sperm must be had of a fixed metal and the unfixed and volatile nature out of an unfixed substance, and, therefore, by no means had from Luna, because of her fixed and masculine nature, which all the philosophers in plain terms confirm to be true, as in their *Canons*, by a question demanded and answered in this manner. The question amongst wise men is, whether the Mercury of Luna joined with the Mercury of Sol may be had instead of the philosophical *menstruum*. The[y] answer, Mercury of Luna doth hold the nature of the male or masculine, but two males cannot engender no more than two females. Likewise in another place thus, the Sulphurs Sol and Luna are the two sperms or masculine seeds of the Medicine. And in the *Turb*[*a*] thus, metallic Lunes are of a masculine nature. Thus I have proved that the two perfect metals are the two masculine bodies, from which we are to fetch our two masculine sperms or forms or tinctures, i.e., both of the red and white, which, seeing they are fixed and perfect bodies, the form and tincture and agents of our matter, they have sufficient reason of themselves to persuade that they can be no other than the masculine sperms, except we will, contrary to all rule of reason and nature, have one thing both the agent and the patient.

Now I will demonstrate which are the feminine bodies, and out of which the feminine sperms of our matter is to be fetched.

This secret of both these secrets is the greatest and requireth of itself to be kept as secretly in the hearts of all wise men hereafter as it hath been of all ancient philosophers heretofore.

Understand the secret by this figure 3, which number indeed it doth contain in itself, and is the very figure of the Trinity of the Deity.

First I will show the reasons as the marks and tokens whereby thou shalt understand and know that this 3 is the same feminine body where is the feminine sperm of our blessed matter, which I will prove by the authority of the philosophers in this manner. First the philosophers do all agree that the metallic man in our matter is fixed and the metallic woman unfixed. If, therefore, I prove our matter 3 to be unfixed, it is a great argument and probability that our 3 is the same woman.

The second mark and token whereby she is known is that the philosophers agree that their Mercury or water which reduceth their Gold or Sulphur into his First Matter is the same that abideth and is permanent with it as Trevisanus declareth[112]. There is required in our natural solution the permanency of both, viz., of the water dissolving and of the dissolved body; and in another place, no water dissolveth the metallic essence with a natural reduction but that water which is abiding therein in matter and form, which water also, the metals themselves being dissolved, are able to congeal. And Arnoldus saith, the nature of the dissolved body and the dissolving water is all one, but only that the nature of the body is complete, digested and fixed, but the nature of the water is incomplete, undigested and volatile until it be fixed by the body. And in Paracelsus our woman dissolveth her man and the man fixeth the woman. By these words it is plain that the water which dissolveth the body is the same that is permanent with them[113], that is to say, the woman or feminine sperm that is to be joined with the man or masculine.

Paracelsus saith plainly, speaking in the person of the figure 3, my spirit is the water, dissolving the congealed bodies of my brethren and Raymund Lullius saith in his *Epistle to the King*, Our water, you know, is extracted from a certain stinking *menstruum*, which is compounded of four things, and is stronger than all the water of the world, and it is mortal, whose spirit multiplieth the tincture of the ferment. And in another place he saith, all alchemical Gold is made of corrosives and of an incorruptible quintessence, which is fixed with ferment, but such quintessence is a certain spirit reviving and mortifying the mineral medicine. And *Turba [Philoso] phorum* saith, take the black spirit and with it dissolve bodies and divide them. Now consider the nature of our figure 3, and judge if this be that water or no. It must needs be the same, for the words fit the nature of our figure 3 and no other of the imperfect bodies but her, for all the philosophers agree that she is earthly, dark, cold and stinking, and Paracelsus nameth her plainly, the water dissolving her brethren.

Consider yet another note or mark whereby she is known, as the ancient and modern philosophers do affirm that their Gold must be sown in his own proper earth, as also in the *Turb*[*a*], let our Gold be sown in his own proper earth.

Arnoldus in his *New Light* saith, with my own hands, my eyes being witnesses I have made the Elixir that converted Saturn into Sol, which matter truly I have now named, and it is the philosophers Magnesia, out of which they found[114] quicksilver of quicksilver and Sulphur of Sulphur. To construe these words rightly, what is our figure 3 but Mercury of Mercury, and what is our Gold but Sulphur of Sulphur. I will yet impart a greater secret.

It is written by good philosophers and found true infallibly by daily experience, that the figure 3 is never found simple or pure by himself in the mine, but is ever mixed with Gold or Silver, whose grains or seeds in him are plainly to be seen to the eyes; by which means it appeareth that there is no mine of himself, but he is the mine of them and so their very natural earth.

Consider these words following from Flammellus[115], and thou shalt yet hear a greater secret than these. Mercury being never so little congealed in the veins of the earth, there is straightways fixed in it the grain of Gold which, of the two sperms, do bring forth true springs and branch of Mercury as we may see in the caves of Saturn, wherein there is no mine in any of which the true grain of the fixed may not be contained manifestly, that is the grain of Gold or Silver. For the first congelation of Mercury is the mine of Saturn in which it is put by nature. This may truly be multiplied into his perfections without fail or error, being, notwithstanding, in his Mercury not separated from his mine. For the metal consisting in his mine is Mercury, from which if the grain be separated it will be an unripe apple plucked from his tree, which is altogether destroyed. The fixed grain is the apple and Mercury is the tree; therefore the fruit is not to be separated from the tree, because it cannot elsewhere receive nourishment then from his Mercury. It is as great a folly to put Gold or Silver into Mercury as to fasten an apple again to the tree from whence it was taken. Therefore, that this business might be duly accomplished, the tree together with his fruit must be taken, that again it might be planted, without taking away the fruit, into a more fertile and new soil, which will give more nourishment in one day than the first field would have yielded in an hundred years, for the continual agitation of the winds. Go up, therefore, into the Mountain that thou mayest see the vegetable, Saturnian, royal and mineral herb[116], for let the juice be taken pure , the feces being cast away, for thereof thou mayest effect the greatest part of thy work. This is the true Mercury of the Philosophers.

Trevisan confirms the matter thus. Our work is made of one root and two substances Mercurial, taken crude, drawn out of the mine clean and pure, conjoined by fire of amity as the matter requireth it, cocted continually until that of two be made one; and in this one, when the two are mixed, the body is made

spirit and the spirit is made body. Paracelsus likewise speaking plainly in the name of our figure 3 saith: It would be profitable to the lesser world[117] if he did know or at least believe what lay hid within me, and what I could effect, for he that doth discourse upon the art of Alchemy would more profitably understand that which I can do if he would use that only which is in me, and that which by me may be done. And in another place, under an enigma, he notably discovereth this our blessed matter where he saith: Whatsoever staineth into a white colour hath the nature of life and the power and property of light, which causally[118] effecteth life; and contrariwise, whatsoever staineth into blackness or maketh black hath the nature common with death and the property of darkness and the strong power of death. The coagulation and fixation of such manner of corruption is the earth with her coldness. The house is always dead, but the inhabitant of the same liveth, and if thou canst find forth the example thereof thou hast prevailed.

By these words it appeareth that as the tincture of whiteness is the cause of life, which is the spirit of generation, so the blackness, which is the spirit of corruption, is death; and these two tinctures are in our blessed herb. The natural blackness whereof, that is to say our figure 3, is the spirit of the corruption or mortification, which is the same earth which he here noteth with his coldness. The same dead house within the artificial digestion is the death and mortification and putrefaction of the matter, and our Silver and Gold, which is naturally included in the same, is the tincture in his first artificial operation according to the philosophers, who say there is no Gold, but first was Silver before it was Gold. This tincture of whiteness is the same inhabitant which liveth in the same dead house, according to the saying before, the house is dead but they live which inhabit it; by which means it is plain that this is the same example which he speaketh of when he saith, the example whereof, if thou be able to find out, thou hast thy purpose.

Arnoldus noteth in his *Rosary*. This we see, that in the calculation of our figure 3, that first [it] is converted into black powder, next into white, then into a more yellow or red, which words very well discover his enigma written of this matter. Elsewhere he saith thus. The thing that hath both a red head, white foot and black eyes is the *materia*. Likewise it appeareth by the enigma of Hermes[119], The falcon is always on top of the mountain crying I am the white of the black and the red of the citron. Now I will show how there is in our figure 3 that [which] I before spake of; the other thing [is] to show how it is the Hermaphrodite or Adam of the philosophers[120].

In our mineral herb is the number of 3 thus. First therein is our figure 3. Secondly there is our Sulphur, i.e., our Gold or Silver which is naturally mixed with him. Thirdly there is the root of these two, that is to say Mercury or Quicksilver, whereof they were engendered, and whereunto they must be reduced, in respect of which trinity in unity it representeth the Figure of the Deity. Now of our Hermaphrodite or Adam therein. What else is our mineral herb[121] but one root of two substances, wherein is both our man or woman, that is to say our Gold is our

Man, or sperm masculine, or Silver according to his natural mine, which is also the Sulphur, the tincture, the ferment and form before spoken of, having the perfect and fixed nature of the man, and the two agent elements of fire and air in them, and our woman is our figure 3, i.e., which is the feminine sperm, the patient, the *aqua* the *menstruum*, the matter, the Spirit volatile and the undigested[122] or unfixed body, having in her the two patient elements of water and earth.

Thus you see that Sol and Luna are the masculine sperms in our matter or figure 3, which is also the natural woman, water and earth of them both, where by nature they are planted and spring. That is to say the matter of our red work is our figure 3 joined with Sol and the matter of our white work is our figure 3 joined with Luna[123], which matters are first to be had for more surety and security of art even in nature itself called *fex plumbi* or *Quehaeli Hispanica*. And thus dost thou see in our blessed matter, 4. 3. 2. and 1., yea and one only thing according to the words of all philosophers, [and] that you may not in the least doubt of the truth hereof, I have truly laid it open. The root of the operation of art in the matter shall hereafter be at large declared.

Commending, for this great and gracious mystery and secret of nature, to the Godhead all eternal glory, to Whom it is due.

The Lord illuminate my heart with His light and truth so long as my spirit remains in me, for His light is very delightful and good for the eye of my soul to see by; for so shall the night be enlightened to me as the day, neither shall the clouds shadow it. It shall not be like the light of the Sun by day because it shall not be clouded, nor like the light of the Moon by night, because it shall never be diminished as her light is.

The sun was made to rule the day and not to give light to it only, as appears *Gen. i.* And the Moon was made to rule the night and not to give light to it only, because she hath no light to give. Also God made the whole Host of Heaven, the fixed stars and planets, and gave them virtues together with the luminaries, but these virtues are not so great as the virtues of the luminaries, neither is the virtue of the Moon so great as the virtue of the Sun, because she borrows her light from the Sun. Also the whole Host of Heaven, that is the fixed stars, move all in the same sphere, and therefore their distance is always the same, but it is not so with the planets, for their course is various and so is their distance the one from the other, and so is their latitude. For some times they are upon the ecliptic, sometimes North from it and sometimes South, sometimes retrograde, sometimes direct, sometimes in conjunction with one another, sometimes in opposition, sometimes in other aspects. The reason of this is because the sphere of one is lower than the sphere of the other and the lower the sphere is, the sooner they make their revolution.

The nearest to the earth of all the planets is the Moon, and therefore her course is swiftest; and besides her difference in longitude or latitude there happen other accidents to her, which are not visible to other planets; for sometimes she increaseth and sometimes decreaseth, and sometimes she is invisible or faileth in light. The reason why the planets are not seen horned as the Moon is because their distance is greater from us. All the planets are seen biggest when they are at their greatest distance from the Sun, or when they are nearest to the earth according to Copernicus. Also sometimes the Moon is eclipsed, but not in the same manner as the Sun, for the Sun never loseth his light but is only shadowed from a particular people or place by the body of the Moon, but the Moon, eclipsed totally, loseth her light and the reason is the Sun's light is his own, but the Moon['s] is a borrowed light. This being premised, I consider all things under the Moon universally, whether men, beasts or planets, are changed and never remain in the same state, neither are their thoughts and their deeds the same. Take council of your head and it will certify you of the truth hereof; and they are varied according to the various course and disposition of the planets. Look upon your own genesis and you shall find your thoughts moved to choler so often as the Moon transits the place where the body or aspect of Mars was in your genesis; and to melancholy when she doth the like to Saturn. The reason is because the Moon is assimilated to the body of man, whose virtue as well as her light increaseth and diminisheth, for she brings down the virtue of the planets to the creatures and to man if he lives upon earth.

The Sun causeth heat and cold, day and night, winter and summer. When he arrives to the house of his honour or exaltation, to wit Aries, then the trees spring, living creatures are comforted, the birds sing, the whole of creation rejoiceth and sicknesses in the body show themselves in their colours. Also when he arrives at his Fall, to wit Libra, the leaves of the trees fall, all creatures are lumpish and mourn like the trees in October. Another notable Rosie Crucian experiment. Usually sick people are something eased from midnight to noon, because the Sun is in the ascending part of the heaven, but they are most troubled when the sun descends, that is from noon to midnight. The course of the Moon is to be observed in many operations both in the sea and the rivers, vegetables, minerals, shellfish, as also in the bones and marrow of men and of all creatures. Also seed sown in the wane of the Moon grows either not at all or to no purpose.
The Rosie Crucians have experiences of many virtues of the stars, and have left them to posterity, and have found the changes and terminations of diseases by the course of the Moon. Wherefore the 7th, 14th, 20th or 21st, 27th, 28th or 29th days of the sickness are called critical days, which cannot be known but by the course of the Moon. But rest not in the number of days, because the Moon is sometimes swifter, sometimes slower. As for such diseases as do not terminate in a month (I mean a lunar month, the time when the Moon moveth round the zodiac, which is in 27 days, some odd hours and minutes), you must judge of these by the course of the Sun.

The day is called critical because the Moon comes to the quartile of the place she was in at the decumbiture, sometimes a day sooner or later.

When she comes to opposition of the place she was in at the day of the decumbiture, she makes a second crisis; the third when she comes to the second quartile, and the fourth when she comes to the place she was in at the decumbiture, and then is the danger.

The reason of the difference of the Moon's motion is the difference of her distance from the earth, for when the centre of her circle is nearest to the centre of the earth, she is swift in motion; and hence it comes to pass that sometimes she moves more than 15 degrees in 24 hours, sometimes less than 12. Therefore if she be swift in motion she comes to her own quartile in six days, if slow, not in seven; therefore must you judge according to the motion of the Moon, and not according to the number of days.

Upon a critical day, if the Moon be well aspected with good planets, it goes well with the sick; if by ill planets it goes ill. You must be resolved in one particular which is, if the crisis depended upon the motion of the Moon and her aspect to the planets, what is the reason if two men be taken sick at one and the same time, that yet the crisis of the one falls out well and not so in the other. I answer, the virtue working is changed according to the diversity of the virtue receiving[124]. For you all know the Sun makes the clay hard and the wax soft; it makes the cloth white and the face black; so then if one be a child whose nature is hot and moist, the other a young man and the third an old man, the crisis works diversely in them all because their ages are different. Secondly the time of year carries a great stroke in this business. If it be in the spring time, diseases are most obnoxious to a child because his nature is hot and moist; a disease works most violently with a choleric man in summer; with a phlegmatic man by reason of age or complexion in winter.

If the Moon be strong when she comes to the quartile or opposition of the place she was in at the decumbiture, *viz*. in her house of exaltation, the sick recovers if she be aspected to no planet.

Judge the like of the Sun in chronical diseases, but judge the contrary if either of them be in detriment or fall. If the Moon be void of course at the beginning of a disease, the sign is neither good nor bad. Look then to the sign ascending at the beginning of a disease and let the Moon alone for a time.

Observe the following directions how to prepare all the seven metals. If Mars cause the disease, Venus helps more than Jupiter, that is a medicine of Venus cures. If Saturn, then Jupiter more than Venus, i.e., prepared Jupiter cures.

Whatsoever is said of the Moon in acute diseases will hold as true of the Sun in chronical diseases.

What diseases every planet signifies and the disease that are under the twelve signs, with the parts of the body every planet rules, the cure of those diseases by Rosie Crucian physic, by the seven metalic preparations, shall in his proper place be handled at large.

To unlock this grand Rosie Crucian mystery of the ASTROBOLISMES of metals, the miraculous saphiric medicines of the Sun and Moon, the ASTROBOLISMES of Saturn, Jupiter, Mars, Venus, Mercury.

Seriously consider the system or fabric of this world[125]; it is a certain series *a non gradu ad non gradum*, from that which is beneath all apprehension to that which is above all apprehension. That which is beneath all degrees of sense is a certain horrible, inexpressible darkness. The magicians call it *tenebrae activae*[126], and the effect of it in nature is cold etc. For darkness is *vultus frigoris*[127], the complexion, body and matrix of cold, as light is the face, principle and fountain of heat. That which is above all degree of intelligence is a certain infinite, inaccessible fire or light. Dionysius calls it *Caligo Divina*[128], because it is invisible and incomprehensible. The Jew styles it Ein[129], that is *nihil* or nothing, but in a relative sense or, as the schoolmen express it, *quoad nos*[130]. In plain terms it is *Deitas nuda, sine indumento*[131]. The middle substance or chain between these two is that which we commonly call nature. This is the *Scala* of the great Chaldee which doth reach[132] from the subternatural[133] darkness to the supernatural fire. These middle natures came out of a certain water, which was the sperm or First Matter of the great world. And now we will begin to describe it: *capiat qui capere potest*[134].

It is in plain terms Cuton cai Ruton udwr[135], or rather it is Hcuth[136], that is Taia cumatwdhs cai to ceisetai ths ghs[137], an exceedingly soft, moist, fusible, flowing earth, an earth of wax that is capable of all forms and impressions. It is Udramenos ghgeneths, *terrae filius aqua mixtus* (Son of the Earth mixed with Water)[138], and to speak as the nature of the thing requires, Tewmighs cai ghs gamos[139]. The learned alchemist defines it as qeion argurion zwticon, enwsis twn pneumatun en swma[140]. It is a divine animated mass, of complexion somewhat like Silver, the union of masculine and feminine spirits.

The quintessence of four, the ternary of two and the tetract of one. These are his generations, physical and metaphysical. The thing in itself is a world without form, neither mere power nor perfect action, but a weak virgin substance, a certain soft, prolific Venus, the very love and seed, the mixture and moisture of heaven and earth. This moisture is the mother of all things in the world; and the masculine, sulphureous fire of the earth is their father.
Now the Rosie Crucians[141], who without controversy were the wisest of people, when they discourse of the generation of metals tell us it is performed in this manner. The Mercury or mineral liquor, they say, is altogether cold and passive, and it lies in certain earthy, subterraneous caverns. But when the Sun ascends in the East his beams and heat, falling on this hemisphere, stir up and fortify the inward heat of the earth. Thus we see in winter weather that the outward heat of

the Sun excites the inward, natural warmth of our bodies and cherisheth the blood when it is almost cold and frozen. Now then, the central heat of the earth, being stirred and seconded by the circumferential heat of the Sun, works upon the Mercury and sublimes it in a thin vapour to the top of its cell or cavern. But towards night, when the Sun sets in the West, the heat of the earth - because of the absence of that great luminary - grows weak and the cold prevails, so that the vapours of the Mercury, which were formerly sublimed, are now condensed and distil in drops to the bottom of the cavern. But the night being spent, the Sun again comes about to the East and sublimes the moisture as formerly. This sublimation and condensation continue so long till the Mercury takes up the subtle, sulphureous parts of the earth and is incorporated therewith, so that this Sulphur coagulates the Mercury and fixes him at last, that he will not sublime but lies still in a ponderous lump and is concocted to a perfect metal[142].

Take notice then that our Mercury cannot be coagulated without our Sulphur, for *Draco non moritur sine suo compare*, the Dragon dieth not apart from his fellow. It is water that dissolves and putrefies earth, and earth that thickens and putrefies water. You must therefore take two principles to produce a third agent, according to that dark receipt of Hali the Arabian. *Accipe canem masculum Corascenum et catellam Armeniae: conjunge et parient tibi catulum coloris coeli*. Take, saith he, the Corascene dog and the bitch of Armenia. Put them both together and they will bring thee a sky-coloured whelp. This sky-coloured whelp is that sovereign, admired and famous Mercury, known by the name of the philosopher's Mercury. Now for my part I advise thee to take two living Mercuries; plant them in a purified, mineral Saturn; wash them and feed them with water of salt vegetable[143]; and thou shalt see that speech of the Adepts verified: *Pariet mater florem germinalem, quem ubere suo viscoso nutriet, et se totam ei in cibum vertet, fovente patre*[144]*.* But the process or receipt is no part of my design, wherefore I will return to the First Matter; and I say it is no kind of water whatsoever. If thou wilt attain to the truth, rely upon my words, for I speak the truth. The mother or First Matter of metals is a certain watery substance, neither very water nor very earth, but a third thing compounded of both and retaining the complexion of neither. To this agrees the learned Valentine in his apposite and genuine description of our sperm. *Materia prima*, saith he, *set aquosa substantia, sicca repeta et nulli materiae comparabilis*. The First Matter is a waterish substance found dry, or of such a complexion that wets not the hand, and nothing like to any other matter whatsoever. Another excellent and well-experienced philosopher defines it thus. *Est terrena aqua et aquosa terra, in terrae ventre terra commixta, cum qua se commiscet spiritus et coelestis comparabilis*. It is, saith he, an earthy water and a watery earth, mingled with earth in the belly of the earth; and the spirit and influences of heaven commix themselves therewith. Indeed it cannot be denied but some authors have named this substance by the names of all ordinary waters, not to deceive the simple but to hide it from the ranting, ill disposed crew. On the contrary, some have expressly and faithfully informed us it is no common water, and especially the reverend *Turba*. Ignari, said Agadmon[145], *cum audiunt nomen aquae putant*

aquam nubis esse, quod si libros nostros intelligerent, scirent esse aquam permanentum, quae absque suo compari cum quo facta est unum permanens esse non possit. The ignorant, saith he, when they hear us name water, think it is water of the clouds; but if they understood our books they should know it to be a permanent or fixed water which, without its companion, to which it hath been united, cannot be permanent. The noble and knowing Sendivogius tells us the very same thing. *Aqua nostra est aqua coelestis, mon madefaciens manus, non vulgi, sed pluvialis*. Our water is a heavenly water, which wets not the hands, not that of common water, but almost, as it were, pluvial. We must therefore consider the several analogies and similitudes of things, or we shall never be able to understand the philosophers.

This water then wets not the hands, which is notion enough to persuade us it can be no common water.

It is a metalline, bitter, saltish liquor. It hath a true mineral complexion. *Habet,* saith Raimund Lullis, *speciem solis et lunae, et in tali aqua nobis apparuit, non in aqua fontis aut pluviae*[146]*.* But in another place he describes it more fully. *Est aqua sicca*, saith he, *non aqua nubis aut phlegmatica, sed aqua cholerica, igne calidior*. It is a dry water, not water of the clouds or phlegmatic water, but a choleric water, more hot than fire. It is, moreover, greenish[147] to the sight, and the same Lully tells you so. *Habet colorem lacertae viridis*. It looks, saith he, like a green lizard. But the most prevalent colour in it is a certain inexpressible azure, like the body of heaven in a clear day. It looks in truth like the belly of a snake, especially near the neck, where the scales have a deep blue tincture; and this is why the philosophers call it their serpent or dragon. The predominant element in it is a certain fiery, subtle earth, and from this prevalent part the best philosophers have denominated the whole compound. Paracelsus names it openly but in one place, and he calls it *viscum terrae*[148], the slime or viscous part of the earth. Raymund Lully describeth the crisis or constitution of it in these words: *Substantia lapidis, nostri,* saith he*, est tota pinguis, et igne impregnata*. The substance of our Stone is altogether fat or viscous and impregnated with fire - in which respect he calls it elsewhere not water but earth. *Capias terrum nostram*, saith he, *impregnatam a sole, quia lapidem est honoratus, repertus in hospitiis, et est intus inclusum velut magnum secretum et thesaurus incantatus*. Take our earth which is impregnated or with child by the sun; for it is our precious Stone which is found in desolate houses, and there is shut up in it a great secret and treasure enchanted. And again, in a certain place, he delivers himself thus: *Prima materia, Fili, est terra subtilis sulphurea, et haec nobilis terra dictum est subjectum mercuriale.* My son, he saith, the First Matter is a subtle, sulphureous earth, and this noble earth is called a mercurial subject. Know then for certain that this slimy, moist sperm or earth must be dissolved into water, and this is the Water of the Philosophers, not any common water whatsoever. This is the grand secret of the Art, and Lully discovers it with a great deal of honesty and charity. *Argentum vivum nostrum*, saith he, *non est argentum vivum vulgare: imo argentum vivum nostrum est aqua alterius naturae, quae reperiri non potest*

supra terram, cum in actionem venire non possit per naturam, absque adjutorio ingenii et humanorum manuum operationibus. Our Mercury is not common Mercury or Quicksilver. But our Mercury is a water which cannot be found on earth, for it is not made or manifested by the ordinary course of nature, but by the art and manual operations of man. Seek not then for that in nature which is an effect beyond her ordinary process; you must help her, that she may exceed beyond her common course, or all is to no purpose. In a word, you must make this water before you can find it. In the interim you must permit the philosophers to call their subject or chaos a water, for there is no proper name for it, unless we call it a sperm, which is a watery substance but certainly no water. Let it suffice that you are not cheated, for they tell you what it is and what it is not, which is all that man can do. If I ask you by what name you call the sperm of a chick you will tell me it is the white of an egg, and truly so is the shell as well as the sperm that is within it. But if you call it earth or water you know well enough it is neither; and yet you cannot find a third name. Judge then as you should be judged, for this is the very case of the philosophers. Certainly you must be very unreasonable if you expect that language from men which God hath not given them.

Now that we may confirm this our theory and discourse of the sperm not only by experience but by reason, it is necessary that we consider the qualities and temperament of the sperm. It is then a slimy, slippery, diffusive moisture. But if we consider any perfect products, they are firm, compacted, figurated bodies; and hence it follows they must be made of something that is not firm, not compacted, not figurated, but a weak, quivering, altering substance. Questionless thus it must be, unless we make the sperm to be of the same complexion with the body; and then it must follow that generation is no alteration. Again, it is evident to all the world that nothing is so passive as moisture. The least heat turns water to a vapour and the least cold turns that vapour to water. Now let us consider what degree of heat it is that acts in all generations, for by the agent we may guess at the nature of the patient. We know the sun is so remote from us that the heat of it, as daily experience tells us, is very faint and remiss. I desire then to know what subject there is in all nature that can be altered with such a weak heat but moisture. Certainly none at all; for all hard bodies, as salts, stones and metals, preserve and retain their complexions in the most violent, excessive fires. How then can we expect that they should be altered by a gentle and almost insensible warmth? It is plain then, and that by infallible inference from the proportion and power of the agent, that moisture must needs be the patient. For that degree of heat which nature makes use of in her generations is so remiss and weal it is impossible for it to alter anything but what is moist and waterish. This truth appears in the animal family, where we know well enough that sperms are moist. Indeed in vegetables the seeds are dry, but then nature generates nothing out of them till they are first macerated or moistened with water. And here the Peripaptetic philosophers are quite gone with their *pura potentia*[149], that fanatic chaos of the son of Nichomacus.

But I must advise my chemists to beware of any common moisture, for that will never be altered otherwise than to a vapour. See, therefore, that thy moisture be well tempered with earth; otherwise thou hast nothing to dissolve and nothing to coagulate. Remember the practise and magic of the Almighty God in His creation, as it is manifested to thee by Moses. *In principio*, saith he, *creavit Deus coelum et terram*[150]*.* But the original, if it be truly and rationally rendered, speaks thus: *In principio Deus miscuit rarum et densum*. In the beginning God mingled or tempered together the thin and the thick. For heaven and earth in this text signify the Virgin Mercury and the Virgin Sulphur. This I will prove out of the text itself, and that by the vulgar, received translation, which runs thus: In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the abyss. And the Spirit of God moved upon the face of the waters. In the first part of this text Moses mentions two created principles[151], not a perfect world, as we shall prove hereafter, and this he doth in these general terms, heaven and earth. In the latter part of it he describes each of these principles in more particular terms and he begins with the earth. And the earth, saith he, was without form and void. Hence I infer that the earth he speaks of was a mere rudiment or principle of this earth which I now see[152]; for this present earth is neither void nor without form. I conclude then that the Mosaical earth was the Virgin Sulphur, which is an earth without form, for it hath no determined figure. It is a laxative, unstable, incomposed substance, of a porous, empty, *crasis*, like sponge or soot. In a word, I have seen it, but it impossible to describe it. After this he proceeds to the description of his heaven or second principle in these subsequent words. And the Spirit of God moved upon the face of the waters. Here he calls an abyss and waters what he previously called heaven. It was indeed the heavenly water or chaos, out of which the separated heaven or habitation of the stars was afterwards made. This is very clear from the original, for *Hamaim* and *Hashamaim* are the same words like *Aqua* and *Ibi Aqua*, and they signify one and the same substance, namely water[153]. The text then being rendered according to the primitive natural truth and the undoubted sense of the author speaks thus: In the beginning - or, according to the Jerusalem Targum, *in wisdom*[154] - God made the water and the earth. And the earth was without form and void; and there was darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters. Here you should observe that God created two principles, earth and water, and of these two He compounded a third, namely the sperm or chaos. Upon the water, or moist part of this sperm, the Spirit of God did move; and, saith the Scripture, there was darkness upon the face of the deep. This is a very great secret; neither is it lawful to publish it expressly and as the nature of the thing requires, but in the magical work it is to be seen, and I have been an eye-witness of it myself.

To conclude: remember that our subject is no common water, but a thick, slimy, fat earth. This earth must be dissolved into water and that water must be coagulated again into earth. This is done by a certain natural agent which the philosophers call their Secret Fire. For if you work with common fire it will dry your sperm and bring it to an unprofitable red dust, of the colour of wild poppy.

Their Fire then is the Key of the Art[155], for it is a natural agent but acts not naturally without the sun. I must confess it is a knotty mystery, but we shall make it plain if you be not very dim and dull. It requires indeed a quick, clear apprehension. Behold[156] our 7 Bramaah[157] and their wonderful mysteries, for by them you may cure all diseases, young or old, but know first our fire and use in the work.

Fire, notwithstanding the diversities of it in this sub-lunary kitchen of the elements, is but one thing from one root. The effects of it are various, according to the distance and nature of the subject wherein it resides, for that makes it vital or violent. It sleeps in most things, as in flints, where it is silent and invisible. It is a kind of *perdue*, lies close like a spider in the cabinet of his web, to surprise all that comes within his lines. He never appears without his prey in his foot. Where he finds aught that's combustible there he discovers himself; for if we speak properly, he is not generated, but manifested. Some men are of opinion that he breeds nothing but devours all things and is therefore called *Ignis quasi ingignens*[158]. This is a grammatical whim, for there is nothing in the world generated without fire. What a fine philosopher then was Aristotle, who tells us this agent breeds nothing but his *pyrausta*, a certain fly which he found in his candle but could never be seen afterwards. Indeed too much heat burns and destroys; and if we ascend to other natures, too much water drowns, too much earth buries and chokes the seed, that it cannot come up. And verily at this rate there is nothing in the world that generates. What an owl was he then that could not distinguish, with all his logic, between excess and measure, between violent and vital degrees of heat, but concluded the fire did breed nothing because it consumed something. But let the mule pass, for so Plato called him, and let us prosecute our Secret Fire. This Fire is at the root and about the root - I mean about the centre - of all things, both visible and invisible. It is in water, earth and air; it is in minerals, herbs and beasts; it is in men, stars and angels. But originally it is in God Himself; for He is the Fountain of heat and fire, and from Him it is derived to the rest of the creatures in a certain stream or sunshine.

Now the Rosie Crucians [159]afford us but two notions whereby we may know their fire. It is, as they describe it, moist and invisible. Hence they have called it their *venter equi*[160] and *fimus equinus*[161], but this is only by way of analogy, for there is in horse-dung a moist heat but no fire that is visible. Now let us compare the common Vulcan with this philosophical Vesta, that we may see wherein they are different. First, then, the philosopher's fire is moist, and truly so is that of the kitchen too. We see that flames contract and extend themselves; now they are short, now they are long, which cannot be without moisture to maintain the flux and continuity of their parts. I know Aristotle makes the fire to be simply dry, perhaps because the effects of it are so. He did not indeed consider that in all complexions there are other qualities besides the predominant one. Surely then this dry stuff is that element of his wherein he found his *pyrausta*. But if our natural fire were simply dry the flames of it could not flow and diffuse themselves as they do: they would rather fall to dust or turn, like their fuel, to ashes. The

common fire is excessively hot, but moist in a far inferior degree, and therefore destructive, for it preys on the moisture of other things. On the contrary, the warmth and moisture of the magical agent are equal; the one tempers and satisfies the other. It is a humid, tepid fire, or, as we commonly express ourselves, blood-warm. This is their first and greatest difference in relation to our desired effect: we will now consider the second. The kitchen fire, as we all know, is visible, but the philosopher's fire is invisible, and therefore no kitchen fire. This Almadir expressly tells us in these words: *Solas radios invisibilis ignis nostri sufficere*. Our work, saith he, can be performed by nothing but the invisible beams of our fire. And again: *Ignis moster corrosivus est ignis, qui supra mostrum vas nubem obducit, in qua nube radii hujus ignis occulti sunt.* Our fire is a corrosive fire which brings a cloud about our glass or vessel, in which cloud the beams of our fire are hidden. To be short: the philosophers call this agent their bath, because it is moist as baths are; but in very truth it is no kind of bath, neither *maris* not *roris*[162], but a most subtle fire, and purely natural; but the excitation of it is artificial. This excitation or preparation is a very trivial, slight, ridiculous thing. Nevertheless all the secrets of corruption and generation are therein contained. Lastly, I think it just to inform thee that many authors have falsely described this fire, and that of purpose, to seduce their readers. For my own part I have neither added nor diminished. Thou hast here the true, entire secret, in which all the easterns agree, Alfid, Almadir, Belen, Gierberim, Hali, Salmanazar and Zadich, with the three famous Jews, Abraham, Artephius and Kalid. Now I will tell thee how to use it.

Take our two serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female[163]. Tie them both in a love-knot and shut them up in an Arabian *Caraha*[164]*.* This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of nature, and be sure that thou dost bring thy line about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn into an ugly black toad, which will be transformed to a horrible devouring Dragon, creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon this earth such a violent transcendent poison. As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering, virgin snow when it is not yet sullied with the earth. Henceforth I will allow thee to fortify thy fire till the Phoenix appears. It is a red bird of a most deep colour, with a shining, fiery hue. Feed this bird with the fire of his father and the ether of his mother[165]; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star of the firmament. Do this and thou hast placed nature in *horizonte aeternitatis*[166]*.* Thou hast performed the command of the Kabalist: *Fige finem in principio, sicut, flammam prunae conjunctam, quia Dominus superlative unus et non tenet secundum*. Unite the

end to the beginning, like a flame to a coal; for God, saith he, is superlatively one and He hath no second[167]. Consider then what you seek; you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. *Creare enim,* saith one, *atque intrinsecus transmutare absque violentia, munus est proprium duntaxat Primae Potentiae, Primae Sapientiae, Primi Amoris*. To create and transmute essentially and naturally, or without any violence, is the only proper office of the first Power, the first Wisdom and the first Love. Without this love the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the *Mekkubalim: Intellexisti in sapientiam et sapuisti in intelligentia; statuisti rem super puritates suas, et Creatorem in Throno Suo collocasti*[168].

To close this section, I say it is impossible to generate in the patient without a vital, generating agent. This agent is the philosophical fire, a certain moist, heavenly, invisible heat. But let us hear Raymund Lully describe it: *Quando dicimus,* saith he, *quod lapis per ignem generatur, non vident alium ignem, nec alium credunt, nisi ignem communem; nec aliud Sulphur, nec aliud Argentum Vivum, nisi sit vulgare. Ideo manent decepti per eorum caecas estimationes, inferentes quod causa sumus suae deceptionis et quod dedimus illis intelligere rem unam pro alia. Sed non est verum salva eorum pace, sicut probabimus per illa quae philosophi posuerunt in scriptis. Solem enim appellamus ignem, et vicarium suum vocamus calorem naturalem. Nam illud quod agit calor solis in mineris metallorum per mille annos, ipse calor naturalis facit in una hora supra terram. Nos vero et multi alii vocamus eum Filium Solis, nam primo per solis influentiam fuit generatus per naturam, sive adjutorium scientiae vel artis*. When we say the Stone is generated by fire, men neither see, neither do they believe there is any other fire but the common fire, nor any other Sulphur and Mercury but the common Sulphur and Mercury. Thus they are deceived by their own opinions, saying that we are the cause of their error, having made them to mistake one thing for another. But, by their leave, it is not so, as we shall prove by the doctrine of the philosophers. For we call the sun a fire and the natural heat we call his substitute or deputy. For that which the heat of the sun performs in a thousand years in the mines, the heat of nature performs above the earth in one hour. But we and many other philosophers have called this heat the Child of the Sun, for at first it was generated naturally by the influence of the sun without the help of our Art or knowledge. Thus Lully: but one thing I must tell thee, and be sure, Reader, thou dost remember it. This very natural heat must be applied in the just degree and not too much fortified; for the sun itself doth not generate but burn and scorch where it is too hot. *Si cum igne magno operatus fueris*, saith the same Lully, *proprietas nostri spiritus, quae inter vitam et mortem participet, separabit se et anima recedet in regionem sphaerae suae*. If thou shalt work with too strong a fire, the propriety of our spirit, which is different as yet to life or death, will separate itself from the body, and the soul will depart to the region of her own sphere.

Take therefore along with thee this short but wholesome advice of the same author: *Facis ergo, Fili, quod if loco generationis aut conversionis sit talis potentia coelestis quae possit transformae humidum ex natura terrestri, in formam et speciem transparentem et finissimam*. My son, saith he, let the heavenly power or agent be such in a place of generation or mutation that it may alter the spermatick humidity from its earthly complexion to a moist fire, transparent form or species.

See here now the solution of the slimy, fat earth to a transparent, glorious Mercury! This Mercury is the water which we look after, but not any common water whatsoever. There is nothing now behind but that which the philosophers call *Secretum Artis*[169], a thing that was never published and without which you will never perform, though you know both fire and matter. An instance hereof we have in Flamel, who knew the Matter well enough and had both fire and furnace painted to him by Abraham the Jew; but notwithstanding he erred for three years because he knew not the secret. Henry Madathan, a most noble philosopher, practised upon the subject for five years together but knew not the right method and therefore found nothing. At last, saith he, *Post sextum annum clavis potentiae per arcanam revelationem ab omnipotente Deo mihi concredita est*; after the sixth year I was entrusted with the Key of Power by secret revelation from the Almighty God. This Key of Power or third secret was never put to paper by any philosopher whatsoever. Paracelsus indeed hath touched upon it, but so obscurely it is no more to the purpose than if he had said nothing.

And now I have done enough for discovery and regimen of the fire, and more than any one author hath performed. Search it then, for he that finds this fire will attain to the true temperament; he will make a noble, deserving philosopher and, to speak in the phrase of our Spaniard, *Dignus erit poni ad mensam duodecim parium*[170].

And now I will teach you how to make the DRAMAAH into Medicine mixed with the metals. And first

Of Mercury

The Rosie Crucians describe unto us the Mount of God and his Mystical, philosophical Geomancy, which is nothing else but the highest and purest part of the earth; for from Tetragrammaton He shines upon the Orders and they carry His power to the planets, so you see the superior, secret portion of this element is holy ground; it is the seed plot of the eternal nature. And the Chaos was divided into eight parts; the eight[171] was deadly, but first of the seven; the matter was the body of the lapsed Angels[172]. After light began to appear[173], the centre[174] was red, an ash colour blush; the circumference blue. The second division green, fiery red and purple. In the third division the centre was fiery, the inferior waters purple and the superior white. The fourth division was azure blush, the Sun and Moon then appearing pale blush. In the fifth division the earth was red and the centre fiery, the waters blush azure, the Sun and Moon ash colour. The sixth

division of the earth was a red blush, and centre fiery. The seventh apparition is the immediate vessel and recipient of heaven, whence all minerals have their life and by which the animal monarchy is maintained.

This philosophical black Saturn mortifies and coagulates the invisible Mercury of the Stars and, on the contrary, the Mercury kills and dissolves the Saturn; and out of the corruption of both, the Central and Circumferential Suns disgenerate new bodies, the Green Lion in a blush circle; the Green Lion swallowed to the hinderparts; the virtues in a purple vessel of Nature, half Moon made; the vegetable animal mineral in a blush; calcination of fiery and blue earth; sublimation fiery, airy and azure; solution black, white and azure; the Spirit descends. The masculine and feminine Mercury generated there will appear azure, purple, ash colour, yellow and red. In putrefaction our matter is black and azure; the Spirit descends. In conception our *Astrum Solis* is a bloody, fiery, spirited earth; the Spirit descends and the superfinals [are] azure. In impregnation the *Astrum Solis* ascends from a muddy water and the Spirit with it. In fermentation the black, shabby toad lies sultering in his vessel, and the Spirit in azure descending appears in separation of fire, air, water and earth. The toad lies in the earth black, the earth ash colour, the water green, the air blue, the fire blood-red and the aether a liquid white fire; the Spirit ascends. In conjunction of elements the fire is red, air blue, water green and earth dark ash and the Spirit descends in a clear sky. In separation of earth, fire, air and water, the earth lies in the bottom dark, the fire flaming upon it, breaking through the air to the water, and disposeth itself in conjunction of water in air; the Spirit descends in a clear sky to that blue composition; the air in the water is green, the fire red and the earth ashy. In the separation of fire, water, air in water, earth, the earth is dark, muddy, the air in water blue, the water transparent and the fire flaming red and white, and the Spirit ascends in an azure sky.

In conjunction of air in fire, fire in water, water in air, earth, the earth is dark and heavy, the water in air blue, the fire in water green, the air in fire a blush red; the Spirit descends in a clear sky. In separation air, water, fire in air, earth, the earth is ash colour, fire in air blood red, flaming through the azure water and air; the Spirit ascends. In conjunction fire in air, water in fire, air in water, earth, the earth is black, the air in water is green, the water in fire is like the sunbeams in a mist, the fire above all lies in the air blue, flaming; the Spirit descends. The next separation is flames of fire breaking out in all the elements, the earth only lies of a darker colour. The unnatural fire stands thus, air water, fire earth, the earth covered with a blue flame, the fire ascending to the central colour, water and air; the Spirit descends. The rising of the Rosie Crucians Medicines. The earth *cineri coloris*, a white star and moon appearing in a star; the power and Spirit ascends in a clear sky. In fermentation a dark star lies in the earth and the Spirit descends to it in a clear sky. In purgation the earth is black and the Spirit descends clear. In this separation there appears water in air, fire in water, turned upwards; below is a blue space, then the earth in fire is red, air in earth ash colour.

[In] this conjunction of air in fire, water in earth, fire in air, earth in water; the earth in water is dark, the fire in air red, but not violent, the water in earth green, the air in fire blue; the Spirit descends. And [in] this conjunction of earth in air, water in fire, and fire in earth; here in the bottom the earth is animated with a secret fire, invisible, occult, the water shadows a mild fire, the air in water above these is green and glorious, the earth in air is a bluish white; the Spirit descends.

In this exaltation of the Quintessence the Pelican is in the bottom; next above is azure; then two circles; of the first the upper is blue, the lower a white fire; the next is a green and red sea of fire environing the white matter, and this exaltation of the Quintessence is azure, a globe [which] in the bottom [is] divided in four quarters; from the East to the South is blue, from the South to the West green, from the West to the North white, from the North to the East red, and all the upper part of it azure. Above this globe the fire flames upon both sides. In fixation the branches of fire spread both ways round the white and azure globe; this projection is upon a blue and white powder, the perspect in Multiplication runs down the vessel through the azure to the matter in the bottom.

In imbibition the Serpent lies at the bottom of the matter; in sublimation a strong fire drives the azure part to the top; in coagulation the azure binds or weighs down the fire to the bottom; in conjunction the fire star lies in the bottom; in the[175] exaltation the double circled fire arises, and in the[176] quintessence appears an Angel amidst the ascending globes of fire; and in fixation all is circled with purple and red fire and in the middle stands an Angel in a star, doubled, with his wings spread and holding the glorious Crown of the Rosie Cross in his hands.

1. Of the Preparation of the Gold, Mercury or Argent Vive. 2. Purification. 3. Sublimation. 4. Calcination. 5. Exuberation. 6. Solution. 7. Separation. 8. Conjunction. 9. Putrefaction into Sulphur. 10. Fermentation. 11. Multiplication in virtue. 12. Multiplication in quantity.

1. He that can make the medicine of Argent Vive or Mercury alone is the greatest searcher out of Art and Nature because there is all that in Mercury which wise men seek. For Quicksilver is the Mother and Sperm of all metals and their nearest matter, and it is not only a spirit but a body; it is also a middle nature and also a Sulphur; it is a lingering Mercury; it dieth and riseth again and is fixed with its own proper elements; wherefore it is first necessary that it be purged from its impurities.

2. The Purgation or Purification is on this wise. Grind it upon a marble with a mullet, or a wooden pestle in a wooden mortar, with common salt and a little vinegar sprinkled thereupon till the salt be black; then wash it well with vinegar and dry it easily at the fire or at the sun; then strain it through a double cloth or a new skin of a sheep till it be dry and the vinegar clear taken away and be of a white colour and clear.

3. Grind it upon a marble with a little Mercury Sublimate and let it mortify and incorporate with it; then grind it with its equal weight of Saltpeter and green Copperas till it be like a paste; then put all into a subliming glass and in ashes sublime all the mercury that it be white and clean as snow in the head of the limbeck; sublime it again three times or oftener, and it will be pure Mercury and[178] Sublimate.

4. Put a pound of this Mercury Sublimate into two pounds of common *Aqua Fortis* by little and little at once till all be dissolved like sugar in wine; then shut the glass and set it *in Balneo* to dissolve the space of ten days; then distil away the *Aqua Fortis* in a lent heat *in Balneo* and the Mercury will remain in the bottom like butter, of a white colour and calcined by Corrosive Water.

5. Put this calcined Mercury into an earthen body with a limbeck and in ashes sublime the whole dissolved substance three times, which will all be very white, and then it is called Mercury Exuberate.

When you have three or four pound of this, receive[179] the third part and fix it by often sublimation till it remain in a hard mass and ascend no more but remain fixed, which is called the Glue of the Eagle or the prepared body permanent and the volatile made fixed, which is to be reserved for the earth of the Stone.

6. Dissolve the other two parts *in Balneo* or in a cold cellar or put it in a bladder and hang it over fuming hot water till it be all come to water.
Take this water thus made and digest it in a Circulatory, well closed, the space of nine days, then put it in a body with a head and receiver well luted and in ashes or [*in*] *Balneo* distil the water of a white colour, or milky white, which is called *Lac Virginis*, dissolving all metals, and so you have separated the Spirit of the Stone, which is also called the lingering Spirit and the white tincture of the white Stone of Mercury.

7. Take the third part which before you reserved and fixed, called the Glue of the Eagle, as much of it as you please, and add thereto equal weight of its Spirit or *Lac Virginis*[180] and stop up the glass and so you have joined the man and the woman, Mercury with her own earth, the Spirit with the body.

8. Set your *Lac Virginis* thus joined with his own, each *in Balneo* to putrefy 150 days and there let it stand unmoved. After 40 days it will be black and it is then called the Head of the Crow; then it will be of a green colour, after that the Peacock's Tail and many false colours, for between this and white it will appear red; but at last you shall see it white and then increase your fire and it will stick to the sides of the glass like fishes eyes[181], then you have each in the nature of Sulphur.

Take of this Sulphur as much as you please and weigh it and add thereto two parts of the white tincture or *Lac Virginis* and set it *in Balneo* to dissolve the space of six days; then distil away the *Lac Virginis* or tincture, and the Sulphur

will remain in the form of liquor, for it is the liquor of the white Sulphur of Mercury which is to be joined with the liquor of the Sulphur of Luna or Silver.

9. The Sulphur of the white luminary, or Silver, or Luna, is made as the other, whereof we shall speak more in the next branch. This liquor of the Sulphur is the Soul, which is joined with the Spirit and body, which quickeneth the whole Stone. The other conjunction before was only the union of the Spirit and the body, but this is a threefold copulation, viz., the uniting of the Soul, Spirit and Body[182]. Add equal weight of these two liquors of Sulphur, that is to say the liquor of the Sulphur of Mercury and of Silver or Luna and close well the glass and set it in ashes till it be white, for it will be all colours again and at last white; and then it is the perfect Stone converting all metals into Silver.

10. This Medicine or Elixir is thus multiplied in virtue. Dissolve it in *Lac Virginis* and distil it away and dry it and dissolve it again etc. And let it be so often dissolved and dried till it will dry no more but remain an incombustible oil, and is then Elixir of the third order.

11. Take one part of this Elixir and project it upon 100 or 1,000 parts of melted silver (according to the goodness and virtue thereof) and it will turn the Silver into a brittle mass or substance, which beat to a powder in an iron or brass mortar, or upon a marble and project one part of this powder upon 100 parts of Mercury, purged, made hot, and it will be perfect Medicine whereof one part turneth 100 or 1,000 parts of the bodies into good silver. And this way is your Medicine multiplied in quantity. Here followeth the Mercurial Medicine prepared after we have taught you to make the Medicine of the Moon.

12. It remaineth now that we speak of the Medicine of the Elixir of Life, which is called Potable Silver. But although the liquor of Silver may be made potable Silver if it be corroborated[183] before by digestion *in Balneo* seven days with the Spirit of Wine, and then distil away the Spirit of Wine that the oil of the Silver may remain in the bottom, which may easily be given for medicine, yet the philosophers would have us do otherwise; for they teach us to bring the metals first into their Quintessence before they be taken inwardly, and that there are[184] no other Quintessences but those that are of a Second Nature according to the old saying:

Elixir de te est res secunda
De quo sunt facta corpora munda.

That is to say the four Elements are destroyed and by putrefaction a new body [is] created and made into a Stone, which is the Quintessence as Lully would have it. But I do boldly and constantly affirm that there is no true Silver or Potable Silver nor Quintessence unless it be first Elixir, and that is done in a quarter of an hour by projection of the Elixir upon Silver or pure Gold, molten, according as the Elixir was red or white. If, therefore, you desire after the first composition of the Elixir to make the Arcanum of *Argentum* or *Aurum Potabile*, project the Elixir or

Medicine according to his quality or property upon pure Silver or Gold, molten, and then it is made brittle and frangible, and grind it to a powder and take thereof so much as you please and dissolve it in distilled Vinegar (or rather in Spirit of Wine) the space of nine days. Then distil away the Vinegar or Spirit of Wine [and] that which remaineth in the bottom is the true Medicine, Quintessence, Elixir of Life, Ferment of Ferments and Incombustible Oil converting metals and man's body into perfect health from all diseases of man's body which proceed from Mercury or Luna. And thus is the true Potable Silver made, curing the vertigo, syncope, epilepsy, madness, phrensy, leprosy, etc.

And this is the right way of making the Stone of Mercury alone; but the Elixir cannot be made without the addition of Silver to the white and of Gold to the red.

To each this work, consider eight principles:

1. Luna. 2. Pure Silver. 3. Calcination. 4. Solution. 5. Putrefaction. 6. The Sulphur. 7. The Liquor of the Sulphur. 8. White Ferment.

Hermes saith the Elixir is nothing else but Mercury, Sol and Luna. By Mercury nothing is understood but the Sulphur of Nature, which is called the true Mercury of the philosophers, and that Sulphur gotten by putrefaction by the conjunction of the Spirit and the body of imperfect bodies and metals.

By Sol is meant Gold, by Luna, Silver; both of them are to be joined to imperfect bodies, that is to say, white Sulphur and Red, whence the same Hermes, in his seven[th] treatise of Sol, saith there happeneth a conjunction of two bodies, and it is necessary in our maistry. And if one of those bodies only were not in our Medicine, it would never by any means give any tincture. Upon which Morienus saith: For the Ferment prepareth the imperfect body and converteth it to its own nature and there is no Ferment but Sol and Luna, that is Gold and Silver. Of which Rosinus [saith]: Sol and Luna prepared (that is to say their Sulphurs) are the ferments of metals in colour.

But this is made more evident by Raymund in his *Apertory*, where he saith there is no Ferment except Sol and Luna, for the Ferment of the Medicine to white is Silver and to the red Gold, as the philosophers do demonstrate, because without Ferment there doth proceed neither Gold nor Silver nor anything else that is of its kind or nature, therefore join the Ferment with its Sulphur that it may beget its like, because the Ferment draweth the Sulphur to its own colour and nature also, and weight and sound[185], because every like begetteth its like. Because the Ferment, even as Sol, tingeth and changeth his Sulphur into a permanent and piercing Medicine, therefore the philosopher saith: He that knoweth how to tinge Sulphur and Mercury with Sol and Luna shall attain to the greatest secret. And for this reason it is necessary that Sol and Luna be the tincture and ferment thereof.

2. And so also Arnoldus saith in his *Rosary*, there is no body more noble and pure than Sol or his shadow, that is to say Silver, without which no tingeing Mercury is generated. He that endeavoureth to give colour without this Gold or Silver goeth blindly to work, like an ass to a harp, for Gold giveth a golden and Silver an argentive colour; therefore he that knoweth how to tinge Mercury with Sol and Luna cometh or reacheth to the secret which is called white Sulphur, the best to Silver, which, when it be made red, will be red Sulphur, to Gold best.

3. Take pure Luna, that is to say Silver. That is best which is beaten into leaves; and bring it into calx with Mercury, and it is then called water Silver; then is the Luna well prepared for calcination.

4. When you have your Silver thus prepared, take four or six ounces thereof and put it in double proportions of *Lac Virginis* mixed with equal quantity of corrosive water to dissolve in an egg glass. After it hath dissolved so much as it can in the cold, set [it] *in Balneo* and there let it stand nine days till the whole substance of the silver be dissolved into a green water. Then let the *Balneum*[186] cool and take it out and put the dissolution into the body and set thereon a head and distil off the water from the matter remaining, which is the oil of Silver, calcined not into a calx but [into] a liquor, because this *Lac Virginis*, if it be mixed or joined with common *Aqua Fortis* or alone without it (as it pleaseth the operator) is so strong that the very Diamond cannot resist it but is dissolved. Therefore this water is called the Water of Hell and is the only miracle of miracles of the world, because it containeth such a fiery nature in itself and propriety of burning of all bodies into liquor, whereas the elemental fire prevaileth no further than to reduce metals into calx or ashes. But to return from whence I digressed, I now come to the third operation.

5. To the end, therefore, that this liquor or oil of Silver may be more perfectly dissolved, and that all the imperfection of adustion[187] may be taken away, which by the ancients is called the corroborating of the le[a]st humidity, put the oil or liquor into another egg glass like the former, pour thereupon so much Spirit [of Wine] above it [as shall reach to a depth of] four fingers, then close well the glass and set it *in Balneo* to digest seven or ten days and you shall find the oil or liquor turned into a thin or rare water [or] oil. Put this water into a still and *in Balneo* draw away the spirit of wine till none of the Spirit of Wine remain with the Silver dissolved, and thus you have your Silver prepared for putrefaction.

Observe the power of the Moon and her Angel [upon] Hasmodai[188], Muriel, Populus, Via and Silver. Practice and prepare after this manner. This Medicine cures all the diseases of the neck and breast etc. It must be Silver purely refined.

Geomancy the Harmony in this Preparation[189].

(geomantic pic missing)

6. This liquor of Silver is potable, but not the Quintessence. Put this water into a fit putrefying glass and seal it up and set it to putrefy *in Balneo* till the time of putrefaction be past, which is about one hundred and fifty days, and when you see the first sign of putrefaction, which is called the head of the Crow, increase your fire a little till all the colours begin to appear and you see it begin to be white.

When you see it white, increase your fire yet more and it will rise up and stick to the sides of the glass, most transparent, like the eyes of fishes[190], which is Sulphur of Nature or Salt, or the putrefied body of the white luminary, viz., Luna, which yet is not so hard as a body nor so soft as a Spirit, but of a mean hardness between a Spirit and a body, and is called the Philosophers' Mercury and the Key and means of joining Tinctures.

7. But to come to the liquor of the white Luminary. This body being brought into Quintessence is prepared for dissolution like the Sulphur of the imperfect body; but whereas that is done by virtue of the white tincture or *Lac Virginis*, I rather do it by virtue of the fire natural, which is the Spirit of Wine; and after the drawing away thereof it remaineth in a liquor.

Now this liquor of Luna dissolved is the Quintessence, which then is the liquor of the white luminary and the soul[191] (as Eximandrus saith) quickening the whole Medicine, without which it is dead and will never give form nor colour.

8. Therefore the fourth part of the liquor of the white luminary is to be joined to three parts of the former liquor of the Sulphur of Mercury, and after to be kept in a lent fire of ashes, well closed, till it pass through all colours and at last come to its former colour of whiteness; and so the Medicine is fermented[192] and turned into the white Elixir.

The residue of the foresaid dissolved Sulphur keep diligently, and therewith ferment the white Sulphur of other imperfect bodies or stones into Elixirs, which, when they are thrice dissolved and again congealed and remain in a liquid, then they are called incombustible oils and Elixirs of the third order[193].

And thus the Medicine is made of Mercury alone as followeth by this example. Having spoken of the white Medicine it now resteth that we speak of the making of the Red Elixir, whereof there are two processes, the first whereof is from the Radix, i.e., the long way; the other an accurtation that is much shorter and more excellent. And this way the Elixir may be made in eighty days, and excels all other accurtations; neither is there found therein any diminution of the virtue, but a plentiful and perfect fullness of power and virtue, having all the properties which the Elixir ought to have.

The Operation Under Those Heads

1. Vivum[194]. 2. Sublimation. 3. Calcination. 4. Precipitation. 5. Solution. 6. Fixed Oil. 7. Incertation[195]. 8. Dessication. 9. Contrition. 10. Fermentation. 11. The Red Elixir. 12. The Third Table.

1. Purgation of Mercury I shall omit because it was spoken of before.

2. The Sublimation is to be done otherwise than in the former work, for that which is called Sublimation here is not done with Vitriol and Saltpeter, but is only the distillation of the Mercury in an earthen body with a limbeck, and that without any additament.

3. When the Mercury is once sublimed in ashes wholly into the head of the limbeck, having a retainer joined thereto, take off the head and with a feather gather the sublimed matter and you shall find your Mercury of a black colour, having lost its fairness, and like a dust or powder sticking to his body.

4. Put it again into the body and sublime it as before, and reiterate this work seven or nine times until you have a sufficient quantity of this powder, a pound or more and this is the Calcination.

5. When you see your Mercury will ascend no more, but remain[s] in the bottom of a black colour, and that it is dead and brought perfectly into calx, let it cool and remove your body into sand till it be turned into a red colour. And this is the perfect Precipitation, [to] prove[196] [which], without the help of any corrosive water, take a little of this powder upon a hot Iron plate. If it fume, dry it longer, if not it is well.

6. Take of this red powder as much as you will dissolve and put thereupon at least his double weight of *Lac Virginis* and set *in Balneo* till you see your *Lac Virginis* stained a yellow or red colour; then filter it from its feces and keep it by itself in a glass well stopped and dry the matter that remaineth in ashes and pour thereon new *Lac Virginis* and do as before, till you have drawn out all the tincture and your Mercury is dissolved.

7. Put these solutions into a body, luting to a head and *in Balneo* distil away the *Lac Virginis* and the red oil precipitate will remain, which is fixed and needeth no distillation, but is the tingeing oil of red Mercury, and the red tincture of the red Medicine of Mercury, and the Soul and Spirit of the Medicine joined as for example.

8. Take part of the white Sulphur reserved in the first Table, and rubify it in ashes till it be red. Then imbibe it with equal weight of the oil of the tincture of this red Mercury and set it to dissolve *in Balneo*; and when you see it is dissolved into a liquid substance, take it out.

9. Then set it in ashes, or under the fire, to fix till the matter, being dried, remain fusible and fixed, standing in a mean heat, not over-hot, which try upon a hot iron plate; and if it fume not it is well; if it do, increase your fire till it be totally fixed and dry.

10. If this matter be imbibed again with its oil till it drink up as much as it will, and again dissolved *in Balneo* and then dried in ashes, it will show many colours and lastly appear red[197]. And then it is the Stone, penetrating and fusible, apt for form.

11. Join this imbibed matter (or Medicine) with the fourth part of the liquor or oil of the red Sulphur of Gold or the red Ferment, and dissolve it *in Balneo* and dry it again; and again dissolve it in a glass hanged in the fume of hot water or *Balneum* and congest it again till it stand like honey. Then it is the perfect Red Elixir of Mercury.

12. The Multiplication or Augmentation of the virtue and quantity is showed in the preparation before of the White Elixir.

Of Gold - Sol

1. The Preparation of Gold, Sol. 2. Purged Gold. 3. Calcination. 4. Solution. 5. Putrefaction. 6. *Filius Solis Coelestis*. 7. *Filia Lunae Coelestis*.

1. The Putrefaction or Purgation of Gold is done as the Goldsmiths use to do by melting it with Antimony, that the Gold may remain in the bottom pure and clear from the metals, which they call *Regulus*.

2. Take 4 or 5 ounces of this refined Gold leaf or filings and dissolve it in *Lac Virginis* mixed with equal weight of *Aqua Fortis*, wherein Salt Armoniack sublimed is dissolved, and when it is dissolved into a red liquor, or deep yellow, then it is well calcined.
3. The Solution and Putrefaction is done as before you did with Silver in the preparation of the White Ferment.

4. When you have your white Sulphur of Nature (after Putrefaction) sticking to the sides of the glass[198], let it cool and take out of the glass and set it in ashes and increase your fire, but not too much, lest your matter vitrify, and let your ashes be no hotter than you can hold your hand therein, and so let it stand till the Sulphur be of a perfect deep red colour. Then have you the red Sulphur of the red luminary as for example -

Observe the Harmony of Geomancy in this Preparation

Behold the power of the Sun and his Angel upon Sorath, Verchiel, Fortuna Major and Minor in Gold and of his Medicine, which, being thus prepared, hath performed incredible, extraordinary cures upon the bodies of Princes and Peers in Europe.

5. If you resolve this red Sulphur in Spirit of Wine or distilled Vinegar into an oil, it is then the liquor of the red luminary and *Aurum Potabile* curing all infirmities if the Spirit of Wine or Vinegar be distilled from it; but for this work it were better to dissolve it in our red *Lac Virginis*, distil away the *Lac* from the Sulphur in ashes, and the Sulphur remaining in an oil is the Ferment of all stones to the red.

6. The Augmentation of this red Elixir in virtue is with his red Tincture as before in the white Tincture. The Augmentation in quantity is by projection upon the body of Gold molten, and that brittle matter of Gold upon Mercury; and if it be powdered, and resolved with Spirit of Wine in an oil, as was said before of Silver, then it is the Quintessence of Gold and the Great Elixir of Life, and the Spiritual Ferment for the transmutation of metals and for the health of man's body.

Although Raymund, writing to the King, was pleased to say that every accurtation diminisheth the perfection, because Medicines which are made by accurtation have less effect of transmutation - which I also assent to with him for a great truth, if the work be begun from the first fountain - yet because this work has its beginnings from those things, which before were brought to a perfect degree of perfection, therefore in this there is no diminution of the perfection[199].

Therefore it ought to be declared unto thee that if they be both well prepared (and that thou begin with them) thou wilt do a wonderful work without any great labour sooner than if thou should begin with one thing alone. Therefore, my son, begin thy work of two things together as I showed thee in the greater Medicines, when we spoke of the two-fold custody of the actions which are caused by the bodies and spirits. Thus far Raymund. By that which is caused by the bodies and Spirits he means nothing else but Sulphur, willing that we should begin with Sulphur, to which I do so well agree that I begin this my accurtation with this Sulphur alone, and I add no other body to this Elixir, but only the Sulphur of Mercury, alone created of his own body and Spirit.

Take, therefore, two ounces of the white Sulphur described at the beginning of this treatise, and set it in ashes to rubify. In thirty days it will be turned into red Sulphur which when you have done, dissolve that Sulphur in the red Tincture of

Mercury; when it is dissolved draw away the Tincture; in the bottom remaineth the Liquor of Sulphur.

To which, if you add a due proportion of the liquor of the red luminary, it will be perfect Ferment, which, if you dissolve and congeal as before is showed, it is then Elixir of very great virtue to the red work, and no man can make a shorter abbreviation in the world; and when the Sulphur of any body is prepared, it may this way very speedily be converted into Elixir by adding the liquor of the Ferment.

Now I will lay down instructions concerning:

1. The Body. 2. The Spirit. 3. The Lion. 4. The Eagle. 5. The Philosophers' Lead. 6. Antimony. 7. Antimony Mercury. 8. The Glue of the Eagle. 9. Solution of the red Lion into Blood. 10. Solution of the Glue of the Eagle. 11. Solution of the Blood of the red Lion. 12. Conjunction. 13. Putrefaction. 14. Fermentation. 15. In the Trinity of the Physical and Alchemical Tincture of the Soul. 16. Is the Unity of the Medicine.

1. Take Antimony, calcined, so much as you please and grind it to a subtile powder; then take twice so much *Lac Virginis* and put your powder of Antimony therein and set it *in Balneo* seven days; then put it into a body and set it in sand or ashes till the *Lac* be turned red, which draw off and pour on more, and so let it stand. When that is coloured red, pour it to the other and thus do till you have drawn out all the Tincture. Set all this water *in Balneo* or lent ashes to distil with a limbeck, and distil it with a lent fire; and first of all the *Lac* will ascend, [and] then you shall see a stupendous miracle because you shall see through the nose of the Limbeck as it were a thousand veins of the liquor of this blessed Mineral to descend in red drops, just like blood, which, when you have got, thou hast a thing whereunto all the treasure in the world is not equal. Now you have the Blood of the Lion according to Rupecissa. I will now speak of the Glue of the Eagle, of which Paracelsus thus saith.

2. Reduce Mercury so far by sublimation till it be a fixed crystal. This is his preparation of Mercury and by his way of reducing it into the Glue of the Eagle; but above all I require that that way be used which is described by me before or that hereafter set down after this.

3. Then, saith the aforesaid author, go on to resolution and coagulation, and I again will give you to observe the same manner of solution showed at first.

4. Now let us come to conjunction. After the solution of these two, take equal weight of them and put them in a vessel well shot[200].

5. After you have thus joined them together, set your glass in your furnace to putrefy and after the space of certain days[201]. Therefore Paracelsus saith: Then at length and presently after your Lily[202] is made hot in your glass, it appeareth in

wonderful manners (or demonstration) blacker than the Crow. After that, in process of time, whiter than the Swan, and then passing by yellow to be more red than blood.

6. This being putrefied and turned into red, is to be taken for the Medicine, and then it is time to be fermented.

7. Of which fermentation[203] Paracelsus thus speaketh: one part thereof is to be projected upon 1,000 parts of molten Gold and then the Medicine is prepared, and this is the fermentation of it. But if the half or one part of the liquor of the Sulphur of Gold before described be added to it, then it would be spiritual Ferment and would be much more penetrating in fortitude and fusible, as Paracelsus doth testify in his *Aurora*, where he would have us to join the Star of the Sun or the oil of Sol to this Pantarva[204]. And thus the physical, alchemical Tincture is performed in a short time, for curing all manner of infirmities and human diseases (which is also the Great Elixir for metals so courtly concealed by the ancients) which Hermes Trismegistus the Aegyptian, Osces the Graecian, Haly an Arabian and Albertus Magnus a German, with many others have sought and prosecuted, everyone after his own method, and one in one subject another in another, so much desired by the philosophers only for prolongation of life.

8. In this composition Mercury is made a fixed and dissolved body, the Blood or Spirit of the Red Lion is the Ferment or Soul, and so of trinity is made unity, which is called the physical and alchemical tincture, never before that I know of collected or writ in one work, and I had not done this except that otherwise the composition of this blessed Medicine had been soon forgot.

A Shorter Way To Make The Glue Of The Eagle

If you desire to make the Glue of the Eagle in a briefer way, take part of the red precipitate produced[205] as it is taught before in Mercury, and dissolve it in distilled Vinegar and the Vinegar will be coloured into a yellow or delightful golden colour; and after you have distilled away the Vinegar, there will remain in the bottom a white substance of the Mercury fixed and fair, which is to be joined to the oil of the Lion; and this work is much shorter and less laborious.

The Calcination Of Antimony Into The Red Lion

Take Antimony, well ground, so much as you please and melt it in naked fire with Salt Armoniack; and when it is melted, cast it suddenly into a vessel almost full of distilled Vinegar, wherein Salt Armoniack hath been dissolved; and thus melt it and cast it three times. Then pour off the Vinegar from the calx of the Antimony and dry it well and grind it small and dissolve it as before is taught, and so have you the Red Lion of the philosophers' Lead or Antimony.

The Rosie Crucian Medicine Or Elixir Of Copper

I will make plain the 1. Elixir. 2. Conjunction. 3. Separation. 4. The Medicine. 5. Fermentation. 6. The Earth. 7. Spirit Oil, Blood of the Lamb[206]. 8. Distillation.

9. Resolution. 10. Putrefaction. 11. Solution. 12. Vitriol. 13. Calcination. 14. Copper.

Now many have sought the way of the Mineral Pantarva in Vitriol or green Copperas, but they were altogether deceived, which common Vitriol by the philosophers is called the Green Lion of Fools. But this our noble Red Lion taketh its original from the metallic body of Copper.

Although I am not ignorant how to draw an oil out of Roman Vitriol of a more sweet smell and delightful taste than any balsams if the tincture be taken out of the calcined Vitriol in Spirit of Wine; yet the philosophers' will is to command that it doth consist of a metallic virtue, wherewith the transmutation of metals is to be effected. Therefore they say it is to be made of bodies and not of Spirits, as of Vitriol, Sulphur as well and the like. Whence I find it written in the Philosophers' *Turba*, and in the first exercitation: But the philosophers' Medicine is a metallic matter, converting substances and forms of imperfect metals, and it is concluded by all the philosophers that the conversion is not made except by its like. Therefore it is necessary that the *Presoria* be made of a metallic matter, yet[207] if any be made of Spirits; yet it would be better and much more philosophical and more near to a metallic nature to be made of bodies than of Spirits. But if by art the body should be turned into a Spirit, then the same body would be both body and Spirit, and not to be [regarded as] doubled, but the Medicine might be made of such a body or Spirit. But let me return to our purpose. It being granted that this our Vitriol is such a body according to which Paracelsus testifieth in his *Aurora Philosophorum* under this enigma or secret of the ancient philosophers:

Visitabis Interiora Terrae Rectificando Invenies Occultum Lapidem Voram Medicinam.

Out of the first letter of every word of this enigma is gathered this word VITRIOLUM, by which is meant that thereof the Medicine is made.

3. Therefore Paracelsus saith the inward parts of the earth are to be visited; not only the earth, which is Vitriol, but the inward parts of the earth. He meaneth the sweetness and redness, because there lieth hid in the inward parts of the Vitriol a subtile, noble and fragrant juice, a pure oil.

4. And this is especially to be noted: the production of this Copper into Vitriol is not to be done neither by calcination of the fire nor distillation of the matter, lest it be deprived of its grossness, which being lost it wants both power and strength.

5. Paracelsus speaks not one word of the preparation of this Vitriol, by whose silence many have erred; therefore I determined to leave him here a little and to prosecute and follow the order of the Table, wherefore I begin with the calcination of the metal. And note that this calcination of Copper is made that it may be turned into Vitriol, and not the calcination of Vitriol made of Copper.

6. Take therefore as much Copper as you please and dissolve it and calcine it in *Aqua Fortis* to a fair green water; then set it three or four days to digest till the matter be clear, which pour out into a limbeck and *in Balneo* draw away the corrosive water so that the matter remain dry, for then it is calcined.

7. Then upon every two pound of this calcined matter pour a gallon of distilled Vinegar and lute it up in a glass and set it *in Balneo*, almost boiling, the space of seven days, when it is cold put it into a limbeck to distil away all the Vinegar *in Balneo*, and in the bottom of the alembick you shall have your Vitriol very well congealed, far fairer than Roman Vitriol, which is corporeal and metallic Vitriol.

8. Which Vitriol I do not dissolve in rain water like the Paracelsians, but rather with *Lac Virginis* as before is taught, or in Raymund's Calcination Water; and after its dissolution and perfect digestion, that is to say fifteen days, I put it into a limbeck and *[in] Balneo* draw off the *Lac Virginis*, which being done you shall find an oily water, green and clear, upon which pour the Spirit of Wine; and after it hath been digested seven days, and the Spirit of Wine distilled away *in Balneo*, you shall find your green water perfectly rectified, made pure, subtile and spiritual, and fit for putrefaction; for if it be not well dissolved and rarefied it will not putrefy.

9. But now I may join with Paracelsus in the manner of putrefaction, I return to him and say with him, commanding to digest in a warm heat in a glass well closed the space of some months, and so long till divers colours appear and be at length red, which showeth the termination of its putrefaction.

But yet in this process this redness is not sufficiently fixed, but is to be more fully purgated from its feces in this manner.

Resolve it or rectify it in distilled Vinegar till the Vinegar be coloured, then filter it from its feces. This is its true tincture and best resolution and rectification, out of which a blessed oil is to be drawn.

This tincture, being thus resolved and rectified is to be put into a body with a limbeck, and *in Balneo* distil the Vinegar gently away.

10. Then in sand or ashes lift up the Spirit gently and temperately, and when you see a fume ascend into the glass and red drops begin to fall out of the nose of the
limbeck into the receiver, then the red oil beginneth to distil. Continue your distillation till all come over. When it is done you shall have the oil in the receiver lifted up and separated from its earth, more delightful and sweet than any balsam or aromatick, without any sharpness at all, which oil is called the Blood of the Lamb[208]. In the bottom of the body you shall find a white, shining earth, like snow, which keep well from dust, and so you have the clear earth separated from its oil.

Take this white earth and put it in a glass viol and put thereto equal weight of the oil or Soul and body[209], which will receive it and embrace it in a moment[210].

But that it may be turned into a Medicine when you have joined these two together, set it into our furnace the space of forty days and you shall have an absolute oil of wonderful perfection, wherewith Mercury and other imperfect metals are turned into Gold as Paracelsus was pleased to say[211].

11. The Medicine being thus made, I now come to the fermentation, without which it is not possible to give a form to it; neither will I adhere to the opinion of one man alone contrary to all philosophers, that is to say Paracelsus, repugnant to the rest of the philosophers, because they all of them of necessity have decreed to give form to the Medicine by ferment and union, that is to say of an imperfect body, and by how much the ferment is more spiritual the Medicine will be of so much more penetration and transmutation.

12. These things being promised, I do not think it fit that you should proceed to projection upon Mercury instead of fermentation as Paracelsus teacheth, or that the Pantarva should be fermented his way with Gold, either corporeal or spiritual, which Gold will be the foundation of the first projection.

But what do the philosophers command us to do? That projection, that is to say fermentation, be made of a perfect foundation, and that upon imperfect bodies that Medicine may be made with foundation of the Pantarva or Elixir is not [commanded] except it be only the white or red ferment, in respect of which both Gold and Silver are said to be imperfect bodies. Therefore the Pantarva is to be fermented before it is projected upon the corporeal foundation, or imperfect, that is to say corporeal, Gold.

13. Therefore join this oil to the fourth part of the oil of the Sulphur of Gold, and this is the true fermentation or conversion into the Elixir.

14. Then augment it in virtue by solution and coagulation, and in quantity by projection, first upon its corporeal foundation, that is to say Gold, then that upon purified Mercury and that Medicine upon other bodies which are most fit for projection, that is to say most fusible, as Lead or Tin, which, after they are purified, are most apt by reason of their easy melting.

And thus the inward parts of the earth are visited and by reflection the hidden Medicine is found, the true Medicine out of the Green Lion of the philosophers, and not of fools, and out of corporeal and metallic Vitriol, not terrestrial and mineral Copperas.

The Augmentation And Projection Of The Medicines Of Metals Rosy Crucian

First I will treat of the augmentation of the virtue or quantity of which Raymund saith[212]: The augmentation in quality and goodness is by solution and coagulation of the tincture, that is to say by imbibing it with our Mercury and drying it. But let us hear Arnoldus more attentively. Take one part of your prepared tincture and dissolve it in three parts of our Mercury; then put it in a glass and seal it up and set it in ashes till it be dry and come to a powder; then open the glass and imbibe it again and dry it again; and the oftener you do thus, so much shall you gain more tincture.

And also as it is found in *Clangor Buccinae*. Dissolve it in the Water of Mercury of which the Medicine was made till it be clear; then congeal it by light decoction and imbibe it with its own oil upon the fire till it flow, by virtue whereof it will be doubled in tincture with all its perfections as you will see in projection, because the weight which was before projected upon a thousand is now to be projected upon ten thousand, and there is no great labour in this multiplication. Again the Medicine is multiplied two manner of ways. By solution of calidity and solution of rarity. By solution of calidity is that you take the Medicine, put [it] in a glass vessel and bury it in our moist fire seven days or more till the Medicine be dissolved into water without any turbulency.

By solution of rarity, is that you take your glass vessel with your Medicine and hang it in a new brass pot full of water that boileth, and close up the mouth of the pot that the Medicine may dissolve in the vapour of the boiling water. But note that the boiling water must not touch the glass therein the Medicine is to hang above it three fingers, and this solution will be in two or three days. After your Medicine is dissolved, take it from the fire to cool, fix and congeal and be hard and dry. This do often, and how much the more the Medicine be dissolved it will be so much more perfect; and such a solution is the sublimation of the Medicine and its virtual sublimation[213], which the oftener it is reiterated, so much more abundantly and more parts it tingeth.

Whence Rasis[214] saith the goodness of the multiplication consisteth in the reiteration and fixation of the Medicine, and by how much more this order is repeated, it worketh so much more and is augmented; for so often as you sublime your Medicine and dissolve it, you shall gain so much every time in projection one upon a thousand; and if the first fall upon a thousand, [the second upon ten thousand] the third upon a hundred thousand, the fourth upon a million and so infinitely. For Morienus the philosopher saith: Know for certain that the oftener our Pantarva is dissolved and congealed, the Spirit and Soul is joined more to the body and is retained by it, and in every time the tincture is multiplied. Whence we thus read in *Scala Philosophorum* [that] which also the philosophers say. Dissolve and congeal. So without doubt is understood of the Solution of the body and Soul with the Spirit into water, and congelation makes the Soul and Spirit mix with the body; and if with one solution and simple coagulation the Soul and Spirit would be perfectly joined to the body, the philosophers would not say

dissolve again and congeal and again dissolve and congeal, that the tincture of the Pantarva may grow if it could be done with one congelation only.

The Medicine is another way multiplied by fermentation; and the ferment to the white is pure Silver and the ferment to the red is pure Gold. Therefore project one part of the Medicine upon two of the ferment (but I say three parts of the Medicine upon one of the ferment) and all will be Medicine, which put in a glass upon the fire and close it so that no air go in nor out, and keep it there till it be subtiliated as you did with the first Medicine, and one part of the second Medicine will have as much virtue as one part of the first Medicine had. (But here again *Clangor Buccinae* hath erred, for it should be writ thus: One part of the second Medicine will have as much virtue as ten parts of the first Medicine had.) And thus by solution and fermentation the Medicine may be multiplied infinitely.

We have spoken enough of this multiplication; we now come to the other way of augmentation, which is called corporeal multiplication, and according to Raymund is thus defined: Augmentation is the addition of quantity; whence Avicen writeth: It is hard to project upon a million and to predicate it incontinently. Wherefore I will reveal one great secret unto you; one part is to be mixed with a thousand parts of its nearest in kind (I call that nearest that is the body of the same metal whereof the Medicine was made or perfected). But to return again to Avicen: Close all this firmly in a fit vessel and set it in a furnace of fusion three days till it be wholly joined together, and the manner of the work is thus projected, one part of the aforesaid Medicine upon a hundred parts of molten Gold, and it makes it brittle and will all be Medicine, whereof one part projected on a hundred of any molten metal converteth it to pure Gold; and if you project it upon Silver in like manner, it converteth all bodies into Silver.

In *Scala Philosophorum* all sorts of projection is set thus down in few words. You must know that first it is said project, that is one upon one hundred etc. Yet it is better to project *nunc dimittis* upon *fundamenta* and *fundamenta* upon *verba mea* and *verba mea* upon *diligam te domine* and *diligam te [domine]* upon *attendite*. This brief enigma is thus expounded; it is nothing else but the words and opinion of the former author concealed under the enigma. Therefore let us repeat the words of the enigma or oracle:

Nunc dimittis super fundamenta,
Fundamenta super verba mea,
Verba mea super diligam te,
Diligam te super attendite.

These are trifles for the hiding and concealing [of] the perfection of the art, if the expert could be diverted with such simple words, which, though they are at first [obscure] to [the] young artist, yet they are thus explained. We therefore begin with the first sentence.

Nunc dimittis super fundamenta

This is here allegorically taken for the last action almost of the work, which is called the Medicine or Pantarva, which Medicine is to be projected upon the ferment, that is to say upon the oil of Sol or Luna, which are the ferments or foundations of the art in spiritual augmentation (as before was said) upon molten Gold or Silver. And that spiritual ferment converted into Medicine is to be projected upon molten Gold and Silver, which are corporeal ferments in corporeal augmentation and the corporeal fundaments of the art upon Quicksilver.

Fundamenta super verba mea

This is spoken also allegorically, because in the adage it is said words are wind, as if a word were nothing else but the motion of the lips and exaltation of the lungs, which no sooner arise from motion but fly away and are turned into air, so likewise Quicksilver or Mercury goeth out of the bodies of the other metals and is so volatile in the fire or heat as words in the air. And therefore Mercury is likened to words upon which the fundaments are to be projected.

Verba mea (viz. Mercury) *super diligam te*

That is to say upon other metals which have most affinity with Quicksilver and [are] easy of fusion, as Saturn and Jupiter, that is to say Lead and Tin, which by this concord and love are easily by the penetration and aimiableness of the Medicine converted into Medicine. And one part of this Medicine converteth other parts of metals into Gold and Silver according to the force and power of the Elixir; which other metals, because they are the substance of the former bodies whereof the Medicines were made, they are the attendants of these Medicines whereof the philosopher commandeth that *diligam te* be projected upon *attendite*, that the second Medicine, or the last, projected upon metal, especially that whereof the Medicine (that is to say the Pantarva) was made, should turn that metal into Gold or Silver according to the property[215] and quality of the Medicine.

But to put an end to this projection, take it according to the opinion of Arnoldus, gathered out of his thirty-first chapter: Who willeth to project one part of the Elixir upon one hundred of Mercury purged, and all will be Medicine, afterwards project one part of this Medicine last congealed upon one hundred parts of Mercury washed, and all will be Gold or Silver according as the Elixir is white or red. Lastly that I may briefly rehearse the absolute manner or projection. First the Medicine is to be projected upon Gold or Silver molten, then upon Quicksilver purged, so long till it turns it into Medicine, and lastly upon metals most near, that they may be converted into pure Gold or Silver according to the properties and quality of the Medicine.

Because we have said something of the propinquity of metals, that is to say that the Elixir is to projected upon that imperfect body out of which its Mercury and Sulphur was first extracted, therefore it will not be unnecessary to set down one example, that is to say, if the Medicine was made of Mercury, then it is to be

projected upon Quicksilver[216] for making Gold or Silver, because Quicksilver is a near body to Mercury, and so of the rest. Yet it is to be noted that all Elixirs may and ought to be projected upon Quicksilver, because Quicksilver is the mother and sperm of all metals; therefore Quicksilver made and turned into Medicine is to be projected upon a body most near to it, which is Lead or Tin[217], upon which the Medicine is always to be projected, whether white or red, for the making and transmuting of metals; but both the Quicksilver and Lead are first to be purged that they may be purified and deprived of their filth. Enough hath been said before of the purgation and putrefaction of Mercury.

Of The Putrefaction Of Lead

Melt your lead in a crucible, and when it is melted let it stand in the fire a quarter of an hour, and put therein a little Salt Armoniack, and let it stand a while in the fire and stir it well with an iron spatula till all the Salt Armoniack be gone away in fume; then scrape the skin away out of the crucible that is upon the Lead and let it stand to cool and it will be much whiter and fairer. And thus you must purify your Lead or Tin before projection, because no other bodies are so fusible and apt to melt. Wherefore every Elixir ought to be projected upon Quicksilver and upon Lead or Tin for [the] making or transmuting of metals. But to the end [that] the manner of projection may be yet more plain, I will set down two rules which must be carefully observed.

The first whereof is that the first Medicine, that is to say the Pantarva, be projected upon the ferment always, three parts of the Medicine upon one of the ferment, and one part of this upon ten or one hundred of pure molten Gold, and one part of this Medicine thus made upon 100 parts of an imperfect body, that is to say of Mercury for Medicine.

The latter is that you must always consider the fortitude and debility of your Medicine, for it is to be projected so often upon Quicksilver as it bringeth it into a brittle Medicine, and when it falleth, then project one part thereof upon Lead or Tin for making transmutation according to the order and form of the Elixir.

These being remembered you may easily conceive the order of augmentation in virtue and quantity.

The[se] things being ended, the other three which follow are set down in order because we have spoken before of *Aurum Potabile, Argentum Potabile*, or potable Gold or Silver. It is therefore necessary after we have made an end of projection to set down another method of the Elixir of Life in the next place, and after speak of its virtue and power as we find [it] among all the ancient and modern philosophers.

But that we may come at last to the thing intended[218], observe this manuduction.

You know that no artificer can build, but the earth must be the foundation to his building; for without this groundwork his brick and mortar cannot stand. In the Creation, when God did build, there was no such place to build upon. I ask then, where did He rest His matter and upon what? Certainly He built and founded Nature upon His own supernatural centre. He is in her and through her and with His Eternal Spirit doth He support heaven and earth, as our bodies are supported with our Spirits. This is confirmed by that oracle of the Apostle, *Omnia portat verbo virtutis suae*, He beareth up all things with the word of His power[219]. From this power is He justly styled, ap irodunamis cai pantadunamis dunamo paos[220], The infinitely powerful and the all-powerful power-making power[221].

I say, then, that fire[222] and Spirit are the Pillars of Nature, the props on which the whole fabric rests and without which it could not stand one minute. This fire[223] is the Throne of the Quintessential Light[224], from whence He dilates[225] himself to generation as we see in the effusion of the sunbeams in the great world. In this dilation of the Light consist the joy or pleasure of the Passive Spirit, and in its contraction His melancholy or sorrow. We see in the great body of Nature that in turbulent weather, when the Sun is shut up and clouded, the air is thick and dull and our own Spirits, by secret compassion with the Spirit of the Air, are dull too. On the contrary, in clear, strong sunshine, the air is quick and then the Spirits of all animals are of the same rarified and active temper.

It is plain, then, that our joys and sorrows proceed from the dilation and contraction of our inward Quintessential Light. This is apparent in despairing lovers, who are subject to a certain violent, extraordinary panting of the heart, a timorous trembling of the pulse, which proceeds from the apprehension and fear of the Spirit in relation to his miscarriage. Notwithstanding he desires to be dilated, as it appears by his pulse or sally wherein he doth discharge himself, but his despair checks him again and brings him to a sudden retreat or contraction. Hence it comes to pass that we are subject to sighs, which are occasioned by the sudden pause of the Spirit. For when he stops, the breath stops, but when he loseth himself to an outward motion, we deliver two or three breaths, that have been formerly omitted, in one long expiration, and this we call a sigh.

This passion hath carried many brave men to sad extremities. It is originally occasioned by the Spirit of the Mistress or affected party, for her Spirit ferments or leavens the Spirit of the lover, so that it desires an union as far as Nature will permit. This makes us resent even smiles and frowns like fortunes and misfortunes. Our thoughts are never at home according to that well grounded observation, *Animus est ubi amat, non ubi animat*, the Soul dwells not where she lives but where she loves. We are employed in a continual[226] contemplation of the absent beauty; our very joys and woes are in her power; she can set us to what humour she will[227]. This and many more miraculous sympathies proceed from the attractive nature of the fire; it is a Spirit that can do wonders. And now let us see if there be any possibility to come at him. Suppose then we should dilapidate or discompose some artificial building stone by stone; there is no

question but we come at last to the earth whereupon it is founded. It is just so in Magick; if we open any natural body and separate all the parts thereof one from another[228], we shall come at last to the fire[229], which is the candle and secret Light of God. We shall know the Hidden Intelligence and see the Inexpressible Face, which gives the outward figure to the body. This is the syllogism we should look after, for he that hath once passed the Aquaster enter the fireworld, and sees what is both invisible and incredible to the common man[230]. He shall discover to the eye the miraculous conspiracy between the fire and the Sun. He shall know the secret love of the heaven and earth and the sense of that deep Cabalism, *Non est planta hic inferiora cui non est stella firmamento superius, et ferit eam stella, et dicit ei: Cresce*. There is not an herb here below, but he hath a star in heaven above, and the star strikes him with her beams and says to him: Grow. He shall know how the fire-Spirit hath his root in the spiritual fire-earth and received from it a secret influx upon which he feeds as herbs feed on that juice and liquor which they receive at their roots from this common earth. This is it which our Saviour tells us, Man lives not by bread alone, but by every word that comes out of the mouth of God[231]. He meant not by ink and paper or the dead letter. It is a mystery, and St. Paul hath partly expounded it. He tells the Arthenians that God made man to the end that he should seek the Lord if haply he might feel after Him and find Him[232]. Here is a strange expression you will say, that a man should feel after God and seek Him with his hands. But he goes on and tells you where you shall find Him. He is not far (saith he) from every one of us, in Him we live and move and have our being[233]. For the better understanding of this place I wish you to read Paracelsus, his *Philosophia ad Athenienses*[234]. Again, he that enters the centre shall know why all influx of fire descends against the nature of fire, and comes from heaven downwards. He shall also know why the same fire, having found a body, ascends again towards heaven and goes upwards[235].

To conclude, I say the grand, supreme Mystery of Magic is to multiply[236] the fire and place him in the most serene[237] Aether, which God hath purposely created to qualify the fire. For I would have thee know that this Spirit[238] may be so chafed, and that in most temperate bodies, as to undo thee upon a sudden. This thou mayest guess thyself by the Crnsoceraunos, or Thundering Gold[239] as the chemist calls it. Place him as God hath placed the stars in the condensed Aether of His Chaos, for there he will shine, not burn; he will be vital and calm, not furious and choleric. This, I confess, transcends the common people.

Now I will teach the blessed Pantarva Rosie Crucian, their *Aurum Potabile* or the Elixir of life and also the way of making malleable glass.

1. Elixir of Life. 2. Gold dissolved. 3. Silver dissolved. 4. Gold melted. 5. Melted Silver. 6. Projection of the Red Medicine. 7. Projection of the White Medicine.

I have now fully discovered to you the principles of our Chaos[240]. In the next place I will show you how you are to use them. You must unite them to a new life and they will be regenerated by water and the Spirit. These two are in all things; they are placed [there] by God Himself according to that speech of Trismegistus: *Unumquodque habet in se semen sua regenerationis*[241]. Proceed then patiently but not manually. The work is performed by an invisible artist, for there is a secret incubation of the Spirit of God upon Nature. You must only see that the outward heat fails not, but with the subject itself you have no more to do than the mother hath with the child that is in her womb. The two former principles perform all; the Spirit makes use of the water to purge and wash his body, and he will bring it at last to a celestial, immortal constitution. Do not thou think this is impossible. Remember that in the incarnation of Christ Jesus the *quaternarius*, or four elements as men call them, were united to their Eternal Unity and *Ternarius*[242].

Three and four make seven. This septenary is the true Sabbaoth, the rest into which the creature shall enter. This is the best and greatest manuduction that I can give you. In a word, salvation itself is nothing else but transmutation[243]. Behold (saith the Apostle) I show you a Mystery: we shall not all die, but we shall be changed in a moment, in the twinkling of an eye, at the sound of the last Trumpet[244]. God of His great mercy prepare us for it, that from hard, stubborn flints of this world, we may prove crysolites and jaspers in the new, eternal foundation, that we may ascend from this present distressed Church, which is in captivity with her children, to the free Jerusalem from above, which is the mother of us all.

Hermes, speaking of fermentation, bids us to take the Sun and his shadow[245]. By the shadow he meaneth the Moon, because in respect of dignity, lustre and power she is much more weak and inferior than the Sun. And the Moon followeth the Sun as a shadow doth the body, and is not illuminated except by the light of the Sun. We will first speak of the body, that is to say of Gold, and after come to the shadow, of which Gold it is written in a book of chemical art in this manner: The Rosie Crucian Pantarva is made of Gold alone and only by Nature, and is more sublime than them which the philosophers affirm cureth all infirmities. According to the opinion of this philosopher, I purpose to begin with Gold alone and the Medicine, which is a new and sole nature and ancient and sound Quintessence.

2. But to the end this Gold may be better and more pure, it may be purged two manner of ways, that is to say by Antimony and by dissolution and in corrosive waters with which copper plates are mixed as goldsmiths used to do, which is called Water Gold. When you have thus prepared your gold, project one part of your Red Medicine (or Red Elixir) upon 100 parts thereof, when your Medicine is augmented in virtue and all that weight of molten Gold will be converted into a red, brittle mass, which grind upon a marble to an impalpable powder.

Then dissolve these hundred parts, or so thereof as you please, in distilled Vinegar or in Spirit of Wine, and set it to digest *in Balneo* the space of a day or two. Then distil the Spirit of Wine *in Balneo* and in the bottom will remain the fixed and pure oil of the Gold, which is then true *Aurum Potabile* and spiritual Elixir of Life. If you will give to anyone of this powder presently before it be converted into oil, warm a little white or Rhenish wine and dissolve in either or them so much of the red powder, and the wine so tinctured it will be *Aurum Potabile*, but it would be better and more penetrating if it were tinctured with the aforesaid oil[246].

In like manner is the White Medicine to be projected after the purification of the Silver in a corrosive water as is before declared.
And so the melted Silver will be converted into a brittle powder and white mass, which likewise is to be dissolved and turned into oil, and then the white Elixir or Life is made and potable Silver, curing and healing, so far as it is able in human diseases, for it cannot be supposed that the Elixir of Luna hath so great virtue as the Elixir of Sol hath, or *Aurum Potabile*.

Now whereas among the vulgar and [also the] philosophers Gold hath this report, that being in his first disposition that it cureth the leprosy and [hath] many other virtues, this is not except by[247] its complete digestion, because the excellency of the fire acting in it consumeth all evil humours that are in sick bodies as well in hot as cold causes. But Silver cannot do this because it hath not so much superfluity of fire and is not so much digested and decocted with natural maturity; yet notwithstanding this, it hath a fieriness occultly and virtually in it, but not so fully, because the fire causeth not such elemental qualities as in Gold. And therefore Silver, being in his first disposition, doth not cure leprosy so potently unless it be first digested by art until it have the chief degrees of Gold in all maturity. Wherefore other sick metallic bodies more weakly cure infirmities according as they differ more from them[248] in perfection and maturity. Some differ more, some less, which is by reason of the Sulphur, infected and burning, of which they were made at the beginning in their generation and coagulation, and therefore they cure not, whereas the fire in them is burning, and so infected with the elemental feces [and] the mixtures of other elemental qualities.

4.[249] Seeing, therefore, that Gold is of such vigour amongst the vulgar, and that being in his first disposition, what wonder is it if it, being brought into Medicine (as is experienced) by art and his virtue be[ing] subtiliated by digestion of decoction and purgation of the qualities, but it may then cure more, nay infinite, of all diseases.

It makes an old man young, as our Rosie Crucian *Aurum Potabile* will do; it preserveth health, strengtheneth nature and expelleth all sickness of the body. It driveth poison away from the heart, it moisteneth the arteries and, briefly, preserveth the whole body sound. The manner of using this Medicine according to all the philosophers is thus: If you will use to eat of this Medicine, then take the

weight of two Florence ducats of our *Aurum Potabile* and one pound of any confection, and eat of that confection the quantity of one dram in the winter. And if you do thus it driveth away all bodily infirmities from what cause soever they proceed, whether hot or cold, and conserveth the health and youth in a man and maketh an old man young and maketh grey hairs to fall; it also presently cureth leprosy and diseases of phlegm, mundifieth the blood; it sharpeneth the sight and all the senses after a most wonderful manner, above all the medicines of the Philosophers.

5. To which purpose we thus find in the *Rosary* of the philosophers. In this (that is to say in this *Aurum Potabile*) is completed the precious gift of God, which is the Arcanum of all sciences in the world and the incomparable treasure (for as Plato saith) he that hath the gift of God hath the dominion of the world (that is to say of the Microcosm) because he attaineth to the end of riches and hath broke the bonds of Nature, not only for that he hath power to convert all imperfect metals into pure medicine and[250] preserve both man and animal in perfect health.

To this purpose speaketh Geberhim, Hermes, Arnoldus, Raymundus Lullius, Ripley, Senotus, Augurellus, Aegidius, Valescus, Roger Bacon, Scotus, Laurentius, Venture and divers uncertain authors.

Lastly, I now come to the general consent of all the philosophers and repeat what is found in their writings in the book *De Aurora Consurgens*[251] and in *Clangor Buccinae*. It is to be noted that the ancient philosophers have found four principal effects or virtues in the glorious repository of their treasure:

(1) First it is said to cure man's body of all infirmities.
(2) To cure imperfect metals.
(3) Thirdly to transmute base stones into precious gems.
(4) To make glass malleable.

6. Of the first. All philosophers have consented that when the Elixir is perfectly rubified, it doth not only work miracles in solid bodies, but also in man's body, of which there is no doubt; for being taken inwardly it cureth all infirmities. It cureth outwardly by unction. The philosophers also say if it be given to any in water or wine first warmed, it cureth them of the Phrensy, Dropsy and Leprosy and all kinds of fevers are cured by the Tincture, and [it] taketh away whatsoever is in a weak stomach; in bindeth and consumeth the flux of peccant humours being taken fasting; it driveth away the melancholy and sadness of the mind; it cureth the infirmities of the eyes and dryeth up their moisture and blearedness; it helpeth the purblind, red or bloodshot eyes and all other incident diseases are easily cured by the philosophical Medicine of the Rosie Crucians.

It comforteth the heart and spiritual parts by taking [it] inwardly; it mitigateth the pain of the head by anointing the temples therewith; maketh the deaf to hear and succoureth all pains of the ears; it rectifieth the contracted nerves by unction; it

restoreth rotten teeth by washing; also all kinds of imposthumes[252] are cured by it, by ointments or emplaisters or injecting the dry powder therein.

It cureth ulcers, wounds, cancers, fistulas, *noli me tangere*[253] and such like diseases, and generateth new flesh. If it be mixed with corrupt and sour lime it restores it; it expelleth poison, being taken inwardly; it also killeth worms if it be given in powder; it taketh away wrinkles and spots in the face by anointing therewith and maketh the face seem young; it helpeth women in travail being taken inwardly, and bringeth out the dead child by emplaister. It provokes urine and helpeth generation. It preventeth drunkenness, helpeth memory and augmenteth the radical moisture; it strengtheneth nature and also administereth many other good things to the body.

2. Of the second[254] it is written that it transmuteth all imperfect metals in colour, substance, lasting, weight, ductibility, melting, hardness and softness.

3. Of the third, that is to say of transmuting base and ignoble stones into precious.

4. Of the fourth it is writ that it maketh glass malleable by mixture (that is to say, of the powder of the white corporeal Elixir) when the glass is melted.

Thus far *Aurora Consurgens* and *Clangor Buccinae*.

Now if you desire to make pure and malleable glass, beware of what glass you make your metal; for you must not take glass of flint, wherewith glass of windows are made, but such as your Venice glass is made of, and that is to be chosen out of the first metal of the glass which hath stood molten in the fire in the glass-maker's furnace the space of a night, and then it will be spots and pure. Therefore take as much of the said glass out of the furnace with your iron rod as you have a desire to convert, and when it is cold weigh it and melt it by itself in a pot; and when it is molten, project your white corporeal Elixir upon it and it will be converted into malleable metal and fit and apt glass for all goldsmith's operations. And thus is glass made malleable and prepared for any use; but if this were done with the red Elixir it would be much more during, for there is nothing more precious.

To perfect the Great Work which all philosophers have concealed, observe my direction which by experience I have found true. To calcine, dissolve and separate the elements. After join them together, putrefy them or reduce them into Sulphur; ferment, project, augment in virtue and quantity. This is the work of the philosophers.

This subject[255] I call *Limus Coelestis*[256] and the Middle Nature. The philosophers call it the venerable nature, but amongst all pretenders I have not yet found one that could tell me why. This chaos hath in it the four elements, which of

themselves are contrary natures, but the wisdom of God hath so placed them with their very order reconciles them.

For example air and earth are adverseries, for one is hot and moist, the other cold and dry. Now to reconcile these two God placed the water between them, which is a middle nature, or of a mean complexion between both extremes. For she is cold and moist, and as she is cold she partakes of the nature of the earth, which is cold and dry; but as she is moist she partakes of the nature of air which is hot and moist. Hence it is that the air and earth, which are contraries in themselves, agree and embrace one another in water, as in a middle nature, which is proportionate to them both and tempers their extremities.

But verily this *salvo* makes not up the breach; for though the water reconcileth the two elements. like a friendly third, yet she herself fights with a fourth, namely with the fire. For the fire is hot and dry, but the water is cold and moist, which are contraries.

To prevent distemper of the two, God placed the air between them, which is a substance hot and moist; and as it is hot it agrees with the fire, which is hot and dry; but as it is moist it agrees with the water which is cold and moist, so that by mediation of the air the other two extremes, namely fire and water, are made friends and reconciled. Thus you see, as I told you at first, that contrary elements are united by that order and texture wherein the wise God hath placed them. Now I tell you that this agreement of friendship is but partial, a very weak love, cold and skittish; for whereas those principles agree in one quality, they differ in two as you may easily compute. Much need, therefore, have they of a more strong and powerful[257] mediator to confirm and preserve their weak unity; for upon it depends the very eternity and incorruption of the creature[258]. This blessed cement and balsam is the Spirit of the Living God, which some ignorant scribblers have called Quintessence, for this very Spirit is in the Chaos, and, to speak plainly, the fire is[259] His Throne[260], for in the fire is He seated. This was the reason why the Magi called the First Matter their Venerable Nature and their Blessed Stone. This Blessed Spirit fortifies and perfects that weak disposition which the elements already have to union and pace (for God works with Nature and not against her) and brings them at last to a beauteous, specifical fabric. Now if you will ask me, where is the Soul, or as the schoolmen abuse her, the form, all this while? What doth she do? To this I answer that she is all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of the body. For it is God that united her to the body and the body to her.

Soul and body are the works of God, the one as well as the other. The Soul is not the artificer of the house, for that which can make a body can also repair it, and hinder death; but the Soul cannot do this, it is the power and wisdom of God. In a word, to say that the Soul formed the body, because she is in the body is to say that the jewel made the cabinet or that the Sun made the world and cherisheth

every part thereof. Learn, therefore, to distinguish between Agents and their instruments, for if you attribute that to the creature which belongs to the Creator, you bring yourselves in danger of hell fire, for God is a jealous God and will not give the glory to another.

If thou dost know the First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door; that indeed must be opened. If thy desire lead thee on to the practice, consider well with thyself what manner of man thou art, and what it is that thou wouldst do; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the Spirit of the Living God and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work; for if thy heat exceeds the natural proportion, thou hast stirred the wrath of the moist natures and they will stand up against the central fire and [the central fire] against them and there will be a terrible division in the Chaos; but the sweet Spirit of Peace, the true eternal Quintessence, will depart from the elements leaving both them and thee to confusion; neither will He apply Himself to the Matter as long as it is in thy violent, destroying hands.

I will now lay down plain instructions concerning:

1. The Elixir of Saturn. 2. Putrefaction into Sulphur. 3. The Oil, of the Sulphur. 4. Of the Conjunction. 5. Of the Salt. 6. Of Oil of the Spirit. 7. Of Salt of Saturn, which containeth the Oil or Soul of the *Menstruum*. 8. Of White Mercury. 9. Of Red Water of Paradise. 10. Resolution. 11. Solution. 12. Distillation. 13. Hyle. 14. Purgation. 15. Resolution. 16. Of Sericon. 17. Of the Gum. 18. Of Sericon. 19. Of the Solution. 20. Of Minium Or[e]. 21. Adrop. 22. Of Calcination. 23. Of Minium. 24. Adrop. 25. Of Red Lead. 26. Of Calcination of Lead. 27. Of *Aqua Fortis*.

Now[261] see which way the philosophers move. They commend their secret water and I admire the tears of *Beata Pulchra*[262]. I will tell you truly what she is; she is not any known water whatsoever, but a secret spermatic moisture, or rather the Venus, that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, slimy humidity. But lest ye should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me. Hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt philosophi, aliquam rem perseverantem videmus de facili evaporare, arida remanet, et ideo separantur, quia non sunt naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt naturales, non invenimus aliquas nisi unctuosas et vi scosas*. I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire, but only the unctuous humidity. A watery humidity, we see, will easily vapour away, and the earth remain behind, and the parts are, therefore, separated, because their composition is not natural. But if we consider those

humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

This viscous humidity[263] is Water of Silver, which some have called Water of the Moon; but it is Mercury of the Sun and partly of Saturn, for it is extracted from these three metals and without them it can never be made[264].

Very many have written of Saturn or Lead, but none that I know of have written fully thereof in any particular treatise. Therefore I do not only here set down what I have gathered from them most briefly and truly, but also those things which I have found and proved by my own experience, which I have annexed to them that the work may be absolute and complete.

Of which, as they say, Mary the prophetess, the sister of Moses, in her *Books of the Work of Saturn* is said to write: Make your water running like the water of the two Zaibeth[265] and fix it upon the Heart of Saturn. And in another place: Marry the Gum with the true Matrimonial Gum and you shall make it like running water; of which process of Mary, George Ripley hath these verses:

Maria mira sonat
Quae nobis talia donat
Gummis cum binis
Fugitivem fugit in imis
Horis in trinis
Tria vinclet fortia finis
Filia plutonis
Confortia jungit Amoris

The Heart of Saturn, you shall find why is his body white and clear; the work is briefly thus described. That a water be made out of the body of Saturn like the water Zaibeth, and that water fixed upon the Heart of Saturn. The direction for drawing out the water of Zaibeth and the way of making the Heart of Saturn is hereafter at large declared, with reduction of the body of Saturn into his Heart or Salt.

Note the power of Saturn and his Angel upon earth, Cambiel, Hanael, Cancer, Tristitia, and Lead thus prepared for Medicines and Telesmas. You see here the wonderful power of God, how he rules heaven and earth by ten names, ten Sephiroth, ten orders of blessed Souls, ten Angels in their ten Spheres, seven Angels that carry their power to seven planets and the earth; and here we teach you knowledge of the seven metals and the miraculous Medicines of the Rosie Crucians.

Having thus described the work, I now come to the explanation and say that the calcination of the body is two-fold, for the calcination thereof in the shorter work for extracting the Heart of Saturn is done on any wise by *Aqua Fortis*.

Take eight or ten ounces of Lead in filings and dissolve it in *Aqua Fortis* in double proportion and justified with Salt Armoniack in an earthen vessel with a narrow neck and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like grains of white Salt, which is a figure of perfect solution. Then pour your matter that is dissolved in the water into a body and set thereon a limbeck and *in Balneo*, draw away the corrosive water till there remain a dry substance in the bottom, and so you have the body converted white by calcination with corrosive water out of which the Heart of Saturn is to be drawn.

7. The way to wash away and purge the corrosive water from the body. Pour warm water upon the substance in the limbeck and pour it often off till it have no sharpness at all upon the tongue and then the body is prepared for drawing out the Salt.

8. When your matter is well dried, dissolve it again in distilled Vinegar and distil the Vinegar twice or thrice from it and in the bottom you shall have a lucid, clear and white, shining Salt, which is called the Heart of Saturn.

9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their books, as Raimundus, who called it the Vegetable, Mineral and Animal Medicine. Geber saith there groweth a Saturnian Herb on the top of a hill or mountain, whose blood, if it be extracted, cureth all infirmities[266].

10. Ripley writ a whole book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error and hath not only deceived me, but all those that followed him, until after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the choicest and greatest secret of the Vegetable Medicine.

11. But let us hear the words of Mary the prophetess and Ripley taken from her: The Radix of our Matter is a clear and white body, which putrefieth not but congealeth[267] Mercury or Quicksilver with its odour, makes its water like the running water of the two Zabieth (or Zubech) and fix[eth] it upon the fixed Heart of Saturn. Which words do most aptly agree with the properties of Lead, for if anyone be shot or wounded with a bullet and the bullet remain in the body, it will never putrefy.

12. And also if Quicksilver be hanged in a pot over the fume of molten Lead, so as the fumes of the Lead touch the Quicksilver, it will congeal it.

13. Thus far of the preparation of Lead. We now come to its denomination. They bid us fix the water [of] Zabieth upon the fixed body of the Heart of Saturn. Now for the exposition of the body for the name of Saturn. Ripley called it Adrop[268], of which that is made which the Masters call Sericon[269], the water of Sericon they

call their *Menstruum*. The two Zabrieths joined together in one water[270] are the two Mercuries, that is to say white and red, contained in one *Menstruum*, that is to say of the water and oil of the fixed body or Heart of Saturn.

14. Isaacus also writ a treatise of Lead. He worketh chiefly according to the doctrine of Mary the prophetess and laboureth much to fix the earth of Saturn and after to dissolve the body in distilled Vinegar, that by the addition of corroding the sharp things his red oil may be distilled, which he called the Water of Paradise, that he may imbibe his fixed earth therewith: which way is much shorter than Ripley's, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken Isaacus and Ripley in making the earth, instead of which I have given the fixed Heart of Saturn.

15. But that the body may be prepared according to this Table and after my intention and the desire of Ripley, we both will that the pil or Water of Paradise be drawn out of the Gum of Sericon (whose father is Adrop). Sericon is made of red Lead; therefore it is first necessary to show the way of making Minium of Lead. Take the description as followeth and therewith the composition of the Gum of Sericon.

16. Take ten or twelve pounds of Lead and melt it in a great iron vessel as plumbers use to do; and when it is molten, stir it still with an iron spatula till the Lead be turned to powder, which powder will be of a green colour. When you see it thus, take it from the fire and let it get cool and grind that powder upon a marble till it be impalpable, moistening the powder with a little common Vinegar till it be like thick honey, which put into a broad earthen vessel and set it on a trevet over a lent fire to vapour away the Vinegar and dry the powder and it will be of a yellow colour. Grind it again and do as before, till the powder be so red as red Lead, which is called Adrop. And thus is Saturn calcined into red Lead or Minium.

17. Take a pound of red Lead and dissolve it in a gallon of Vinegar and stir it with a stick three or four times in a day. Then take your earthen vessel and set it *in Balneo* twenty-four hours then let it cool and filter the liquor three times; and when it is clear put it in a bottom [and distil away the Vinegar when] the Gum of Sericon will remain like thick honey; which set apart and dissolve now more Lead as before for more Gum till you have ten or twelve pound thereof.

18. Now give careful attention, for we now come to the point and period of Ripley's error; for if you put four pounds of this Sericon to distil in a limbeck, and from thence would draw a *Menstruum* as Ripley teacheth, perhaps you would have scarce one ounce of this oil, and some part of a black earth will remain in the bottom and most of the Gum melted again into Lead, by which you may know that the Sericon is not well dissolved, nor as yet sufficiently prepared that a Chaos may be made thereof fit for distillation because it is not yet well dissolved. Therefore in Isaacus there is found a way, resolving this Gum with distilled Vinegar acuated with calcined Tartar and Salt Armoniack; wherefore, saith he, if

thou be wise resolve the Gum. But I like not this acuation of the Vinegar as I may call it. I rather choose to resolve the Sericon in Raymund's Calcination Water, which is a compound water of Vegetable Mercury, or fire natural, with the fire against nature, as Ripley testifieth; and it is more verified by Raymund in his books of Mercury, where he teacheth how to dissolve bodies with his Calcinative Water.

19. I will reveal unto you this water, which is almost unknown. Note, therefore, that the Vegetable Mercury is the Spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the Fire against Nature is a corrosive water made of Vitriol and Saltpeter.

20. Therefore take which you will, either Spirit of Wine rectified (or *Aqua Vitae*) or distilled Vinegar four pounds and two pounds of corrosive water and mix them together.

In this water thus compounded, resolve half a pound of Gum of Sericon in a circulatory and set it *in Balneo* four or five days, and the Gum will be totally dissolved into the form of water or oil of a duskish red colour.

21. Then distil away the water *in Balneo* and there will remain an oil in the bottom which is the Chaos out of which you may draw a *Menstruum* containing two elements, and this is the true resolution of the Gum of Sericon. In this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance and prepare it for distillation in naked fire or sand, and lift up the clear red oil, wherein both the Spirit and Soul secretly lie hid, which Isaacus calleth the Water of Paradise, which, when you have [it], you may rejoice, for you have gone through all the gross work and come to the philosophic work.

Therefore proceed to conjunction and join the white Heart of Saturn with the red oil as it is found in the *Rosary, candida succinto jacet uxor nupta marits*, that is to say the red Mercury to the Salt if you proceed to the red work.

23. Therefore take four ounces of the Salt or Heart of Saturn and as much of the red oil or Water of Paradise, and seal them up in a philosophers' egg; and so soon as they shall feel the heat of the *Balneum*, the Salt will dissolve and be made one with the oil so as you shall not know which was the Salt nor which was the oil.

Set your glass *in Balneo* and there let it stand in an equal degree of fire till all your matter be turned white and stick to the sides of the glass and shine like fishes eyes[271] and then it is white Sulphur of Nature. But if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass, well sealed up, set it in ashes till it is turned into a red colour.

24. When your Sulphur is thus converted, imbibe it again with equal weight of its Soul, dissolving and congealing till it remain in an oil and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red oil or Soul, if you desire to make the white Elixir, set part of the said oil in a glass *in Balneo* to digest. Then take it out and put it into a body and in a lent fire distil away the Spirit or white Mercury, which you must try and know whether it arise pure without water or not, as you do when you try the spirit of wine. For if it burn all up it is well; if it do not, rectify it so often till it be without any waterings at all; then have you rectified your Spirit, wherewith dissolve your white Sulphur till it remain fixed and flowing as you did before in the red work. Then ferment it and augment it with the fourth part of the oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body; the second the extraction of the *Menstruum* and the separation of the elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or Heart of Saturn; the fourth is that there be a conjunction of our Salt as is before described.

Here Followeth The Accurtation Of The Work Of Saturn

The way of extracting Quicksilver out of Saturn found in Isaacus, of which I know how to make a special accurtation with his Water of Paradise, which I gathered partly from the aforesaid writer and others. Ripley made his accurtation with Quicksilver precipitated with Gold and imbibition with corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth that it were better for a man to eat the eyes of a Basilisk than taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making [it] alone with the Mercury of Saturn and his own proper Tincture; for I make a body of one thing, which is a Spirit, and make that Medicine with its own proper Spirit. Read all the philosophers and you shall never find a word of this process, nor none of the ancients will teach how to make the Mercury of Saturn.

Of the Medicine, Elixir, Fermentation, Imbibition, Precipitation, Quicksilver, Saturn, Lead, The Toad

Sir Christopher Heydon saith in a manuscript of his; *Levi enim arte norunt Alchemistae Mercurium currentem conficere ex plumbo*. The Alchemists know how by an easy art to make current Mercury out of Lead. But what art that was no author of the ancients hath showed unto us. *Quaevite, quaevite*, saith the first alchemist[272] (so Paracelsus was pleased to say in imitation of him) *et invenietis, pulsate et operietur vobis*. I tried many experiments, although they were repugnant to doctrine and philosophy; I almost despaired of that art; yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by which means I attained to the art of such a felicity, that is to say of making Quicksilver of[273] Lead. This art revealed is a great secret. The instruments necessary in this work are[274] a furnace, a crucible and a pair of tongs. Let the furnace be filled with coals, whereunto put fire, and when the coals are well burnt, so that they give a clear flame and fire, take your crucible, well annealed so that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of Mercury sublimate well ground, and Salt Armoniack six ounces, mixed together, which put upon the filings of Lead in the crucible, and when the fire is strong and glowing hot, take your tongs and presently take up your crucible and put it into the hole in the top of the furnace till you hear a great noise and buzzing; then so soon as you can (lest the Quicksilver fly away with the Spirits) take away the crucible with the matter therein and set it in an earthen dish filled with ashes to cool; and when it is cold, strike the lower part of the crucible so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quicksilver.

Take of this Quicksilver so much as you please and put it to precipitate in a round glass, well luted; and set it in ashes to the top of the glass. Yet let us stay here a little while [that] the understanding may be more enlightened.

Therefore understand that the intention of this work is to fix the Spirit, which may sooner be done with the Spirit of a fixed body, which before was homogeneal with the body, and which of its own nature desireth to join again with its body.

Therefore Nature requireth that she may be helped by art in this work, to which the artist consenting, he administereth thereto the pure and desired metal, which it delighteth to adhere unto, which metal is Gold, which is thus prepared that it be sooner parted by the Quicksilver and stick thereunto.

Take as much pure Gold as you please and dissolve it in *Aqua Regis* mixed with equal part of *Acetum acerrimum* or *Lac Virginis*. Then set it to digest the space of a day; then put your dissolution into an alembick and set it *in Balneo*. So distil away the water as dry as you can and do thus three times and the third time distil it in ashes that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days *in Balneo*, distil the Vinegar away in ashes that all the substance of the Salt Armoniack may sublime,

and do thus three times, always putting in new Vinegar, until the oil of the dissolved Gold remain in the bottom. Then take of your Quicksilver three times so much as your Gold and pour it upon the solution of the Gold that they may mix together and be united. Then put your Quicksilver with the solution in a round glass, stopped only with a piece of cotton, and with a stick put it down every day as it doth ascend; and keep your glass in ashes for a month till your Quicksilver be turned into a red precipitate. Then again dissolve it in new distilled Vinegar till the whole substance of the Quicksilver be dissolved and the Vinegar be coloured into a golden colour; then distil away the Vinegar in ashes and again precipitate the Quicksilver, which is in the bottom of a gold colour, into a red and fixed body, and so have you the Mercury precipitate of Saturn.

It remaineth now that the body be imbibed with its Soul, that thus being from a Spirit reduced into a body [it] may agin imbibe its Soul that it may be dissolved herewith. Therefore put it into a glass and add thereto equal proportion of its Soul or Water of Paradise, and shut your glass well the space of five days till the body be dissolved with the Soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water and do so till you make it fusible and piercing by imbibing and drying. And when it will melt in the fire and penetrate, it is then the Medicine and fit for fermentation. And after the fermentation it will be the Elixir.

Then it is to be augmented and projected as is before declared, and thus the work of Saturn is accurtated, of which George Ripley saith: Adrop is the father of the Medicine, Sericon his brother, Lympha his sister, the earth its mother.

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of Paracelsus: When you have well prepared the Heart of Saturn, saith he, take two or three ounces of that Heart and grind it small with double [the] weight of Saltpeter and put it in a subliming glass with a head well luted to sublime, increasing the fire by little and little as long as anything will ascend or sublime. Thus far Paracelsus. Now if you would find this true, Ripley will tell you what you shall do in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the limbeck, like ice, keep the matter, which hath the property of Sulphur, not burning, and is fit matter for receiving form. You shall give it form after this manner by rectifying it in ashes; and when it is red Sulphur, give it of its Soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn which are found in any of the philosophers' books. To the end, therefore, that the work may be completed with a demonstration of this word *Plumbum Philosophorum* as

appears in the *Practical Compendium* of Ripley, I say that the philosophers' Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

The influence of Jupiter and his Angel upon Hismael, Advachiel, Aquisitio, Letitia and Tin, by art and nature fitted for man's use. Jupiter followeth Saturn's steps, for he is the offspring of Saturn and naturally born from him.

presentat Stannum sub quo aliquando Mercurius Sublimatus et Sal Ammoniarum intelligitur. Cineritius ille probus justus Jupiter influentiam suam habet in terrestrem Jovem, qui post preparationem suam, se claro serio suavi cum sale Sulphureque lunari ostentat, et mortalibus virtutes suas presentat. Habet quoque specialem suam influentiam bonus ille Jupiter in Jecur, sanat propterea illud, omnesque affectus qui inde oriuntur.

To Make the Elixir or Iron

Observe in this work 1. Calcination. 2. Solution. 3. Separation. 4. Conjunction. 5. Putrefaction. 6. Sulphur. 7. Fermentation. 8. Elixir.

Mars being most earthly of all the planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labour and therefore most easily converted into Salt, which is done by Calcination; therefore I will first show his conversion into Salt. Understand therefore that hence ariseth a two-fold consideration, that is to say that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The practice differs but a little, for whether you calcine Iron for its *Salt* or *Menstruum*, one only manner of preparation[275] sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix these with equal weight of Sulphur in an earthen body with a limbeck well luted thereto; then set it in ashes to sublime till all the Sulphur be sublimed from it; then dissolve the filings which remain in the bottom in *Aqua Regis* and it will be converted into Salt, which will be cleansed from the said water if you put thereon distilled Vinegar and distil it away. Do thus three times with new Vinegar and you shall have a yellowish-red Salt in the bottom which then is a body to be joined to the Soul, which keep in warm ashes till you use it.

Now for the practice of Iron for dissolution. Take filings of Iron or Steel, so much as you please, and put it in an iron dish filled with Vinegar and set it in the flaming fire the space of three hours; then take it out and let it cool. Reiterate this work four or five times, then calcine it with Sulphur as you did before.

When it is thus calcined, set it to dissolve in a corrosive water by adding equal weight of our *Acetum acerrimum*, and let it stand till it have dissolved so much as it can in the cold; then set it in hot ashes and let it stand there the space of four or five days. Pour off the water and dry [that] which is not dissolved, and again

calcine it and dissolve it; and when it is dissolved, so as the water be coloured red, pour it out into a body and keep it till you have dissolved as much calcinated Iron as you please.

Then take[276] all your dissolution, and with an alembick distil away the water *in Balneo* and put distilled Vinegar upon the matter remaining in the bottom and let it stand upon it *in Balneo* the space of seven days; then take out your glass and filter the dissolution and then again *in Balneo* distil off the Vinegar and in the bottom will remain a thick oil of Iron or[277] Steel. But if it be not dissolved to your mind, reiterate your solution in Raymund's Calcination Water, but it would be better if it were edulcorated[278] with *Aqua Vitae*, drawing it away again in *in Balneo*, and so you have Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distil it in an earthen vessel in a strong fire increasing the fire as much as you can and receive the oil or Soul or red tincture of Mars, separated from the remaining feces by the nose of the limbeck, which oil is the most permanent tincture for colouring Sulphur for the red work or for exaltation of all Elixirs in colour, for it makes it tinge and colour higher.

When you have thus prepared the tincture, then proceed to conjunction and work with the Salt before reserved, taking three or four ounces of the Salt and equal weight of the Soul.

Then seal it up and set it to putrefy *in Balneo*, and keep it there till it pass through all colours and be white, and then it is Sulphur of Nature.

The nature of Mars and his Angel upon Barzabel, Malchidael, Barchiel, Puer, Rubeus and Iron, with the mixtion of elements. The Medicine must be made when Mars ascends in Aries or Scorpio in the hour of Mars, Puer projected in the Ascendent.

Then take out your glass and set it in ashes in a greater degree of heat till it be red; then dissolving the red Sulphur with its own Soul and again dissolve and fix it; dissolving it *in Balneo*, fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoke of before, with the resolved oil of the Sulphur of Gold in a four-fold proportion to the Medicine, that by the addition of the ferment it may be made Elixir transmuting all bodies.

And note that the Elixir of Iron excelleth all other Elixirs, for it rubifieth more and tingeth higher and is better for man's body, for it prevaileth against the spleen, constringeth the belly and cureth wounds; it knitteth broken bones together and stoppeth the superfluous flux of the courses etc.

I Will Now Show The Operation Of The Physical And Alchemical Tincture Of The Red Lion And Glue Of The Eagle

It is chiefly to be remembered how I taught you to dissolve Antimony with our *Acetum acerrimum*, which may be also well done if you dissolve it in our Calcination Water; and after that Antimony is calcined, which hereafter shall be at large treated of, also of the Glue of the Eagle. You must understand that we attribute no other beginning to this accur[t]ation except that where before we took the Blood of the Red Lion and the Glue of the Eagle when they were both destroyed, we now join them sound and not hurt together, that they, living, may mortify and dissolve themselves, which I have fitly called Corporeal Matrimony or the Union, for in this wedlock they die together that they may be vivified in the Celestial Antimony. It is not to be wondered if this [work] differ from the other, for this pertaineth to the handling of Spirits, the other way to teacheth the manner of making the Elixir of bodies.

That I may plainly reveal all things unto you, take Antimony well ground, half a pound, and as much Mercury Sublimate likewise well ground, and grind them both together upon a marble till you cannot know them one from the another; then set them in a cold place that the matter dissolving may drop into a glass set underneath, for when the matters are well mixed together, then [I] say that they will both shortly be dissolved; when the water is perfectly dissolved it will be of a greenish colour and loathsome smell.

Put this water with the thick part within into a glass, and let it stand the space of three days in a fixatory under the fire, and in [a] short time you shall have your dissolvedness of a brownish black colour, and after, that is to say in the aforesaid time, it will be red, something higher than red Lead.

Dissolve this calcined matter in Raymund's Calcinative Water, and when you have dissolved it all into a red liquor, or deep yellow, then is your matter brought well into its Chaos.

Put this liquor into a fit body with an alembick and receiver, and by distillation separate the red oil or the red Mercury from the white body which remaineth in the earth, and if any matter ascend into the head of the alembick, despise it not, but try if it [be] fixed; and if it be not fixed enough, sublime it till it be fixed.

Whereunto join equal weight of its Soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed; if not, take the white earth remaining in the bottom, with which proceed as before is said, and join the white body with the Soul. When they are thus joined or married, set them to impregnate and revivify *in Balneo* till it pass through all colours and at last be converted into red, which then is Medicine.
The manner of fermentation [and] augmentation, both in quantity, quality and projection, is spoken already.

And thus I have opened many choice secrets of the ancient philosophers, and also have amended many things in them. Their writings were rather published to conceal the art than to make it manifest or teach it. Although it pleaseth Hermes Trismegistus, the first writer of this art, both to say and protest that he had never revealed, taught nor prophesied anything of this art to any, except fearing the Day of Judgement or the damnation of his Soul for shunning the danger thereof, even as he received the gift of faith from the Author of faith, so he left it to the faithful. Yet when you read his writings either in his *Smaragdine Tablet* or in his *Apocaled* or his *Twelve Golden Gates* and shall find nothing plain, what shall ye think of such an author? Believe me, all the ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the philosophic operation; therefore I have used my endeavour to try, for out of their writings I found that the Elixir might be made of the planets or metals, and also of mean minerals, which came near to a metallic nature. Then, reading more, I found a certain method amongst them all, as it were with one consent or voice on this wise.

First and principally that bodies should be made incorporeal, that is to say discorporated or discompounded, which then is called Hyle or Chaos. Secondly that out of the Chaodical substance, which is one thing, three elements should be separated and purified.

[Thirdly] that the separated and purified elements should be joined, the man and the woman, the body and the Soul, heaven and earth, with infinite other names so called that the ignorant might think they were divers, which only were nothing else but water and Salt, or the Body and Spirit or Soul, that is to say white Mercury and Red, which they joined together that a new and pure body might be created in putrefaction and a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature[279].

Fourthly that it should be fed with Milk, that is to say that its own proper tincture, and after[wards] nourished by fermentation, that it may grow to its perfect strength.

Having learned these I began to practise, and in the practice of every body and Spirit I found divers errors; but reading more and trying more, I at last found the manner and true way of dissolving all bodies, separating and conjoining them, finding the composition of their secret of secrets, that is to say *Lac Virginis* or *Acetum acerrimum*, and Raymund's Calcining Water, wherewith I dissolved all bodies at pleasure and perfected the gross work. Wherefore I purposed, contrary to[280] the customs of the philosophers, [to] reveal the whole work lest I, being envious, should be the author of errors like themselves. Therefore I have added their secrets to my own experiments and inventions, which are plainly and truly writ.

Alchemy revealeth and openeth unto us four other secrets.

The first is the Composition of Pearls, far greater and fairer than natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious stones out of ignoble ones, by the same art as we made malleable glass.

The third is the manner of making artificial Carbuncles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which Paracelsus hath only writ in his *Book of Vexations of Philosophers*[281] and in the last edition of his work in the sixth[282] [book of] his Archidoxes; but because they cannot be made without the help of the Elixirs, therefore they deserve a place among the Elixirs, where I shall discover the virtue or rather the vice of making Amber.

The Operation Of Making Pearls Consisteth Of These Parts. Viz:

Lac Virginis
Dissolved Pearls[283]
Quicksilver and
The White Elixir.

Take *Lac Virginis* or *Acetum acerrimum*, so much as you think sufficient for dissolving the Pearls, as in double proportion to the Pearls, as if there be three ounces of the Pearls let there be six ounces of *Lac Virginis*, wherein dissolve the Pearls and set the glass *in Balneo* to digest the space of a day. Then pour out the solution and distil it *in Balneo*, and in the bottom of the glass you shall find the thick oil of the Pearls, whereunto add so much of your white corporeal Elixir as sufficeth to make the matter like paste, and put thereto equal weight of the pearls of Quicksilver. If the matter be too thin, put more powder of the Elixir; if it be too thick, add more *Lac Virginis* or Quicksilver, till it be like liver. Grind this mass upon a stone till it be brought to a fit thickness.

Then make it up in what form you please, [and] therefore it is necessary that you have a pair of brass or iron moulds in readiness (but it would be better if they were of silver) of what form you will, and fill them with the matter while it is soft; then pierce them through with a needle or such like thing, and put as many of them in a glass as you will (but first hang them upon a thread) and close well the glass and bury it with the pearls therein two foot under the earth and let it stand there the space of six months till they be congealed with the cold into a shining and clear substance like natural Margarites. These Pearls made and compounded in this manner are no less than natural ones, but much greater and more excellent by reason of the white Elixir.

The Operation Of The Magistery Of Carbuncles

Carbuncles have their birth and origin in the pits and golden mines of the earth, of the Spirit of Gold and mineral Salt, indurated and corporeal, being decocted and disgested into the hardness of stone by the Archaeus[284] of Nature, as well by the heat of the climate as by the great heat of the Sun; for they arise from the Spirit of the *minere* of Sol or Gold under the earth, by whose influence they shine as also from [whom] the[y are] hardened into the nature of the stone; whence the philosopher intendeth and endeavoureth as he can to imitate nature by art and to make and compound artificial Carbuncles above the earth with the same materials which nature formeth them of under the earth; therefore he useth the same principles, operating with the Spirit and Soul of Sol undivided, and the most hard Salt of the earth, whereof Venice glass is made, which two are the material organs. For [the] manual [operation] three things are required, that is to say a glass maker furnace[285], a flaming fire and a crucible.

We now come to the materials, which are two and are to be joined together; the first giveth the form, the other receiveth it. That which giveth the form is the Spirit and Soul of Sol or Gold, joined together in the Red Elixir and is the agent and, as it were, the man. That which receiveth the form is the hardest salt of the earth contained in glass, and is the power of heaven impregnating the earth; the patient is the power of the earth retaining the impression of the heaven.

Having thus demonstrated the theory we now lay the foundation[s] of the practice, which are two, whereof the first is the preparation of the Elixir, the other of glass. Therefore your red corporeal Elixir is to dissolved with the oil or tincture of Mars or Iron, because it has the greatest virtue above all other bodies, by whose celestial power the earth, that is to say the glass, is to be brought to the hardness of a stone and converted into stone. And so the Elixir is prepared for projection upon glass; but for the preparation of glass there is no more required but that it be made of the same matter that Venice glass is made of, the composition of which, if ye know not, take as much Venice glass as you please and weigh it exactly, upon which [to] project your Elixir. When you have done so, put your glass in the crucible to melt, and when it is well molten then take your corporeal red Elixir dissolved as before (or if you will, undissolved) as much as sufficeth to tinge the molten glass, and put it tied up in a paper in the glass, stirring it a little with a rod, and there let it stand the space of an hour. Then take out the crucible and pour the matter into an ingot, and it will be malleable but as hard as glass and stone-like to the sight; and you may either cut it like stone or work it with a hammer. This Carbuncle stone or metal hath the property of a Carbuncle in shining and glistring above all natural Carbuncles; and if you touch a Toad or Spider, they presently die, because it taketh virtue from the Elixir against all poisons. And if the sick carry this Carbuncle about with him, so that it doth touch the region of his heart, it taketh away the cardiac passion and diminisheth the strength of the disease.

Of The Composition Of The Mineral Electrum Of[286] Amber As Well Natural As Artificial And Of The Bell Made Of Amber Used By Trithemius

Having finished these two secrets we now come to the Electrum, but whether it is to be reckoned amongst stones or amongst bodies it may be doubted because in the West Indies it is found writ in Spanish Decads of the virtue thereof, for it is affirmed to be the greatest antidote against all poison and far more noble than Gold; but if it be a metal it must necessarily be the chief and supreme of all metals, for other metals have their origin from Sulphur and Mercury, but this metal consisteth of seven metals and is the best of all those which grow by the Ideas of the earth. For where Gold is taken for the most noble of all metals by reason of its perfect digestion and colour, this hath a greater degree of digestion and colour having a higher colour, that is to say, clear red, approaching nearer to the true colour of the Sun. For as Gold is the Sun of other metals, so this Electrum is to Gold as the heaven [is] to the Sun, wherein nature, as it were, in heaven hath created certain stars shining with clear beams of a silver colour, showing plain to the eye that it consisteth of red and white metals mixed in the highest degree of digestion.

On the contrary it may be objected:

Object 1. That there are only six metallic bodies, amongst which this is not to be found[287], therefore it is a rather Spirit than a body.

Also that:

Object 2. The *minere* of every body or metal is converted into metal by fusion, but the *minere* of Electrum in melting always remaineth, therefore it is no metal.

Object 3. There is nothing generated in the earth but stones, Spirits, metals or mean minerals. But Electrum is none of these, therefore it seems to be no mineral.

1. To the first objection it is thus answered. We say that it is not apparent out of the books of any of the ancient philosophers that they even dreamed of this natural and mineral Electrum. But more to the purpose: those that are called Spirits which fly from the fire; but the Electrum flieth not from the fire; therefore it is no Spirit as Quicksilver and the rest and also mean minerals.

2. We now come to the next. We grant that the *minere* of every metal is converted into metal by the fire, which consists of Mercury and Sulphur. This axiom is evident in those metals which are imperfect and fly from the fire either in their *minere* or in themselves after they be reduced to metal; and also the Gold *minere*, although before melting it fly from the fire, before the Gold be molten, but is fixed in all probation, therefore it is accounted the worthiest of all metals which consist of Sulphur and Mercury.

3. Now the third. I say that I think it rather is of a stony and metallic nature joined together, by which mixture it differs from a stone and also from a metal; but because it consisteth of Mercury, earthly Salt and Sulphur mixed, therefore it gets unto it a mixed nature of them, so that it is half stone, half metal[288].

Wherefore it is to be judged that it consisteth of three natures mixed together; that is to say mineral, metallic and stony, and is the best of all those which grow in the Ideas of the earth, for it exceeds mean minerals in fixation and constancy, because they pass away in fume by long melting and vanish to nothing, or else they melt easily in moisture as Salts etc. But this Electrum or[289] Amber remaineth fixed and constant as well in the fire as water.

It exceeds metals in digestion, colour and dignity. In digestion because it is endowed with the sign of greater and more perfect digestion. For as gold is more yellow by reason of his greater heat and more perfect digestion, so the Electrum, because it hath a higher colour than Gold hath, therefore it is more digested in colour; for as Gold exceeds other metals in colour, so Electrum exceeds Gold; for Gold is yellow but Electrum is red, which is a higher colour than yellow. And as Silver is the Luna of white metals, so Gold is the Sol of red metals: so Electrum is to Gold as the heaven is to Sol in dignity and value. For by how much more Gold is more noble than Silver, so much this Electrum is more noble than Gold.

Lastly it exceeds stones in shining and virtue; in shining because these shine by reason of their hardness; so this Electrum showeth many sparks[290], not by reason of its hardness, but by reason of this completeness. And as the heaven is adorned with stars, so this Electrum [is] with sparkling, because it hath the clearness and brightness of all metals. And as the heaven containeth all the stars and planets, so this Electrum, which is the heaven of metals, containeth the Sun and Moon and the rest of the planets in itself, Gold and Silver as it were the greater luminaries, the other bodies or metals as the rest of the planets, mean minerals as stars in virtue.

For although many stones have singular properties and virtues, so that some help the sight, others the spleen, some the heart, some stop blood, some hinder abortiveness, some hasten childbirth, some resist poison, yet there is no one found which takes away all infirmities, as Electrum does more than all mean minerals, metals or[291] stones, according to the three-fold conjunction, that is to mineral, metallic and lapifidic[292].

Therefore, whatsoever others please to think of this natural Electrum, this seemeth most probable to me, that it is not simply a metal, but of a nature exceeding metal; for whereas stones, mean minerals and metals are generated of Salt, Sulphur and Mercury, this Electrum takes his original from stones, minerals and metals. From stones it takes Salt, from minerals Mercury and from Metals Sulphur[293]. These three being brought into one by the Ideas of Nature are

its elements, from a greater virtue and power of nature; which elements have formed a higher degree of perfection than in any other stone, mineral or metal, as it were by the command of God, nature should ascribe a crown of virtue and dignity above all minerals.

But however it be, it is taken two manner of ways among the later Magicians [and] Rosie Crucians, and that is to say, that which is made naturally and [that which is made] artificially. Naturally is that which groweth in the natural Ideas of the earth; the artificial is that which is made by art above the earth in imitation of nature.

Whence Paracelsus, a worthy Master in Magic, seeing fully the nature and the utility of Alchemy, commanding to make the Elixir thereof, when as its natural body cannot anywhere be had, in his *Book of the Vexations of Philosophers*[294] and the sixth of his *Magical Archidoxes*[295], teacheth to compound an Artificial Electrum that the Elixir must be made thereof, as appears more at large in the said books, which I like not at all. He teacheth how to make the Elixir out of Electrum; I contrarily, the Electrum out of Elixir; he would make the Elixir out of the virtue of the Elixir. I leave his way to his own followers, but I desire mine not to weary and vex themselves in such a weak, but [in] a more strong principle.

I make two kinds of Electrum one way, the first whereof is spiritual, the other corporeal. First of the former. After you have made your red corporeal Elixir by projection, in the same crucible melt one ounce of Lead and likewise another of Tin; and when they are hot, take the crucible from the fire and pass therein one ounce of Silver melted in another crucible. And when these three white metals begin to be cold, take two ounces of Mercury well purged and put these two ounces of Quicksilver upon the molten metal by drops, then increase the fire gently so that too much of the Mercury do not fume away[296]. Then in three other several crucibles melt Iron, Copper and Gold, of each one ounce, which you must have in readiness molten. And first put your molten Gold into the crucible where your four white metals stand molten, and pour upon them[297] the Copper and last of all your Iron, stirring the whole mass with a stick, that is may mix together, and let it stand in a melting heat the space of an hour. Then take all out that it may mix together and let it stand in melting in the crucible and consider well the weight of it and according to the goodness of the Elixir make projection for Medicine. And then you have created and compounded spiritual Electrum of the weight of seven ounces, consisting of seven metals, which metals so converted into Medicine, will be the Elixir of Electrum and an universal Medicine, for you need not after regard upon what body (or metal) you project it. It is also the choicest of Medicine for man's body; for although three or four of all the diseases of the Microcosm were united together, yet they may be cured with this one Medicine. If you dissolve part of this in Spirit of Wine and distil away the same Spirit *in Balneo* and the oil of the Medicine of Elixir[298] remain in the bottom, you shall have a most noble Rosie Crucian Medicine of Life.

Note that if your Iron melt not well, then dissolve your Electrum in the oil or tincture of Mars, dissolving and congealing until it have imbibed a sufficient quantity.

But if you desire to make corporeal Electrum, when your Medicine beginneth to fail to convert metals any more into Medicine, then in like manner project your Medicine upon your melted metals or bodies and they will be converted into corporeal Electrum, metallic and malleable. Of the abuse of this Electrum Paracelsus writeth that Virgil Hispanus[299] and Trithemius made a diabolical bell of this Artificial Electrum, upon which, when they would invocate Spirits (which they called by a more decent name of Intelligences) they writ the character of what Spirit they desired and at the third ring of the bell the Spirits obeyed their desires so long as they desired to talk with them; and when they would talk no more, they hid the character, and by the reverse ringing of the bell the Spirits departed. This supernatural Magic is altogether infamous and unlawful[300].

Before I come to the *Particularia*, or the preparations of the seven metals, I will discover some Arcanums belonging to Vitriol, Sulphur and [the] Magnet.

There is a subterranean mineral Salt called Vitriol, which for dyeing of cloths and many other uses we cannot want. It is distinguished from other Salts in its sharpness and quality in eating through. The mineral of this Salt is strange [and] of a very hot and fiery quality as [is] apparent in its Spirit, the like [of which is] not found in other Salts. It is white and red and hath an extraordinary medicinal quality. This Salt containeth a combustible Sulphur, which is not in other Salts. Therefore in metalline affairs, touching their transmutation, it performeth more than others. It not only opens some, but helpeth the generation of others by reason of its innate heat. When Vitriol is separated by fire, then its Spirit at first comes in a white form; after that there comes from its earth a Spirit of a red condition. Staying in the earth, the Salt, being united with its expelled Mercury and Sulphur, can sharpen them; the remainder that stayeth behind is a dead earth of no efficacy. Consider well this now kindled Ternary, for as you find in Vitriol's body three distinct things, as Spirit[301], Oil[302] and Salt, even so you may expect from its own Spirit again (which without the mingling of its oil is driven from its matter) three distinct things as you did formerly from the body of Vitriol, which well deserveth the name of *Speculum Sapientiae Physicae*. Separate this Spirit of Vitriol as it ought, then that affords again unto you three principles, out of which only, without any addition, since the beginning of the world the Philosophers' Stone hath been made. From that you have to expect again a Spirit of a white form, an oil of a red quality [and] after these two a crystalline Salt. These three being duly joined in their perfection generate no less than the Philosophers' great Stone, for that white Spirit is merely Philosophers' Mercury and the red oil is the Soul[303] and the Salt is the true Magnetic Body. As from the Spirit of Vitriol is brought to light the red and white tinctures, so from its oil there is made Venus, her tincture, and in the centre they are much distinct assunder, though they dwell in one body. In this knowledge lieth hid an irrecoverable error;

worldly wit cannot conceive of it that the Spirit of Vitriol and the remaining oil should be of so great distinction in their virtue. Touching their properties, the Spirit being well dissolved and brought into its three principles, Gold and Silver only can be made of it, and out of its oil only Copper, which will be apparent in a proof made.

The condition of the Spirit of Vitriol and its remaining oil is this, that where there is Copper and Iron, the Solar Seed is not far from it commonly; and again where there is Seed of Gold at hand, Copper and Iron are not far from it, by reason of its attractive magnetic quality and love, which they, as tingeing Spirits in a visible manner continually bear one to another. Therefore Venus and Mars are penetrated and tinged with the superabounding tincture of Gold, and in them there is found much more the root of the red tincture than in Gold itself, unto which there belongeth also the *minera* of Vitriol, which goeth beyond these in many degrees, because its Spirit is mere Gold and *rubedo*[304], a crude, indigested tincture, and in very truth is not found out otherwise.

But this Spirit must be divided into certain distinct parts, as into Spirit, Soul and Body. The Spirit is the Philosophic Water, which, though visibly parted assunder, yet can never be separated radically (because of their unavoidable affinity they bear and have one to another) as it appeareth plainly when afterward they are joined, [for] the one, in their mixture, embraceth the other, even as a magnet draweth Iron, but in a meliorated essence better than they had before their dissolution. This Spirit (I can prove) is the essence of Vitriol, because this Spirit and oil do differ so much and were never united radically; [and] because the oil cometh after the Spirit, each can be received apart. This fiery Spirit may rather and more fitly be called an[305] essence, Sulphur and substance of Gold, and it is so, though it lieth lurking in Vitriol as a Spirit.

This golden Water, or Spirit drawn from Vitriol;, contains again a Sulphur and a Magnet; its Sulphur is the *anima*, an incombustible fire; the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the same and are inseparable companions. First in a gentle heat is dissolved the undigested Mercurial Spirit; by this is further extracted after a magnetic way by the Mercurial Spirit[306]; so still the one is a Magnet unto the other, bearing magnetic love one to another, as such things whether the last together with the medium is drawn forth by the first, and are thereby generated and thus take their beginning. In this separation and dissolution the Spirit or Mercury is the first Magnet, showing its magnetic virtue towards the Sulphur and Soul which it, *quasi magnes*, attracteth. This Spirit, *per modem distillationis*, being absolved and freed, showeth again its magnetic power towards the Salt, which it attracteth from the dead earth; after the Spirit is separated from it, then the Salt appeareth in its purity. If that process be further followed, and after a true order and measure the conjunction be undertaken and the Spirit and Salt be set together into the philosophic furnace, then it appears again how the heavenly Spirit striveth in a magnetic way to attract its own Salt, [for] it dissolveth the same within forty days,

bringeth it to an uniform water with itself, even as the Salt hath been before its coagulation. In that destruction and dissolution appeareth the highest blackness and eclipse and darkness of the earth that was ever seen. But in the exchange thereof a bright, glittering whiteness appearing, then the case is altered and the dissolved, fluid, waterish Salt turns into a Magnet; for in that dissolution it layeth hold on its own Spirit, which is the Spirit of Mercury, attracteth the same powerfully like a Magnet, hiding it under a form of a dry, clear body, bringing the same by way of uniting into a deep coagulation and firm fixedness by means of a continued fire and the certain degrees thereof.

Note that from all metals, especially from Mars and Venus, which are very hard and almost fixed metals, of each part can be made Vitriol. This is the reduction of a metal into its mineral. For minerals grow to metals and metals were at first minerals, and so minerals are *proxima materia* of metals, but not *prima*. From these Vitriols may be made other reductions, namely a Spirit is drawn from them by the virtue of the fire.

This Spirit being driven over, then there is again a reduction of a mineral into its spiritual essence, and each Spirit in its reduction keepeth a metalline property; but this Spirit is not the *prima materia*.

Of The Sulphur And Ferment Of The Philosophers

I have formerly told you plainly how the Philosophers' Sulphur is made; [in] *loco masculi* pour this Spirit upon purged and fined Gold. Let it dissolve and putrefy fourteen days, *in Balneo Mariae* distil it and pour the water again on the Gold calx, and cohobate this until the Gold pours over with the water; set this again to distil, abstract the water gently, leave a third part of it in the bottom, then set it into a cellar; let it coagulate and crystallise, wash these crystals with distilled water, amalgamate them with Mercury vive, evaporate the Mercury gently, then you have a subtile powder; put it in a glass, lute it, reverberate it for three days and nights, do[ing] it gently; thus is the philosophers' Sulphur well prepared for your work and this is the Purple Mantle or Philosophic Gold; keep it safe in a glass for your conjunction.

Of The Philosophic Vitriol

After the philosophers' Sulphur is made, which [in] *loco masculi* is to make the King or man, now you must have the female or wife, which is the Mercury of the Philosophers or the *materia prima lapidis*, which must be made artificially; for our Azoth is not common Vinegar, but is extracted with the common Azoth, and there is a Salt made of *materia prima* or Mercury of the Philosophers, which is coagulated in the belly of the earth. When this matter is brought to light it is not clear and it is found everywhere; it is ponderous and hath a scent of a dead body. Take this matter, distil, calcine, sublime [and] reduce it to ashes, for if an artist want ashes, how can he make a Salt, and he that hath not a metalline Salt, how can he make the philosophers' Mercury?

Therefore if you have calcined the matter, then extract its Salt, rectify it well, let it shoot into the Vitriol, which must be sweet without any corrosiveness or sharpness of Salt. Then you get the philosophers' Vitriol or Philosophic Oil. Make further of it a mercurial water. Thus you have performed an artificial work. This is called the philosophers' Azoth, which purgeth Laton[307] that[308] is not yet washed. For Azoth washeth Laton, as the ancient philosophers have told two or three thousand years agone. For the philosophical Salt or Laton must with its own humidity, or its own mercurial water be purged, dissolved, distilled, attract its Magnet and stay with it. And this is the philosophers' Mercury or *Mercurius duplicatus*, and it consists of[309] two Spirits, or a Spirit and a water of the Salt of Metals. Then this water beareth the name of *Succus Lunaris*[310]*, Aqua Coelestis, Acetum Philosophorum, Aqua Sulphuris, Aqua Permanens, Aqua Benedicta*. Take eight or ten parts of this water and one part of the Ferment or Sulphur of Sol; set it in the philosophers' egg, lute it well; put it in the athanor, into that vaprous yet dry fire; govern it to the appearance of a black, white and red colour; then you get the Philosophers' Stone.

Of The Philosophic Magnet

Hermes, the father of the philosophers, had this art and was the first that wrote of it and prepared the Stone out of Mercury, Sol and Luna of the philosophers, whom some hundred laborators have imitated. I do assure you for a truth that the philosophers' Stone is composed of two bodies; the beginning and ending of it must be with philosophic Mercury.

And this is now *prima materia* and is coagulated in the entrails of the earth, first into Mercury, then into Lead, then into Tin and Copper, then into Iron, etc. Thus the coagulated Mercury must by art be turned into its *prima materia* or water, that is mercurial water.

This is a stone and no stone[311], of which is made a volatile fire in [the] form of a water, which drowneth and dissolveth its fixed father and its volatile mother. Mettaline Salt is an imperfect body which turneth to philosophic Mercury, that is a permanent or blessed water, and is the philosophers' Magnet, which loveth its philosophic Mars, sucketh unto him and abideth with him. Thus our Sol hath a Magnet also, which Magnet is the first root and matter of our Stone. If you conceive of and understand my saying and what Hermes saith, three things are required for the work; first a volatile or mercurial water, *aqua coelestis*, then *Leo viridis*, which is the philosophic Lune, thirdly *oes Hermetis*, Sol or Ferment.

Lastly note philosophers had two ways, a wet one, which I made use of, and a dry one. Herein you must proceed philosophically; you must purge well the philosophers' Mercury and make Mercury with Mercury, adding the philosophic Salt, Ferment or Sulphur of philosophers and then you have [firstly] the philosophers' magnet, that is the philosophers' Mercury, secondly the metalline Salt or philosophic Salt, thirdly *oes Hermetis* or philosophic Sulphur.

A Process Upon The Philosophic Work Of Vitriol[312]

Take ten pound of Vitriol dissolved in distilled rain water; being warmed let it stand for a day and a night. At that time many feces were settled. I filtered the matter, evaporated it gently *ad cuticulum usque*. I set it in a cool place to crystallise. This onshot[313] Vitriol I exiccated, dissolved it again in distilled rain water, let it shoot again, which work I iterated so till the Vitriol got a celestial green colour, having no more any feces about it, and lost all his corrosiveness and was of a very pleasant taste.

This highly putrefied Vitriol, thus crude and not calcined. I put into a coated retort, distilled it in open fire, drove it over in twelve hours space by an exact government of fire in a white fume. When no more of these fumes came and the red corrosive oil began to come, then I let the fire go out. The next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and some of the lute being fallen in too, I filtered it and had a fair menstrual water, which had some phlegm because I took that Vitriol uncalcined, which I abstracted *in Balneo*, not leaving one drop.

I found my Chaos in the bottom of a dark redness, very ponderous, which I poured into a viol, sealed it *hermeticê*, set it on a three-foot into a wooden globe into a vaprous bath made of water, where I left it so long till all was dissolved. After some weeks it separated into two parts, into a bright, transparent water and into an earth, which settled to the bottom of the glass in [the form of] a thick, black corrosive like pitch.

I separated the white spirit from it and the fluid black matter I set in again to be dissolved. The white Spirit which was dissolved [out] of it I separated again. This work I reiterated, leaving nothing in the bottom save a dry, red earth. After that I purged my white Spirit *per distillationem* very exactly; it was as pure as the tear that falls from the eye. The remaining earth I exiccated under a muffle; it was porous and as dry as dust. On this I poured again my white Spirit [and] set it in a digestion. This Spirit extracted the Sulphur or philosophic Gold and was tinged of a red yellow. I canted it off from the matter and in a body I abstracted the Spirit from the Sulphur. That Sulphur stayed behind in [the] form of an oil, very fiery, nothing [being] like unto its heat, as red as Ruby. The[314] abstracted white Spirit I poured on the earth again, extracted further in Sulphur and put it to the former. After this that *corpus terrae* looked of a paler colour, which I calcined for some hours under a muffle [and] put it into a body; on it I poured my white Spirit [and] extracted its pure, white, fixed Salt. The remaining earth was very porous, [and] good for nothing, which I flung away; thus these three principles were fully and perfectly separated.

After this I took my astral, clarified Salt, which weighed half an ounce after the weight at Strasbourg in Germany, and of the white Spirit, which weighed four ounces, of Mercury one ounce and a quarter of an ounce. These I divided into two parts, whose quantity was half an ounce and one dram. I put this Salt to one

part of the other in a viol and nipped it [and] set it in digestion; there I saw perfectly how the Salt dissolved itself again in this Spirit, therefore I poured to it the other part, which was half an ounce and one dram. No sooner this was put to it than presently the body, together with the Spirit, turned as black as coal, ascended to the end of the glass, and having no room to go any further, it moved to and fro. Sometimes it settled to the bottom; by and by it rose to the middle; then it rose higher. Thus it moved from the fourth of July to the seventh of August, namely thirty-four days, which wonderful work I beheld with admiration. At last these were[315] united and turned to a black powder staying on the bottom and was dry. Seeing that it was so I increased my fire in one degree, took it out of the wet and set it in ashes; after ten days the matter on the bottom began to look somewhat white, at which I rejoiced heartily. This degree of fire I continued till the matter above and below became as white as the glittering snow. But it was not yet fix[ed as I discovered upon] making trial of it, [so I] set it in again [and] increased my fire one degree higher; then the matter began to ascend and descend, moved on high, stayed in the middle of the glass, not touching the bottom of it. This lasted thirty-eight days and nights, [and] I beheld them as well as formerly, at the thirty days, a variety of colours which I am not able to express.

At last this powder fell to the bottom [and] became fix[ed]. [I] made projection with it, putting one grain of it to one and a quarter ounce of Mercury, transmuting the same into very good Lune. Now it was time to restore unto this white tincture her true *anima*, and imbibe it, to bring it from its whiteness unto redness and to its perfect virtue.

Thereupon I took the third principle, namely the *anima*, which hitherto I had reserved, (in quantity it was one ounce and one dram) poured it to my reserved Spirit of Mercury, (whose quantity was one ounce and a quarter of an ounce) [and] drew it over several times *per alembicum* so that they in the end united together. I then divided[316] them into seven equal parts; one part I poured on my clarified earth or tincture, which greedily embraced its *anima*, together with its Spirit, and turned to a ruddiness in twelve days and nights, but had no tingeing quality as yet, saving [that] Mercury vive and Saturn it transmuted into Lune, which Lune at the separating yielded three grains of Gold. I proceeded further with my imbibation and carried all the seven parts of the *anima* into [my tincture]; at the fourth imbibation one part of my work tinged ten parts of Copper into Gold; at the fifth imbibation one part tinged an hundred parts; at the sixth it tinged a thousand parts; at the seventh it tinged ten thousand parts. At this time I got of the true Medicine four ounces, half an ounce and one dram.

Of The Preparation Of The Seven Metals. And First Of The Sulphur Of Sol, Whereby Luna Is Tinged Into Good Gold

Take of pure Gold, which is three times cast through Antimony, and of well purged Mercury vive, being pressed through leather, six parts; make of it an *Amalgama*; to the quantity of this *Amalgama* grind twice as much of common Sulphur; let it evaporate on a broad pan in a gentle heat under a muffle, stirring it

well with an Iron hook; let the fire be modified that the matter do not melt together. This Gold calx must be brought to the colour of a Marigold flower, then it is right. Then take one part of Saltpeter, one part of Sal Armoniack, half a part of grinded pebbles[317] [and] draw a water from it. Note this water must be drawn warily and exactly; to draw it after the common way will not do; he that is used to chemic preparations knows what he hath to do. And note you must have a strong stone retort, which must be coated, to hold the Spirit closely; its upper part must have a pipe upward of half a span's length; its wideness must bear two fingers breadth; it must be set first in a distilling furnace, which must be open above that the upper pipe may stand out directly; apply a large receiver [and] lute it well; let your first fire be gentle, then increase it that the retort look glowing hot; put a spoonful of this ground matter in at the pipe suddenly with a wet clout [and] the Spirits come rushingly into the receiver. These Spirits being settled, then carry in another spoonful; in this manner you proceed till you have distilled all. At last give time to the Spirits to be settled [and] to turn into water. This water is a hellish, dissolving, strong one, which dissolveth instantly prepared Gold Calx and laminated Gold into a thick solution. This is that water which dissolves not only Gold but bringeth it to a volatility, carrying it over the helmet, whose *anima* may afterwards be drawn from its torn body.

Note the Spirit of common Salt effecteth the same if drawn in that manner which I shall mention afterwards. If three parts of this Salt Spirit be taken, and one part of *Spiritus Nitri*, it is stronger than Sal Armoniack water, and is better because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, [and] maketh it volatile and fit to part with its Soul. You have your choice to use which you think best and may easier be prepared thus: Take one part of the prepared Gold calx and three parts of the water which you make choice of. Put it into a deep body, lute a helmet of it, set it in warm ashes [and] let it dissolve; that which is not dissolved, pour three times as much water upon, that all dissolve. Let it cool, separate the feces, put the solution into a body, lute a helmet to it [and] let it stand in a gentle heat day and night *in Balneo Marine*. If more feces be settled separate them, digest them again *in Balneo* nine days and nights, then abstract the water gently to a spissitude like unto an oil in the bottom. This abstracted water must be poured on that spissitude [and] this must be iterated again and often that it grow weary and weak; remember to lute well at all times. To the oleity on the bottom pour fresh water which was not yet used; digest day and night, firmly closed, then set it in a sand cupel [and] distil the water from it [till it be reduced] to a thickness; make the abstracted water warm, put it in a body, lute it, abstract it, iterate this work and make all the Gold come over the helmet.

Note, at the next drawing always the fire must have one degree more. The Gold being come over into the water, abstract the water gently from it in the Balney to the oleity [and] set the glass into a cool place; there will shoot transparent crystals; these are the Vitriol of Gold. Pour the water from it, distil it again unto an oleity [and] sat it by for shooting; more crystals will shoot; iterate it as long as any do shoot. Dissolve these crystals in distilled water, put to it of purged Mercury

three times as much, shake it about, many colours will appear, an *Amalgama* falls to the ground [and] the water cleareth up. Evaporate the *Amalgama* gently under a muffle, stirring it still with a wire; at last you get a purple coloured powder, scarlet like; it dissolveth in Vinegar into a blood redness. Extract its *anima* with prepared Spirit of Wine mixed with the Spirit of common Salt, entered together into a sweetness. This tincture of Sol is like a transparent Ruby, leaving a white body behind.

Note that without information you cannot attain unto the Spirit of Salt; if it be not sweet it hath no attractive power; to the attaining hereof observe these following manuals: Take good Spirit of Salt, dephlegmed exactly, driven forth in that manner as ye shall hear anon. Take one part of it, add half a part to it of the best Spirit of Wine, which must not have any phlegm, but be a mere Sulphur of Wine and must be prepared in that manner as I shall tell you anon. Lute a helmet to it, draw it over strongly, leave nothing behind. To the abstracted [part] put more Spirit of Wine, draw it over somewhat stronger than you did the first time, weigh it, put a third time more [Spirit of Wine] to it [and] draw it over again well luted; putrefy this for half a month, or so long as it be sweet, and it is done in Balney very gently. Thus the Spirit of Wine and Salt is prepared, loses[318] its corrosity and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared Spirit of Salt and Wine so much that it stand two fingers breadth over it, set it in a gentle heat [and] the Spirit will be red tinged; this Spirit must be canted off. Pour a new Spirit on that which remaineth on the bottom, set it luted into a gentle heat, let it be tinged deeply, then cant it off; this work must be iterated (till) that the body of Sol remain on the bottom like Calx vive, which keep, for therein sticketh more Salt of Gold, which is effectual in ways of Medicine, as shall be showed anon.

Those tinged Spirits put together, abstract them gently *in Balneo* [and] there will be left a red subtile powder in the bottom, which is the true tincture animated, or Sulphur of Gold. Dulcify it with distilled rain water [and] it will be very subtile, tender and fair. Take this extracted Sulphur of Sol as you were taught, and as much of the Sulphur of Mars, as you shall hear anon when I treat of Mars. Grind them together, put it in a pure glass, pour on it so much of Spirit of Mercury - let it stand over it two fingers breadth - that the matter may be dissolved; see to it that all dissolve into a Ruby-like Gold water, jointly drive it over, then it is one and were at first of one stem. Keep it well, that nothing of it evaporate; put it in separated Silver calx, being precipitated with pure Salt and afterwards well edulcorated and dried; fix it together in a fiery fixation that it sublime no more; then take it and melt it in a wind-oven; let it stream well; then you have united Bride and Bridegroom and brought them unto Gold of a high degree. Be thankful to God for it as long as you shall live.

I shall hereafter at large set forth how this extracted Soul of Sol may be made potable. I will now set forth how the white solar body shall further be anatomised,

and that by art its Mercury vive and its Salt may be obtained. The process of it is thus.

Take the white body of Sol, from which you have drawn its *anima*, reverberate it gently for half an hour, let it become corporeal, then pour on it well rectified honey-water, which is corrosive [and] extract its Salt in a gentle heat. It is done in ten days space. The Salt being all extracted, abstract the water from it *in Balneo*, edulcorate the Salt with iterated distillings with common distilled water, clarify it with Spirits of Wine, then you have *Sol auri*, of which you shall hear more in its due place [and] of the good qualities in hath by way of medicine upon man. On the remaining matter pour Spirit of Tartar, of which elsewhere because it belongeth unto medicinals. Digest these for a month's time, drive it through a glass retort into cold water, then you have quick Mercury of Sol; many strive to get it but in vain.

There is one mystery more in Nature, that the white solar body, having once lost its *anima*, may be tinged again and brought to be pure Gold, which mystery is revealed to very few. I shall briefly declare it, as also about the universal Stone of [the] Philosophers, how it resteth merely upon the white Spirit of Vitriol, and how that all three principles are found only in this Spirit and how you are to proceed in and to bring each into its certain state and order.

Take the philosophic Sulphur, which in order is the second principle and is extracted with the Spirit of Mercury; pour it on the white body of the King[319], digest it for a month in a gentle Balny, then fix it in ashes and at last in sand, that the brown powder may appear; then melt it with a fluxing powder made of Saturn; then it will be malleable and fair Gold as it was formerly, in colour and virtue nothing defective. But note, the Salt must not be taken from the Solar body.

There may be prepared yet in another manner a transparent Vitriol from Gold in the following manner.

Take good *Aqua Regis* made with Sal Armoniack one pound, *id est* dissolve four ounces Sal Armoniack in *Aqua Fortis*, then you have a strong *Aqua Regis*. Distil and rectify it often over the helmet, let no feces remain behind; let all that ascends be transparent. Then take thinly beaten Gold rolls, cast formerly through Antimony, put them into a body, pour on it *Aqua Regis*, let it dissolve as much as it will or as you can dissolve in it. Having dissolved all the Gold, pour into it some oil of Tartar or Salt of Tartar dissolved in fountain water till it begins to hiss. Having done hissing, then pour in again of the oil. Do it so long till all the dissolved Gold fallen to the bottom and nothing more of it precipitate, and the *Aqua Regis* clear up. This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water eight, ten or twelve times. The Gold calx being well settled, cant off that water and dry the Gold calx in the air where the Sun doth not shine. Do it not over a fire, for as soon as it feeleth the least heat in kindleth and great damage is done, for it would fly away forcibly that no

man could stay it. This powder being ready also, then take strong Vinegar, pour it on, boil it continually, over [the fire] in a good quantity of Vinegar, still stirring it that it may not stick unto the bottom, for twenty-four hours together, then the fulminating quality is taken from it; be careful you do not endanger yourself; cant off the Vinegar, dulcify the powder, and dry it. This powder may be driven *per Alembicum* without any corrosive, blood-red, transparent and fair, which is strange and uniteth unwillingly with the Spirit of Wine and by means of coagulation may be brought to a solar body.

Do not speak much of it to the vulgar. If you receive any benefit by my plain and open information, keep these mysteries secret to thy dying day. I will impart unto thee this arcanum also and entrust thee on thy conscience with it.

Take good Spirit of Wine, being brought to the highest degree, let fall into it some drops of Spirit of Tartar; then take thy Gold powder, put to it three times as much of the best and subtilest common Flowers of Sulphur, grind these together, set it on a flat pan under a muffle, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the Spirit of Wine, cant off the Spirit of Wine [and] dry the powder against a heat. It will be porous being dried. Then add to it again three parts of *Flores Sulphurii* let them evaporate under a muffle, neal the remaining powder in a strong heat and put it in Spirit of Wine; iterate this work six times [and] at last this Gold powder will be so soft and porous as firm butter; dry it gently, because it melteth easily. Then take a coated body, which in its hinder part hath a pipe; lute a helmet to it, apply a receiver, set it freely in a strong capel; let your first fire be gentle, then increase it; let the body be almost in a glowing heat, then put in the softened, well dried Gold powder, being made warm, behind at the hollow pipe. Shoot it in nimbly. There come instantly red drops into the helmet. Keep the fire in this degree so long till nothing more ascendeth and no more drops fall into the receiver. Note, in the receiver there must be of the best Spirit of Wine into which the drops of Gold are to fall.

Then take this Spirit of Wine, into which the Gold drops did fall, put it in a pelican, seal it *hermeticé* [and] circulate it for a month; it turneth then to a blood red Stone, which melteth in the fire like wax. Beat it small, grind among it lunar calx [and] melt it. Then you find (as) much good Gold as the Gold powder and the spirit of wine together with the moiety of[320] the added lunar calx did weigh, but one moiety of the lunar calx is not tinged and[321] is as good as it was to be used. If you hit this rightly, then be thankful to God. If not, do not blame me; I could not make it plainer.

Now if you will make this Vitriol, then take the powder formerly made, boiled in Vinegar; pour on it good Spirit of common Salt, mingled with Saltpeter water and the Spirit of Salt of Nitre. This Saltpeter water is made as *Aqua Tartaris* is made, using[322] Saltpeter. Gold is dissolved in this water, which being done then abstract the water to a thickness [and] set in a cellar; then there shooteth a pure Vitriol of Sol. The water which stayeth with the Vitriol must be canted off, [then]

distil it again to a spissitude, set it in the cellar [and] more of the Vitriol will shoot. Iterate this work as long as the Vitriol shooteth. If you are minded to make the Philosophers' Stone out of solar Vitriol, as some fantastic men endeavour in that way, then be first acquainted and ask counsel of thy purse and prepare ten or twelve pounds of this Vitriol, then you may perform the work very well, and the Hungarian Vitriol and others digged out of the mines will permit thee to do it. You may extract from this Vitriol also its Sulphur and Salt with spirit of wine, which is all easy work.

The Particular Of Lune And Of The Extraction Of Its Sulphur And Salts

Take of Calx vive and common Salt and[323], neal them together in a wind oven; then extract the Salt purely from the Calx with warm water; coagulate it again, put to it an equal quantity of new Calx, neal it, extract the Salt from it, iterate it three times, then is the Salt prepared.

Then take the prepared Lunar Calx, stratify the Calx with prepared Salt in a glass viol, pour strong water on it, made of equal quantities of Vitriol and Saltpeter, abstract the *aqua fort* from it, iterate this three times[324], at last drive it strongly, let the matter melt well in the glass, then take it forth [and] your Lune is transparent and blueish like an Ultramarine. Having brought Lune thus far, then pour on it strong distilled Vinegar [and] set it in a warm place, the Vinegar is tinged with a transparent blue, like a Saphire and attracteth the tincture of Lune, being separated from the Salt [and] all which comes from Lune goeth again into the Vinegar, which must be done by edulcoration; then you will find the Sulphur of Lune fair and clear. Take one part of this Sulphur of Lune, one half part of the extracted Sulphur of Sol [and] six parts of the Spirit of Mercury; join all these in a body, lute it well [and] set it in a gentle heat in digestion; that liquor will turn to a red-brown colour, having all driven over the helmet, and nothing [will] stand in the bottom; then pour it on the water[325] remaining of the Silver you drew your Sulphur from, lute it well, set it in ashes for to coagulate and to fix it eleven days and nights, or when you see the lunar body be quite dry, brown and nothing of it doth any more rise or fume; then it will melt quickly with a sudden flux [at the] fire before the blast; cast it forth; then you [will have] transmuted[326] the whole substance of Silver into the best, most malleable Gold.

I formerly told you that the Spirit of Salt can destroy Lune, so that a potable Lune can be made of it, of which potable Lune shall hereafter be set forth as to the preparation and the use thereof in medicine.

When you perceive that the Sulphur of Lune is wholly extracted and the Vinegar take no more tincture from her nor the Vinegar doth taste any more of Salt, then dry the remaining calx of Silver, put it into a glass, pour on it corrosive Honey water as you did to the Gold[327], yet it must be clear and without any feces; set it in warmth for four or five days, extract Lune's Salt, which you may perceive when the water groweth white. The Salt being all out of it, then abstract the Honey

water, edulcorate the corrosiveness by distilling and clarify the Salt with Spirit of Wine. The remaining matter must be edulcorated and dried; pour upon it the Spirit of Tartar, digest it for half a month, then proceed as you did with the Gold. Then you have Mercury of Lune. The said Sal[328] of Lune hath excellent virtues upon man's body. The efficacy of its Salt and Sulphur may be learned by the following process.

Take of the sky-coloured Sulphur, which you extracted from Lune and is rectified with Spirit of Wine, put it in a glass, pour on it twice as much of Spirit of Mercury, which is made of the white Spirit of Vitriol. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of Spirit of Mercury. Lute well both glasses [and] set them in a gentle Balney for eight days and nights. Look to it that the Sulphur and Salt lose nothing, but keep their quantity as they were driven out of the Silver. Having stood these eight days and nights, then put them together into a glass, seal it *Hermeticê*, set it in gentle ashes, let all be dissolved and let it be brought again into a clear and white coagulation. At last fix them by the degrees of fire, then the matter will be as white as snow. Thus you have the white tincture, which with the volatile dissolved *anima* of Sol you may animate, fix, bring to the deepest redness and at last ferment and augment the same *ad infinitum*, the Spirit of Mercury being added thereunto. And note that upon Gold a process is to be ordered with its Sulphur and Salt.

If you understood how their *primum mobile*[329] is to be known, then is it needless in this manner and to that purpose to destroy metals; but you may prepare everything from or of the first essence and bring them to their full perfection.

Of The Particulars Of Mars Together With The Extraction Of Its Anima And Salt

Take of red Vitriol oil or oil of Sulphur one part and two parts of ordinary well water. Put these together [and] dissolve therein filings of Steel. This dissolution must be filtered. Being warmed, let it gently evaporate a third part of it, then set the glass in a cool place [and] there will shoot crystals as sweet as sugar, which is the true Vitriol of Mars. Cant off that water, let it evaporate more, set it again in a cold place [and] more crystals will shoot. Neal them gently under a muffle, stirring it still with an Iron wire; then you get a fair, purple coloured powder. On this powder cast distilled Vinegar, extract the *anima* of Mars in a gentle Balney, abstract again the Vinegar and dulcorate the *anima*. This is the *anima* of Mars, which, being added to the Spirit of Mercury and united with the *anima* of Sol, tingeth Lune into Sol as you heard about the Gold.

Of The Particular Of Venus What Mysteries There Are Hid Therein And Of The Extraction Of Its Sulphur And Salt

Take as much of Venus as you will and make Vitriol of it, after the usual and common practice; or take good Verdigris sold in shops - it effecteth the same; grind it very small, pour on it good distilled Vinegar [and] set it in a warmth; the

Vinegar will be [coloured a] transparent green, cant it off [and] pour on the remaining matter on the bottom new Vinegar; iterate this work as long as the Vinegar taketh out any tincture and the matter of the Verdigris on the bottom lieth very black. Put the tinged Vinegar together, distil the Vinegar from it to a dryness, else a black Vitriol will shoot, thus you get a purified Verdigris. Grind it small, pour on it the juice of immature grapes [and] let it stand in a gentle heat; this juice maketh the transparent tincture as green as a Smaragd and attracteth the red tincture of Venus, which affords an excellent colour for painters, limners and others for their several uses.

When the juice extracts no more of the tincture, then put all the extraction together, abstract a moiety of this juice gently, set it into a cool place [and] there shooteth a very fair Vitriol. If you have enough of that, then you have matter enough to reduce the same and to make of it the Philosophers' Stone, in case you should make a doubt to perform this great mystery by any other Vitriol. The common Azoth is not the matter of our Stone, but our Azoth or *materia prima* is extracted with the common Azoth and with the wine, which is the outpressed juice of unripe grapes, and with other waters also must be prepared. These are the waters wherewith the body of Venus must be broken and be made into Vitriol, which you must observe very well, then you may free yourselves from many troubles and perplexities.

But especially note that it may be done with great profit if you drive forth the red oil of Vitriol and dissolve Mars in it and crystallise the solution as you were told when I treated of Mars. For in this dissolution and coagulation Venus and Mars are united. This Vitriol must be nealed under a muffle unto a pure red powder and must be extracted further with distilled Vinegar as long as there is any redness in it.

Then you get the *anima* of Mars and Venus doubled. Of[330] this doubled virtue, after the addition of the *anima* of Sol, which you made in the before quoted quantity, take twice as much of Silver Calx and fix it. But note that there must be twice as much of the Spirit of Mercury than there was allowed in that place but in the rest the process is alike. The Salt of Venus must be extracted when the juice taketh no more of the green tincture; then take the remaining matter, dry it, pour Honey Water upon it, then that Salt goeth in that heat for five or six days and clarify it with Spirit of Wine; then is the Salt ready for your Medicine.

Of The Particular Of Saturn Together With The Extraction Of Its Soul And Salt

Saturn, the highest of the Celestial Planets, hath the meanest authority in our Magistery, yet is the chiefest key in the whole art. Saturn is not to be slighted by reason of its external despicable form; if he be wrought in a due process after the philosophers' way, he is able to requite all the labourer's pains bestowed upon him, for the great virtues of it in Medicine for man's health and for meliorating of metals[331]. The preparation of it is thus:

Take red Minium or Ceruse, laminate it thinly, hang these lamens in a large glass filled with strong Vinegar, in which is dissolved a like quantity of the best Sal armoniack, sublimed thrice with common Salt. Stop the glass' mouth very closely that nothing evaporate, set the glass in ashes in a gentle heat, otherwise the Spirits of the Vinegar and Sal armoniack ascend and touch the Saturnal lamens. At the tenth or twelfth day you will spy a subtile Ceruse hanging on those lamens; brush them off with a hare's foot [and] go on and get enough of this Cerus. Take a quantity of it [and] put it in a body; pour strong Vinegar on it, which several times hath been rectified and was fortified at the last rectification with a sixteenth part of Spirit of vulgar Salt, dephlegmed and drawn over. Spot the body well, or, which is better, lute a blind head to it, set the body in ashes to be digested, swing it often about and in a few days the Vinegar begins to look yellow and sweet at the first. Iterate three times[332], it is sufficient.

The remnant of the Ceruse stayeth in the body's bottom, unshapely; filter the tinged Vinegar clearly, that is of a transparent yellowness, put all the tinged Vinegar together, abstract two parts of it *in Balneo Mariae*, [but] let the third part stay behind. This third part is of a reasonable *rubedo*. Set the glass in cold water, then the crystals will shoot off the sooner; being shot, take them out with a wooden spoon [and] lay them on a paper for to dry; these are as sweet as sugar and are of great energy against inflamed symptoms. Abstract the Vinegar further *in Balneo*, in which the crystals did shoot, set the distillation aside for the shooting of more crystals and proceed with these as you did formerly.

Now take all these crystals together; they in their appearance are like unto clarified sugar or Saltpeter; beat them in a mortar of glass or Iron, or grind them on a marble unto unpalpableness, reverberate it in a gentle heat to a bloodlike redness. Provided[333] they do not turn to blackness. Having them in a scarlet colour, put [them] in a glass, pour on them a good Spirit of Juniper abstracted from its oil and rectified several time into a fair, white, bright manner; lute the glass above, set it in a gentle heat [and] let the Spirit of Juniper be tinged with a transparent redness like blood; then cant it off neatly from the feces into a pure glass, with that proviso that no impure thing run therewith; on the feces pour over the Spirit of Juniper [and] extract still as long as any Spirit taketh the tincture. Keep the feces; they contain the Salt.

Take all these tinged Spirits together, filter them, abstract them gently *in Balneo* [and] there remaineth in the bottom a neat Carnation powder, which is the *anima* of Saturn. Pour on it rain water, often distilled; distil it strongly several times to get off that which stayed with the Spirit of Juniper, and so this subtile powder will be edulcorated delicately. Keep it in a strong boiling, cant it off, then let it go off neatly. Let it dry gently; for safety's sake reverberate it again gently for its better exiccation; let all impurity evaporate, let it grow cold, put it in a viol, put twice as much of Spirit of Mercury to it, seal it *hermeticê*; set it in a vaporous bath called the philosophers' *fimus equinus*, let it stand in the mystical furnace for a month,

then the *anima* of Saturn closeth daily with the Spirit of Mercury and both become inseparable, making up a fair, transparent, deeply tinged, red oil. Look to the government of the fire; be not too high with it, else you put the Spirit of Mercury as a volatile Spirit to betake himself to his wings, forcing him to the breaking of the glass. But if these be well united, then no such fear look for, for one nature embraceth and holdeth up the other.

Then take this oil or dissolved *anima* of Saturn out of the viol. It is of a gallant fragrancy. Put it into a body, apply a helmet to it, lute it well, drive it over, then Soul and Spirit are united together and fit to transmute Mercury precipitated into Sol.

The precipitation of Mercury is done thus: Take one part of the Spirit of Salt Nitre and three parts of oil of Vitriol; put these together, cast into half a part of quick Mercury, being very well purged, set it in sand, put a reasonable strong fire to it, so that the Spirits may not fly away [and] let it stand a whole day and night; then abstract all this Spirit, then you find in the bottom a precipitated Mercury, somewhat red. Pour the Spirit on it again, let it stand day and night, abstract it again and then your precipitate is at the highest *rubedo*; dulcify it with distilled water [and] let it strongly be exiccated. Then take two parts of this precipitated Mercury, one part of the dissolved Saturnal oil, put these together, set it in ashes [and] let all be fixed; not one drop must stick anywhere to the glass. Then it must be melted with due additionals of Lead; they close together and afford Gold, which afterward, at the casting through Antimony, may be exalted.

Note that Mercury must not be precipitated unless with pure oil of Vitriol or oil of Venus, with the addition of the Spirit of Salt Nitre. Albeit such Mercury cannot be brought to its highest fixation by way of precipitating but its fixed coagulation is found in Saturn.

Beat the above said Mercury small, grind it on a stone, put it in a viol, pour on it the Saturnal dissolved oil [and] it entereth instantly, if so be you proceeded aright in the precipitation. Seal the viol *hermeticê*, fix it in ashes [and] at (the) last in sand, to its highest fixation. Then you have bound Mercury with a true knot and brought him into a fix[ed] coagulation, which brought its form and substance into a melioration with an abundance of riches. If you carry it on a white precipitate, then you get only Silver, which holds but little Gold.

One thing more I must tell thee about this process, that there is yet a better way to deal upon Saturn with more profit. Take two parts of the above said dissolved oil, or oil of the Saturnal Soul, one part of *Astrum Solis* and of Antimonial Sulphur, whose preparation followeth afterwards, two parts, half as much of Salt of Mars as all those are, weigh them together, put them into a glass viol and let the third part of it be empty; set them in together to be fixed, then the Salt of Mars openeth in this compound, is fermented by it and the matter begins to incline to blackness. For ten or twelve days it is eclipsed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound. Coagulate it first

into a deep brown mass, let it stand thus unstirred in a continual heat [and] it turneth to a blood-red body? increase the fire that you may see the *Astrum Solis* to be predominant, which appeareth in a greenish colour, like unto a Rainbow; keep this fire continually, let all these colours vanish [and] it turneth to a transparent red stone, very ponderous, needless to be projected upon Mercury, but [which] tingeth after its perfection and fixation all white metals into the purest Gold. Then take of the prepared, fixed, red Stone or of the powder, one part and four parts of the white metal. First let the metal melt half an hour and let it be well clarified; then project the powder upon it [and] let it drive well so that it be entered into the metal and the metal begin to congeal; then is it transmuted into Gold. Beat the pot in pieces [and] take it out; if it hath any slacks[334] drive them with Saturn, then it is pure and malleable. If you carry it on Lune, then put more of the powder on it than you do upon Jupiter and Saturn, as half an ounce of the powder tingeth five ounces of Lune into Sol. Let this be a miracle. Fool not thy Soul with imparting this mystery unto others that are unworthy of it. Proceed with Salt of Saturn as you were informed about Mars and Venus, only [note that] distilled Vinegar performeth that which Honey Water did by the others and clarify it with Spirit of Wine.

Of The Particular Of Jupiter With The Extraction Of Its Anima And Salt

Take pumice stones sold in shops, neal them, quench them in old good wine, neal them again and quench them as you did formerly [and] let this nealing be iterated a third time; the stronger the wine is you quench withal, the better it is. After that dry them gently; thus are they prepared for that purpose. Pulverise these pumice stones subtilly, then take good Tin, laminate it, stratify it in a cementing way, in a reverberating furnace reverberate this matter for five days and nights in a flaming fire [till] it draweth the tincture of the metal. Then grind it small, first scraping the Tin lamens; put it in a glass body, pour on it good distilled Vinegar and set it in digestion [when] the Vinegar draweth the tincture, which is red-yellow. Abstract the Vinegar *in Balneo*, edulcorate the *anima* of Jupiter with distilled water, exiccate gently and proceed in the rest as you did with the *anima* of Saturn, viz., dissolve radically in or with the Spirit of Mercury, drive them over, pour that upon two parts of red Mercury precipitated; being precipitated with this Venerean, sanguine quality, then coagulate and fix; if done successfully you may acknowledge Jupiter's bounty that gave leave to transmute this precipitate into Gold, which will be apparent at their melting. It performeth this also, it transmuteth ten parts of Lune into Gold, if other Sulphurs be added thereunto; force no more upon Jupiter, it is all he is able to do; being of a peaceable disposition he told all what he could do.

The process about this Salt is to extract it with distilled rain water, clarified with Spirit of Wine.

Of The Particular Of Mercury Vive And Of Its Sulphur And Salt

Take of quick Mercury, sublimed several times, half a pound[335], grind it very small, pour on it a good quantity of sharp Vinegar, boil it on the fire for an hour or upward, stirring the matter with a wooden spatula, [then] take it from the fire and let it be cold, [when] the Mercury settleth to the bottom and the Vinegar cleareth up. If it be slow in the clearing, let some drops of Spirit of Vitriol fall into the Vinegar; it doth precipitate the other, for Vitriol precipitateth Mercury Vive, Salt of Tartar precipitateth Sol, Venus and common Salt doth precipitate Lune and Mars does the like to Venus; a lixivium[336] of Beech ashes doth it to Vitriol and Vinegar is for common Sulphur, and Mars for Tartar and Saltpeter for Antimony. Cant off the Vinegar from the precipitate [and] you will find the Mercury like a pure washed sand. Pour on it Vinegar, iterate this work a third time, then edulcorate the matter [and] let it dry gently.

Take two ounces of *anima* of Mars, one ounce of *anima* of Saturn, one ounce of *anima* of Jupiter, dissolve these in six ounces of Mercurial Spirit [and] let all be dissolved; then drive it over, leaving nothing behind [and] it will be a golden water like a transparent dissolution of Sol; your prepared and edulcorated Mercury must be warmed in a strong viol, pass this warmed water gently upon [the other][337], a hissing[338] will be, stop the viol and then the hissing[338] is gone; then seal it *hermeticê*, set it in a gentle Balney [and] in ten days the Mercury is dissolved into a grass-green oil. Set the viol in ashes for a day and a night [and] rule the fire gently; this green colour [then] turneth into a yellow oil; in this colour is hid the *rubedo*; keep it in this fire and let the matter turn to a yellow powder like unto Orpiment; when no more comes over, then set the glass in sand for a day and a night; give a strong fire to it, let the fairest ruby *rubedo* appear, melt it to a fixedness with a fluxing powder made of Saturn [and] it comes now to a malleableness; one pound of it containeth two ounces of good Gold, as deep as ever Nature produced any.

An Oil Made Of Mercury And Its Salt

Take quick Mercury, often sublimed and rectified with Calx Vive, put it in a body, dissolve it in a heat in strong nitrous water, [and] abstract the water from it; the corrosiveness which stayeth there must be extracted with good Vinegar well boiled in it. At last abstract the Vinegar, [when] the remainder of it must be dulcified with distilled water and then exiccated. Afterward on each pound must be poured one pound of the best Spirit of Wine. Let it stand luted in putrefaction, then drive over what may be driven, first gently, then more strongly. From that which is come over abstract the Spirit of Wine *per Balneum* [and] there stayeth behind a fragrant[339] oil, which is *Astrum Mercurii*, an excellent remedy against venereal diseases.

Seeing the Salt and *Astrum* of Mercury is of the same medicinal operation, I hold it needful to write of each in particular and will join their operation into one and

declare of it in the last part about the Salt of Mercury, because they are of one effect in medicinal operations. Take the made oil or *Astrum Mercurri*, which by reason of its great heat keeps its own body in a perpetual running, casting it on the next standing earth, from which you formerly drew the oil; set it in a low heat [and] and the oil draweth its own Salt. That being done, put to it a reasonable quantity of Spirit of Wine [and] abstract it again; the Salt stayeth behind, dissolved in the fresh Spirit of Wine, being dulcified by cohobation. Then is the Mercurial Salt ready and prepared for the Medicine. Mercury is able to do no more, neither *particulariter* nor *universaliter*, because he is far off from philosophers' Mercury, although many are deceived in their fancies to the contrary.

Of The Particular Of Antimony Together With The Extraction Of Its Sulphur And Salt

Take good Hungarian Antimony, pulverise it subtilly to a meal, calcine it over a gentle heat, stirring it still with an Iron wire, and let it be albified and [become so] that at last it may be able to hold out in a strong fire. Then put it into a melting pot, melt it, cast it forth, turn it to a transparent glass, beat that glass, grind it subtilly, put it in a glass body of a broad, flat bottom, pour on it distilled Vinegar [and] let it stand luted in a gentle heat for a good while. The Vinegar extracteth the antimonial tincture, which is of a deep redness; abstract the Vinegar [and] there remaineth a sweet, yellow, subtile powder, which must be edulcorated with distilled water. All acidity must be taken off. Exiccate it, pour on it the best graduated Spirit of Wine [and] set it in a gentle heat. You have a new extraction, which is fair and yellow; cant it off, pour on other Spirit, let it extract as long as it can, then abstract the Spirit of Wine. Exiccate [and] you find a tender, deep yellow, subtile powder of an admirable medicinal operation, [which] is nothing inferior unto potable Sol.

Take two parts of this powder [and] one part of Solar Sulphur; grind these small, then take three parts of Sulphur of Mars, pour on it six parts of Spirit of Mercury, set it in digestion, well luted, let the Sulphur of Mars be dissolved totally, then carry in a fourth part of the ground matter of the Sulphur of Antimony and of Sol. Lute and digest. Let all be dissolved, then carry in more of your ground Sulphur [and] proceed as formerly, iterating it so long till all be dissolved; then the matter becomes a thick, brown oil. Drive all over jointly into one, leave nothing behind in the bottom; then pour it on a purely separated Lunary Calx, fix it by degrees of fire, then melt it into a body, separate it with an *aqua fort* [and] six times as much [more] of Sol is precipitated than did enter by weight into the ponderosity of the above compound[340]. The remainder of Lune serveth for such works as you please to put it unto.

The Antimonial tincture being extracted totally from its *vitrum*, and [when] no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour; put it into a melting pot, lute it, let it stand in a reasonable heat [and] all the Sulphurous part burn away; grind the remaining

matter, pour on it new distilled Vinegar, extract its Salt, abstract the Vinegar, edulcorate the acidity by cohobation [and] clarify it so long that the water be white and clear. If you have proceeded well in your manuals, then the lesser time will be required to extract the antimonial Salt as you shall hear of it, whereby you may observe that the antimonial Sulphur is extracted in the following manner and is of the same medicinal operation, but is of a quicker and speedier work, worthy to be observed.

A Short Way To Make Antimonial Sulphur And Salt

Take good Vitriol, common Salt and unslaked Lime, of each one pound, [and] four ounces of Sal Armoniack. Beat them small, put them in a glass body, pour on it three pound[s] of common Vinegar [and] let it stand in digestion, stopped, for a day. Put it afterwards into a retort, apply a receiver to it [and] distil it as usually an *aqua fort* is distilled. Take of the off-drawn liquor and of common Salt one pound of each, rectify them once more; let no muddiness come over with it; all must come clear. Then take one pound of pulverised antimonial glass, pour this Spirit on it, lute it well, digest and let all be dissolved. Then abstract the water *in Balneo Mariae* [and] there remains in the bottom a black, thick, fluid matter, but somewhat dry. Lay it on a glass table [and] set it in a cellar [and] a red oil floweth from it, leaving some feces behind. Coagulate this red oil gently upon ashes, let it be exiccated there, then pour the best Spirit of Wine on it [and] it extracteth a tincture which is blood-red. Cant off that which is tinged, pour other Spirit of Wine on the remainder and [by iteration] let all redness be extracted. Thus you have the tincture of antimonial Sulphur, which is of a wonderful medicinal efficacy and is equivalent unto potable gold as you were told before[341]. This black matter which stayed behind after the extraction of the Sulphur must be well exiccated. Extract its snow-white Salt with distilled Vinegar, edulcorate it, clarify it with Spirit of Wine and observe its virtues in medicine.

I have mentioned and demonstrated that all things are made and compounded of three essences, viz., of Mercury, Sulphur and Salt. But know this that the Stone is made of one, two, three, four and five[342].

Of five, that is the quintessence of its matter; of four are understood the four elements; of three are the three principles of all things; of two, for that is the double mercurial substance; of one, that is the *Ens Primum* of all things, which flowed from the *fiat* of the first creation[343].

Many well-minded artists may be doubtful, by all these sayings, to attain the foundation and discovery thereof. Therefore I shall first very briefly speak of Mercury, secondly of Sulphur, thirdly of Salt; for these are essences of our matter of the Stone.

First know that no common Argent Vive is made of the best metal by the Spagyric Art[344], [but one that is] pure, subtile, clear, splendent as a fountain, transparent as crystal, without any impurity. Of this make a water or

incombustible oil[345], for Mercury was at the first water, as all the philosophers agree.

In this mercurial oil dissolve its proper Mercury, out of which the water was made, and precipitate that Mercury with its proper oil; then have you a double mercurial substance. And know that your Gold must be first dissolved in a certain water after its purification and must be reduced into a subtile Calx as hereafter shall be declared at large. And then the said Calx must be sublimed by Spirit of Salt precipitated again and by reverberation reduced into a subtile powder; then its own proper Sulphur will the more easily enter into its own substance and be in amity with it, for they wonderfully love each other. So have you two substances in one and [it] is called the Mercury of the Philosophers and yet it is but one substance, that is, the first Ferment.

Your Sulphur you must seek in the like metal, then you must know how to extract it out of the body of the metal by purification and destruction of its form and reverberation without any corrosive. Then dissolve this Sulphur in its own proper blood, whereof it was made before its fixation, according to its due weight; then you have nourished and dissolved the true Lion[346] with the blood of the Green Lion[347]; for the fixed blood of the Red Lion is made out of the volatile blood of the Green Lion, therefore are they of one nature. And the volatile blood maketh the fixed blood volatile, and the fixed likewise maketh the volatile blood fixed as it was before its solution. Then set them together in a gentle heat until the whole Sulphur be dissolved; then have you the Second Ferment, nourishing the fixed Sulphur with the volatile as all philosophers agree with me herein. This afterwards is driven over with Spirit of Wine, red as blood, and is called *Aurum Potabile*, whereof there is no reduction to a body.

Of The Salt Of The Philosophers

Salt maketh fixed and volatile according as in its degree it is ordered and prepared. For the Spirit of Salt of Tartar, if it be drawn per se and without addition, maketh all metals volatile by resolution and putrefaction and resolveth them into a true vive or current Mercury, as my practice declares.

Salt of Tartar *per se* fixeth most firmly, especially if the heat of Calx vive be incorporated with it, for both then have a singular degree of fixing.

So also the vegetable Salt of Wine both fixeth and maketh volatile according to the divers[e] preparation thereof, as its use requireth, which certainly is a great Mystery of Nature and a wonder of the philosophic Art.

If a man drink Wine and out of his urine a clear Salt be made, that is volatile and maketh other fixed things volatile and carrieth them[348] over the helmet with it, but it fixeth them[348] not, and although the man drink nothing but Wine, out of whose urine the Salt was made, yet it hath another property than the Salt of tartar or of the feces of Wine. For there is made a transmutation in the body of man, so that

out of a vegetable, that is out of a Spirit of Wine, an animal Spirit of Salt is made. Horses, by the corroboration of their natural virtue, do transmute oats, hay and such like and convert it into fat and flesh; so doth the bee make honey out of the best of flowers and herbs. So understand of other things. This key and cause consisteth only in putrefaction, from whence such a separation and transmutation taketh its original.

The Spirit of common Salt, which is drawn after a peculiar manner, maketh Gold and Silver volatile; if a small quantity of the Spirit of Dragon[349] be added to it, it dissolveth it and carrieth it over with it *per alembicum*, as also doth the Eagle with the Dragon's Spirit, which dwelleth in stony places; but if anything be melted with Salt before the Spirit be separated from its body, it fixeth much more than it volatiliseth.

If the Spirit of common Salt be united with Spirit of Wine and both be three times distilled over together, then it waxeth sweet and loseth its acrimony. This prepared Spirit doth not corporeally dissolve Gold; but if it be poured on a prepared Calx of Gold it extracteth its highest tincture and redness, which, if it be rightly done, it reduceth pure and white Luna into the same colour, whereof its[350] body was before it[351] was extracted. Also the old body[352] will again attain its colour by the love of enticing Venus, being descended from the same original, state and blood[353].

Know also [that] the Spirit of Salt destroyeth Luna and reduceth it into a spiritual essence, from whence afterwards *Luna potabile* may be prepared, which Spirit of Luna is appropriated to the Spirit of Sol as man and wife by the copulation and conjunction of the Spirit of Mercury or its oil.

The Spirit lieth in Mercury; seek the tincture in Sulphur[354] and the coagulation in Salt[355]; then have you three matters, which may again produce some perfect thing, that is the Spirit of[356] Gold fermented with its own proper oil. Sulphur is plentifully found in the propriety of most precious Venus, which inflameth the fixed blood gotten of her. The Spirit of the philosophic Salt gives victory to coagulation, although the Spirit of Tartar and Spirit of Urine, together with the true *acetum*, may do much; for the Spirit of Vinegar is cold and the Spirit of Calx vive is very hot, therefore are they esteemed and found to be of contrary nature. This I faithfully declare. Seek your matter in a metalline substance, make thereof Mercury, which ferment with Mercury; then a Sulphur, which ferment with its proper Sulphur, and with Salt reduce it into order[357]; distil them together [and] conjoin them all according to their due proportion, then will it become one thing, which before came from one; coagulate and fix it by a continual heat, then multiply and ferment it three times.

The Key of the process discovering the Tincture is thus. When the Medicine and Stone of the philosophers is made and perfectly prepared out of the true *Lac Virginis*, take thereof one part, of the best and purest Gold, melted and purged by Antimony, three parts and reduce it into as thin plates as possibly you can; put

these together into a crucible wherein you use to melt metals. First give a gentle fire for twelve hours, then let it stand three days and nights continually in a melting fire; then are the pure Gold and the Stone made a mere Medicine of a subtile, a spiritual and penetrating quality. For without the ferment of Gold the Stone cannot operate or exercise its tingeing quality, being too subtle and penetrative; but being fermented and united with its like ferment, the prepared tincture obtaineth an ingress in operating upon other bodies. Then take of the prepared ferment one part to a thousand parts of melted metal, if you will tinge it, then know for a very certain truth that it shall be transmuted into good and fixed Gold; for one body embraceth the other, although they be not alike, yet by the force and power added to it, it is made like unto it, like having its origin from its like.

Note well that out of Black Saturn and friendly Jove a Spirit may be extracted, which is afterwards reduced into a sweet oil as its noblest part, which Medicine, *particulariter*, doth most absolutely take way the nimble, running quality from common Mercury and bringeth him to a melioration.

Having thus attained the matter, nothing remains but that you look well to the fire, that you observe its regimen, for herein is the highest concernment and the end of the work. For our fire is a common fire and our furnace is a common furnace, although some philosophers, to conceal the art, write the contrary[358]. The fire of the lamp with the Spirit of Wine is unprofitable; the expense thereof would be incredible. *Fimus Equinus* spoileth it, for it cannot perfect the work by the right degree of fire.

Many and various furnaces are not convenient, for in our threefold furnace only the degrees of heat are proportionately observed. And as our furnace is common so is our fire common and as our matter is common, so is our Glass likened to the Globe of the Earth.

Of Mercury

There are several sorts of Mercury. Mercury of animals and vegetables is merely a fume of an incomprehensible being unless it be caught and reduced to an oil; then it is for use. But Mercury of metals is of another condition, as [is] that also of minerals, though the same, also, may be compared with a fume, yet it is comprehensible and running. One Mercury is better and nobler than the other, for the Solar Mercury is the best of them all. Next unto that is the Lunar Mercury and so forth. There is a difference, also, among Salts and Sulphurs. Among the mineral Salts that carrieth away the bell which is made of Antimony and that Sulphur which is drawn from Vitriol is preferred before all others. Mercury of metals is hot and dry, cold and moist; it containeth the four qualities.

There are medicaments prepared of it of a wonderful efficacy, of several sorts and forms, which is the reason why there is such a variety of virtues therein. In Mercury lieth the highest arcanum for man's health, but [it] is not to be used crude, but must first be prepared into its essence. It is sublimed with Copper water and is further reduced into an oil. There is an oil made of it *per se*, without

any corrosiveness, which is pleasant and fragrant. Several sorts of oils, with additionals, can be made of it, good for many things. It is prepared also with Gold, being first made into an *Amalgama*; there is made a precipitate of it in water, wherein it dissolveth green, like unto a Smaragd or Chrysolite. The volatile Mercury serveth for outward use, if a separation is made by some means and [if it] is brought into [a] subtile, clear liquor and then to a red-brown powder and its received corrosiveness is separated, then it may do well for other uses.

The mixed Mercury serveth for inward use. Mercury, being purged, is precipitated with the blood of Venus, is well digested with distilled Vinegar, and thus his corroding quality is taken off. Have a care what quantity you minister; if it is[359] given in a true dose, then it does its part very well. But for its operation it is not equally sublimed unto the fixed, its coagulation is found in Saturn, his malleableness is apparent when he is robbed of his life; he containeth his own tincture upon white and red, being brought in his fixed coagulation unto a white body, is tinged again by Vitriol water and being reduced to Gold is graduated by Antimony. Though that bloodthirsty Iron Captain with his spear assaulteth Mercury very much, yet he alone cannot conquer him unless cold Saturn come in to hide him and Jupiter command the peace with his sceptre. Such process being finished, when[360] the Angel Gabriel, the Strength of the Lord, and Uriel, the Light of the Lord, hath showed Mercury unto humble Michael, then Raphael can make right use of the highest Medicine[361].

Of Antimony[362]

It is very difficult to find out all the mysteries that are hid therein. Its virtue is miraculous; its power is great; its colour, hidden therein, is various; its crude body is poisonous; yet its essence is an antidote against poison [and] is like unto Quicksilver, which ignorant physicians can neither comprehend nor find, but the knowing physician believeth it to be true, having made many experiments with it.

This mineral containeth much of Mercury, much of Sulphur and little of Salt, which is the cause why it is so brittle and appliable; for there is no malleableness in it by reason of the small quantity of Salt. The most amity it beareth unto Saturn is by reason of Mercury, for philosophers' Lead is made out of it and is affected unto Gold by reason of its Sulphur; for it purgeth Gold, leaving no impurity in it. There is an equal operation in it with Gold if well prepared and [ad]ministered to man medicinally. It flieth out of the fire or[363] keeps firmly in the fire if it be prepared accordingly. Its volatile Spirit is poisonous, purgeth grievously [and] not without damage unto the body. Its remaining, fixed redness purgeth also, but not in that manner as the former did, provoketh not to stool but seeketh merely the disease whatever it is, penetrateth all the body and the members thereof, suffers no evil to abide there, expels it and brings the body to a better condition. In brief Antimony is the Lord in medicinals. There is made out of it a *Regulus* out of Tartar and Salt; if at the meeting of Antimony some Iron filings be added, by a manual used there cometh forth a wonderful Star, which philosophers before me called the Signet Star[364]. This Star being several times melted with cold earth

Salt, it groweth then yellowish, is of a fiery quality and of a wonderful efficacy. This Salt afterwards affords a liquor, which further is brought to a fix[ed], incombustible oil, which serveth for several uses.

Besides there are made of common Regulus of Antimony curious flowers, either red or yellow or white, according as the fire hath been governed. These flowers being extracted and the extract, without any addition, *per se* being driven into an oil, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony or of its *Regulus*, but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistea* there is a glass made of it *per se*, which [if it] is extracted also, [and] then abstracted, there remaineth a powder of incredible operation, which may safely be used after it hath been edulcorated. This powder, being dissolved, healeth wounds, sores etc., causing no pains. This powder being extracted once more with Spirit of Wine, or driven through the helmet with some other matter, affords a sweet oil.

Antimony is melted also with cold earth Salt, dissolved and digested for a time in Spirit of Wine. It [then] affords a white fixed powder [which] is effectual against *Morbus Gallicus* [and] breaks inward imposthumes. It hath several virtues besides.

There is made an oil also of Antimony, the Flying Dragon[365] being added thereunto, which, being rectified thrice, then it is prepared. Though a cancer were never so bad and the wolf[366] never so biting, yet they, with all their fellows, be they fistulas or old ulcers, must fly and be gone. The little powder of the Flying Dragon prepared with the Lion's Blood, must be [ad]ministered also, three or four grains for a dose according to the party's age and complexion.

A further process may be made with this oil with the addition of a water made of stone serpents[367] and other necessary spices, not those that are transported from the Indies. This powder is of that efficacy that it radically cureth many chronical diseases. There is made a red oil of Antimony, Calx vive, Sal armoniack and common Sulphur, which hath done great cures in old ulcers; with stone Salt or with common Salt there is forced from Antimony a red oil which is admirable good for outward symptoms.

There is made a sublimate of Antimony with Spirit of Tartar and Salmiac[368], being digested for a time, which by means of Mars is turned into quick Mercury. This antimonial Mercury hath sought of many but few have gotten it, which is the reason why his praise is not divulged, much less is his operative quantity[369] known. If you know how to precipitate it well, then your arrow will hit the mark to perform great matters; its qualities ought not to be made common [knowledge]. It is needless to describe its combustible Sulphur, how that is made out of Antimony; it is easy and known; but that which is fixed is a secret and hidden

from many. If an oil be made of it in which its own Sulphur be dissolved and these be fixed together, then you have a Medicine of rare qualities, in virtue, operation and ability far beyond vegetables.

Quicksilver being imbibed with Quicksilver melted with Antimony for some hours in a wind oven, the Salt of the remainder being extracted with distilled Vinegar, then you have the philosophers' Salt, which cureth all manner of agues.

There is an *acetum* made of Antimony, of an acidity as other *acetums* are; if its own Salt be dissolved in this *acetum* and distilled over, then this *acetum* is sharpened, which is an excellent cooler in hot swellings and other inflamed symptoms about wounds, especially if there be made an unguent of it together with *anima* of Saturn.

There is a quintessence of Antimony, which is the highest Medicine, the noblest and subtilest found in it and [it] is the fourth part of an Universal Medicine. Let the preparation of it be still a mystery. Its quantity or dose is three grains. There belong four instruments to the making of it; the furnace is the fifth, in which Vulcan dwelleth; the manuals and the government of the fire afford the ordering of it.

Of Copper -- water

Copper is a mineral whose Salt is set forth in the highest manner, whose[370] great and good qualities are of the transcendency that reason is not able to comprehend or to conceive of them. It went generally by the name of Copper-water to make the meaning and sense of it plain. And be thus informed that Vitriol containeth two Spirits, a white and a red one; the white is the white Sulphur upon white, the red Spirit is the Red Sulphur upon red.

Observe it diligently. The white Spirit is sour, causeth an appetite and a good digestion in a man's stomach; the red Spirit is yet sourer and is more ponderous than the white; in its distilling a longer fire must be continued because it is more fixed[371] in its degree. Of the white, by distilling with[372] Sulphur of Lune, is made *Argentum potabile*. In the like manner the Gold[373], being destroyed in the Spirit of common Salt and made spiritual by distilling and its Sulphur taken away from it and joined with a red Spirit in a due dose, that it may be dissolved and then for a time putrefied in Spirit of Wine, to be further digested and often abstracted that nothing remain in the bottom, then you have made an *Aurum potabile* of which great volumes have been written, but very few of their processes were right.

Note that the red Spirit must be rectified from its acidity and brought into a sweetness subtily penetrating? of a pleasant taste and sweet fragrancy.

The sweet Sulphur is made of Sulphur of Vitriol, which is combustible like other Sulphur before it is destroyed. For the Sulphur of the philosophers is not combustible. Note this well. The preparation is easy [and] requireth no great

pains nor great expenses to get a combustible Sulphur out of Vitriol. This sweet oil is the essence of Vitriol and is such a Medicine which is worthy the name of the Third Pillar of the Universal Medicine. The Salt is drawn from Colchotar[374] and is dissolved in the red or white oil or in both and is distilled again; if it be fermented with Venus it performeth its office very well, for it affords such a Medicine which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto [the] healing of perished wounds, which otherwise are hardly brought to any healing, and such sores which by reason of a long continued white redness will admit of no healing. Colchotar affords an ingress thereunto, setting a new foundation that quality and virtue are not in the Colchotar, but the Spirit, together with the Salt, are the matters which dwell therein.

There is made of Copper and Verdigris a Vitriol of a high degree, which[375] is far spread in its tincture. There is a Vitriol made of Iron also, which is of a strange quality; for Iron and Copper are very nigh kind[376] one to another, belong[ing] together as man and wife. This mystery I would have concealed.

[When] Vitriol [is] corroded with Sal Armoniack in its sublimation, there ariseth a combustible Sulphur together with its Mercury, of which there is but little because it hath most of Sulphur. If the same Sulphur be set at liberty again by the Eagle[377] with Spirit of Wine, there can be made a Medicine of it, as I told you before, though there be a nearer way to make combustible Sulphur out of Vitriol, as of its precipitation upon a precedent dissolution by the Salt or Liquor of Tartar, as also by a common *lixivium* made of Beech-ashes; yet this is the best reason, because the body of Vitriol is better and more opened with the Key of the Eagle[377]. There is not found in its nature either cold or moist quality, but [it] is of a hot and dry, substantial quality and [this] is the reason why, by its superabounding calidity, it heateth other things, digesteth them and at last it bringeth them to a full maturity, the fire being continued for a certain time.

Of Common Sulphur

The usual common Sulphur is not so perfectly exalted in its degree and brought into maturity as [when] it is found in Antimony and Vitriol. There is made of it *per se* an oil against putrid, stinking wounds, destroying such worms which grow in them, especially if the little Salt in it be dissolved from its Sulphur.

There is made of it a balsam with Sallet oil[378] or oil of Juniper, in like manner with the white Spirit of Turpentine, and [it] is of a red colour [and] is made thus. Take o? Flowers of Sulphur made with Colchotar of Vitriol and digest them for a time in horse-dung. This balsam may safely be used for such that are in a consumption of the lungs, especially [if it] be rectified several times with Spirit of Wine, drawn over and separated, that it be blood red. This balsam is a preservative against corruption and rottenness.

The quintessence of Sulphur is [found] in a mineral where a sulphureous flint is generated. Thus [let] beaten pebbles [be] put in a glass and on it be poured a strong *aqua fort*, made of Vitriol and Saltpeter, and let dissolve what may be dissolved, [then] abstract the water; the remainder must be well dulcified and reverberated to a redness; pour on that Spirit of Wine, extract its tincture [and] afterwards circulate for a time in the Pelican; let all the essence of Sulphur be separated, it stayeth below the Spirit of Wine like [a] fat Sallet oil, by reason of its ponderousness; its dose of six grains is found to work sufficiently. If you digest in this essence of Sulphur, Myrrh, Aloes and other Spirits, it extracts their virtues and makes them[379] into a balsam, which suffers no flesh or other parts that are subject to putrefaction to fall into rottenness, for which reason the ancients have put this name to it, *Balsamus mortuorum*. There may be made an oil of it[380] which is found very useful. The Sulphur may be sublimed in a high instrument with a good heat, which sublimation in a long time changeth [it] into a liquor or oil [if left] standing in a humid place.

There may be cocted a Liver out of common Sulphur, which is turned into milk, and it may also be changed into a red oil. Many other Medicinals may be made out of Sulphur. Its Flowers, Essence and Oil are preferred before the rest, together with the white and red fixed Cinnabar[381] which are made of it, because in them is found a mighty virtue.

Of Calx Vive

The secrets of Quicklime are known to few men and few there are which attained to a perfect knowledge of its qualities. But though Lime is contemptible, yet there lieth great matters therein and [it] requireth an understanding master to take out of it what lieth buried in it. [By this] I mean to expel its pure Spirit, which colaterally stands in affinity with minerals, is able to bind and help to make fix[ed] the volatile Spirits of minerals, for it is of a fiery essence [and] heateth, concocteth and bringeth [them] unto maturity in a short time, when in many years they could not [otherwise] be brought to it. The gross, earthly body of it doth not do the feat, but its Spirit doth it, which is drawn out of it. This Spirit is of that ability that he bindeth and fixeth other volatile Spirits.

For note, the Spirit dissolveth *Occuli cancròrum*[382], dissolveth crystals into a liquor. These two being duly brought into an unity *per modum distillationis* (I will say nothing now of Diamonds and such-like stones) that water dissolveth and breaketh the stones in the bladder and the gouty Tartar settled into the joints of hands and feet [and] suffers not any gout to take root in those parts. This is a rare secret. Quick Lime is strengthened and made more fiery and hot by a pure and unsophisticated Spirit of Wine, which is often [to be] poured on it and abstracted again; then the white Salt of Tartar must be grinded with it, together with its additionals which must be dead and contain nothing, then you will draw a very hellish Spirit, in which great mysteries lie hid.

Of Arsenick

Arsenick is in the kindred of Mercury and Antimony as a bastard in a family may be. Its whole substance is poisonous and volatile, even as the former two; in its external colour to the eye it is white, yellow and red, but inwardly it is adorned with all manner of colours, like to its metals, which it was fain to forsake, being forced thereunto by fire. It is sublimed *per se* without additions and also in its subliming there are added several other matters as occasion requireth. If it be sublimed with Salt and Mars, then it looks like a transparent crystal, but its poison stayeth still with it, unfit to be joined or added to metals [and it] hath very little efficacy to transmute any metals.

The subterranean Serpent bindeth it in the union of fire, but cannot quite force it that it might serve for a Medicine for man and beast. If it be further mixed with the Salt of a Vegetable Stone[383], which is with Tartar[384], and is made like unto an oil, it is of great efficacy in wounds which are of an hard healing. It can make a coat for deceitful Venus, to trim her handsomely, that the inconsistency of her false heart may [not?] be disclosed by her wavering servants, without gain, with her prejudice and damage. When Antimony and Mars are made my companions [saith Arsenick], and [I] am exalted by then to the top of Olympus, then I afford a Ruby in transparence and colour [like un]to that which cometh from [the] Orient and I am not to be esteemed less than it. If I am proved by affliction, then I fall off like a flower which is cut off and withers, therefore nothing can be made of me to fix any metal or tinge it to any profit.

Of Salt Peter

Two elements are predominant in me, as fire and air; the lesser quantity is water and earth. I am fiery, burning and volatile. There is in me a subtile Spirit, I am altogether like unto Mercury, hot in the inside[385] and cold in the outside. [I] am slippery and very nimble at the expelling of my enemies. My greatest enemy is common Sulphur and yet is [he] my best friend also, for being purged by him and clarified in the fire, then am I able to allay all heats of the body within and without and am one of the best Medicaments to expel and keep off the poisonous plague.

I am a greater cooler outwardly than Saturn, but my Spirit is more hot than any. I cool and burn according as men will make use of me and according as I am prepared. When metals are to be broken I must be a help, else no victory can be obtained, be the understandings great or small. Before I am destroyed I am a mere ice, but when I am anatomised, then am I an hellish fire.

Of Sal-armoniack

Sal-armoniack is none of the meanest Keys to open metals thereby, therefore the ancients have compared it with a volatile Bird. It must be prepared, else you can do no feats with it, for if it be not prepared it doth more hurt than good unto metals [and] carrieth them away out of the chimney hole. It can elevate and sublime with its swift wings the tincture of minerals and of some metals to the very mountains, where store of snow is found usually, even at the greatest heat

of summer. If it be sublimed with common Salt, then it purgeth and cleareth and may be used safely.

He that supposeth to transmute metals with this Salt, which is so volatile, surely he doth not hit the nail on the head, for it hath no such power; but to destroy the metals and make them fit for transmutation, in that respect it hath sufficient power, for no metal can be transmuted unless it be first prepared thereunto.

Of Tartar

This Salt is not set down in the book of minerals but is generated of a vegetable seed[386], but its Creator hath put such virtue into it that it beareth a wonderful love and friendship unto metals, making them malleable. It purgeth Lune unto a whiteness and incorporateth into her such additionals which are convenient for her; being digested for a time with minerals or metals and then sublimed and vilified[387], they all come into a quick Mercury, which to do there is not any vegetable Salt besides it. Many mysteries lie hid in it. It is a good remedy either outwardly or inwardly in Medicine; its Salt being made spiritual and sweet it dissolveth and reaketh the stone in the bladder and dissolveth the coagulated Tartar of the gout settled into the joints or anywhere else besides. Its ordinary Spirit, which is used for [the] opening of metals, being used and applied outwardly, layeth a foundation for healing such ulcers which admit hardly any healing, as fistulas, cancers, wolves and such-like.

Of Vinegar

In Alchemy and Medicine nothing, almost, can be prepared but Vinegar must set a helping hand to it. In Alchemy it is used to set metals and minerals into putrefaction. It is used also for to extract their essences and tinctures, being first prepared thereunto even as the Spirit of Wine is usual to extract the tinctures from vegetables.

In Physic it deserveth its praise also, for it taketh the pure from [the] impure and is a separator and taketh from the mineral Medicaments their sharpness and corrosiveness, fixeth that which is volatile and is a great defender against poison. Vinegar is used inwardly also and both men and beasts are benefited thereby. Outwardly it is applied to hot inflammations and swellings for a cooler. Spirit of Wine and Vinegar are of great use both in Alchemy and Physic. Both have their descent from the Urine [and] are of one substance, but differ in the quality by reason of [the] putrefaction the Vinegar got there. But this is not the philosophers' Vinegar. Our Vinegar or *Acetum* is another liquor, namely a matter itself[388] for the Stone of [the] Philosophers is made out of the Azot of [the] Philosophers, which must be prepared with ordinary distilled Azot, with Spirit of Wine and with other waters besides and must be reduced unto a certain order.

Note this for a memorandum. If distilled, pure Vinegar be poured upon destroyed Saturn and is kept warm in Mary's Bath, it looseth its acidity altogether [and] is as sweet as sugar; then abstract two or three parts of that Vinegar, set it in a cellar

[and] then you will find white, transparent stones like unto crystals. These are an excellent cooler and healer of all adust[389] and inflamed symptoms.

If these crystals are reduced into a red oil and poured upon Mercury precipitated by Venus and proceeded in further as it ought; if that [I say] be done[390] rightly, then neither Sol nor Lune will hinder thee from getting riches.

Of Wine

The true Vegetable Stone is found in Wine, which is the noblest of all vegetables. It containeth three sorts of Salt, three sorts of Mercury and three sorts of Sulphur.

The first Salt sticketh in the wood of the Wine, which, if [it be] burnt to ashes and a *lixivium* made of it [is able to] have its Salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated; then draw its Salt forth, dissolve and coagulate it several times and let it be sufficiently clarified.

The third Salt is this. When the Wine is distilled it leaveth feces behind, which are [to be] made to powder; its Salt can [then] be drawn out with warm water.

Each of these Salts hath a special property. In their centre they stand in a harmony, because they descend from one root.

It hath three sorts of Mercury and three sorts of Sulphur. The first oil is made of the steam, the second oil is made out of crude Tartar, the third is the oil of Wine.

There is a strange property in the Spirit of Wine, for without it there cannot be extracted any true tincture of Sol, nor can there be made without it any true *Aurum Potabile*; but few men know how a true Spirit of Wine is made, much less can its property be found out wholly. Several ways have been tried to draw and to get the Spirit of Wine without sophistication, as by several instruments and distillings with metalline Serpents and other strange inventions, of sponges, papers and the like. Some caused a rectified *Aqua vitae* [to] be frozen in the greatest frost, expecting the phlegm thereof should turn to ice [and] the spirit thereof to keep liquid, but nothing was done to any purpose.

To Make A True Spirit Of Wine

Take *Vinum Adustum*[391] and put it into a strong Vessel, which will endure the fire; light it with a match of Brimstone and put quickly a head of Iron or Copper upon it and the true, fiery Spirit will be resolved into a water in the receiver, which must be large. This is the true aerial, fiery Spirit of Wine. It must be subtile, penetrating, without any phlegm, pure, aerial and volatile, so that air in a magnetic quality may attract it; therefore it had need to be kept close in. It is of a penetrating and effectual operation.

There are three which are the noblest creatures in the world; these three have a wonderful affection one to another[392]. Among animals it is man, out of whose Mummy is made an Animal Stone, in which [the] Microcosm is contained. Among minerals Gold is the noblest, whose fixedness is a sufficient testimony of its noble offspring[393] and kindred. Among vegetables there lieth hid a Vegetable Stone[394]. Man loveth Gold and Wine above all other creatures, which may be beheld with the eyes. Gold loveth Man and Wine, because it lets go its noble part if Spirit of Wine be put to it, being made potable, which giveth strength to Man and prolongeth his life in health. Wine beareth affection to Man also and to Gold, because it easily uniteth with the tincture of Sol, expelleth melancholy and sadness [and] refresheth and rejoiceth Man's heart. These Stones renew men and beasts, cure leprous metals and cause barreness to become fruitful with a new birth.

The True Preparation Of Aurum Potabile Without Sophistication

First [I will describe] what is that true and highest *Aurum potabile* and Universal Medicine. After this in order there followeth another *Aurum potabile* made of the fixed red Sulphur or Soul of the corporeal Gold, most highly purged, and [it] is prepared with the conjunction of the Universal Spirit of Mercury. After this there followeth another particular Medicine, which is half an *Aurum potabile*, showing its efficacy and power in many trials. Then I will add thereunto a description of *Aurum potabile*, because it traceth the steps of Gold and it showeth wonderfully its great energy and virtues.

The highest and chiefest *Aurum potabile* which the Lord god hath laid into Nature is the excocted, prepared and fixed substance of our Stone before it is fermented. A higher, greater and more excellent Universal Medicine and *Aurum potabile* cannot be found nor had in the circumference of the whole world; for it is a heavenly balsam because its first principles and original cometh from heaven, made formal in earth or under ground, and is afterwards, being exactly prepared, brought into a *plusquam* perfection, of which first principle and nativity of this heavenly substance I have already writ sufficiently.

Now as this excocted and perfect substance is the highest, chiefest and greatest Universal Medicine unto man, even so, on the other side, the same matter, after its fermentation, is a tincture also and the chiefest, greatest and most powerful Universal Medicine upon all metals whatsoever and thereby [they] may be transmuted into their highest melioration and health, namely into the purest Gold.

This is the first, chiefest and greatest *Aurum potabile* and Universal Medicine of the whole world, of which alone great volumes could be writ, whose preparation is already written.

Now I will declare the true and full process how a true *Aurum potabile* is to be made.

How true *Aurum potabile* is to be had and prepared from Gold, which in the best manner is exactly putrefied. Take the extracted Soul of Gold, draw[n] forth with the sweet Spirit of common Salt, as I informed you about the Particular of Gold[395], where the body of Gold appeared very white; abstract the Spirit of Salt from it; edulcorate the *anima* of Sol ten or twelve times [and] at last let it be exiccated. Weigh it; pour on it four times as much of Spirit of Mercury; lute it well; set it in the Vaprous bath [and] putrefy it gently. Let the *anima* of Sol be quite dissolved and be turned into water or its *prima materia*. Both will turn into a blood-red liquor, fair and transparent, no Ruby on the earth [being] comparable unto it.

But note, when the *anima* of Sol begins to be dissolved and brought into its *prima materia*, that at the first, on the side round the glass where the matter lieth there [will] be seen a green circle, on it a blue, then a yellow. Afterwards all the colours of the rainbow join and make appearance, which do but last a little while[396]. The *anima* of Sol being wholly dissolved into the Mercurial Spirit, and [when] nothing is seen in the bottom, then pour to it twice as much of the best rectified Spirit of Wine, brought to its highest degree. The glass must be luted exactly. Digest and putrefy gently for twelve or fifteen days together, then abstract *per alembicum*, [when] the matter cometh over in a blood-red, transparent colour. This abstracting must be iterated; nothing must be left in the bottom which is corporeal; then you have the true *Aurum potabile*, which can never be reduced into a body.

But note, the Gold, before its destruction and [the] extraction of its Soul, must be purged in the highest degree. There is made another *Aurum potabile* and [one that is] artificially prepared, which, though it cannot be said or set down in writing to be the full and true potable Gold, yet is it [counted] more than half an *Aurum potabile* because it is transcending effectual in many diseases in which Nature might have stood in great doubts. This half *Aurum potabile* is made in a two-fold manner, where the latter is better and more effectual than the former and asketh more pains and time than the former.

Take this extracted Soul of Gold drawn forth with the sweet Spirit of common Salt, edulcorate it most purely and exactly [and] at last exiccate it [and] put it in a spacious viol or body of glass. Pour on it red oil of Vitriol, which was dephlegmed and rectified *per retortam* that it be transparent, clear and white and you see that it seizeth on the Gold and dissolveth it and is tinged deeply red. Put so much of this oil to it that in it may be dissolved [the] Sulphur or the Soul of Gold. Let it putrefy in *Balneo Mariae* [and] put a reasonable fire to it, that you may see that the Soul of Gold is quite dissolved in the oil of Vitriol. The feces which it hath settled must be separated from it; then put twice as much of the best rectified Spirit of Wine to it, which rectification you shall be further informed of, seal the glass, let no Spirits of Wine evaporate [and] set it again in putrefaction in the *balneum*; let it be there for a month, then the sharpness of the Vitriol is mitigated by the Spirit of Wine and loseth its acidity and sharpness [and] both together

make an excellent Medicine; drive both over [and] let nothing stay behind in the bottom, then you get more than half an *Aurum potabile*, in form and colour of a deep yellow liquor.

Note that some metals in this manner may be proceeded withal. First a Vitriol may be gotten out of the metal, then a Spirit is further driven from it and joined in this manner with the Soul [and] dissolved and further digested with Spirit of Wine. All must enter into a Medicine as I formerly said, which [Medicines] have their special efficacy.

The second way to prepare this half *Aurum potabile*, which though it be but half an *Aurum potabile*, yet in virtue and efficacy, is far preferred before the other now spoken of, is done as followeth[397].

Take the extracted solar Soul spoken of above, put it into a viol [and] pour on it the extracted philosophic Sulphur, which is the second principle, which is drawn with Spirit of Mercury from the philosophers' earth and Mercury, or Spirit of Mercury, unto an oleity, which now is Sulphur again and must be abstracted gently *per modum distillationis*.

Of this philosophic Sulphur pour on it as much that the solar Soul may be dissolved. Let it stand in a gentle bath, let the dissolution be made, then pour more of the best Spirit of Wine to it, digest gently, draw these over, let nothing stay
behind in the bottom [and] then you have a Medicine that shall not want above two grains of the right and true *Aurum potabile*.

Those are the chiefest ways to make the corporeal *Aurum potabile*. This I close and proceed further with a short but true process how the Silver, which is the next to Gold concerning perfection, is made potable also. This process must be done in the following manner.

Take the sky-coloured Sulphur or Spirit of Lune, which was extracted with distilled Vinegar as I informed you in the particular of Lune[398], edulcorate it, rectify it with Spirit of Wine, exiccate it, put it in a viol, pour to it three times as much of Spirit of Mercury, which is prepared from the white Spirit of Vitriol as I taught you before, lute the glass firmly, set it in putrefaction in the vaprous bath [and] let all be dissolved and nothing more see in the bottom. Then put to it an equal quantity of the best Spirit of Wine, set it in digestion for half a month, drive all over, let nothing stay behind [and] then you have the true potable Luna which in its efficiency is admirable and doth wonders when it is used.

A Description Of The Fiery Tartar

Distil of good Wine a Spirit of Wine, rectify it with white calcined Tartar, let all come over [and] put that which is distilled over into a viol. Pour four ounces of well sublimed Sal-armoniack to one quart of Spirit of wine, set a helmet upon [it],

set a great receiver into cold water [and] drive the volatile Spirits into [it] gently *in Balneo Mariae*. Leave but a little quantity of it behind. Note the alembick must always be cooled with wet cloths, then the Spirits will be dissolved and turn into a liquor. Thus is prepared this hot Spirit of Wine.

Of The Salt Of Tartar

First you must note that the philosophers' Tartar is not the vulgar Tartar, wherewith the lock is opened, but it is a Salt which cometh from root[399] and is the only mystical Key for all metals and is prepared thus: Make a sharp *lixivium* of the ashes of Sarments[400] or twigs of the vine[401], boil away all its moisture [and] there stayeth behind a ruddy matter, which must be reverberated for three hours in a flaming fire. Stirring it still, let it come to a whiteness, which white matter must be dissolved in distilled rain water; let the feces of its settle [and] filter and coagulate them in a glass, that the matter in it be dry, which dry matter is the Salt of Tartar from which the true Spirit is driven[402].

Note. As precious stones have many rare virtues and qualities, so there are many despicable and ignoble stones, which have great virtues, [as] for example the Limestone, Calx vive, which in men's judgements is held of no great value and lieth contemptibly in obscurity; however there is a might virtue and efficacy in it which appeareth if application be made of it to the most heaviest diseases, seeing that its triumphant and transcendent efficacy is almost unknown for the generality; therefore for the good of such which are inquisitive into natural and supernatural mysteries I will discover this mystery concerning Calx vive and show how its Spirit is driven from it, which work, indeed, requireth an expert artist who is well informed aforehand of its preparation.

Take unslaked Lime as much as you will; beat and grind it on a well dried stone to an impalpable powder [and] put on it so much of Spirit of Wine as the pulverised Calx is able to drink. There must not stand any of that Spirit upon it. Apply a helmet to it and lute it well and put a receiver before it [and] abstract the Spirit from it gently *in Balneo*; this abstracting must be iterated eight or ten times. This Spirit of Wine strengtheneth the Spirit of Calx mightily and [it] is made more fiery hot. Take the remaining Calx out of the body, grind it very small and put to it a tenth part of Salt of Tartar, which is pure, not containing any feces.

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter from which was extracted the Salt of Tartar, and it must be well exiccated. All this must be mingled together and put in a well coated retort. Three parts of the retort must be empty. Lute[403] a great receiver or body to it very strongly. Note [that] the body into which the retort's nose is put must have a pipe of a finger's breadth unto which may be applied another body and a quantity of Spirit of Wine in it. Then give a gentle fire to it. At first there comes over some of the phlegm, which falls into the first applied body. The phlegm being all come over, then increase the fire [and] there cometh a white Spirit to the upper part of the body, like unto the white Spirit of

Vitriol, which doth not fall among the phlegm but slideth through the pipe into the other body [and] draweth itself into the Spirit of Wine, embracing the same as one fire doth join with the other. Note [that] if the Spirit of Calx be not prepared first by the Spirit of Wine and drawn off and on as I told, then he does not so, but falleth among the phlegm where he is quenched [and] loseth also all his efficacy. Thus difficult a matter is it to search Nature th[o]roughly, [she] reserving [as she does] many things unto herself. This Spirit being fully entered into the Spirit of Wine, then take off the body [and] put away the phlegm, but keep carefully the Spirit of Wine and Spirit of Calx.

Note both these Spirits are hardly separated because they embrace closely one another and being distilled they come over jointly.

Therefore take these mixed and united Spirits, put them into a jar-glass [and] kindle it; the Spirit of Wine burneth away, [but] the Spirit of Calx stayeth in the glass; keep it carefully. This is the great arcanum; few of other Spirits go beyond its efficacy if you know how to make good use of it. This Spirit dissolves *occuli cancrorum*[404] [and] the hardest crystals. These three being driven over together and often iterated in that distilling, three drops of that liquor being ministered in warm wine break and dissolve any gravel and stone in man's body, expelling their very roots [and] not putting the patient to any pain.

This Spirit of Calx at the beginning looks bluish [but] being gently rectified [it] looks white, transparent and clear, leaving few feces behind. This Spirit dissolveth the most fixed jewels and precious stones. On the other side he fixeth all volatile Spirits with his transcendent heat.

This Spirit conquereth all manner of podagrical[405] symptoms, be they never so nodose[406] and tartarous; [it] dissolves them and expels them radically.

Of Vitriol And Its Preparation As Also Of Its Power And Virtue

Take good Hungarian Vitriol, calcine it till it be of a yellowish colour and no higher; grind this calcined Vitriol very small, put it into a distilling vessel with a long neck, well luted, *luto sapientiae*. Put thereto a large receiver and begin to distil day and night with a very gentle fire, that gives not a stronger heat than the Sun doth in a hot day. Afterwards increase the fire by degrees, forcing at last the Spirits with the strongest fire, till red, visible drops do come over, which work hath taken up three days and nights. This being done take that which is left in the distilling vessel, commonly called *Caput Mortuum*, and grind it small. Pour on it clean rain water, first distilled, and boil therein the Cholcotar and the Salt of Vitriol will go into the water. The water being settled and clear, filter it that the feces may be separated. Let the water vapour away in some glass vessel till the Salt be dry, [then] dissolve the Salt again in rain water, first distilled and let it vapour away again to dryness. Repeat this operation the third time and the Salt of Vitriol will be very fair, clean and clear. Put this dry Salt into a crucible of glass and pour

on it the above made Spirit of Vitriol; lute the glass *luto sapientiae* and set it in digestion for some days. This being done, open the glass and put the materials together into a retort of glass and distil them [at] first gently; and when it ceaseth to drop, increase the fire and force it over till nothing will come more. Let it become cold and then take the Spirit out of the receiver, which must be somewhat large and strong. Put the Spirit into a glass body and rectify it by distillation till it be freed from the phlegm and the matter in the glass body appear to be of a red-brown colour.

Then take the glass body and set it with the said matter in a cellar and there will shoot from it very clear, white, transparent crystals. Put these transparent crystals into a large phial with a very large and long neck and pour on them the first white Spirit of Turpentine and it will boil up and foam; therefore you must be careful and not over hasty in doing this. The crystals will dissolve and the Spirit of Turpentine will grow transparent [and] as red as blood. This being done, pour on it three times the weight of common Spirit of Wine freed fully from its phlegm, so that it stand two fingers high above it. Then put a little head of glass upon the neck of the phial, luting it well, join it to a receiver and distil very gently the Spirit of Wine *in Balneo Mariae* and the tincture of Vitriol comes over very pleasant[ly] with the Spirit of Wine and that which is corrosive remains behind with the oily parts of the Spirit of Turpentine. The Spirit of Wine being come with the tincture, put it together into another phial and pour on it some fresh Spirit of Wine and distil again gently *in Balneo Mariae* as you did before; if any corrosive be come over with the fire it will now stay behind. Repeat this operation the third time and the work is done and perfect. Put this fair, red, transparent Spirit of Vitriol into a Pelican, add to it at once half an ounce of well pulverised Unicorn's horn[407] and let it stand in circulation in a gentle heat a whole month. Then pour it off very clear from the feces and the tincture of Vitriol is prepared for the Medicine, of a very pleasant taste, and is to be used after this manner following, to wit: Let him that is troubled with the falling sickness[408] take half a dram of it in a spoonful of *Lillum Convallium* water when the fit is coming upon him. Thus let him use it three times and the Medicine will cure him by the help of God. He that is mad and distracted should take it likewise in Wine for the space of eight days and he will have reason to give God thanks for it. Moreover if it be taken in wine it doth resolve any hardness settled in the nerves and if it be constantly used for some time, even the gout itself is consumed and cured thereby.

Likewise it maketh those who are melancholy and troubled with sadness, if it be used as before, very cheerful and light-hearted; it dispelleth all sadness and breedeth good and pure blood. It hath been found very excellent in swimmings and giddiness in the head; it comforteth the brain and preserveth the memory. If it be administered in consumptions of the lungs and any other coughs in the manner aforesaid, it will cure those distempers and is very useful for many other things.

An Addition

Take Sal Armoniack, dissolve a considerable quantity of it in the strongest Vinegar and add to it filings of Copper. Let it putrefy in heat till the filings are all grown friable so that they may be grinded into powder and you will have a yellow powder, which edulcorate well.

Having done so, dry the powder and pour on it the red *Aqua Vitae Vitrioli*, which hath been distilled over with its proper Salt, so that it cover it all over. Set it thus in heat and the powder of the Copper will be dissolved in the oil, but there must be some fair water be mixed with it. Then draw it off in sand to dryness and the phlegm comes over. The remainder force out of a retort in an open fire and you will find an *Oleum Veneris*, green [and] transparent like an Emerald. Put again into this *Oleum* some of the powder of Copper and it will be dissolved in it. Then coagulate to dryness and you have a powder, half an ounce whereof will transmute a whole pound of Iron, being in flux, into very good Copper.

Of The Sweet Essence Of Vitriol

The sweet Essence of Vitriol, whereby many wonderful cures may be wrought, is only prepared out of its Sulphur, which burneth like other Brimstone. To obtain this proceed after this manner. Take of the best Vitriol you can get [and] dissolve it in fair fountain water; after this take Pot-ashes, such as dyers use for their dyeing [and] these dissolve likewise in fair fountain water; let it settle well and then pour off the clear from the dregs and add it to the solution of Vitriol and one will enflame the other and cause a separation. For the Sulphur of Vitriol doth separate itself by precipitation. Make a considerable quantity of it and edulcorate it from all impurity. Afterwards dry the same Sulphur, which will burn like other Sulphur, being cast upon glowing coals.

Take now this Sulphur and sublime it by itself without any addition and there will remain some feces, which separate and put away. Then take the Sulphur and grind together with it half its weight of common Salt of Tartar and distil them together through a retort and there will come over a reddish oil. Pour to this oil some distilled Vinegar and there will precipitate a brown powder and the Spirit of Tartar remaineth in the water. Edulcorate the same powder very well, for therein is the treasure to be looked after. This work being done, pour some Spirit of Wine on the said powder and let it circulate in heat for eight days. Thus the excellent sweet Essence of the Sulphur of Vitriol goeth into the Spirit of Wine and swimmeth upon the top, *in forma olei*, like an oil of cinnamon. Then separate the essence from the Spirit of Wine by means of a separating glass and keep it very carefully for use, it being a great treasure.

The Use Of This Medicine

This Essence of Sulphur, four grains of it being taken in Balm water, drieth up the bad humours of the blood, strengtheneth and incites men and women to copulation, cleanseth the womb, hindreth the rising of the mother and breedeth good sense for the procreation of children.

The same quantity being taken in parsley water and continued for a fortnight, doth consume all phlegmatic humours of the whole body cures the dropsy radically, drives out the putrefied blood [and] openeth imposthumes, yea you will find it do wonderful cures if you will be industrious and careful in the preparation thereof; but you must never whilst you live forget God your Creator, to call upon Him for a blessing and to render to Him thanks for all His fatherly benefits He hath bestowed upon you.

The Preparation Of The Stone Ignis[409]

Now I will teach you the chiefest preparation of Antimony and the use of it in Medicine. In this Antimony are hidden and found so many wonderful mysteries that there is none too old to learn and to search to find them out. I will instruct you to make some preparations which are also required to other things.

Take pure mineral Antimony, which is brought from Hungary, grind it very small and wash it very clean, that the earth may be separated from it. Take then a pound of it, mix with it as much of fluxing powder and melt it once again and then the *Regulus* will be clean and pure.

Add to this *Regulus* its weight of Nitre and melt it down. Pour it out together and beat off the *Scoriae* and put again to the *Regulus* its weight of Nitre and melt it.

Repeat this till all is gone into *Scoriae*, which you must carefully keep; they will burn upon the tongue like fire. This being done, take the matter so gathered, grind it small and edulcorate the Salt-peter from it and there remaineth a brown-yellow powder, which dry and keep; it looketh like grinded glass. Take now a common *Regulus* of Antimony made with Salt-peter and Tartar, grind it small and put it into a round glass, which must not be too high, and fasten a head to it. Sublime your *Regulus* in sand by itself without any addition, sweep the sublimate with a feather again into the glass and sublime it again. Repeat this so long till nothing do rise, but [the matter] remain red and fixed in the bottom. Then take this fixed Antimony and put it upon a stone in a cellar and in time it will be dissolved into water, which distil *in Balneo Mariae* until the sixth part only of the water do remain in the glass. Set this in a cold place and there will shoot reddish crystals, which dissolve in rain water. Filter it and draw off the phlegm to a thickness, set it to dry as before and the crystals will shoot white and very pure, like unti Salt peter. This is the Salt of Antimony.

Take these crystals and pour upon them pure distilled Vinegar and they will dissolve in the Vinegar. Then distil the Vinegar, the glass being very close luted, forcing at last the Spirits into the Vinegar and then the Vinegar is prepared. Take this Vinegar and pour it in the prepared brown-yellow powder and set it in some warm place and the Vinegar will draw out the tincture of Antimony, altogether red, within half or quarter of an hour. Pour off this extraction together and set it to digest twenty-eight days *in Balneo Mariae*.

Afterwards distil from it the Vinegar through an Alembick in sand, forcing in the end the oil into another glass, which comes over with many strange and wonderful veins. Rectify this oil in ashes and the rest of the Vinegar, if any be left, will come off and the oil remaineth very sweet and of a pleasant red colour like a Ruby. Thus have you joined the Sulphur with the Salt of Antimony and brought it over like an *Aqua Vitae*, which keep very carefully. Furthermore take again a common *Regulus* of Antimony made with Salt-peter and Tartar and beat it to [a] powder. Then take of strong distilled Vinegar four quarts and a half. Put into it of Sal Armoniack [and] of Salt of Tartar likewise eight ounces (I shall teach how to make it at the end of the directions). Digest this to the evaporation of the Vinegar and mingle with the Salts three parts of Venice Tripoli and distil the Spirit, which is of a singular nature and property.

Pour this Spirit on the pulverised *Regulus* of Antimony and having the glass well luted let it stand in digestion sixteen days; then distil the Spirit from the matter to a dryness and grind four times the weight of filings of steel with the same. Put it into a retort and putting thereto a large receiver full of water, distil it, forcing at last with a strong fire, and the Mercury comes over in fumes and is quickened in the water, which is the true Mercury of Antimony.

Take common Spirit of Vitriol, add a little common water to it and put your filings of steel into it. Let it stand till the filings are dissolved, then pour it off clean and put away the feces. Afterwards distil the Spirit in ashes to a thickness and set the glass in a cold place and there will shoot good Vitriol of Iron, which take, and having first vapoured away the phlegm mingle with it three parts of the powder made of burned potsherds of broken pots, put it into a retort, draw off the phlegm first, then force the Spirit with a strong fire into a proper glass, which rectify to the height and there will remain an oil in the bottom. Pour this oil upon the Mercury made before and draw off the phlegm in hot ashes and the tincture of the *Aqua vitae* remains behind and doth precipitate the Mercury into a fair, high-coloured powder of very great virtues in curing old running sores.

The Conjunction Of The Three Principles Sulphur, Salt And Mercury Of Antimony

Take of this precipitate, well edulcorated with Spirit of Wine, one part and pour on it of the above mentioned sweet oil, three parts, in a phial, so that the phial be not above one half full.

Then seal it hermetically and place it in a philosophical furnace and the precipitate will be dissolved in that continual heat. Open then the glass and continue a strong fire till the matter become a fixed powder and do fix and then the Stone *Ignis* is prepared of which I have written. This Stone is a particular tincture in men's bodies as well as in those of metal[s]. This may be used in many hard and dangerous distempers. Take of this Stone or particular tincture half an ounce, cast it upon twelve ounces and a half of pure Silver or upon as

much Pewter or Lead, let it flow very well for four and twenty hours, then drive it off clean and quart[410] it as tryers and refiners do and you will find in the Silver two ounces and a half of very good Gold and in the Pewter or Lead one ounce upon the cupel.

Another Medicine Made Out Of Antimony And Mercury And Of Its Effects In Outward Sores

Take Hungarian Antimony and sublimed Mercury and grind them well together and distil them through an earthen retort, forcing them at last with the strongest fire imaginable and you will obtain an oil, which separate and keep apart. Put away the quick Mercury, if so there be any; and the Cinnabar you will find in the neck of the retort. But as for the *Caput Mortuum*, grind it small and put it into a new retort and having poured on it the oil, first made warm, distil it again from it. Repeat so often till the *Caput Mortuum* remain behind like ashes and then your oil is prepared.

After this take so much fresh Antimony as first of all the *Caput Mortuum* did weigh, grind it small and put on it the oil, first warmed, and so many times distil[411] as before till the oil come over as red as a Ruby and the *Caput Mortuum* likewise remain like ashes in the bottom of the glass and then the oil is prepared.

The Preparation Of The Sublimate For This Work

Take one pound and a half of Hungarian Vitriol, one pound of common Salt and four ounces of Salt-peter; grind this together and put [with?] one pound of Quicksilver into the bottom of a glass body; place it in sand so that the sand do not come above the matter in the glass; put a head thereupon and give it a convenient fire and the sublimate will stick to the sides of the glass, which is to be used in your work.

Take the above prepared *Aqua vitae*[412] and add to eight ounces of it three ounces of Salt-peter water and distil it out of a coated, glass retort and you will have an ounce of the *Aqua vitae*[412] remain behind fixed. Then put again to the *Aqua vitae*[412] one ounce of fresh Salt-peter water into a retort and distil as before and there will stay more behind. This addition of fresh Salt-peter water to the *Aqua vitae*[412] and[413] distillation out of a coated retort, as has been said before, repeat so often till all remains fixed in the retort.

The Salt-Peter Water Is Made Thus

Take unburned potsherds grinded small and with three part of the same grind one part of purified Salt-peter. Put into the receiver half a pound of water to one pound of Salt-peter and force the Spirits over into it. That which is fixed with this water[414], put into a glass body and pour upon it the common *Aqua vitae Vitrioli* so that it be four fingers high upon it. Then distil it till the matter become dry. Take out this matter and dry it yet more that the rest of those corrosive Spirits may evaporate, then edulcorate it well with Spirit of Wine and the Medicine is prepared.

The Use

Three or four grains of this Medicine being taken in some good treacle for some days cureth the French pox; there [be] no sore so old and festered but is cured infallibly by it. I have cured with it likewise many spreading, old, running ulcers, as fistulas, cancers, the wolf[415] and the like. The Name of the Lord be praised therefore.

The Preparation Of A Medicine Out Of Common Sulphur

Take common Sulphur and grind it small, then grind with it three parts of calcined Vitriol, put it together into a high cucurbite and sublime it in sand till nothing will sublime more. Take then these flowers, put them into a glass and pour on them a common *Aqua vitae Tartari*, which hath been dissolved in a cellar, so that it swim on the top of its a hand's breadth. Place it in a convenient heat and the Sulphur will open itself in [a] few hours and become transparent red like a Ruby. This being done pour off the extraction into another glass and put to it very good distilled Vinegar and the Sulphur falls to the bottom with a great stink.

Pour off the *Aqua vitae* and edulcorate well the Sulphur and dry it gently. Put this Sulphur again into another glass cucurbite and pour upon it Spirit of Wine, which is prepared with philosophical Tartar, set it in heat for three days and the Spirit of Wine imbibeth again that excellent tincture of the Sulphur. Then pour off the extraction and draw off the Spirit of Wine with a pretty strong fire in sand and there will come over with it a pleasant, sweet smelling *Aqua vitae*. Having done so, rectify the oil *in Balneo Mariae* and draw off the Spirit of Wine gently and the *Aqua vitae Sulphuris* remaineth in the bottom.

The Use Of This Medicine

Six or eight drops of this oil being taken in a spoonful of Wine are good for those that are in a consumption. It is good likewise for coughs, openeth the breast and ulcers of the breast, likewise imposthumes. It relieveth against whatsoever may occasion any putrefaction in a man's body if the use of it be continued for some time.

The Preparation Of The Tincture Of Corals

Take red Corals, break them into pieces and pour on them a common Spirit of Salt and the Corals will be dissolved. This being done, draw off by distillation the Spirit of Salt and edulcorate them well. Then take to one marck[416] of this powder half an ounce of common Sulphur, pulverised, and having mingled it together, reverberate it very gently till all the Sulphur be burned away. Having done so, grind as much Camphor with the Corals and burn the Camphor likewise away. Then edulcorate well the Corals and pour upon them high rectified Spirit of Wine and digest them for eight days and the tincture of the Corals will elevate itself into the Spirit of Wine. Then pour off that which you have extracted and after that draw off the Spirit of Wine from it and there remaineth the tincture of Corals behind in the bottom like a red, fat oil of Olives.

The Use Of The Medicine

Six drops of this tincture given in a spoonful of Wine to those that are bereaved of their senses restoreth them again. This tincture comforteth likewise the brain and strengthens the memory, dispelleth sadness and melancholy, makes light-hearted, breedeth good blood and strengtheneth the heart. It is such a noble Medicine for which we are bound indeed to bless Almighty God.

Of The True Solution Of Pearls

Take very good Verdigris, grind it small and dissolve it in distilled Vinegar; pour off the clean and throw away the feces. Then distil off the Vinegar out of a glass body to a thickness and put it into a cold place and there will shoot from it a fair Vitriol. Put this Vitriol into another glass and pour on it a high rectified Spirit of Wine and dissolve therein the Vitriol very well. Separate the feces from it [and] afterwards distil off likewise the Spirit of Wine to a thickness and set it again in a cold place and the Vitriol shooteth again. Put then the Vitriol into a glass body and draw off by distillation the phlegm *in Balneo Mariae* till the matter becomes dry. Take it out, put it into a glass retort and distil once more with a stronger fire in sand and you will obtain a pleasant Vinegar. Dissolve in this Vinegar as many Pearls as it will dissolve, for this Vinegar worketh very well upon them, dissolveth the substance but not the shells. The Pearls being dissolved, draw off the Vinegar *in Balneo Mariae* till the Pearls be very dry, then take them out and edulcorate them with Rose-water. Put these Pearls thus prepared into a glass body and pour some Spirit of Wine upon them and digest them in [a] gentle heat four and twenty hours and there riseth a pleasant liquor from the Pearls which doth mount and swimmeth upon the Spirit of Wine like an *Aqua vitae* made of Cinnamon. Pour it off together with the Spirit of Wine and keep it.

The Use Of This Medicine

Take of this Spirit of Wine half a spoonful so that four or five drops of the oil may go with it. It comforteth the heart, gives strength to the very marrow and bones [and] cureth swimming in the head and whatsoever may be hurtful to the eyes. [It] dispelleth rheums in the head and the noise in the ears, openeth the passage to hearing and is, moreover, a most precious treasure in many distempers.

A Certain Cure Of The Stone

Recipe. Of common Salt-peter, well purified, one pound and as much of common white Spirit of Vitriol. Pour the Spirit of Vitriol upon the Salt-peter and the Salt-peter will be dissolved together. This being done, distil from thence the Spirit of Vitriol in ashes to a thickness and set it in some cold place and the Salt-peter will shoot again from it. Take two ounces of this Salt-peter and the like quantity of the Salt of Wormwood; pour on them a little of the oil of Sulphur made *per campanam* so that the Salts may be like a poultice. Mix with it likewise one dram of Anniseed oil and as much of white Amber, adding thereto a pound of Canary sugar and mix all these ingredients very well together. Let him that is tormented with the stone take of this powder every day five or six time[s] as much as will lie

upon a point of a knife, twice repeated, and this medicine will work upon the stone and break it and throw it out radically.

Of The Soul Or The Sulphur Of Lune Or The Philosopher's Silver

Take common Salt(-peter) and quick or unslaked Lime, reverberate them together in a wind furnace with the strongest fire, extract again the Salt-peter with warm rain water and coagulate it to dryness; mingle again with it new quick Lime, reverberate it and extract again; repeat this the third time. This being done take Calx of Silver, being after the dissolution in an *Aqua fort* prepared, and mix it with prepared Salt[-peter]; put it into a glass viol, pour on it common *Aqua fort* such as the goldsmiths use, made of Salt-peter and Vitriol, and draw it off by distillation in hot sand. Pour on it some fresh *Aqua fort* and having distilled it likewise, repeat it the third time, giving at last [a] very strong fire, that the matter in the glass may flow very well. Let it cool of itself in the furnace and the Silver will become transparent blue in one piece. Extract this with Vinegar till you can extract no more. Edulcorate that which is extracted with water, that the Salt may be separated from it.

Cohobate Vinegar upon the dry Sulphur till it come over like a Saphire. Reduce the same Silver into small filings and add to it its weight of Sal-armoniack and sublime it in a glass body and the Sal-armoniack carrieth with it the Sulphur of Lune of a very pleasant sky-colour. Put this sublimate into a dish of glass, edulcorate it well with rain water, first distilled, and the Sal-armoniack will be separated. Then dry the Sulphur of Lune, put it into a little body and pour on it good rectified Spirit of Wine and set it twenty-four hours in heat and the Spirit of Wine doth imbibe the Sulphur of Lune, [a] fine transparent blue, like a Saphire or Ultramarine, and leaveth some few feces behind, which separate from it.

The Use

Five or six drops of this tincture being taken in Wine doth dispel sad and melancholy thoughts. It preventeth unquiet sleep, cureth those as use to rise and wander up and down in the night and likewise that are lunatics and giveth rest to all such as are restless in the night.

The Secret Of The Quick Or Unslaked Lime

Take good, pure Chalk [and] burn it in a potter's furnace with a very strong fire to bring it to an exact maturity. Then grind it small upon a warm stone and pour on it, in a glass body, Spirit of Wine made with philosophical Tartar that the Chalk become like a thin poultice.

This being done, distil from thence the phlegm to the dryness of the Chalk, pour fresh Spirit of Wine on it and distil it off again. Repeat this six times, then grind the matter small and lay it on a stone in a cellar to dissolve and there will flow in a few days from it a liquor, which, when you have gathered, put it into a retort of

glass and distil it in sand and the phlegm comes over first, which keep apart. After this there cometh a spiritual liquor which is likewise to be kept by itself.

Moreover take crystal stones, pulverise them and grind their weight of live or mineral Sulphur with them. Put then this matter upon a broad, earthen platter, stirring it continually, and burn away the Sulphur from it. Then reverberate it in an open, flaming fire for three hours. This being done, likewise put the matter into a glass and pour the liquor upon it. Take likewise crabs eyes[417], put them into another glass and pour on them of the same liquor; let it stand pretty hot for fourteen days and nights and there will rise from both a moisture, which pour off together very clean into a little body of glass and rectify it *in Balneo Mariae* and the liquor remaineth behind. Three grains of which, being taken in wine, have wrought very great and admirable effects. This Medicine cureth likewise radically the stone of the bladder and kidneys, both in men and women.

Take this burned Chalk, pour upon it and then draw from it again several times an *Aqua fort* made of Vitriol and Salt-peter. Dissolve it afterwards in a cellar. Distil that which is dissolved into an oil with a strong fire. Digest with this oil a Calx of Lune, opened with *Aqua fort*, for a month. Reduce this Calx by melting down with Salt-peter and Sal armoniack and refine it with Saturn; then separate it and you will have a white, fixed Lune, which lay for a day and a night in an *Aqua fort* and you have good Gold, which endureth all trials. *Laus Deo*.

The Preparation Of The Great Philosophic Stone

Our Stone is made out of its own proper Essence; for its transmuteth other metals into real and true Gold, which Gold must be prepared and become a better Stone. And though nothing of another nature must be used in the preparation of our Stone, which might obstruct its majestic excellency, yet the preparation of it in the beginning cannot be made without means. But observe that, as you will hear afterwards, all corrosives must be washed away from it and separated, so that our Stone may be severed from all poison and be prepared to be the greatest Medicine. Now I will show the work itself.

Take of the very best Gold you can have, one part; of good Hungarian Antimony, six parts; melt these[418] together upon a fire and pour it out into such a pot as the goldsmiths use; when you have poured it out it becometh a *Regulus*. This same *Regulus* must be melted again that the Antimony may be separated from it.

This being done, add to it Mercury and melt it again and cleanse it again. Repeat this the third time and the Gold is purged and purified enough for the beginning of the work. Then beat the Gold very thin as goldsmiths do when they gild and make an amalgam with common Quicksilver, which must be squeezed through a leather. Let the Quicksilver fume away little by little upon a gentle fire, that nothing of it may remain with the Gold and stir it about continually with a small Iron [rod] and the Gold is become subtile so that its water may the better work upon it and open it.

The Preparation Of The Water

Take one part of Salt-peter, well purified, and grind with it the like quantity of Sal-armoniack and half as much of pebbles, very well cleansed and washed. Mingle all these ingredients together and put them into an earthen retort, that the Spirits may not come through and put the same into a distilling furnace. The retort must have a pipe behind and put as large a receiver as you can get to the retort. The receiver must lie in a vessel full of cold water and a wet linen cloth must be put round about it, which you must continually [change] with another wet cloth. Then again so much matter [must be put] into the retort [at intervals] till all is gone into it[419] and then your water is prepared.

Take then of the prepared Calx of Gold one part, put it into a glass body and pour three parts of the above made water upon it and place it in warm ashes and the Gold will dissolve in it; but if it should not altogether be dissolved, pour more fresh water upon it and it will dissolve it all. This being done, pour it out into another glass and let it stand till it become cold and it will let fall some feces, which separate by pouring the water from them to another glass. Set this glass *in Balneo Mariae* and put a head upon it. Let it stand in heat day and night and more feces will settle, which separate from it as before. Close up your glass very well after you have put on the head and lute another glass to the head and let it stand for fourteen days in a gentle heat that the body may be well opened. This being done, increase the fire and distil off the phlegm to a thickness that it remain in the bottom like an *Aqua vitae*. That which hath been distilled pour again into the body, having first made it warm, and lute again the head to it and let it stand to digest a day and night. Then draw off the water again by distillation and pour it again warm, upon it. Repeat this so long till the Gold is come over altogether into a low body with a flat bottom. Put this spiritualised solution of Gold again into a glass and pour on it a considerable quantity of rain water, putting thereto three parts of live Mercury to one of Gold but you must squeeze first the Mercury through a leather, and stir it very well together and you will see many wonderful colours. And if you do repeat this, stirring several times, there will fall an *Amalgama* to the bottom and the water will become clear.

This being done, decant the water and dry gently the *Amalgama*, which, having edulcorated it very well, put upon a broad, shallow, earthen platter under a cover. Stir it about continually with an Iron wire till all the Quicksilver be fumed away and there will remain upon the earthen [platter] a very fair powder of a purple colour[420].

Afterwards You Must Prepare Your Spirit Of Wine With The Philosophical Tartar In The Manner Following:

First you are to know that the Tartar of the philosophers, whereby the lock is unopened, is not like unto common Tartar as many do think; but it is another Salt and springeth from one root and is the only Key to open and to dissolve metals and is prepared as followeth. Take ashes of a vine which hath borne grapes that have yielded good wine; make of them with warm water as strong a lee[421] as possibly can be made. When you have a considerable quantity of this lee, boil it

away and coagulate it to a dryness and there remaineth a reddish matter. Put this matter into a reverberating furnace and reverberate it for three days or thereabouts in an open fire, that the flame may play very well upon it and stir it continually till the matter is become white.

Afterwards dissolve this [re]verberated matter in fountain water and let it settle, pour off the clear [liquid] and filter it, that all the feces may be separated and coagulate it in a glass body and you will have a pure, white Salt of Tartar from which a true Spirit is drawn[422].

Take now high rectified Spirit of Wine, fully freed from its phlegm, [and] put the same into a glass phial with as long a neck as possibly you can get. But first of all put into it your Salt of Tartar and then the Spirit to the supereminency of three fingers. Lute a head to the phial and put thereto another glass, let it stand in a gentle heat, then distil gently off the phlegm, and the Spirit of Tartar is opened by the Spirit of Wine and by reason of their reciprocal, wonderful love it comes over with the Spirit of Wine and is united with it. The remaining feces and some phlegm staying behind with them are to be put away.

This is now the right Spirit of Wine, wherewith you may open that which the lover of Art desireth to know, for it is become penetrant by preparation.

Take now the powder of Gold of a purple colour and having put it into another phial, pour on it your Spirit of Wine. Put it, very close luted, in a gentle heat and it will extract the Sulphur of Gold within twenty-four hours of a high red colour like blood. Having done so [so often] that it doth not yield any tincture more, pour off the extraction very clear into a little glass body. The remainder is a white Calx. Pour upon this Calx the aforesaid Spirit of Wine and let it stand in putrefaction, having the glass well stopped, for fourteen days and nights and the Spirit of Wine will become of a white colour like milk, which pour off clear and pour upon it[423] fresh Spirit of Wine and let it stand a day and [a] night longer and it will be coloured again, but not much. Add this to the first and what remaineth do not dry, but leave it in the glass. Put the white extraction into a little body and distil the phlegm from it till it be reduced to a small quantity.

This being done, put the glass in a cellar and there will shoot from it fair and transparent crystals, which having taken out, put the remainder again in a cellar and you will have more crystals, which put together into a body of glass, for it is the Salt of the Philosophers, and pour half the extraction of the Sulphur of Gold upon them and they will dissolve immediately and melt like butter in hot water. And then distil it together out of a glass body in hot ashes and it will come over together in the form of a red oil, which falls to the bottom and the Spirit of Wine swimmeth upon the top, which separate from it.

This (oil) is the true Potable Gold, not reducible into a body, and my *Phalaia*, whereby I have cured many by the blessing of God, giving but three grains of it in Wine.

The other half of the extraction must be distilled gently *in Balneo Mariae* to a dryness [that] the Spirit of Wine may be separated. Pour on it this Oil of Gold or Potable Gold and it taketh the powder in a moment and becomes of a much higher colour than it was before; and this will dissolve in common Spirit of Wine and other Wine as red as a Ruby, which constantly and wonderfully cureth all such distempers of the body as have their origin from within.

Then take that other part of Mercury of Pure Gold which you have kept and pour all this, being its own oil, upon it and distil by an alembick, but not too strongly; and there comes over some phlegm and the oil doth precipitate its own Mercury and becomes white again, the greenness[424] being lost and gone.

This work being done likewise, get a philosophical egg, which the philosophers call their Heaven and you will find two parts of the oil in weight to one part of the precipitated Mercury. Put then the Mercury into a glass and add the oil of Gold to it, so that one part of the glass may be filled and three parts remain empty. Seal it well as Hermes teacheth and put it into the three-fold furnace so that it standeth not hotter than an egg which is under an hen to be hatched, and the matter will begin to putrefy within a month, and doth become very black which, when it doth appear, it is then certain that the matter is open by putrefaction and you may be glad of the happy beginning. Increase now the fire to the second degree and the blackness will vanish away in time and change into many admirable colours. These colours being gone likewise, increase the fire to the third degree and your glass will look like Silver and the rays will become ponderous. Then, increasing the fire to the fourth degree, the fumes will cease by little and little and your glass will shine as [if] it were beset within with cloth of Gold. Continue this fire and the rays will disappear likewise and there will be no more rays be seen to rise, but you will see your matter lie beneath like a brown oil, which at length being become dry, doth appear like into a Granat[425], which is both fixed and liquid like wax, penetrant like oil and mighty ponderous.

He that hath obtained this may render thanks to God his Creator, for poverty hath forsaken him, diseases will fly from him and wisdom hath taken possession of him.

Having thus prepared your Medicine, if you intend to multiply it proceed as follows. Take of the prepared powder of Gold of a purple colour, as you have done before, three parts. Add to it of the prepared tincture, one part, in a new Heaven or philosophers' egg. Seal it again hermetically and set it again into the furnace as before and the matter will unite itself and dissolve and be brought to perfection within thirty-one days, which is a month, which otherwise will take up

ten months. Thus you may multiply the Medicine *in infinitum* so that you may perform things which the world will account incredible.

Lastly you must know that this Medicine is a very spiritual and piercing one, which cureth any distempers of this world in all creatures whatsoever. One only grain of it being taken, it penetrateth the whole body like a fume, cleareth out of the body all that is bad and bringeth that that is good in the room of it, reneweth the man and maketh of him, as it were, a new man, which it preserveth without any accidents to his age and the term prefixed by the Most High. *Contra mortem remedium non est*.

This Medicine, being first fermented with other pure Gold, doth likewise tinge many thousand parts of all other metals into very good Gold as I showed in a former process, whereby such Gold likewise becometh such a penetrant Medicine that one part doth tinge and transmute a thousand parts of other metals, and much more beyond belief, into perfect Gold. God be blessed and praised both now and for ever more. Amen.

Additional Preparations For A Fuller Declaration Of The Same

Spirit Of Mercury By Itself Or Mercurial Water

Put running Mercury into a retort and put to it a receiver, which must stand in a glass with water in it. Distil then, and the Spirit will precipitate itself and is resolved into a water. Pour out this water and put the Mercury which sticketh to the neck of the retort back again into the retort. Distil and rectify till you have brought and reduced it to a water. This spirit of Mercury cureth almost all distempers and doth extract the essence out of minerals and metals.

A Tincture Both Upon Men And Metals

Take the spiritual Gold of a purple colour, extract its Sulphur with distilled Vinegar and separate the Vinegar again from it that it become a powder. This powder being dissolved in Spirit of Red Mercury, that is Gold, put thereto Salt of Gold and fix it. This is an universal Medicine for sick and diseased bodies of men, likewise it is excellent to exalt metals to the highest degrees.

A Tincture Upon White

Calcine Silver with Salt and Quicklime and extract its blue Sulphur, which elevate and rectify with Spirit of Wine that it remain a liquor. Dissolve this in the white Spirit of Vitriol and in the Spirit of mineral Mercury.

I do not understand here the red Mercury, but the common, white, mineral Mercury, or rather that [which] is extracted out of Vitriol.

Fix it then, and you have an universal Medicine against all distempers and a tincture which doth tinge Lead, Pewter, Mercury and Copper into Silver.

To Make An Ounce Of Gold Out Of Half An Ounce

Take Spirit of Salt, rectify it with Spirit of Wine and it become sweetish. Pour this upon the Spiritual Gold of a purple colour and it will extract only the Soul or Sulphur of the Gold, but doth not touch the body of Gold. The Sulphur of Gold doth graduate Silver into Gold, yet no greater quantity of it than there hath been of Gold. The body of Gold must be as white as Silver. Reduce it upon a cupel with Saturn and a little Copper and the white body of Gold doth recover again its colour and property and becometh good Gold.

To Make Mercury Of Gold Or The Philosophical Mercury

Take the Gold of a purple colour out of which the Sulphur is already extracted, digest it with the following water for a month, then revive it again by driving it through a retort in the neck whereof are to be laid Iron plates. Drive it into a receiver with some water in it and it runneth together and becometh a Quick Mercury of Gold.

The Water Is Made As Followeth

Take Salt of Urine of a young man that drinketh nothing but Wine and likewise Salt of Tartar and Sal-armoniack, *ana*[426]. Let all this dissolve into a liquor, which rectify with Sprit of Wine that it become very sweet. This is the Arcanum wherewith the body of Gold is reduced into a running Mercury.

To Make The Salt Of Gold

Pour[427] Gold three times through Antimony, beat it into thin plates and dissolve them in *Aqua Regis*. Dissolve likewise Salt of Tartar in Spirit of Wine and draw off the phlegm that it remain like an oil. With this oil precipitate your Gold and separate again the Salt of Tartar from it by ablutions, then reverberate it fourteen days. Pour upon this Calx of Gold distilled Vinegar; let it boil gently a day and night and the Vinegar doth dissolve the Salt of the reverberated Gold. What remaineth in the bottom undissolved must be reverberated again eight days. Then boil it again in new Vinegar (and) put this afterwards to the first solution.

If anything remaineth behind it must be reverberated eight days more till the body is gone into the Vinegar. Then draw off the Vinegar *in Balneo Mariae* and you have the Salt of Gold in a yellowish powder which cureth all distempers.

Soli Deo Gloria

To Conclude These Preparations With A Brief Discovery Of The First Tincture, Root Aand Spirit Of Metals And Minerals, How They Are Conceived, Ripened, Brought Forth, Changed And Augmented

Of The First Tincture, THhe Root Of Metals

Observe that the tincture which is the root of all metals is a supernatural, flying, fiery Spirit. It hath its sustenance and natural habitation in the earth and water, where it may rest and work. And this Spirit is found in all metals, and more abundant in other metals than Gold; for the Gold is very close, solid and compact by reason of its well digested, ripened and fixed body; therefore it can no more enter into the body than the body doth need. But other metals have not such a fixed body, but their pores are open and dispersed, therefore can the tingeing Spirit abundantly more penetrate and possess them. But because the bodies of other metals are unfixed, the tincture likewise cannot stay with these unfixed bodies, but must go out of them, and [it] being [the case that] the tincture of Gold doth in no other metal abound more than in Iron and Copper, as husband and wife, their bodies are destroyed and the tingeing Spirit from thence [is] expelled, which breedeth much blood in the opened, prepared Gold, and by its feeding doth make it volatile. Therefore when the volatile Gold is filled by its meat and drink, it taketh up its own blood, doth dry it up through its own internal fire with [the] help and addition of a moist fire and is again a conquest, which doth fix, nay produceth the highest fixedness, so that the Gold becometh a high fixed Medicine and cannot make a body again by reason of the superabundant blood, except there be added to it a superfluous body into which this [super] abundant fixed blood doth disperse itself, which joined metallic body is penetrated by the exceeding great heat of the fixed blood of the Lion, like fire, [is] cleansed from all impurity and immediately is ripened to a perfect maturity and fixedness.

I now pass to the birth and to the generation, how the *Archeus* doth show and pour forth its power and displayeth it, by which all metallic and mineral forms are exposed to the view and are made formal, palpable and corporeal through the mineral, incomprehensible, flying, fiery Spirits.

First you are to know that all the metals and minerals of the earth have one only matter and one only mother, by which they in general altogether have received their conception and perfect bodily birth. And this matter, which cometh from the centre, doth divide itself in the beginning into three parts to produce some corporeal thing and a certain form of every metal. These three parts are fed and nourished by the elements in the earth out of its body till they become perfect. But the matter, which hath its original from the centre, is framed by the Stars, wrought by the elements and formed by that which is terrestrial and is a known matter and the true mother of metals and minerals and is such a matter and mother out of which man himself hath been conceived, born, nourished and made corporeal, and may be altogether compared to the Middle World[428]; for whatsoever is in the Great World, that is known likewise in the Little and whatsoever is in the Little World, that is likewise in the Great. And thus what is in the Great and Little World together, that is found in the Middle World, which joineth the Great and Little Worlds and is a Soul, which doth unite and copulate the Spirit with the body. This Soul is compared to water and is indeed a right true water, yet doth it not wet like other water, but it is an heavenly water, found dry in a metallic, liquid substance, and a soul-like water, which loveth all Spirits and

doth unite them with their bodies and bringeth them to a perfect life. Therefore it is certain that the water is a mother of all metals, which, being heated by a warm, aerial fire[429], as is the Spirit of Sulphur, bringeth life into the terrestrial body through its ripening, wherein the Salt is apparently found, which doth preserve from putrefaction, that nothing may be consumed by corruption. In the beginning and in the birth is wrought first the Quicksilver, which yet lieth open with a subtile coagulation, because there is but little of the Salt communicated to it, whereby it showeth more a spiritual than a corporeal body. Other metals, which are all derived from its essence and have more Salt, which maketh them corporeal, do follow after this. I begin with the Spirit of Mercury.

Of The Spirit Of Mercury

All visible and palpable things are made out of the Spirit of Mercury, which is beyond all the terrestrial things of the whole world, and all things are made out of it and have their original from it. For herein is all to be found that can do all that the Artist doth desire to enquire into. It is the principle to work metals, being made a spiritual Essence, which is a mere Air, and flyeth to and fro without wings and is a moving wind, which, after its expulsion out of its habitation by Vulcan, is driven into its Chaos, into which it entereth again and doth resolve itself into the elements, where it is attracted by the Stars after a magnetical manner, out of love, from whence it went forth and was wrought out before, because it desireth to be united again with its like. But when this Spirit of Mercury can be taken and made corporeal, it doth then resolve itself into a body and becometh a clear, fair and transparent water, which is a true spiritual water and the first Mercurial Root of minerals and metals, spiritual, unperceivable, incombustible, without any commixtion of the terrestrial aquosity. It is that heavenly water of which much hath been written. For by the Spirit of Mercury all metals may be, if need requireth, dissolved, opened and without any corrosive reduced or resolved into their first matter. This Spirit reneweth both men and beast[s] like the Eagle[430], consumeth whatsoever is bad and produceth a great age to a long life.

To declare further the Essence, matter and form of this Spirit of Mercury, I must tell you that its Essence is Soul-like, its matter spiritual and its form terrestrial, which yet must be understood by some incomprehensible thing[431].

Touching the beginning of this Spirit of Mercury, this is needless to know because it is of no benefit, nor can it do you any good. But observe that its beginning is supernaturally from Heaven, the Stars and Elements, granted in the beginning of the first Creation to enter further into a terrestrial being. And because this is needless as I have told you, leave that which is heavenly to the Soul and apprehend it by faith. That which is of the Stars, leave likewise alone, because such impressions of the Stars are invisible and incomprehensible. The Elements have already brought forth this Spirit perfect into the World, through the nourishment of it, therefore do not meddle with them either, for no man can make any Element, but the Creator alone; and insist upon thy Spirit already produced, which is both formal and not formal, comprehensible and incomprehensible and

yet doth appear visibly, and you have the first matter, out of which are grown all metals and minerals and is one only thing and such a matter which doth unite itself with the Sulphur of Venus or Copper and is coagulated with the Salt of Mars, so that it becometh one body and a perfect Medicine of all metals, not only to generate [them] in the beginning in the earth, as in the great world[432], but also by [the] help of a moist fire to change and transmute [them], together with the augmentation, in the little world. Let this not seem strange to you, because the Most High hath thus permitted it and Nature hath wrought it.

But [as to] how the Archaeus worketh further by the Spirit of Mercury in the earth, you are to understand that after the spiritual seed is framed from above by the impression of the Stars and fed and nourished through the Elements, this seed is changed into and is become a mercurial water: as in the beginning the great world[433] likewise was made of nothing[434]; for the Spirit moved upon the water and thus was this cold, waterish and terrestrial creature revived to life by an heavenly warmth[435]. It[436] was in the great world the power and the operation of the Light of Heaven[437]; in the little world likewise, the power of God and the operation by His Divine and Holy Breath[438] to work in the earth. Furthermore the Almighty did grant and ordain means for performing of the same that the creature might get power to work upon another creature[439] and one might help and promote the other for the forming and perfecting of all the works of the Lord. Thus was granted to the earth an influence to generate by the Luminaries of Heaven and likewise an internal heat to warm and to ripen that which was too cold for the earth by reason of its aquosity. And thus to every creature a peculiar Genius [is granted] according to its kind, that so there is raised a subtile, sulphureous steam by the starry heaven, not a common, but another, clarified, cleaned and pure steam, separated from others, which doth unite itself with the mercurial substance, by which warm property in a long time the humidity is dried up by little and little and then the Soul-like property[440], being joined with it, which giveth the body and balsam of maintenance and worketh before too upon the earth by a spiritual and starry influence. Thus happeneth, then, a generation of metals according to the commixtion of the three principles and according as they take in more or less of these three, so the body is formed. If so be the Spirit of Mercury is directed and formed from above upon animals, then there is produced an animal being[441], but if it seizeth upon vegetables, a vegetable work is brought forth. And if it falls upon minerals, by reason of its infused nature there will spring thence minerals and metals. Nevertheless everyone is differently wrought, the animals by another form by themselves, the vegetables after a manner proper to themselves and the minerals likewise on another fashion, every one after a singular way. Now I shall faithfully discover how this Spirit of Mercury may be had and obtained, the manner how to prepare it, that it may cure diseases and change and alter all metals of the ignoble kind, as they are generated in the little world by a transmutation and augmentation of their seed.

Take, in the Name of the Lord, red mineral Quicksilver which looketh like Cinnabar and the best mineral Gold that can be gotten. Take an equal quantity of

them both and grind them together before they have been in any fire; pour upon them an oil of Mercury made by itself out of the common, putrefied and sublimed Quicksilver; digest them for a month and you will have an extraction which is more heavenly then terrestrial. Distil gently this extraction *in Balneo Mariae* and the phlegm cometh over and the ponderous oil remaineth in the bottom, which taketh up into itself all metals in a moment. Add to this three times the quantity of Spirit of Wine, circulate it in a pelican till it becometh blood-red and hath recovered an incomparable sweetness. Pour off the Spirit of Wine and add to it fresh Spirit of Wine. Repeat this so long till the whole matter be dissolved into an exceeding sweet and ruby colour[ed], transparent liquor, which mingle afterwards together. Pour it upon white, calcined Tartar and distil it with a strong fire in ashes and the Spirit of Wine remaineth behind with the Tartar, but the Spirit of Mercury cometh over. This Spirit of Mercury being mixed with the Spirit of Sulphur Solis, together with its Salt, whosoever shall bring them over joined and united together, that they may not be separated *in infinitum*, he will have such work (if so be it doth receive its Ferment in a due measure and prefixed term, with Gold, by a solution, and is brought in its proper maturity to a *plusquam* perfection) to which nothing may be compared for the preventing of diseases and poverty. This Spirit of Mercury cureth the dropsy, consumption, gout, stone, French pox and all other lasting sores. It is the only Key to make the corporeal Gold[442] potable.

Of The Spirit Of Copper

Venus is clothed with a heavenly Sulphur, which doth far exceed the Splendour of the Sun, because there is found much more Sulphur in her than in Gold. But learn what the matter is of the said Sulphur of Gold, which dwelleth and reigneth abundantly in Venus. [It] is a flying and very hot Spirit, which can search and penetrate all, as also digest, ripen and bring to maturity, namely [bring] the imperfect metals into [the] perfect. If you ask how the Spirit of Copper can ripen and bring to perfection other imperfect metals, it being itself, in its body, imperfect and not fixed, I answer that this Spirit cannot have or hold in Copper a fixed body for an habitation; therefore the habitation being burned by the fire the guest goeth out of it likewise and must leave his habitation with impatience, for he dwelleth therein like an hireling. But in the fixed body of Gold he hath a protection that nothing can drive him out without the sentence of a peculiar Judge, because he hath taken possession like an heir and hath taken root in that fixed body [so] that [he] cannot be cast out so easily. The tincture which Venus hath obtained is likewise to be found in Mars, yea much more powerful, higher and more excellent[443] for Mars is the husband, Venus the wife. This tincture is likewise to be found in Verdigris and Vitriol as in a mineral. of which a volume might be writ; and in all things there is found a Sulphur which doth burn and yet another Sulphur which doth not burn, which is a wonderful work. The one is white, the other red in the operating birth, but the right and true Sulphur is incombustible, for it is a mere and true Spirit, out of which is prepared an incombustible oil and [it] is indeed the Sulphur out of which the Sulphur of Gold, out of one and the same root, is made and prepared.

This Sulphur may be very well called and christened the Sulphur of the Wise, because in it is found all wisdom[444], if you except the Mercurial Spirit, which is to be preferred[445], and with which it, together with the Salt[446] of Mars[447] must be united through a spiritual copulation[448] and [these] three may be brought to a correspondency and be exalted into one operation[449].

This Spiritual Sulphur doth likewise and in the same manner derive its original from the Upper Region[450], as the Spirit of Mercury doth, but with another form and fashion, whereby the Stars do show a separation in fixed and unfixed, in tinged and not tinged things. The tincture doth consist only in the Spirit of Copper and chiefly of its consort[451] and is a mere steam, stinking and of a very ill scent in the beginning. And this must be resolved in a liquid manner, that the stinking, incombustible oil may be prepared out of it. This oil is easily joined with the Spirit of Mercury and do[es] soon take up all metallic bodies, being first prepared according to the account I formerly declared. Venus hath much Sulphur; she hath been, together with Mars, digested and ripened sooner than any other metals, but because they have had but little help from the inconsistent Mercury, being he had no room left him to work harder, by reason of superabundant Sulphur, they could not receive or obtain a melioration of their unfixed bodies. Now I will discover a mystery to you, that Gold, Venus and Mars have in them one and the same Sulphur, one tincture and the same matter of their tincture, which matter of the tincture is a Spirit, a Mist and a Fume, which hath penetrated and doth penetrate all bodies. If you can bring it into captivity and do accuate it with the Spirit which is found in the Salt of Mars and then do join with the same the Spirit of Mercury according to their weight and do separate them from all impurity, that they become sweet and sweet-smelling, without any corrosive, you have then a Medicine to which nothing in the world may be compared. If you ferment this Medicine with the shining Sun you have made an ingress which is penetrant to work and to transmute all metals.

Lastly take notice that the root of the philosophical Sulphur, which is an heavenly Spirit, together with the root of the spiritual, supernatural Mercury and the principle of the supernatural Salt, is in one and is found in one matter, out of which the Stone, which hath been found before me, is made, and not in many things although the Mercury be drawn by itself by all the philosophers and the Sulphur by itself, besides the Salt apart[452], that so [it may appear that] Mercury is found in one and the Sulphur in one and the Salt in one. Notwithstanding all this do I tell you that this is to be understood of the superfluity, which is found [al]most in every one - and particularly in many ways may be used profitably and prepared to a Medicine and [for the] transmutation of metals. But the universal, as the greatest treasure of terrestrial knowledge and wisdom and of all the three principles, is one only thing and is found in one only thing and is drawn out of it, which can reduce all metals into one only thing and is the true Spirit of Mercury and the Soul of Sulphur, joined together with the spiritual Salt, enclosed under one heaven and dwelling in one body; and [it] is the Dragon and the Eagle; it is

the King and the Lion; it is the Spirit and the body, which must tinge the body of Gold to be a Medicine, whereby it getteth abundant power to tinge others its consorts.

Concerning the generation of Copper, observe that Copper is generated out of much Brimstone, but its Mercury and Salt are equal in the same, for there is neither more nor less in quantity of one and the other to be found. Now because the Brimstone doth exceed in quantity the Salt and Mercury, there ariseth from thence a great tingeing redness, which great redness hath so possessed the metal that the Mercury could not perfect its fixedness, that a more fixed body might have been produced out of it. You are further to know that the form of Venus' body is of the same condition that a tree is which hath and doth yield abundance of Gum, as in the pine and fir-tree, with other sorts of trees, which Gum is the Sulphur of the tree, which drives out sometimes this Gum at the sides of it by reason of its too great abundance and because it cannot harbour it all. Such a tree now, that is tinged with so much fatness by Nature and the ripening of the elements, burneth and taketh fire immediately; neither is it heavy and [it] is never so durable as oak and the like hard wood, which is solid and compact and hath not his pores so open[453] as that sort of light wood, that the Brimstone might abundantly reign in it. But therefore hath the oak wood more Mercury and a better Salt than the pine or fir-tree. And such wood is never so much apt to swim upon the water as the fir-tree is, because it is [so] close, solid and compact that the air in it cannot bear it up. The same is to understood of metals, but especially of Gold, which, by reason of its much fixed and well ripened Quicksilver, hath a most solid, compact, close, fixed and invincible body, to which neither fire nor water, neither air nor any putrefaction of the earth can do any hurt because its pores are closed up and the corrupting power of the elements cannot injure it. Which fixedness and solid and compact conjunction do demonstrate its natural ponderosity, which is not to be found or proved in other metals, which may be discerned not only by weighing it in a pair of scales, but you will find it likewise if you put but a scruple of pure Gold upon a hundred pound weight of Quicksilver, it will fall presently to the bottom, whereas all other ponderous metals laid upon Quicksilver swim upon it and do not sink to the bottom because their pores are more largely extended that the air or wind may pass through them to bear them up.

Concerning the Spirit of Venus or Copper in physick, you are, in fine, to observe that it is found very necessary and wholesome in its virtue and efficacy; not only that Spirit that lieth *in primo Ente*, but that Spirit likewise which is found in the last matter. Its virtue, power and operation is such that in the rising of the Mother it is to be preferred before any Medicine whatsoever: also against the falling sickness, the dropsy, the stone. If you have a special care of this Spirit of Copper it will work such wonders both inwardly and outwardly as will be accounted of all incredible and supernatural.

To conclude, the Spirit of Copper is a hot Spirit, penetrant and searching, consuming all the bad humours and phlegm both in men and metals and may justly be accounted the Crown of physick. It is very fiery and piercing,

incombustible yet spiritual and without form and, therefore, is capable, like a Spirit, to further in particular the ignition, digestion and ripening of things without a form.

Of The Generation Of Mars, Its Spirit And Tincture

Mars and Venus have one and the same Spirit and tincture as the Gold and other metals have. Though this Spirit be found in every metal, in some [there is] a greater, in some a smaller quantity. It is undeniable and confessed of all that there are divers men and divers opinions, although men in the beginning are made out of one first matter and generated and born out of one seed, yet there is a manifold difference of their opinions because the operation of the Stars hath occasioned this and not without a cause. For the influence of the Great World worketh the other (namely the difference of opinions) after itself in the Little World, because all the opinions, nature and thoughts, together with the whole complexion of man, do derive their original from the influence of the Stars of Heaven and do show themselves according to the Planets and Stars, where nothing can withstand nor obstruct such an influence because the generation of their perfection is already performed and brought to a period or finished. For example, a man is naturally inclined to study, one hath a mind in Divinity, another for the study of the Law, the third for Physick, the fourth will be a Philosopher. Besides all this, there are many wits that have a natural inclination for mechanical arts, as one turneth a limner, another a goldsmith, this man a shoemaker, that man a tailor, another a carver and so forth. All this happeneth by the influence of the Stars, whereby the imagination is strengthened and founded supernaturally, wherein it resolveth to continue; as we do find if a man hath once taken up a resolution in his mind and laid a foundation upon it, that no man is able to bring or keep him from it, that he should not so obstinately stand upon it, death only excepted, which at last closeth up all. The same is understood of chemists and Alchemists, who, having got once into the secrets of Nature, do not intend to give them over so easily except they have more exactly searched Nature and wholly absorbed[454] and finished the study thereof, which yet is no easy matter. Thus you are likewise to understand of metals that according as the infusion and imagination happeneth from above, so happeneth the form likewise; although metals are altogether called metals and are indeed metals, yet as you have understood by divers opinions of men, which are altogether men out of one matter, there may be manifold and divers metals, of which one hath got an hot and dry, another a cold and moist, another a mixed complexion and nature. Therefore because the metal of Mars hath before others been ordered by a gross Salt in the greatest quantity in its degree, its body is the hardest, most inflexible, strongest and coarsest which Nature hath thus appropriated to it. It containeth the least part of Mercury and little more it hath of Sulphur but the greatest part of Salt; and from this mixture is sprung its corporeal being and [it] is thus born into the world with the help of the elements. Its Spirit is an operation equal to other Spirits, but if the true and right Spirit of Iron can be discerned, I assure you one grain of its Spirit or quintessence, taken and administered in Spirit of Wine, comforteth and strengtheneth a man's heart, mind and courage not to fear his

enemies. It stirreth up a lion-like heart within to fight Venus' battles. If the conjunction of Mars and Venus doth rightly happen in a certain constellation[455], they have success, victory and conquest both in love and sorrow, in fight and peace and will continue of one mind though the whole world should bear a spleen and enmity against them. This spirit cureth wonderfully all martial distempers.

This Spirit of Iron, being rightly discerned, hath a secret affinity with the Spirit of Copper, that they may be so joined together that there riseth one only matter from them, of one and the same operation, form, substance and being, which will cure the same distempers and transmute the particulars of metals with profit and honour.

But Iron, together with its virtue, ought properly to be considered in the manner following, that it hath a terrestrial body only in its corporeal form, which body may be used to a great many things, to alter the blood, to outward wounds, to a graduation of Silver and inwardly to the constipation of the body, which yet is not always beneficial to use, neither in a man's body inwardly and outwardly, nor yet as concerning metals, because there is no great advantage to be made *per se* without the known right means, which do belong to Nature's secret knowledge. Observe one thing more, that the Loadstone and the true Iron are almost of one and the same nature, even as it is according to a divine, spiritual and elemental sense betwixt the body, its Soul and the Chaos out of which the Soul and Spirit are gone; the body is framed last of all out of this composition.

Of The Spirit Of Gold

If you are desirous to get this golden Loadstone, your prayers must be rightly made to God in true knowledge, contrition, sorrow and true humility for to know and learn the three different worlds, which are subject to human reason[456]; as there is the super-celestial world[457], wherein the immortal Soul[458] keepeth its seat and residence beside its first original[459] and is by God's creation the first moving sensibility, or the first moving sensible Soul[460] which of a supernatural being hath wrought to a natural life. And this Soul and this Spirit is the root and the first fountain and the first creature existing in the life of anything[461] and the *primum mobile*[462], which hath been so much controverted by learned men. Observe likewise the second celestial world[463] and take good notice of it for therein do reign the Planets and all the heavenly stars have their course, virtue and power in this heaven and do perform therein their service, for which God that placed them there and do work in this their service by their Spirit [on] both minerals and metals.

Out of these two worlds ariseth yet another different world[464], where it is found and comprehended what the other two worlds have wrought and produced. Out of the first Super-celestial World is derived the fountain of life and of the Soul; from the second Celestial World doth spring the Light of the Spirit[465] and from the third, the Elemental World, cometh the invincible, heavenly yet sensible fire, by which it digested and ripened that which is comprehensible. These three matters

and substances do generate and bring forth the form of metals, among which Gold hath the pre-eminency because the sidereal and elemental operation hath mellowed and ripened the Mercury in this metal the more substantially to a sufficient and perfect maturity. And as the seed of a man doth fall into the womb and toucheth the *menstruum* which is its earth, [and as this][466] seed which goeth out of the man into the woman is wrought in both by the Stars and the elements that it may be quite united and nourished by the earth to a generation, so you are likewise to understand that the Soul of metals [is worked upon] which is conceived by an unperceivable, invisible, incomprehensible, abstruse and supernatural, celestial composition, as out of water and air, which are formed out of the Chaos and then further digested and ripened by that heavenly, elemental light and fire of the Sun, whereby the Stars do move the powers, when its heat in the inward parts of the earth, as in the womb, is perceived. For by the warming property of the Stars above, the earth is unlocked and opened that the infused Spirit of the same may yield food and nourishment and be enabled to generate something as metals, herbs, trees and beasts, where every one particularly bringeth with it its seed for a further multiplication and augmentation. And as the conception of a man is spiritual and heavenly, whose Soul and Spirit, by nourishment of the earth in the mother's womb, are formally brought up to a perfection, so likewise it is to be observed and understood in every particular of metals and minerals. But this is the true secret of Gold, namely to instruct and teach you by an example and similitude, whereby the possibility of Nature and its mystery is to found in the manner following. It is probably true that the heavenly light of the Sun is of a fiery property and of a fiery being, which the Most High God, as Creator of Heaven and Earth hath granted to it through an heavenly, constant and fixed Sulphureous Spirit for the preservation of its substance, form and body, which creature, through its swiftness is inflamed and set on fire by the air, which inflammation will never be extinguished as long as the motion doth last and the whole created, visible world doth continue and endure, not in the least diminisheth in its power, because there is no combustible matter extant which might be given to it, whose consumption might cause the decay of that great light of heaven. So is Gold by the superior [counterpart] of its essence[467] thus digested and ripened and is become of such a fixed, invincible nature that nothing at all can hurt it, because the upper fixed Stars have penetrated the lower, that the lower fixed Stars, by reason of their infusion and grant of the upper, need not to give place to their equal because the lower hath received and obtained such a constant fixedness from the upper.[468]

I will add another similitude, according to the manner of philosophers, of the great light of heaven and of that small fire, which, being terrestrial, is here kindled every day and is made to burn before our eyes, because that great light hath a magnetical likeness and an attractive, loving power with that same small fire here upon earth, which is yet without form and impalpable and found only spiritual invincible, insensible and incomprehensible. It is remarkable, as it is proved and demonstrated by experience, that that great light of heaven hath a great love for and beareth an affection and inclination to the little fire, which is terrestrial, by

reason of the Spirit whereby both are agitated and preserved from their utter ruin and destruction. For do but consider that as soon as the air, through [the] great moisture which it hath attracted, conceiveth any corruption, that so through mists and further coagulation and conjunction clouds are generated, the beams of the Sun are hindered and obstructed that the Sun cannot obtain its reflection nor have its due penetrating and searching power; so likewise this little terrestrial fire doth never burn so clear in dark and rainy weather, neither doth it show itself with that gladness in its operation as when the air is fair, pure and clear. The cause is this, for through the obstacle of the moist air the love is hindered that the attractive power, growing sad, cannot exercise its perfect love and operation as it ought to do, for the contrary element, the aquosity, causeth this obstruction. As now the Sun, that heavenly great light, hath a special communion and love with the small terrestrial fire to attract after a magnetic manner, so likewise hath the Sun and Gold a special correspondency and a peculiar attractive power and love together, because the Sun hath wrought the Gold through the three principles, which have their loadstone, and is nearest of all related to the Sun[469] and hath attained to the highest degree, so that the three principles are found most mighty and powerful in the same. Next to it is Gold in its corporeal form, because it is framed out of the three principles, but hath its original and beginning from the heavenly and golden loadstone. This is now the greatest wisdom of this world. In this loadstone is and lieth buried the dissolution and opening of all the minerals and metals, their government as also their matter of the first generation and their power as touching health moreover the coagulation and fixation of metals, together with the operation to cure all diseases. Take a special care of this Key, for it is heavenly, sidereal and elemental, out of which the terrestrial is generated. It is supernatural and natural together and is born out of the Spirit of Mercury, heavenly; out of the Spirit of Sulphur, spiritual; but out of the Spirit of Salt corporeal. Out of this spiritual essence and out of this spiritual matter out of which the Gold first of all is made corporeal into one body, the ancient[470] as well as modern Rosie Crucian philosophers do make potable Gold more substantial than out of Gold itself, which must be made spiritual before the potable Gold can be separated out of it. This Spirit cureth likewise the leprosy [and] the French pox, as being a super-fixed mercurial essence, dryeth up and consumeth the dropsy and all running, open sores, which have afflicted a long time; comforteth the heart and brain; strengtheneth the memory and breedeth good blood.

Thus can the Soul of Gold reduced into water, the Spiritual Essence of Pearls and the Sulphur of Corals, united in one, do such things which to Nature seem otherwise incredible; but because experience confirmeth this truth it is deservedly a cordial in this mortal life to be preferred justly before all other cordials by reason of its wonderful effects. The preparation thereof is this. Take Spirit of Salt and with it extract the Sulphur of Gold. Separate the Oil of Salt from it and rectify the Sulphur of Gold with Spirit of Wine that it may become pleasant without any corrosiveness. Then take the true Oil of Vitriol, made out of Vitriol of Verdigris, dissolve in it Iron; make again a Vitriol out of it and dissolve it again into an Oil or Spirit, which rectify likewise as before with Spirit of Wine. Put them together and

draw off the Spirit of Wine from thence. Dissolve the matter which remaineth dry behind in Spirit of Mercury in a due proportion or weight. Circulate and coagulate it. When it becometh constant and fixed without rising any more, you have then, if you ferment it with prepared Gold, a Medicine to cure diseases and to tinge metals.

Of The Spirit Of Silver

The Tincture and Spirit of Silver is of a sky-colour, otherwise it is a[471] waterish Spirit, cold and moist and not so hot in its degree as the Spirit which is found in Gold, Iron or Copper; therefore is Silver more phlegmatic than fiery, although it hath been reduced by fire out of its waterish substance unto a coagulation. In the same manner have the stones likewise received their hardness, fixedness and tincture, as by one and the same influence. In a Diamond is found a fixed and coagulated Mercury, therefore this stone is harder and more fixed than other stones and is not to be broken as they are. In a Ruby is found the tincture of Iron or the Sulphur of Iron. In an Emerald, the tincture of Copper[472]. In a Granite[473], the soul of Lead. In Pewter [is] the tincture which is found in the stone called *Topasius*. Crystal is attributed to common Mercury and in a Saphire is found the tincture and Sulphur of Silver[474], yet everything in particular, according to its nature and kind, and in metals likewise according to their form and kind. And when the blue colour is separated and taken away from the Saphire, then is its garment gone and its body is white like a diamond. Thus when Gold hath lost its Soul, it yieldeth then a white body and a fixed white body of Gold, which is called *Luna fixa* by the searching students and novices in this Art.

What hath been said as concerning the stone called Saphire, for your instruction you may apply to the better knowledge of the nature of metals, for this blue Spirit is the Sulphur and Soul out of which Silver hath its life as well in the earth as above the earth by Art, and the white tincture of Silver upon white always, in a magnetical form of that one thing and creature, wherein the *primum ens auri* likewise is found. This Spirit of Silver alone containeth that which will perfectly cure and dispel the dropsy, even as the Spirit of Gold and of Mercury can radically cure the consumption so that even the centre itself of the said distemper may not be found.

But the Silver is not so provided in its degree with a hot substance and quality in the veins of the earth, but is subjected to a waterish kind, this fault is to be laid upon the Great Light of Heaven[475], which by reason of its waterish influence hath planted this quality into the Second Creature[476] and into the second Planet of the earth[477] as into Silver. And though Silver doth carry with it a fixed Mercury or fixed Quicksilver, which is born in it, nevertheless it wanted the hot fixed Sulphur, which might have exactly dried up and consumed the phlegm, which is the cause it hath not obtained a compact body[478], except it be done afterwards by Art of the lesser World. And because the body is not solid and compact, by reason of its waterish substance, hence are its pores not well stopped up nor consolidated, that it might have a due ponderosity and endure a fight with its enemies. Which

virtues ought altogether to be found in Gold, if so be it must conquer all its foes and endure all the trials without fault.

You are likewise to understand that the first matter of metals must be observed, studied and found out through the discovery of their last matter, which last matter, as there are the absolute and perfect metals, must be divided and separated that it may appear altogether naked to a man's eyes and then there may be learned and known by such a division what the first matter hath been in the beginning, out of which the last matter is made. Observe diligently this Arcanum[479].

Take the sky-coloured Sulphur of Silver, which hath been extracted out of Silver and rectified by Spirit of Wine; dissolve it according to its weight in the white Spirit of Vitriol and in the sweet scented Spirit of Mercury and coagulate them together through a fixation of fire and you will get the possession of the White Tincture and its Medicine. But if you know the *Primum Mobile* it is then needless, because you may bring the thing to perfection out of one.

Of The Soul And Tincture Of Pewter

The benign Jupiter is almost of a middle nature amongst all the metals. He is neither too hot nor yet too cold, nor too warm nor too moist. He hath not too much of Mercury nor yet of Salt and of Sulphur there is least of all in him[480]. Pewter is found white in its colour, yet of these three principles one doth exceed the other[s] as it hath been clearly discovered in its division according to the true enquiry into Nature's secrets. Out of this composition and mixture of the three principles is generated and wrought and coagulated into a metal and brought to a maturity of perfection benevolent Jupiter. The Spirit of Jupiter doth protect and preserve from all distempers and diseases incident and hurtful to the liver. Its Spirit is naturally, as for its taste, like unto Honey. Its Mercury being made volatile doth get a venomous quality, for its purgeth vehemently and penetrates with violence. Therefore it is not always good that its unlocked Quicksilver should be thus simply used by itself; but if a correction goeth before, it may be very well used with exceeding great usefulness in those distempers and diseases which are immediately subject to his influence; that is to say, when you have taken away from Zadkiel[481] its venomous volatility and it is placed into a better and more fixed state, which doth resist poison. To conclude, if you do extract out of the benign Jupiter his Salt and Sulphur and make Saturn flow very well together with them, Saturn doth get a fixed body, is purified and becometh clear by them and is a total change and real transmutation of Lead into good Pewter, as you will find it upon a most accurate trial. And though this may seem to you not to be true, yet are you to understand that by reason that the Salt of Jupiter is made more Corporeal only by its Sulphur, it likewise hath received an efficacy and power to penetrate Saturn, as the vilest and most volatile metal, and to bring it to its own substance by making it better and you will really find it to be so.

Of The Spirit Of Saturn Or Tincture Of Lead

Saturn, to generate his metal, which is Lead, is placed in the Upper Heaven, above all the Stars. But in the lower parts of the earth he doth keep the lowest degree[482]. As the uppermost light of Saturn is mounted to the highest altitude of all the lights of Heaven[483], so likewise in imitation of the same hath Nature given leave and permitted that his children of the Lower Region have retired themselves by Vulcan to those of their quality according as Saturn hath been moved. For the Upper Light is the cause of it and hath generated an unfixed body of Lead through which go and are drawn open pores, that the Air can have its passage through this Saturnine body and bear itself up. But the fire easily worketh upon and consumeth it because the body is not solid and compact by reason of its unfixedness. This is well to be observed by a serious enquirer into all things because there is a vast difference betwixt fixed and unfixed bodies and then the causes of this fixedness and unfixedness. And though Saturn is of a singular ponderosity before other metals, yet will you observe that when they are poured out together after their conjunction in the melting of them, the other metals will always fall to the bottom, as likewise, it happeneth with other metals by pouring them through Antimony. Whereby it doth appear that other metals have a more solid and compact body than Saturn can raise, because it must give place to other metals, make room for them and yield the victory; for it vanisheth away and is consumed together with those unconstant and unfixed metals. For there are the three grossest qualities of the three principles in Saturn and by reason that its Salt is altogether fluid in comparison to other metals and planets, therefore is likewise its body more fluid, inconstant, unfixed and more volatile than any metallic body.

[As for] how Saturn doth proceed towards his regeneration, you are to know that as common water, through natural cold, by the alteration of the Upper Heaven, is congealed so that it becometh a coagulated ice, so likewise it is demonstrated that Lead is coagulated and made corporeal reason of the great cold which is found in its Salt before any other Salt. The coagulated ice is resolved through warmth and so is the coagulated Lead made fluid by fire. It hath most Mercury in it yet inconstant and volatile; but less of Sulphur and, therefore, according to the small quantity of the same, its cold body cannot be heated; and least of all Salt, but fluid; otherwise the Iron would be more liquid and malleable than Saturn if the Salt alone could impart both the malleableness and fluidity, because Iron doth carry with it more Salt than any other metal. And being there is a difference to be found in these things, you must carefully observe how metals are to be distinguished.

All the philosophers, indeed, besides myself, have writ that the Salt causeth the coagulation and the body of every metal; and this is true; but I shall show by an example how this is to be understood. *Alumen plumosum* is reputed and probably accounted to be a mere Salt, and herein may be compared to Iron, which Salt of the aforesaid *Alumen plumosum* is nevertheless found to be as a

matter and not liquid as Iron. On the contrary Vitriol doth show itself like Salt in a small quantity, yet liquid and open, and therefore its Salt cannot cause so hard a congelation in its appropriated metal as that other Salt doth. Although all Salts of metals are grown out of one root and one seed, yet there is a difference of their three principles to be observed. As one herb differs from the other, and likewise in men and beasts a difference is found as concerning the original of their qualities and their three principles, where one herb has something more of this, another herb more of that kind, which is likewise to be understood of men and beasts. The Soul of Lead is of a sweet quality, as also the Soul of Jupiter, and yet sweeter, so that as for sweetness there is hardly anything comparable to it, being first highly purified by separation, that the pure being very well severed from the impure there may follow a compleat perfection in the operation. Otherwise the Spirit of Lead is naturally cold and dry, therefore I do advise both men and women not to make too much use of it, for it over cooleth human nature, that their seed cannot perfect or perform its natural operation, nor is it good for the spleen and bladder. It doth attract the phlegmatic quality, which breedeth melancholy in men. For Saturn is a governor and such a melancholy one whereby a man is upheld and strengthened in his melancholy. Therefore if its Spirit be used, one melancholy Spirit doth attract the other, whereby a man's body is freed and released from its infused melancholy. Outwardly is the Soul of Saturn very wholesome in all sores and wounds, whether they be old or green, whether they happen by thrusting, cutting or naturally by means incident, so that hardly any other metal will do the like. It is a cooling thing in all hot and swelled members, but to eat away and to lay a foundation for healing in all corrupt and putrefied sores, which have their issuing forth from within, there the nobel Venus hath the pre-eminency because Copper is hot in its essence to exiccate and dry up, but Lead, on the contrary, is found to be cold in its essence.

That heavenly light of the Sun is much hotter than the light of the Moon, because the moon is much lesser than the Sun, which doth comprehend the eight[h] part of magnitude in the circle of measuring and dividing. And if the moon should exceed the Sun in this magnitude of the eight[h] part, as the Sun doth exceed the Moon, then all the fruit and whatsoever groweth upon the earth would be spoiled and there would be continual winter and no summer would be found. But the Eternal Creator hath herein wisely prescribed a certain order and law to His creatures, that the Sun should give light by day and the moon by night and thus be serviceable to all creatures.

Those children which are addicted to the influence of Saturn are melancholy, surly, always murmuring, like old, covetous misers, which do not good to their own bodies and are never satisfied. They use their bodies to hard labour, vex and fret themselves with troublesome thoughts and are very seldom so cheerful as to recreate themselves with other people, neither do they care much for natural love of women although handsome.

To sum up all, Saturn is generated out of little Sulphur, little Salt and much immature and gross Mercury, which Mercury is to be accounted like scum or

froth which swimmeth upon the water in comparison to that Mercury which is found in Gold, being of a much hotter degree. Hence it is that the Mercury of Saturn hath not so fresh and so running a life as that which is made out of Gold, because more heat is found in this [latter], to which the running life oweth its original. Therefore it is likewise to be observed in the inferior world of the little Vulcan, in the augmentation and transmutation of metals, what description I have given you of these three principles of Saturn concerning their original quality and complexion.

And everyone is to know that no transmutation of any metal can arise from Saturn by reason of its great cold, except the coagulation of Mercury, [which can be achieved] because the cold Sulphur of Lead can quench and take away the hot, running Spirit of Quicksilver if the process be rightly performed; therefore it is rightly observable that the method be so kept that the theory may agree with the practice and concur in a certain measure and concord. Wherefore you must not altogether reject Saturn, nor vilify and disparage it, for its nature and virtues are but known to a few. For the Stone of the Philosophers hath the first beginning of its heavenly, resplendent tincture only from this metal and by the infusion of this Planet is the Key of Fixedness delivered to it through putrefaction, because that out of the yellow there cannot come any red thing except there be first made at the beginning of the black a white one.

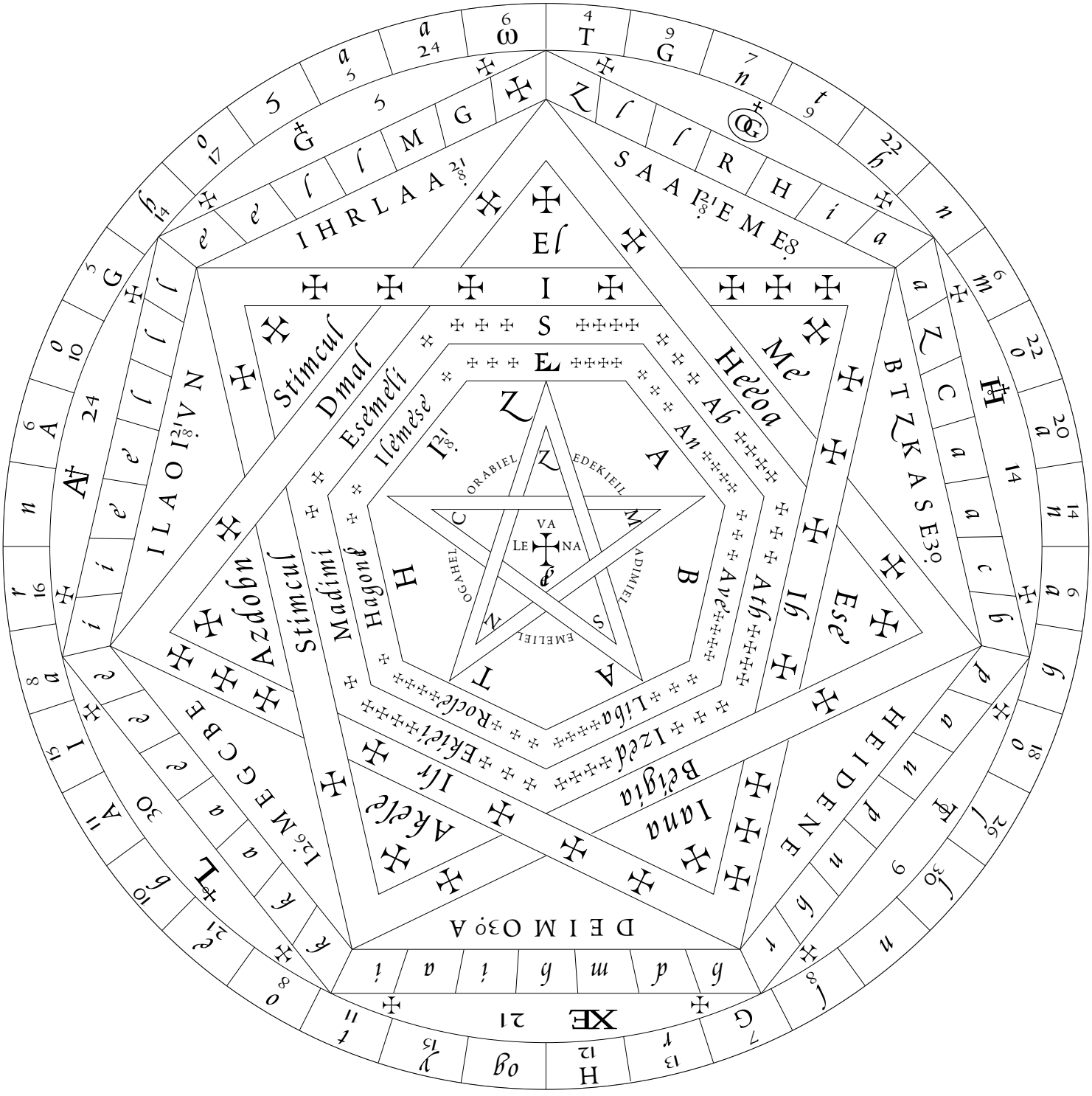

RFS

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת
אֱמֶת
hebraicæ



The Hieroglyphic Monad

John Dee, London,

to

MAXIMILIAN,
by God's Grace
Most Wise Emperor
of
Rome, Bohemia, and Hungary

The Hieroglyphic Monad
By John Dee
Originally published in London, England, 1564

Adobe Acrobat version created by Benjamin Rowe, July 4, 2000.
Formatted in Adobe Caslon and Tiepolo.

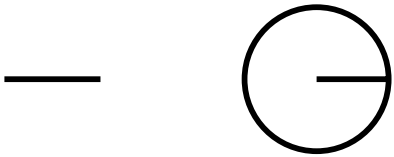
This document is optimized for printing on a laser or inkjet printer. The illustrations may appear "jagged" when viewed on the screen with certain combinations of displays and drivers; they will print at the full resolution of your printer.

THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

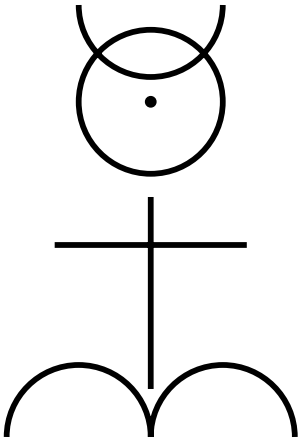
Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle. That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.



THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.

The Hieroglyphic Monad



THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

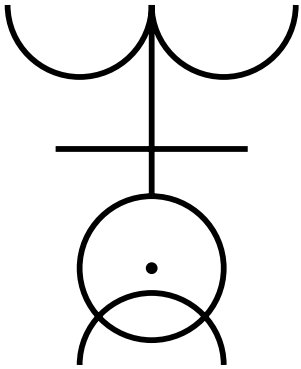
THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it

was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross-that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines, was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

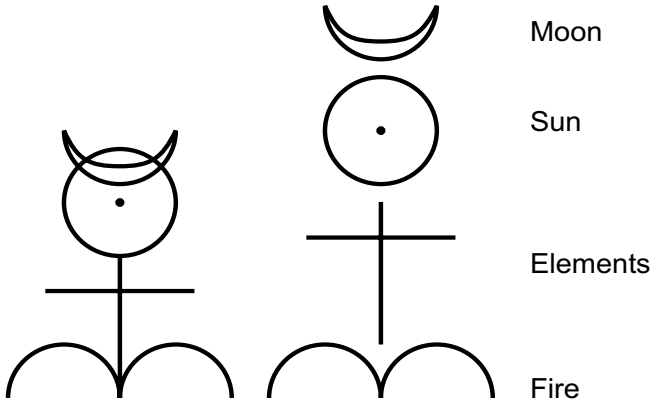
THEOREM X

The following figure of the zodiacal sign Aries, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky. Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will

flower, shall be separated, and this is done by the application of Fire.



THEOREM XI

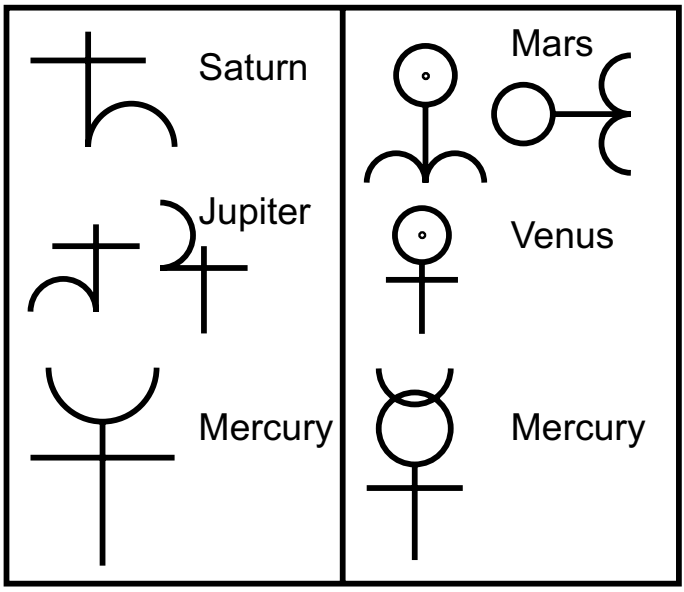
The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

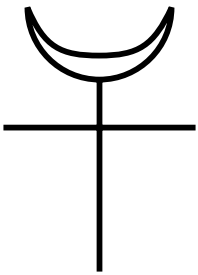
THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

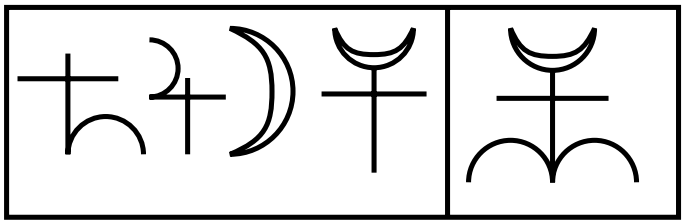
Each one of these signs will not be difficult to explain according to the hieroglyphical manner in



view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn. Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury. You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design,



whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us:

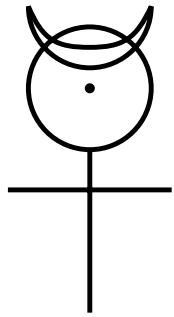


this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus - I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is



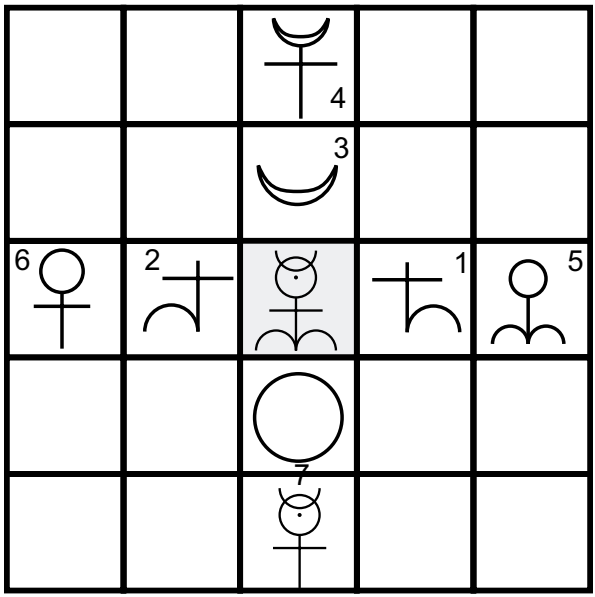
the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself. This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

THEOREM XIV

It is therefore clearly confirmed that the whole magistery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (terra lemnia) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

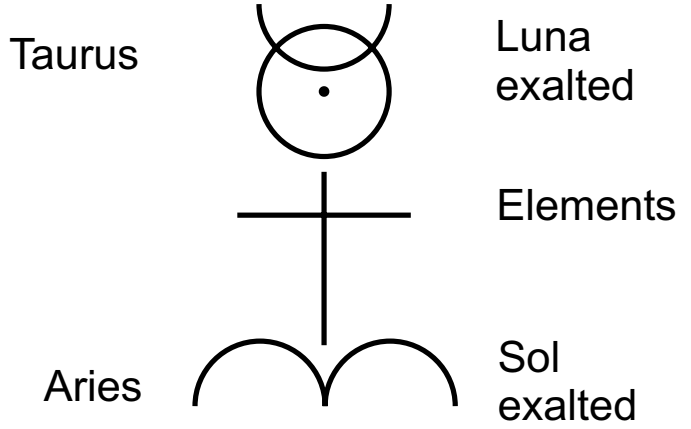
We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun



The Principles of the Inferior Astronomy, shown in the Anatomy of our Monad.

enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries – the most remarkable of all – by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus – that is to say, of conjugal love, chaste and prolific, for

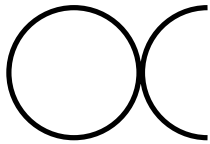
nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).



This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.

In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenius explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. – There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks, which was always used in terminating the singular

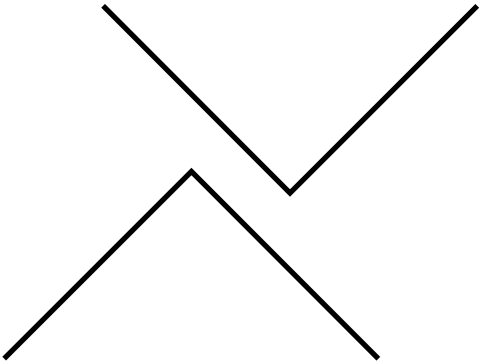


gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

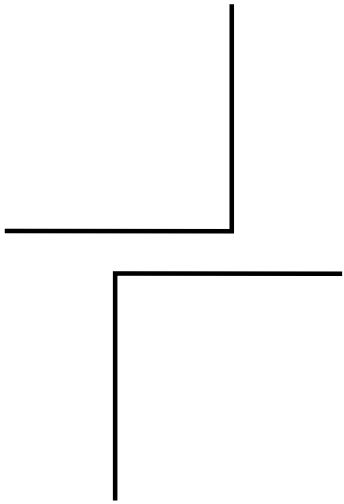
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other – that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar.



And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin Philosophers to represent the number five. This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross – that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing. Now we see the germinating shape of another letter of the Latin alphabet – the one



upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

Oh, my God, how profound are these mysteries! and the name EL is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these

two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one–ten–one hundred, and this is the decadal proportion of the Cross as it appears to us.

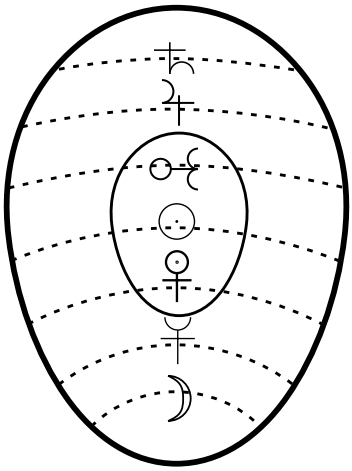
THEOREM XVII

After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten,

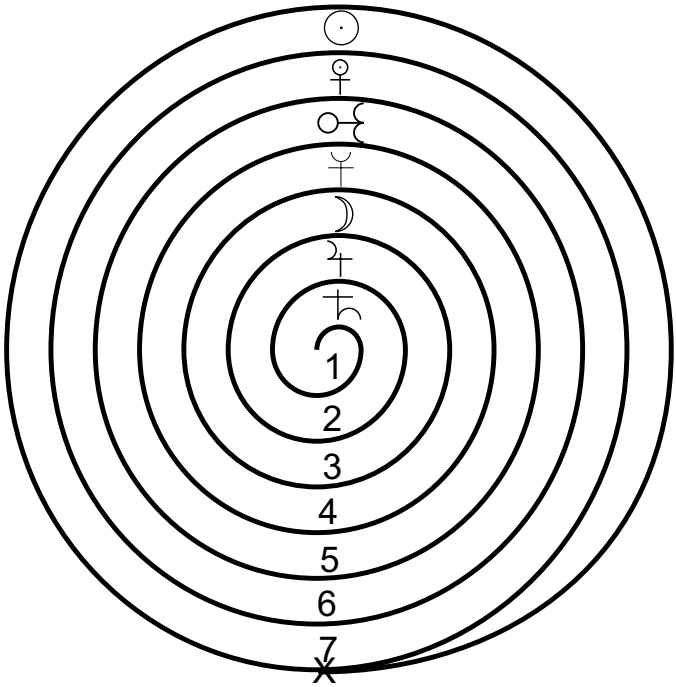
twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of



the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph, shown, which conforms in every detail with all that has gone before. Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence,



and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. There-

fore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth. By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must

not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God, pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

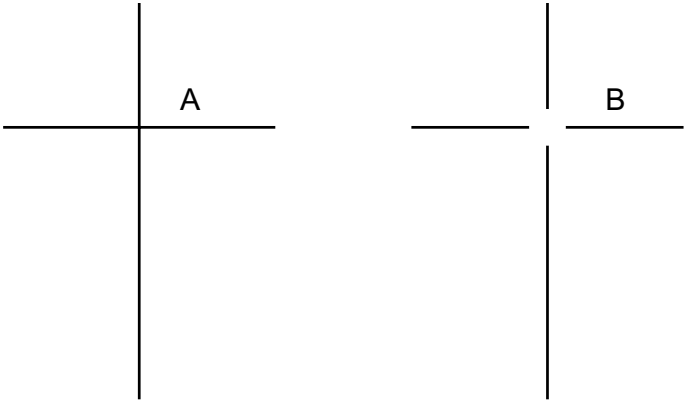
We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined

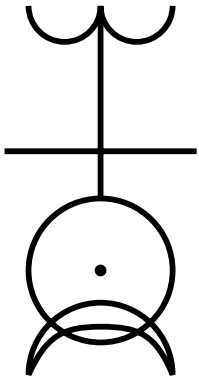
by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian, May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A. The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in



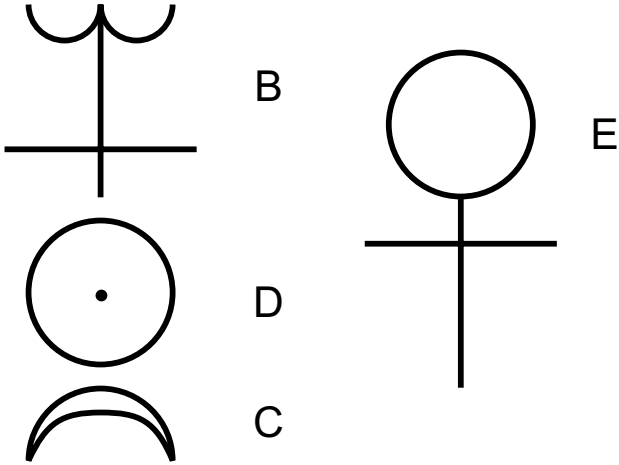
equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the impurities.

THEOREM XXI



If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the

figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior

position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend *(esse, vivere, sentire et entelligere).* In saying that the first two of these Elements are found here, we say that they are called *argent vive (luna existens, viva),* all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elemedts are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

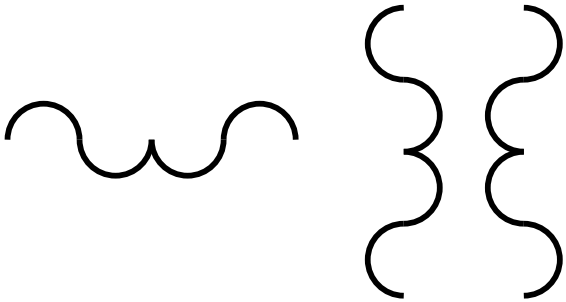
The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements.

Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and

that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles. But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

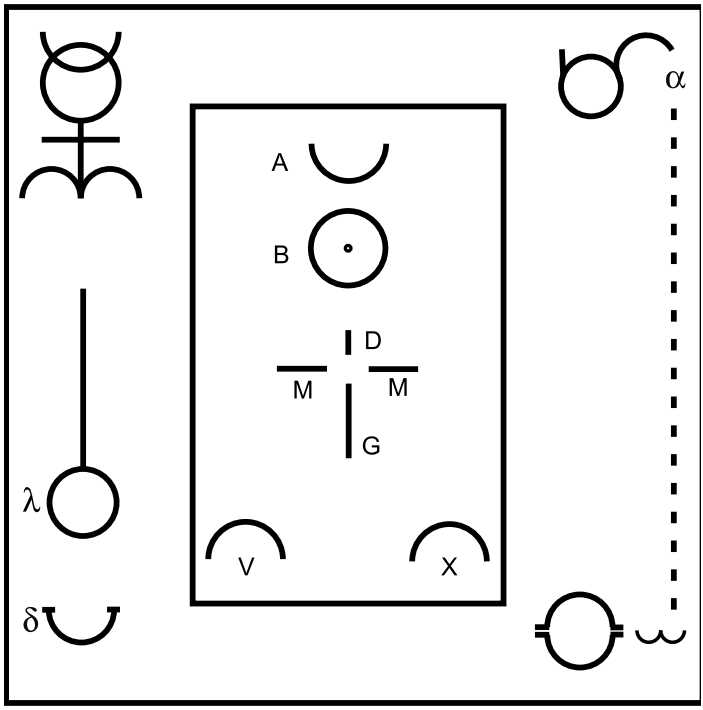


We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in α is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the



Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.

It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl,

chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

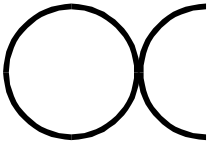
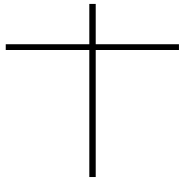
Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile a must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

Within λ, the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times. Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but our Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table on page 33.

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

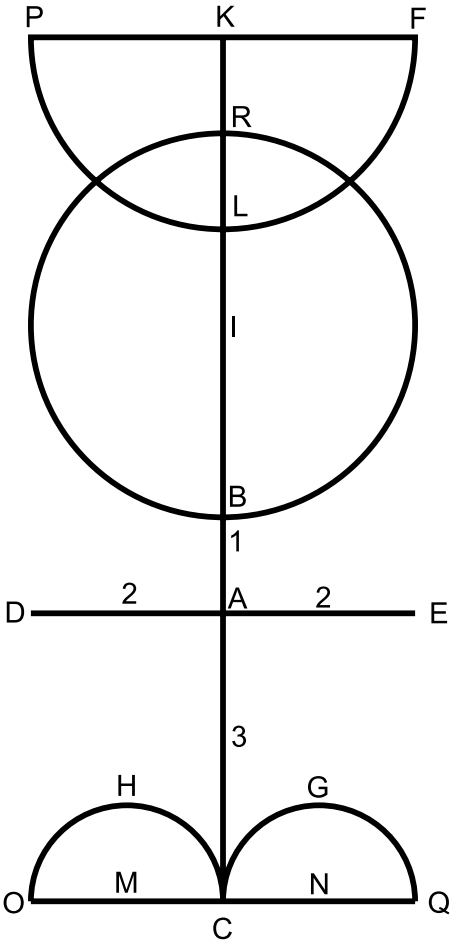
		
Existing before the Elements	The Elements (Chaos)	After the Formation of the Elements
Mortal Adam, male & female	Consummation of the Genealogy of Elements	Immortal Adam
The Mortifying Self	CROSS	The Vivifying Self
Wrapped in Shadows	CROSS	Manifestation
Born in a stable	Sacrificed on the Cross	King of All ubiquitous
Self-conceived by own influence	Death and Burial	Reborn from its own Virtue
Power in the Seed	IHVH Decadal Virtue	Triumph in Glory
Creation of HYLE	Purification of the Elements	Transformation
Earthly Marriage	Martyrdom on the CROSS	Divine Marriage
Beginning	Middle	End

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so

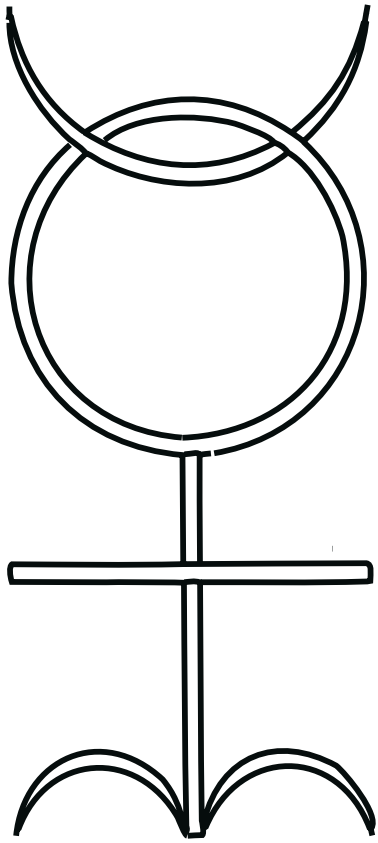


sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line

AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun-that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, i.e. the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the



centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

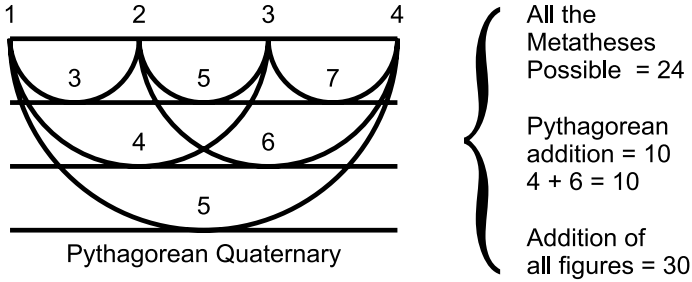
I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

Our Canon of Transposition (Metathesis)

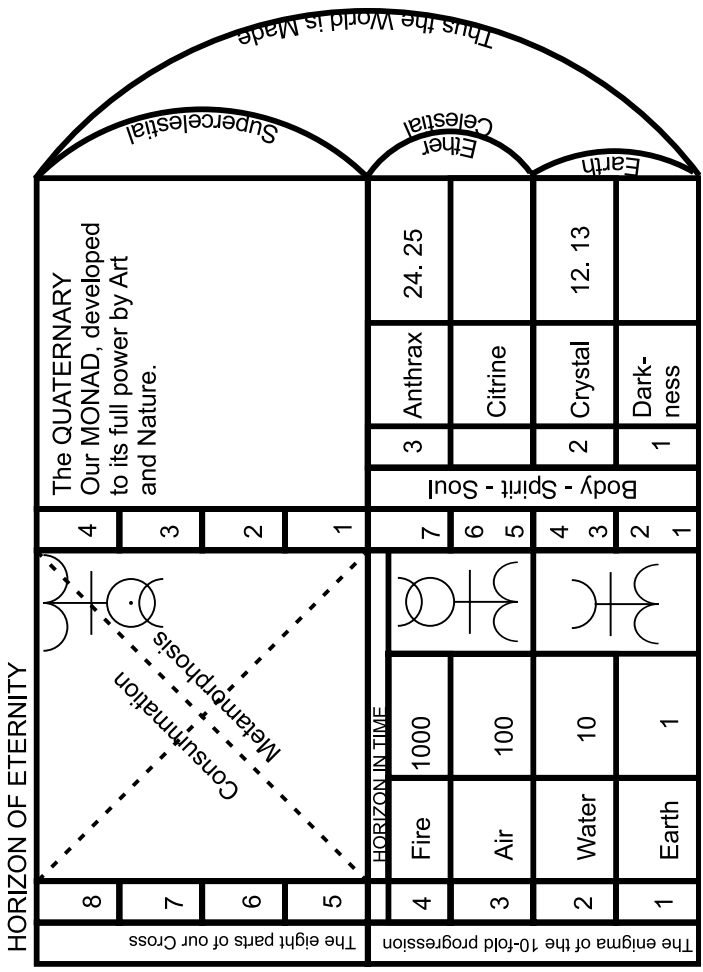


Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication – that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction

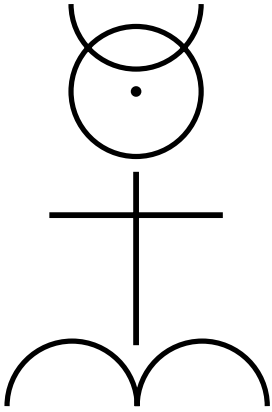
1 2 3 2
5 3 5 5
4 4
0 3
5
Artificial Quaternary
The continuous multiplication gives 12
Simple addition gives 8 1 7 4 3
The sum of all numbers
24
equal to every possible Metathesis of the Quaternary. It determines the physical purity and the sovereign excellence of the Gold of 24 Carats considered from the point of view of Physical Existence on Earth.
Our Numbers possess such dignity that to violate their Laws is a Sin against the wisdom of nature. They can teach us the greatest Mysteries, & we must examine them both as units & in their proportions to find their mutual combinations.
which are
Powers
External Agents 10 20 30 degrees
Internal acquisition DECAD 1 - 10 - 100 ad infinitum
Weights
Analysis 4 3
Synthesis
The Multiple 13 12 8 7 6 5 24
The Factor 4 3 2 1 25
Times
Phase
Preparation
Putrefaction
Separation
Conjunction
Coagulation
Contrition
Imbibition
Magistery
Fermentation of the Philo-spopher's stone 252



amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may

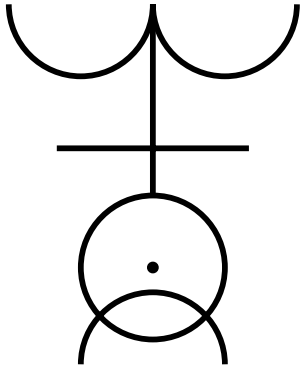
be assigned to the powers and forces of things ? All this you should study in the two preceding diagrams.

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself – that is to say, it is truly the Monad Unitissima,



the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world,

nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.



It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John

the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen.

Says the fourth letter.

Δ

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.

CONTRACTUS AD PUNCTUM

Here the vulgar eye will see nothing but Obscurity and will despair considerably.

John Dee and the Magic Tables in the *Book of Soyga*[*]

Jim Reeds

> 'Oh, my great and long desyre hath byn to be hable to read those tables of Soyga'.
> — John Dee[1]

1. John Dee and the *Book of Soyga*

Until recently the *Book of Soyga* was known only by repute, through mention in the diaries of John Dee (1527–1608). Dee's association with the *Book of Soyga* is conveniently summarized by Christopher Whitby:[2] On 18 April 1583 Dee was unable to find his *Book of Soyga*: it has been mislaid. On 29 April 1583 Dee remembered a detail about the missing book: '...E[dward] K[elley] and I wer talking of my boke Soyga, or Aldaraia and I at length sayd that, (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet therof...' On 19 November 1595 Dee recovered his *Book of Soyga*. Many years later Elias Ashmole (1617–1692) reported that 'the Duke of Lauderdale hath a folio MS. which was Dr. Dee's with the words on the first page: Aldaraia sive Soyga vocor'.

In addition to these unremarkable appearances of the *Book of Soyga* in Dee's *nachlaß* —unremarkable, for who does not sometimes mislay and later recover a valued book? — there is the singular exchange held between Dee and the angel Uriel on the occasion of their first conversation, at Mortlake on Saturday, 10 March 1581/1582, the very first scrying session mediated by Dee's most famous scryer, Edward Kelley (1555–1595?), also known as Kelly and Talbot.[3] In the following, Δ is Dee, VR is Uriel:

Δ— ys my boke, of Soyga, of any excellency?

[*] I gratefully acknowledge: the Bodleian Library, University of Oxford, for permission to publish the illustration of Bodley 908, fol. 180^{r}; the Department of Manuscripts, British Library, for permission to publish the illustrations of Sloane 8, fols. $102^{V}$and 103^{r}, and Sloane 3189, fols. $56^{V}$and 58^{V}; and Robert O. Lenkiewicz, for permission to publish the illustration of the 'Tabula combinationum Ziruph'. I am most grateful to Drs S. Clucas, K. de Leon-Jones, J. V. Field, D. E. Harkness, J. C. Lagarias, and K. M. Reeds for their generous help, advice, and encouragement. I am also grateful to Clay Holden, Dr David Kahn, Gerrit Oomen, Joseph H. Peterson, Dr Muriel Seltman, and Dr Allan Wilks. All mistakes are of course my own.

VR— Liber ille, erat Ada[m]e in Paradiso reuelatus, per Angelos Dei bonos. [That book was revealed to Adam in Paradise by God's good angels.]

Δ— Will you give me any instructions, how I may read those Tables of Soyga?

VR— I can—But solus Michaël illius libri est interpretator. [Only Michael is the interpreter of that book.]

Δ— I was told, that after I could read that boke, I shold liue but two yeres and a half.

VR— Thow shallt liue an Hundred and od yeres.

Δ— What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

VR— Presentias n[ost]ras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi. [Request and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone.]

Δ— Oh, my great and long desyre hath byn to be hable to read those tables of Soyga.

VR— Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi. [These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force.]

Δ— Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

VR— Omnis hora, est hora nobis. [Every hour is ours.] ... [4]

To summarize: Uriel confirms Dee's high estimation of the *Book of Soyga*'s value. Dee wants angelic help in understanding his *Book of Soyga*, but only the angel Michael is cleared to talk about this topic. If, as some scholars believe, Kelley was a charlatan, then here we find him (in the voice of Uriel) being characteristically evasive. As a newcomer to Dee's household he does not want to commit himself to any more specific statements about the *Book of Soyga*, about which he knows very little beyond the fact that it fascinates Dee.[5]

There things rested for roughly four centuries. Dee prized his *Book of Soyga*, but since the book was lost, modern scholars could only guess about its contents and possible influence on Dee's magic system, especially for the version in his *Book of Enoch*.[6]

But then in 1994 Deborah Harkness — like the hero of Poe's 'The Purloined Letter' — located not one but two copies in the obvious

places, in this case in two of England's greatest libraries. They had been catalogued under the title *Aldaraia* instead of *Soyga*.[7]

At last we can examine the *Book of Soyga*, and in particular its tables, and see for ourselves what it was that Dee prized so highly.

The *Book of Soyga* is an anonymous late-mediaeval or early modern Latin magical work extant in two sixteenth century manuscript copies: one in the Bodleian Library, which I refer to as Bodley 908, and the other in the British Library, which I refer to as Sloane 8.[8] Since there is as yet no edition or translation of either of the two manuscripts for me to refer to, nor even a synopsis of their contents, I offer the following brief description.[9]

The Sloane 8 copy (but not the Bodley 908 one) bears the title *Aldaraia sive Soyga vocor* at the head of the text and on the leaf preceding the text, both in the same hand as the text, fitting Ashmole's description. Sloane 8's preceding leaf also bears the description *Tractatus Astrologico Magicus*, written in a different hand. Both copies contain the equation of 'Adam' with 'Zadzaczadlin', so there can be no doubt that Harkness's *Book of Soyga* is closely related to Dee's *Book of Soyga*; on Ashmole's *Aldaraia sive Soyga vocor* evidence, and based on the arguments I present at the end of section 5, it is easy to guess that Sloane 8 was in fact Dee's copy of the *Book of Soyga*.[10]

The 197 leaves of Bodley 908 contain three named works, *Liber Aldaraia*, *Liber Radiorum*, and *Liber decimus septimus* (of 95, 65, and 2 leaves, respectively) as well as a number of shorter unnamed works totalling about 10 leaves. The final 18 leaves contain the tables that are the subject of this paper. Sloane 8 has 147 leaves, and seems largely identical with Bodley 908, except that the tables occupy 36 leaves and the *Liber Radiorum* is present only in a 2 leaf truncated 'executive summary' version.

A cursory inspection of the *Book of Soyga* shows it is concerned with astrology and demonology, with long lists of conjunctions, lunar mansions, names and genealogies of angels, and invocations, not much different from those found, say, in pseudo-Agrippa.[11] A single example, of a list of spirits of the air, is illustrative of the whole:

> Adracty, Adaci, Adai, Teroccot, Terocot, Tercot, Herm, Hermzm, Hermzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon, Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sarcud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei, Sapnn, Sappi, Danarcas, Dancas, Dancasnar.[12]

Some of the spells or incantations have a vaguely Christian or alchemical air to them, as 'Petra Ouis Angelus Agnus Lapis Sponsus' and 'Diuinitas Christus Venturus Iustorum Humanitatis Vnitas',[13] but the

overall impression is that it is no more an alchemical treatise than it is a devotional work.

Several features of the *Book of Soyga* seem worth particular mention, as being untypical of a standard late mediaeval or Renaissance magical work, or of the run-of-the-mill necromancy handbook.[14] In contrast to most mediaeval or Renaissance works, the text has extremely few references to known authors or personalities. There are no recognizable *auctores*. Other than the occasional mention of a few Old Testament names, and two references to *Libro Geber*, and a puzzling marginal gloss 'Steganographia' in the same hand as the text, which is presumably a reference to the work of Johannes Trithemius (1462–1516), there are no references to recognizable personalities.[15]

Instead, it makes numerous references to what are presumably mediaeval magical treatises, works such as *liber E*, *liber Os, liber dignus, liber Sipal, liber Munob,* and the like.

Throughout the book much importance is placed on writing words backwards. This can be seen in some of the titles mentioned above: *Sipal* backwards is *Lapis,* and *Munob* reversed is *Bonum.* Phrases such as 'Retap Retson' occur throughout. This principle is reflected in the form of the tables, as discussed below. The name of the work, *Soyga*, is itself explained to be 'Agyos, literis transvectis'.[16]

Throughout the book there is a preoccupation with letters and combinations of letters, assignments of numerical values to letters, assigning letters to planets and to elements, listing combinations of letters associated with houses of the moon, recombining letters and syllables in incantations to form new magic words, listing new names for the 23 letters of the Latin alphabet, sometimes taken in reversed Z through A order, listing new symbols for the 23 letters, and so on.

And, towards the end of the book there is the set of thirty-six large square tables, described in section 2 of this paper, filled with a seemingly random jumble of letters. (One of these is illustrated in my Plates I and II.) These tables do not appear to be like any illustrated in, say, Shumaker's survey of mediaeval and early modern magic works.[17]

The *Book of Soyga*'s preoccupation with letters, alphabet arithmetic, Hebrew-like backwards writing, and so on, is of course characteristic of the new Cabalistic magic which became popular in the sixteenth century, exemplified by the great compilation of Agrippa of Nettesheim (1486–1535), and borrowing authority both from the Renaissance humanist interest in the Kabbalah expressed by such figures as Pico and Reuchlin and from the supposed Biblical antiquity of the Kabbalah.[18] Although large square tables are not themselves a characteristic feature of the traditional Kabbalah, they had by Agrippa's time become an integral part of the Christian magical Cabala.[19]

Such a work must have appealed to Dee since it encompassed so many of the ingredients associated with early modern magical and Christian Cabalist texts; we know the tables in the *Book of Soyga* excited John Dee's interest, as seen in the dialogue with Uriel. They certainly also excited mine as a professional cryptologist. Were they, I wondered, filled with a random (and hence pointless) selection of letters, or were they a cryptogram (with a hidden 'plain text' meaning, which might at least in principle be recoverable by cryptanalysis), or was there some other structure or pattern to them? I approached the tables as I would any cryptographic problem, first transcribing the data and entering it into the computer, and then trying out what I knew of the bag of code-breakers' tricks. The results, which I describe in sections 3 through 6, were unexpectedly gratifying.

This paper, then, indirectly addresses the question of the *Book of Soyga*'s possible influence on Dee by examining and comparing the *form* (or method of construction) of the tables in the *Book of Soyga* and those found in other early modern magic tables (including Dee's and Agrippa's), rather than their *function* (i.e., purpose or method of use).

2. The Magic Tables of the *Book of Soyga*

The *Book of Soyga* contains thirty-six tables; each table is a square grid of 36 rows and columns; each grid cell contains a letter of the Latin alphabet.[20] These tables turn out to be formed by a completely deterministic calculation method, or algorithm, starting from an arbitrary 'code word' for each table. This construction algorithm is so intricate that it is unlikely that its presence would be detected on casual examination of the tables.

Each of the thirty-six tables is headed with a number and a label. I summarize these in my Table I. For convenience I will refer to them as T1, T2, and so on. T1 through T12 are labelled with the signs of the zodiac, Aries through Pisces; as are T13 through T24. T25 through T31 are labelled with the seven planet names, and T32 through T35 with the four element names. T36 is labelled with the word 'Magistri'. See my Plates I and II for the Bodley 908 and Sloane 8 versions of T1 'Aries'.

Eight of these tables also appear copied in Dee's notebook, the *Book of Enoch*, joined in pairs: 'The First Table' in the *Book of Enoch* is a 72-row table, filling both pages of an opening, the first 36 rows of which are Soyga's T1 and the last 36 rows of which are Soyga's T13, the two

Table I. Soyga Tables.

Table	*label*	*code word*	*location in:*		
			Bodley 908	*Sloane 8*	*Sloane 3189*
1	Aries	NISRAM	180^{r}	$102^{v}/103^{r}$	58^{v}
2	Taurus	ROELER	180^{v}	$103^{v}/104^{r}$	60^{v}
3	Gemini	IOMIOT	181^{r}	$104^{v}/105^{r}$	62^{v}
4	Cancer	ISIAPO	181^{v}	$105^{v}/106^{r}$	64^{v}
5	Leo	ORRASE	182^{r}	$106^{v}/107^{r}$	
6	Virgo	OSACUE	182^{v}	$107^{v}/108^{r}$	
7	Libra	XUAUIR	183^{r}	$108^{v}/109^{r}$	
8	Scorpio	RAOSAC	183^{v}	$109^{v}/110^{r}$	
9	Sagitarius	RSADUA	184^{r}	$110^{v}/111^{r}$	
10	Capricornus	ATROGA	184^{v}	$111^{v}/112^{r}$	
11	Aquarius	SDUOLO	185^{r}	$112^{v}/113^{r}$	
12	Pisces	ARICAA	185^{v}	$113^{v}/114^{r}$	
13	Aries	MARSIN	186^{r}	$114^{v}/115^{r}$	59^{r}
14	Taurus	RELEOR	186^{v}	$115^{v}/116^{r}$	61^{r}
15	Gemini	TOIMOI	187^{r}	$116^{v}/117^{r}$	63^{r}
16	Cancer	OPAISI	187^{v}	$117^{v}/118^{r}$	65^{r}
17	Leo	ESARRO	188^{r}	$118^{v}/119^{r}$	
18	Virgo	EUCASO	188^{v}	$119^{v}/120^{r}$	
19	Libra	RIUAUX	189^{r}	$120^{v}/121^{r}$	
20	Scorpio	CASOAR	189^{v}	$121^{v}/122^{r}$	
21	Sagitarius	AUDASR	190^{r}	$122^{v}/123^{r}$	
22	Capricornus	AGORTA	190^{v}	$123^{v}/124^{r}$	
23	Aquarius	OLOUDS	191^{r}	$124^{v}/125^{r}$	
24	Pisces	AACIRA	191^{v}	$125^{v}/126^{r}$	
25	Saturni	OSRESO	192^{r}	$126^{v}/127^{r}$	
26	Jovis	NIEBOA	192^{v}	$127^{v}/128^{r}$	
27	Martis	OIAIAE	193^{r}	$128^{v}/129^{r}$	
28	Solis	ITIABA	193^{v}	$129^{v}/130^{r}$	
29	Veneris	ADAMIS	194^{r}	$130^{v}/131^{r}$	
30	Mercurii	REUELA	194^{v}	$131^{v}/132^{r}$	
31	Lunae	UISEUA	195^{r}	$132^{v}/133^{r}$	
32	Ignis	MERONF	195^{v}	$133^{v}/134^{r}$	
33	Aeris	ILIOSU	196^{r}	$134^{v}/135^{r}$	
34	Aquae	OYNIND	196^{v}	$135^{v}/136^{r}$	
35	Terrai	IASULA	197^{r}	$136^{v}/137^{r}$	
36	Magistri	MOYSES	197^{v}	$137^{v}/138^{r}$	

'Aries' tables, and so on, as indicated in my Table I.[21] See my Plate III for the *Book of Enoch* version of T1 'Aries'.

The tables are written with italic letters, mostly lower case, written into a neatly pencilled regular grid. In Bodley 908 the grid cells measure approximately one quarter of an inch, so a complete table fits on one page. In Sloane 8 the grid cells are approximately one third of an inch in size, and each table occupies the two facing pages of an opening. In each book there is occasional use of the short s; much more common is the long s. The writing becomes more even after the first few tables, with greatly diminished use of upper case letters, as if the copyist became accustomed to what must have been an unusually irksome and tedious task of copying completely senseless data which offered no obvious contextual clues for correcting mistakes. In Bodley 908 upper case L is used exclusively, presumably to avoid confusion with long s. In Sloane 8 lower case l is used exclusively.

The handwriting in Bodley 908 is quite even, and pains seem to have been taken to make the letters clearly distinguishable. The handwriting in Sloane 8 is less clear, so that *n* and *u* are often hard to tell apart, as are the pairs *c/e* and *l/i*. Sloane 8 shows obvious signs of proofreading, with dots, double dots, and cup strokes marking errors or doubtful readings. Occasionally a cell contains, in addition to its main letter, a tiny *f* followed by another tiny letter; I surmise *f* means *falso* and the following letter is the suggested correction. Some corrections seem to have been made by erasure and overwriting; the handwriting also seems to change part way through.

The left hand margin in each table is special. Each table has a 'code word', e.g., T1 'Aries' has code word NISRAM. The left margin is composed entirely of the code word and the reversed code word, e.g., NISRAM MARSIN NISRAM MARSIN ... repeated until the margin is filled.

The code words are listed in the third column of my Table I. All thirty-six of them are exactly 6 letters long. The treatise in the *Book of Soyga* which discusses the tables, 'Liber Radiorum', has a series of paragraphs mentioning the code words for twenty-three of the tables, together with number sequences which stand in unknown relation to the words.[22]

Note that the code words for T13–T24 are the reverses of those of the corresponding T1–T12. Thus, T1 'Aries' has code word NISRAM and T13, also 'Aries', has code word MARSIN.

In Bodley 908, T36 'Magistri' has a blank 13th line—the first line after the first complete MOYSES/SESYOM cycle on the left. The Sloane 8 version the table has the same 35 non-blank lines, but they have 'closed ranks' so it is the last line of 36 which is blank.

In general, the first four or five rows of the tables appear very repetitious. Often the first row or two consist entirely of endless repetitions of a given two letter 'motif', followed by two or three rows of repetitions of a 4 letter motif, with maybe another row or so consisting of repetitions of a 12 letter pattern. But these repetitions do not start until one has gone some distance into the row; with each successive row, one has to go further.

This may be seen in T1 'Aries', shown in Plates I and II, where the first three lines soon fall into repetitions of the 4 letter motifs `dizb`, `lytr`, and `xiba`, respectively, and the next two rows into repetitions of the 12 letter motifs `qsrnylfdfzly` and `ohqtauiducis`, respectively. Many of these motifs are found in several of the tables.

A few tables (like T5 'Leo') have a vast triangular area of repeats of `yoyo`:

```
oyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoy
rkfaqtyoyoyoyoyoyoyoyoyoyoyoyoyoyoyo
rxxqnkoyoyoyoyoyoyoyoyoyoyoyoyoyoyoy
azzsxbqtyoyoyoyoyoyoyoyoyoyoyoyoyoyo
sheimasddtguoyoyoyoyoyoyoyoyoyoyoyoy
eyuaoiismspkfaqtyoyoyoyoyoyoyoyoyoyo
enlxflfudzrxxqnkoyoyoyoyoyoyoyoyoyoy
sxcahqczfbtfzsxbqtyoyoyoyoyoyoyoyoyo
azepxhheurgmyknqnkoyoyoyoyoyoyoyoyoy
rlbriyzycuyddpotxbqtyoyoyoyoyoyoyoyo
ryrezabirhdiszeknqnkoyoyoyoyoyoyoyoy
ogzgfceztqalpntsxhssyoyoyoyoyoyoyoyo
opnxxsnodxqhuekknykkoyoyoyoyoyoyoyoy
rcqsfueesfsqrqgqrossyoyoyoyoyoyoyoyo
roauxmdkkxkhyhmpzqphdtgtguoyoyoyoyoy
aqxmudiamubkoqifbszktdmspkfaqtyoyoyo
sazoesrmlrnaqnzhgabmsmlpeahfsddtguoy
...
```

Various other less pronounced repetitious structures can also be seen in the tables.

3. Analysis of Tables

Because Bodley 908's tables seemed more legible, I transcribed them first. The transcribed text was entered into the computer with many measures taken to prevent or detect copying errors. Once it was entered,

repetitions in the text could be sought, patterns counted, and proof sheets printed.

In the course of this work it was noticed that in the vast majority of cases where a pair of adjacent m's appeared, the letter above the second m was usually an n. That is, the pattern $\begin{array}{|cc|}\hline & ? \\ \mathtt{m} & \mathtt{m} \\ \hline\end{array}$ was almost always actually $\begin{array}{|cc|}\hline & \mathtt{n} \\ \mathtt{m} & \mathtt{m} \\ \hline\end{array}$. This led to a tabulation of all triplets of letters occurring in a $\begin{array}{|cc|}\hline & N \\ W & X \\ \hline\end{array}$ configuration, and it was found that in a large majority of cases the letter occupying the X position was predictable from the letters in the N and W positions. (The names of these variables are meant to represent the letter at the spot marked by X, the letter to its *North*, and the letter to its *West*.)

This led to discovery of an equation of form

$$X = N + f(W)$$

where $f(W)$ is a function of W and the addition is taken *modulo* 23. Here the letters are assigned numerical values according to their positions in the 23 letter Latin alphabet: a = 1, b = 2, ... , u = 20, x = 21, y = 22, z = 23, so that z + 2 = b, etc. The final ingredient in this formula, the auxiliary function f, is known to us only by a table of values determined empirically.

Table II. Auxiliary function values.

W	$f(W)$	W	$f(W)$	W	$f(W)$	W	$f(W)$
a	2	g	6	n	14	t	8
b	2	h	5	o	8	u	15
c	3	i	14	p	13	x	15
d	5	k	15	q	20	y	15
e	14	l	20	r	11	z	2
f	2	m	22	s	8		

Expressed another way: a letter is obtained by counting a certain number of letters after the letter immediately above (i.e., north of) it in the table. The number of letters to count is determined by the letter standing to the immediate left (i.e., west). If the letter to the left is an f, for instance, we are to count two letters past the letter above.

So, continuing the example, if the letter above is an l, then the letter in question must be n, which is 2 letters past l: $\left|\begin{array}{cc} & \mathtt{l} \\ \mathtt{f} & \mathtt{n} \end{array}\right|$. If the end of the alphabet is reached in this letter counting one starts over at the beginning, treating a as the letter after z, and so on.

For letters in the top row of a *Soyga* table, for which there is no N letter, the following formula holds:

$$X = W + f(W)$$

where the addition is again performed modulo 23. That is, for letters in the top row one applies the rule for letters in the interior of the table, acting as if the letter appearing to the left also appears above.

4. Directions for Creating the Tables

This, then, is a recipe for recreating the tables, although almost certainly not expressed in the same terms the *Soyga* author would have used. Starting with a code word, such as NISRAM, and an empty grid of 36 rows and columns:

4.1. Left Column:

Write the code word followed by its reverse into the cells of the left hand column, starting at the top and working downwards, repeating the process until the column is full.

4.2. Top Row:

Fill in the remaining 35 cells of the top line, working from left to right, repeatedly applying the formula $X = W + f(W)$.

In our example, the first application of this formula yields $\mathtt{n} + f(\mathtt{n})$, that is, the letter $f(\mathtt{n}) = 14$ places after n in the 23 letter alphabet, which is d. (Thus: n is the 13th letter; $13 + 14 = 27$; reduced modulo 23, 27 is 4, which is d.) Write the letter d in the second cell in the top row, just to the right of the n of NISRAM.

The second application yields $\mathtt{d} + f(\mathtt{d})$. Since $f(\mathtt{d}) = 5$, this gives us i, the fifth letter after d. Write an i in the third cell of the top row.

The third application yields $\mathtt{i} + f(\mathtt{i})$. Since $f(\mathtt{i}) = 14$, this gives us z, the 14th letter after i. Write a z in the fourth cell of the top row.

The fourth application yields $\mathtt{z} + f(\mathtt{z}) = 23 + 2 = 25 = 2 = \mathtt{b}$; put a b in the fifth cell.

The fifth application yields $\mathtt{b} + f(\mathtt{b}) = 2 + 2 = 4 = \mathtt{d}$; put a `d` in the sixth cell. At this point we have fallen into a cycle: the next application yields $\mathtt{d} + f(\mathtt{d})$ which we have already seen before is `i`, and the rest of the first row will continue to repeat `dizb dizb`...

At this point the top few rows of the partially filled in table will look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
i.................................
s.................................
r.................................
```

4.3. Interior of Table:

Now, starting with the second row and working left to right within rows, fill in the interior cells as follows. With each blank cell encountered, if the work has progressed in normal European page-reading order, the cell just above the blank cell and the cell to the left have both been filled in. Call the letters appearing in those cells N and W, respectively, and use the formula $N + f(W)$ to determine what to write into the blank cell under consideration.

For example, the first blank cell in row 2 is the second cell. It has a `d` above it and an `i` to its left. So the letter $\mathtt{d} + f(\mathtt{i}) = 4 + 14 = 18 = \mathtt{s}$ is written in that blank cell.

The next cell, cell 3, in row 2 has an `i` above it and an `s` to its left (the `s` which we just wrote). So we put $\mathtt{i} + f(\mathtt{s}) = 9 + 8 = 17 = \mathtt{r}$ in cell 3 of row 2. The next cell gets $\mathtt{z} + f(\mathtt{r}) = 23 + 11 = 11 = \mathtt{l}$, and so on. The top few rows now look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
isrl..............................
s.................................
```

This process, carried out row by row, left to right, will eventually fill the table.

Alternatively, instead of working row by row, left to right in each row, as described here, one could equivalently work column by column, working downwards within each column. The final results would be the same.

Of course I make no claim that the *Soyga* author intentionally used my $X = N + f(W)$ formula. Whatever means were actually used to construct the tables clearly had this formula's mathematical structure implicitly 'built in', but we can only guess at its implementation. The

arithmetic modulo 23, for instance, could have been effected equally well by paper-and-pencil computations, by consultation of charts, by letter counting on finger tips, or by the use of Lullian wheels.

5. Error Analysis and Genealogy

In fact the tables found in the two extant manuscripts of the *Book of Soyga* are not identical with those I produced by a computer programmed to carry out the above rules, starting with the same code words as in the manuscripts. This is for two reasons:

1. The law of formation for the tables is sufficiently intricate that the *Soyga* author occasionally made mistakes in working out the original tables.
2. The copyists made new mistakes when transcribing so much apparently unpatterned text.

Fortunately for us, these two kinds of errors have radically different consequences. If a cell in the original is miscalculated, the mistake spoils the calculation of the cells to its right and below it, resulting in an avalanche of error with an easily recognizable rectangular shape. A mere copying error, however, will not have a cumulative effect, and will be classifiable into one of several familiar types: transposition, deletion, eye skip, and replacement.

In short, the constraints placed on the tables by the $X = N + f(W)$ formula allow an aggressive form of textual emendation of the received tables in Bodley 908 and Sloane 8. A similar technique has been used to trace copying of logarithm tables by Charles Babbage (1792–1871), but is of course not generally applicable.[23] Only texts with a well-defined mathematical structure are amenable to this method of detecting and correcting errors of generation and transcription.

5.1. Principles of Error Diagnosis: An Artificial Example

This can all be seen in an artificial example, concocted so as to display every kind of pathology in the first few lines of the table. Suppose the code word is SARTON. Ideally, the first few lines of the table would be

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzpruppruppruppruppruppruppruppprup
rqrlmqrcsbygxilmobygxilmobygxilmobyg
tattuhyscenxnzncrnnxnznrnnxnznrnnx
oiklrtgaetxndedhyedcqueredsfpndhyedc
```

```
nzmkikyqbxnditmgetmbsetbgkkxgtmgetmb
noublgeghcqalqixuliqpsdgnamuylixuliq
oymanxuyzeggrdofycmpeispcdrhdqfzycmp
tgsidczabgnxisyxolifgphusmqesahenrzr
rscmcfbcexemhzazqhoopeymrzsnipxueheh
...
```

Call this the *ideal original table*. Suppose, however, that in working this out a mistake was made: an `e` was put down instead of a `p` in the fifth cell of the second line. This mistaken letter will cause mistaken values to be calculated for the sixth cell of the second line and for the fifth cell of the third line, and those mistakes will beget others. The resulting *actual original table* will be (with the erroneous `e` capitalized)

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzEsrlytrlytrlytrlytrlytrlytrlytrl
rqrlbuibaxibaxibaxibaxibaxibaxibaxib
tattkmhggdokqsrnplfdfzlyqsrnplfdfzly
oiklgsqdmcrxhztxgrrpthqtauiducisohqt
nzmkykhicftfkpimftbrgoaxqruterukfkha
noubamgpqcyxbrudlqyixfcasbylbteahpxq
oymacpugysgdgzyttaalsolxkrkcekuqefzs
tgsirczinixtpnnklxqhzqhcnhpqbmtagmyk
rscmqzblkazxgtxbnmpxpfksxzrdgsdficbm
...
```

Finally, suppose we receive this table, derived from the original but with a variety of copying errors:

```
scfhudizbdizbdhzbdizbdizbdkzbdizbdiz
aeuzefrlytrlyutlyttlyrtlyttlytrlytrl
rqrlbnibaxibaxibaxibxibaxibaxiibaxib
rattkmhggdokqstnplfdfzlyqfrnplfdfzly
oikglsqdmcrxhztxgrrpthqranidueisohqt
nzmkykhicstfkpimstyixfeafbylbtcahpxq
uoubamgpqpyxbiudlqalsolxkrkcckuqefzf
oymacpugyfgdgzyrtaqhzqhcnhpqbmtagmek
tgfirczinixtpnnzlxqhzqhcnhpqbmtagmyk
rfcmqzblkazxgtxbnmpxpsksxztdgsdsicbm
...
```

Our task is to recover the ideal original and actual original and diagnose the copying errors.

First we inspect the left margin, where we see SARRON UOTR... etc, which is a damaged version of SARTON NOTRAS etc.; the code word is SARTON. (The left margin contains in all six copies — forward and reversed — of the code word, so in practice there is no doubt about what the code word is.)

From this we work out the ideal original table, and examine those positions where the received table differs from it. This diagram displays places where the received table agrees with the ideal original with a dot and places where they disagree with the value seen in the received table:

```
....u.........h...........k.........
....efrlytrlyutlyttly.tlyttlytrlytrl
....bnibaxibaxibaxib..baxiba..ibaxib
r...kmhggdokqstnplfdf.lyqfrnplfdfzly
...glsqdmcrxhztxgrrpthq.anidueisohqt
....y.hicstfkpims.yixfeafbylb.cahpxq
u...amgpqpyxbiudlqalsolxkrkcckuqefzf
....cp.gyf.dgzyrtaqhzqhcnhpqbmtagmek
..f.r..inixtpnnzlxqhzq.cnhpqbmtagmyk
.f..qz.lkazxgtxbnmpx.sksx.tdgsdsicbm
...
```

Here we see an essentially solid rectangular region of disagreement, starting in the fifth cell of row 2, with the value `e`, which is due to an error in the original. The 'pepper and salt' pattern of sporadic disagreements elsewhere is characteristic of copying errors. So we conclude that an `e` was put down by mistake in row 2, cell 5 in the original.

Now we work out the corresponding putative original, and display the disagreements between it and the received copy:

```
....u.........h...........k.........
.....f.......ut...t..rt...t.........
.....n..............xibaxibaxi......
r.............t..........f..........
...gl..................r.n...e......
.........s......s.yixfeafbylbtcahpxq
u........p...i....alsolxkrkcckuqefzf
.........f.....r..qhzqhcnhpqbmtagmek
..f............z....................
...
```

Since the remaining rectangular regions of disagreement do not reach to the bottom of the table, we conclude that they are not due to errors in the original. (Further examination will show they are due to eye

skip.) No further errors seem to have been made in the original, so our putative original table is finished.

We are now in a position to diagnose the copying errors. The mistakes in cells 21 through 30 of line 3 are easily seen to be due to elision of an `a` from one of the repeating `baxi` groups; the pattern ends on the right foot again in cell 31 by the insertion of an extra `i`. We might term this a *horizontal eye skip* error. The errors in cells 19 through 36 in lines 6, 7, and 8 are seen to result from a *vertical eye skip* error, as follows. The rightmost 18 cells of lines 6, 7, 8, and 9 of the original are

```
brgoaxqruterukfkha
yixfcasbylbteahpxq
alsolxkrkcekuqefzs
qhzqhcnhpqbmtagmyk
```

and of the received copy are

```
yixfeafbylbtcahpxq
alsolxkrkcckuqefzf
qhzqhcnhpqbmtagmek
qhzqhcnhpqbmtagmyk
```

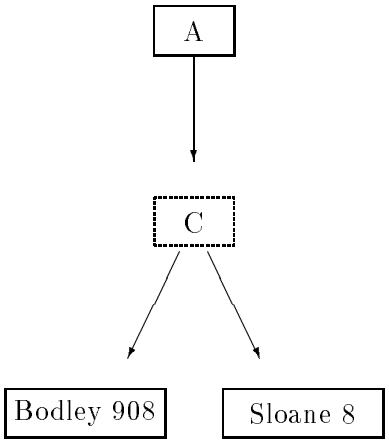
so we see that the copyist deleted the right half of line 6 and duplicated the right half of line 9. There is a transposition error in row 5, cells 4 and 5: the original has `lg` and the copy has `gl`. The remaining errors are simple replacements of one letter by another.

5.2. Summary of Actual Errors

In fact all of the types of errors illustrated above occur in both the Sloane 8 and Bodley 908 versions of the tables. There seems to have been one set of original tables which I call A. Our extant versions, Bodley 908 and Sloane 8, seem to have been derived independently from a flawed intermediate version which I call C.

Table III. Errors in Originals.

Table	*Row/Col.*	*Err.*	*Row/Col.*	*Err.*	*Row/Col.*	*Err.*
T5	15 / 24	t				
T8	28 / 25	r				
T10	18 / 11	t				
T12	15 / 9	y				
T13	18 / 2	t				
T19	19 / 29	e	20 / 28	g		
T29	18 / 11	m	17 / 16	h		
T32	6 / 25	l	7 / 24	e	34 / 27	k
T35	19 / 23	d				



The originals A were constructed with the code words as listed in my Table I, by application of the $N + f(W)$ formula; the errors in applying the formula are listed in my Table III. Since errors in applying the $N + f(W)$ formula propagate and spoil everything below and to the right of the error locus, we can be sure that this is the complete list of errors in A. Out of the 46,656 cells in the complete set of tables, only 13 errors were made in applying the formula.

The alternative, that Bodley 908 and Sloane 8 did not share a common original, would require us to believe that exactly these same particular errors (and no others) were committed in working out the originals for both Bodley 908 and for Sloane 8. This is so unlikely under any reasonable model for errors that I reject this alternative in favour of a single shared common original A.

Table IV. Transposition Errors.

Table	*Row*	*Col.*	*Is*	*Ought*		
T3	22	29	kq	qk	Bodley 908	
T12	6	8	cp	pc		Sloane 8
T25	14	34	ms	sm	Bodley 908	
T30	33	28	nm	mn	Bodley 908	Sloane 8
T31	35	16	lf	fl		Sloane 8
T35	22	21	nh	hn	Bodley 908	Sloane 8
T35	27	34	rs	sr	Bodley 908	Sloane 8

Table V. Summary of cell reading disagreements.

Type of Disagreement	*Raw*	*Censored*
A, Bodley 908, and Sloane 8 all differ	10	6
A and Bodley 908 same; Sloane 8 different	266	115
A and Sloane 8 same; Bodley 908 different	144	75
Bodley 908 and Sloane 8 same; A different	394	223
A, Bodley 908, and Sloane 8 all agree	45541	45936

A number of gross eye skip errors were committed in the descent of Bodley 908 and Sloane 8 from A. In Bodley 908's version of T2, row 3, cells 20–35 read `axibaxibaxibaxib` instead of `xibaxibaxibaxiba`; that is, an `a` was inserted at cell 20. In both Bodley 908's and Sloane 8's versions of T24, the right hand half of row 35 was elided and the right hand half of row 34 was duplicated. In both Bodley 908's and Sloane 8's versions of T36, row 3, cells 30–36 read `baxibax` instead of A's `ibaxiba`, and row 12 is elided.

I detected seven transposition errors, some unique to Bodley 908 and to Sloane 8, and some shared, as listed in my Table IV.

A tabulation was made of all corresponding places where Sloane 8, Bodley 908, or A were all legible but failed to give unanimous readings of cell entries, except for those involved in the gross eye skips noted above. The tabulation was made again, where all differences explainable by mere confusion of *i/l*, *u/n*, *f/s*, *e/c*, or *t/r* were censored, in an attempt to compensate for possible transcription errors on my part (especially in reading Sloane 8).

The results, in my Table V, again show Bodley 908 and Sloane 8 each have a large number of unique errors in addition to a larger number of shared errors. If either of Sloane 8 or Bodley 908 were copied from the other, the errors unique to the ancestor would have had to have been corrected in the child. Because the text is incoherent, there is no

natural 'self repair' mechanism analogous to a scribe's knowledge of orthography or grammar allowing emendation of errors, at least in the large areas of the tables lacking repeating motifs. If both Bodley 908 and Sloane 8 were independently derived from the original A, the 394 (or 223) shared errors would all be the result of accidental occurrence of precisely the same mistakes, independently committed in copying Bodley 908 from A and in copying Sloane 8 from A. This is very unlikely under any reasonable model of copying errors. So we conclude instead that both Bodley 908 and Sloane 8 were derived from a common flawed copy, which I call C, of the originals. Because Bodley 908 seems to have fewer disagreements with A than Sloane 8 does, we conclude that Bodley 908 is a more accurate copy of C than Sloane 8 is. Overall, there seems to be a 3/4% copying error rate in going from A to C, a 1/2% error rate in going from C to Sloane 8, and a 1/3% error rate in going from C to Bodley 908.

The same techniques can be used to see what relation Dee's copy of the eight *Soyga* tables appearing in Sloane 3189, the *Book of Enoch*, has to Bodley 908 and Sloane 8.

In the first place, the T13 of Sloane 3189 shows the same mistake in applying the $N + f(W)$ formula (in row 18, column 2) present in the T13 of A. Hence even if not copied directly from Bodley 908 or Sloane 8, the Soyga tables in Sloane 3189 are, like those of Bodley 908 and Sloane 8, ultimately derived from A. *A fortiori*, they are copies of the *Soyga* tables, rather than simply creations inspired by, or in the same style as, the *Soyga* tables.

Secondly, the T2 of Sloane 3189 lacks the gross eye skip error found in row 3 of T3 of Bodley 908. This suggests Sloane 3189 was not copied from Bodley 908, but not strongly so: the eye skip error occurs in the repeating `baxibaxi` area and could have been corrected by a naive but alert copyist.

Third, looking only at locations where all four of A, Bodley 908, Sloane 8 and Sloane 3189 supply legible values, I found the results in my Table VI. The agree-disagree counts seem to make Sloane 3189 slightly but insignificantly closer to Bodley 908 than to Sloane 8.

Fourth, and more tellingly, the transposition error in T3 of Bodley 908, where there is a `kq` instead of the correct `qk` in row 22, is not present in the T3 of Sloane 3189. Unlike the T2 eye skip error, this error is well outside the area of repeating motifs, and so uncorrectable by a naive copyist.

On balance, then, it seems that the *Soyga* tables in Dee's *Book of Enoch*, Sloane 3189, are closer in manuscript transmission to Sloane 8 than to Bodley 908.

Table VI. Summary of cell differences between Sloane 3189 and A, Bodley 908 and Sloane 8.

Sloane 3189	*Raw*		*Censored*	
compared with	*Disagree*	*Agree*	*Disagree*	*Agree*
A	288	9877	209	9956
Bodley 908	203	9962	149	10016
Sloane 8	208	9957	155	10010

Assuming that the Sloane 3189 *Soyga* tables were copied from Sloane 8, the most common copying error was replacing `z` by `x`: out of the 477 occurrences of the letter `z` in the Sloane 8 tables which have corresponding Sloane 3189 versions, it was rendered correctly 441 times, rendered as an `x` 34 times, and as a `q` and an `r` each once. There are 9 instances where an `i` was written instead of a `y`. Overall, there is a 1.5% copying error rate from Sloane 8.

Regardless of which particular manuscript the *Book of Enoch* got its *Soyga* table copies from, the questions of *why* they were copied and what relation they have to the Enochian system are central to furthering our understanding of Dee's relation to the *Book of Soyga*. On the one hand it is possible that Dee deliberately copied them (or had them copied) into his notebook (in rearranged sequence: T1, T13, T2, T14, and so on, so both 'Aries' tables were visible on an opening, both 'Taurus' tables visible on the next, etc.) for ready reference, possibly with motives similar to mine in section 3 of this paper, or possibly in order to use them in magical operations. This might have happened some time before 1582, that is, before his 'Enochian' period, in which case their appearance with the Enochian material in Sloane 3189 would be the accidental result of reuse of a largely blank notebook. On the other hand, they might have a more direct connection with the Sloane 3189 Enochian material: they might have been revealed the same way the rest of the *Book of Enoch* material was (in which case the copying errors could be attributed either laudably to angelic emendation or deplorably to mundane data-entry-clerk error), or they might have been accorded a semi-privileged status, not themselves revealed but worthy of inclusion as an appendix to the *Book of Enoch* by a principle of virtue-by-association. Even though I see no way to use the methods of this paper to distinguish between these possibilities, I do not hesitate to speculate in the next section about one possible stylistic connection between the *Soyga* tables and the rest of the *Book of Enoch*.

6. Comparison with other tables

Large square tabular arrays of letters are quite common in early modern magic works, exhibiting a variety of forms as yet unsurveyed in the scholarly literature. Here I present a brief taxonomy of magic tables according to their internal structure.

The more usual point of view, represented by Yates, pays primary attention to the authors' theories of magic and scant attention to the actual form of the tables:

> ... in Agrippa's Third Book [on Occult Philosophy] there are elaborate numerical and alphabetical tables for angel-summoning *of the type* [my emphasis] which Dee and Kelley used in their operations...
>
> These can be seen in Dee's manuscript 'Book of Enoch', British Museum, Sloane MSS. 3189. Cf. the 'Ziruph Tables' in Agrippa's *De occult. phil.*, III, 24. Agrippa was not Dee's and Kelley's only source for practical Cabala, but their minds run on these things within the Agrippan framework.[24]

In fact Dee's tables and Agrippa's have completely different forms (as can be seen by glancing at my Plates IV and V), so Yates must be using 'of the type' to refer to the authors' intentions and not to their tables' actual appearance or formation.[25]

My tentative taxonomy begins by crudely dividing all square magic tables into two classes, the small and the large, according to whether they have, say, fewer than fifteen rows and columns or more. Among the small tables are those with letters forming words when read either vertically or horizontally, as in the famous square found at Herculaneum,

S	A	T	O	R
A	R	E	P	O
T	E	N	E	T
O	P	E	R	A
R	O	T	A	S

which are nowadays known as 'word squares'. Word square charms have been in continuous use from Roman times to the present. Many such squares appear in Abraham ben Simeon's *Cabala Mystica*, which Patai concludes — based in part on an analysis of the text in the squares themselves — was written around 1400.[26]

Small numerical tables like

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

nowadays known as 'magic squares', have also been used since the late middle ages in Europe and in Asia for far longer as charms or arithmetical amusements.[27] (The numbers in each of the rows, columns, and two main diagonals all add up to the same sum, in this case 65.) Such a small numerical square appears in the 1514 print *Melencolia I* of Albrecht Dürer (1471–1528); many others are to be found in Agrippa's Book II, where each planet is assigned its own magic square, each square being presented in both Arabic and equivalent Hebrew numerals.[28]

As far as I know, all large magic tables in mediaeval or early modern sources are alphabetic. We may divide them into unpatterned and patterned; the latter are subdivided into those in which the form of the pattern is obvious and those in which the pattern is hidden.

Most of Dee's tables in the *Book of Enoch* are unpatterned: squares and lozenge shaped arrays with 49 rows and columns filled with text in the 'Enochian' language described by Laycock and Whitby.[29] One of these is illustrated in my Plate IV. The text is inscribed in the tables line by line, left to right, one letter per cell, with no space between words. The eight *Soyga* tables appearing in the same book are of course patterned, but with a hidden pattern; it is tempting to believe that Dee's favourite table size, 49, was inspired by the size of the *Soyga* tables, 36, since $49 = 7 \cdot 7$ is the next perfect square after $36 = 6 \cdot 6$. Similarly there are 36 *Soyga* tables and, as Kelley informed Dee on 24 March 1582/1583, there are to be 49 Enochian tables.[30]

There are many large patterned tables in one of Agrippa's Cabalistic chapters.[31] They include: an angel chart of no interest to us, a 'right table of commutation', an 'averse table of commutation', an 'irrational averse table of commutation', a 'table of Ziruph', and a 'rational table of Ziruph'.

The three tables of commutation are examples of what are nowadays known as 'Latin squares', N by N tabular arrays of symbols from an N symbol alphabet — in this case the $N = 22$ letter Hebrew alphabet — arranged in such a way that each letter appears just once in each row and in each column.[32]

It is possible that Agrippa received the idea of the 'tabula commutationum recta' from Trithemius. Book 5 of Trithemius's *Polygraphia*

(written in 1508 but printed in 1518) contains a 'recta transpositionis tabula' and a 'tabula transpositionis aversa' of exactly the same form as Agrippa's but based on a hybrid 24 letter alphabet formed by adjoining 'w' to the end of the standard 23 letter Latin alphabet.[33] These Latin squares are of a particularly simple type, where each row is a shift of its predecessor, giving the table an overall barber-pole pattern of diagonal stripes.

Agrippa's third table of commutation, the 'tabula aversa dicat irrationalis' is a more complex Latin square. The top row and right-hand vertical margin contain the alphabet in its usual order; the bottom row and the left-hand vertical margin contain the alphabet in reversed order. The interior of the table is partially patterned. Most rows contain blocks of letters in consecutive alphabetical order. Because most of these blocks are shifted by one square from corresponding blocks in neighbouring rows, much of the area of the table has a diagonally striped pattern. But there does not seem to be a simple rule specifying the overall conformation of the table. It seems to be the result of an attempt to construct a Latin square as diagonally striped as possible, consistent with the given normal and reversed alphabets appearing in the margins.

Agrippa's table of Ziruph, illustrated in my Plate V, is possibly copied from Johann Reuchlin (1455–1522), who in turn owes much to the thirteenth century Kabbalist Abraham Abulafia (1240–1292).[34] It consists of 22 rows, each with 11 cells per row. In each cell is a pair of Hebrew letters, placed in such a way that each letter appears exactly once in each row. Each row represents a reciprocal substitution alphabet: the letters in each of the 11 pairs are to be substituted for each other. One of these rows gives the 'Atbash' alphabet according to which the first and last letters of the Hebrew alphabet (*aleph* and *taw*) are interchanged, the second and second from last (*beth* and *shin*), and so on.[35] Successive rows are obtained by alternately shifting all the left hand elements of the pairs to the pair to the left or all the right hand elements to the pair to the right (with a provision for reversing direction when the end is reached) in a kind of *contredanse*.[36]

Such substitution alphabets are used in the branch of the practical Cabala known as *temurah* (permutation) in connection with the operation of *tseruf* (combination). The intent is to enlarge the scope of Cabalistic correspondences between words and phrases: two words are related not only if they have the same numerical sum, as in usual *gematria*, but also if the one is equal to the Atbash-transformed version of the other, and so on. The 'rational table of Ziruph' is possibly Agrippa's invention. The size, shape, and general appearance of this

table is the same as the Ziruph table, but the pattern by which the letters shift from row to row is slightly different.

Not all large patterned tables appearing in the early modern period are magical, however. For instance, a manuscript of Thomas Harriot (1560–1621) contains letter squares intended to illustrate a combinatorial calculation.[37] These tables, like the Soyga tables, are derived from a key word or phrase, but unlike the Soyga tables, the pattern is completely obvious. Harriot used the key phrases HENRICVS PRINCEPS FECIT and SILO PRINCEPS FECIT to form squares of 21 and 17 rows respectively. The following artificial example based on the key word VERITAS illustrates the pattern. (The key phrase starts at the centre and emanates in concentric lozenges towards the corners.)

S	A	T	I	T	A	S
A	T	I	R	I	T	A
T	I	R	E	R	I	T
I	R	E	V	E	R	I
T	I	R	E	R	I	T
A	T	I	R	I	T	A
S	A	T	I	T	A	S

Each of these tables is accompanied by a numerical calculation, which turns out to give the number of ways the given key phrase can be spelled out in the square, following a path of vertical and horizontal moves to adjacent cells, starting in the centre and finishing in a corner. (The present VERITAS specimen has 80 such paths; the general formula is 4 times the binomial coefficient $\binom{2n}{n}$, when the key phrase has $2n+1$ letters.)

And finally we have the tables in the *Book of Soyga* as our sole examples of large patterned tables whose pattern is hidden. None of the other tables, intricate as they are, have so complex an underlying pattern as that given by the $N + f(W)$ formula used in the *Book of Soyga*. It is no wonder that Dee found them perplexing.

Notes

[1] British Library, MS Sloane 3188, fol. 9r.

[2] All of these examples: Christopher Whitby, *John Dee's Actions With Spirits*, 2 vols (New York: Garland, 1988), I, pp. 146–147.

[3] Scrying, a cooperative magical operation during which privileged visual and aural information — in this case from angels — is conveyed to the participants, was much used by Dee. Three differing views of what 'really went on' are presented

in Meric Casaubon, *A True and Faithful Relation* (London, 1659) (which I have not seen), in Whitby, *Actions with Spirits*, I, and in D. E. Harkness, 'Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527–1608/9)', *Renaissance Quarterly*, 49 (1996), 707–737.

[4] John Dee, *Spiritual Diaries*, Sloane 3188, fol. 9^{r}, transcribed in Whitby, *Actions with Spirits*, II, pp. 17–18 and translated in Whitby, *Actions with Spirits*, I, pp. 211–212.

[5] A marginal note on Sloane 3188, fol. 9^{r}, transcribed in Whitby, *Actions with Spirits*, II, p. 18, seems to say Kelley and Dee had met for the first time two days previous to this: 'Note: he had two dayes before made the like demaunde and request vnto me: but he went away vnsatisfied. For, his coming was to entrap me, yf I had any dealing with Wicked spirits as he confessed often tymes after...' See my note 16 for evidence of Kelley's continued ignorance of basic facts about the *Book of Soyga* a month later.

[6] Whitby, *Actions with Spirits*, I, pp. 146–147; Deborah Elizabeth Harkness, 'The Scientific Reformation: John Dee and the Restitution of Nature' (unpublished Ph.D. dissertation, University of California at Davis, 1994), pp. 317–318, 415. Both guess the *Book of Soyga* might well have influenced Dee or Kelley. Harkness, p. 415, suggests that the *Book of Soyga's* Adamic association — in particular its use of an Adamic language, discussed by Uriel and Il, in Sloane 3188, fols. 9^{r} and 89^{v}— would have especially appealed to Dee. Whitby, *Actions with Spirits*, I, p. 147, cites I. R. F. Calder as conjecturing that the *Book of Soyga* is the Voynich manuscript (Yale University, Beinecke Rare Book & Manuscript Library, MS 408), the notorious cipher manuscript described by J. M. Manly, 'Roger Bacon and the Voynich MS', *Speculum*, 6 (1931), 345–391; if true, this would be a case of solving one mystery by replacing it with a greater. I see no connection between the two books, other than their probable ownership by Dee. The *Book of Enoch*, also called *Liber Logaeth* and *Liber mysteriorum sextus et sanctus*, British Library, MS Sloane 3189, was in effect Dee's lab notebook, written concurrently with the *Spiritual Diaries*, Sloane 3188. Whitby, *Actions with Spirits*, I, p. 143, gives a description of its contents.

[7] Deborah Harkness, personal communication, 1996, and 'The Nexus of Angelology, Eschatology, and Natural Philosophy in John Dee's Angel Conversations and Library', in this volume.

[8] Oxford, Bodleian Library, MS Bodley 908; British Library, MS Sloane 8.

[9] This description is based on examination of microfilm copies, not on the manuscripts themselves.

[10] 'Zadzaczadlin': Bodley 908, fol. 69^{v} and Sloane 8, fol. 70^{v}.

[11] Robert Turner, *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy* (London, 1655; reprinted London: Askin, 1978).

[12] Bodley 908, fol. 51^{v}.

[13] Both in Bodley 908, fol. 42^{r}.

[14] As described by, say, Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989).

[15] 'Geber': Bodley 908, fols. 116^{v} and 126^{r}; 'Steganographia': Bodley 908 fol. 123^{v}.

[16] Bodley 908, fol. 4^{r}; Sloane 8, fol. 6^{r}. But this directly contradicts what the spirit 'Il' said during a scrying session with Edward Kelley and John Dee on Thursday 18 April 1583, as recorded in Dee's *Spiritual Diaries*, Sloane 3188, fol. 89^{v}, transcribed in Whitby, *Actions with Spirits*, II, p. 332: 'Soyga signifieth not Agyos. *Soyga alca miketh.*' (Dee's—or Il's—emphasis.) One might take this as evidence of Kelley's unfamiliarity with the *Book of Soyga* at this early stage in his residence in Dee's household.

[17] Wayne Shumaker, *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley, California: University of California Press, 1972).

[18] D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, (London: Warburg Institute, 1958) and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964). It is certain that Hermeticism and Cabalism were important formative influences on early modern magic, even if Yates's claims about their influence on early modern science are rejected.

[19] Karen de Leon-Jones, personal communication, 1998. I have not found a single table or chart or discussion of such anywhere in the works I have seen of the two great modern historians of the Kabbalah, Gershom Scholem and Moshe Idel.

[20] In Bodley 908, at fols. 180–197; in Sloane 8, at fols. 102–138; see my Table I.

[21] *Book of Enoch*, Sloane 3189, in four openings of the book, between fols. 58–65, as shown in my Table I.

[22] In Bodley 908, fols. 167^{r}–168^{v}; in Sloane 8, fols. 138^{v}–140^{v}. The Bodley 908 version seems to contain many mistakes.

[23] Charles Babbage, 'Notice respecting some Errors common to many Tables of Logarithms', *Memoirs of the Astronomical Society*, 3 (1827), 65–67, which I have only seen reprinted in Charles Babbage, *The works of Charles Babbage*, edited by Martin Campbell-Kelly, 11 vols (London: W. Pickering, 1987), II, pp. 67–71. Summarized in Dr Dionysius Lardner, 'Babbage's Calculating Engine', *Edinburgh Review*, July 1834, no. 120; which I have only seen as reprinted in *Charles Babbage and his Calculating Engines, Selected Writings by Charles Babbage and Others*, edited by Philip Morrison and Emily Morrison (New York: Dover, 1961), pp. 163–224; the discussion of errors in logarithm tables appears on pp. 177–183.

[24] Yates, *Giordano Bruno*, p. 149 and note. The tables are in Agrippa, *De Occulta Philosophia*, III, 25, not III, 24.

[25] That is, Yates did not care to pay attention to the differences between the tables, possibly because she did not know how to. It is also possible that for Yates, magic tables — unlike texts or images — are not subject to the processes of copying, emulation, improvement, and confusion; that is, they are neither vehicles for ideas nor potential sources of evidence in intellectual or cultural history.

[26] Raphael Patai, *The Jewish Alchemists* (Princeton: Princeton University Press, 1994), pp. 277–288.

[27] Menso Folkerts, 'Zur Frühgeschichte der magischen Quadrate in Westeuropa', *Sudhoffs Archiv*, 65 (1981), 313–338 gives a detailed survey of the genre. Vladimír Karpenko, 'Between Magic and Science: Numerical Magic Squares', *Ambix*, 40 (1993), 121–128, surveys alchemical magic squares; in this connection, also see Patai, *The Jewish Alchemists*, chapter 26.

[28] Heinrich Cornelius Agrippa of Nettesheim, *De Occulta Philosophia libri tres* (Cologne, 1533). I rely on the edition of V. Perrone Compagni (Leiden: Brill, 1992). In a supercilious scholium, Shumaker, *The Occult Sciences in the Renaissance*, p.139, takes Agrippa to task for a mistake in one of his magic squares. However the mistake is clearly a typographic error present only in the Arabic numeral form of the square, and only in the particular edition Shumaker looked at. (Shumaker, p. 158, note 70, seems to say he relies on 'Henricus Agrippa ab Nettesheym, *Opera* (Lugduni, c. 1650?)', which he understands to be printed in London instead of Lyons!) For a discussion of Agrippa's magic squares, see K. A. Nowotny, 'The construction of certain seals and characters in the work of Agrippa of Nettesheim', *Journal of the Warburg and Courtauld Institutes*, 11 (1949), 46–57 and I. R. F. Calder, 'A note on magic squares in the philosophy of Agrippa of Nettesheim', *Journal of the Warburg and Courtauld Institutes*, 11 (1949), 196–199.

[29] Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley*, revised edition (York Beach, Maine: Samuel Weiser, 1994); Whitby, *Actions with Spirits*, I, pp. 144–146.

[30] Sloane 3189, fol. 62^{v}, transcribed in Whitby, *Actions with Spirits*, II, p. 227. Apparently one of the tables is not to be written, leaving only 48 to be put in the *Book of Enoch*. It is tempting to compare this with the *Book of Soyga*'s T36 'Magistri', which has a missing row.

[31] Agrippa, *De Occulta Philosophia*, III, 25, sigs. yii^{r}–yiiii^{r}. These tables are surveyed in a modern reissue of the J[ohn] F[rench] translation (London, 1651) of Agrippa: *Three Books of Occult Philosophy*, edited by Donald Tyson (St. Paul, Minnesota: Llewellyn Publications, 1993), appendix VII, pp. 762–767.

[32] J. Dénes and A. D. Keedwell, *Latin Squares and their Applications* (New York: Academic Press, 1974).

[33] Johannes Trithemius, *Polygraphiae libri sex* (Oppenheim, 1518), v, sigs. oij^{r} and oij^{v}. It is barely possible that Trithemius received the idea of such tables from Agrippa, possibly when they met in the winter of 1509/1510. In 1510 Agrippa sent Trithemius a draft of his *De occulta philosophia* which, according to Compagni (p. 58), lacked the chapter containing the Ziruph tables and tables of commutation. Trithemius's use of the tabula recta is purely cryptographic, and most printed works on cryptography ever since include such diagrams, often under the name of 'Vigenère table'. Since Agrippa's text does not discuss his tables of commutation it seems more likely, absent any further direct evidence, that Agrippa copied from Trithemius.

[34] Johann Reuchlin, *De Arte Cabalistica* (Hagenau, 1517), Book III, sig. Nvi^{r}; I rely on the parallel-text translation of M. Goodman and S. Goodman, of 1983, reissued with introduction by Moshe Idel (Lincoln, Nebraska: University of Nebraska Press, 1993). For gematria and the Reuchlin-Abulafia connection: Gershom Scholem, 'Gematria' in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) and Gershom Scholem, *Major Trends in Jewish Mysticism*, second edition, reissued (New York: Schocken, 1995), p. 127.

[35] A somewhat similar table of reciprocal substitution alphabets occurs in Giovanni-Battista della Porta, *De Occultis Literarum Notis* (Naples, 1563) II, 16; I rely on a facsimile (Zaragoza: Cátedra de Criptografía del Centro Politécnico Superior de la Universidad de Zaragoza, 1996) of the 1593 Montbéliard edition. This is a cryptographic work, and Porta tables are almost as much a fixture in cryptographic literature as Vigenère tables. Porta's table is based on a 22 letter Latin alphabet with the letter K omitted. In Porta's table but not in the Ziruph table letters from the first half of the alphabet are paired only with letters from the last half.

[36] There appears to be one deviation from this pattern. In the seventeenth row of both Reuchlin's and Agrippa's tables the letters *sade* and *resh* are paired, as are *tet* and *taw*. The rule used to produce the rest of the table would pair *taw* with *sade* and pair *tet* with *resh*.

[37] British Library, Additional MS 6782, fols. 27, 28, with associated calculation on fol. 57. These are briefly described in John W. Shirley, *Thomas Harriot: a Biography* (Oxford: Oxford University Press, 1983), pp. 419–420, who apparently did not understand the calculation on fol. 57. I intend to address these Harriot tables in a subsequent paper.

The Practice of Enochian Evocation by John Dee

There are no descriptions in Dee's extant diaries of actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Aemeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MSS 3191 (the primary source for this book) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the "radical truths" that he had sought for so many years.

There are many clues that assist in uncovering of the operative portions of this arcane branch of magical lore. Sloane MSS 3191, for example, delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scyring sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspect of Enochian evocation are dependent upon the worldview of the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

Enochian rituals were practiced by two people, a Magus and a Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the names of God) to appear within the crystal stone. The Scyrer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two, Chapter Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and/or sword, but none of these are mentioned in Dee's work.

Before practicing Enochian evocation, the Magus and Scryer located and/or constructed the following items:

1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.

2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the Sigil of Aemeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that the crystal ball could easily be placed on top of the Sigil.

3. Four wax tablets, about 4 inches in diameter, similarly inscribed.

4. A red silk "rug", two yards square.

5. A red silk tablecloth, about 1.5 yards square, with tassles at each corner.

6. A table constructed of "sweet wood" (cedar?) a yard (two cubits) square, with yard-long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about .5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in The True Relation, between the Preface and the first book, on the page labeled "The Holy Table".

7. Twelve banners or flags each embroidered with a name of God as as shown in Book Five, Chapter Three.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies "Terra" (Earth), which may or may not have been intended symbolically.

The temple was constructed in the following manner:

1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.

2. The red silk rug was laid in the center of the circle.

3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.

4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.

5. The large wax tablet was placed on the center of the table.

6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassles dangled almost to the floor.

7. The crystal was laid on top of the tablecloth, balanced on the indentation in the wax tablet.

The Magus was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

PART ONE: PRAYERS

The Oration to God -- as shown in Book Two, Chapter Five.

The Prayer of Enoch -- as shown in Book One, Chapter Two.

The Fundemental Obesance -- as shown in Book Five, Chapter Four.

PART TWO: CONJURATIONS

The Heptarchic Conjurations -- formed by inserting the specific attributes of the each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

The Angelical Keys -- as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MSS 3191, the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

The Invitations to the Angels of the Quarters -- as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries

as consisting "first of the invocation of the names of God and second of the invocation of the Angels, by the names of God" -- an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a "Dismissal" or "License to Depart", a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unneccessary, although most renaissance Magi would have considered this omission dangerous.

Enochian evocation was believed to summon three interrelated hierarchies of angels:

1. The Heptarchical Royalty -- who were believed to govern "all earthly actions", and "disperse of the will of the Creator". One conjured them to obtain "knowledge of God truly, the number and doings of His Angels perfectly, and the beginning and ending of Nature substantially". These angels were based upon the 7 planets and the 7 days of the week.

2. The Angels of the Aires -- who were believed to rule over the various countries of the earth. One conjured them to "subvert whole countries without armies", to "get the favor of all the (human) Princes", and to "know the secret treasure of the waters, and the unknown caves of the earth". These angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the "vault of stars" in which the "fixed stars" were believed to reside.

3. The Angels of the Quarters -- who were believed to have been "put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved". One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations, and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail...

(The appendix continues, giving specific details of the angelic hierarchies, probable reconstructions of Enochian talismans, a variation of Enochian script never before published, and the ordering of the days for the practice of Enochian evocation magic.)

THE LOST ART OF ENOCHIAN MAGIC

Angels, Invocations, and the Secrets Revealed to Dr. John Dee

John DeSalvo, Ph.D.

Foreword by Lon Milo DuQuette, author of *Enochian Vision Magick*

INCLUDES CD FOR PERFORMING ENOCHIAN CALLS

CD Included

NEW AGE/MAGIC $16.95

Enochian magic is a powerful, ancient system for opening portals to heavenly realms and enabling the ascent to God. The basis for many of the modern systems of magic, including the Golden Dawn, Enochian magic is named after the biblical prophet Enoch. Enoch received the same knowledge and wisdom that was later conveyed by angels in the 16th century to Dr. John Dee, the astrologer to the court of Queen Elizabeth I.

In *The Lost Art of Enochian Magic,* John DeSalvo traces the history of magic—from the earliest civilizations of the Akkadians and Egyptians through the Greco-Roman period and up to the present time—to reveal how magic has penetrated and influenced our religious beliefs and practices today. Through his unprecedented investigation into the angelic magic of Dr. John Dee, during which time he deciphered Dee's original phonetic notations in the margins of Dee's 16th-century diaries, DeSalvo learned to properly reproduce the "Enochian calls," which act like mantras in opening higher realms and invoking angels, key to this type of magical practice. DeSalvo shows how to use Enochian magic for personal spiritual development and also as protection from negative energies. In addition to providing detailed instructions for performing the magical meditations, this book includes a 20-minute CD that demonstrates and offers guidance in the correct pronunciation of the Enochian calls used in the practice of Enochian magic.

JOHN DESALVO holds a Ph.D. in biophysics and, for more than 20 years, scientifically studied the Shroud of Turin. The current director of the Great Pyramid of Giza Research Association, he is the author of five books, including *The Seeress of Prevorst, Decoding the Pyramids,* and *Andrew Jackson Davis: The First American Prophet and Clairvoyant.* He lives in Minnesota.

THE LOST ART OF ENOCHIAN MAGIC

Angels, Invocations, and the Secrets Revealed to Dr. John Dee

John DeSalvo, Ph.D.

Destiny Books
Rochester, Vermont • Toronto, Canada

I would like to dedicate this book to my parents,

John and Nina DeSalvo.

If it wasn't for their encouragement, love,

and cultivation of my spiritual curiosity,

this book would never have been written.

I also dedicate it to my wonderful and supportive family:

my wife, Valerie, and my children,

Christopher, Stephen, Paul, and Veronica.

CONTENTS

O Lord, I humbly ask you to send me the help of some pious and wise philosopher to help me understand spiritual truths. And if there is no man like this now living on earth, than I beseech your Divine Majesty to send me from the heavenly realm your good and holy spiritual ministers and angels, like Michael, Gabriel, Raphael, and Uriel, or any other true and faithful angels of your choosing who may teach me both natural and supernatural knowledge.

PRAYER (PARAPHRASED) OF
DR. JOHN DEE (1527–1608)

God cannot know himself without me.

MEISTER ECKHART (1260–1328)

The organized religions and the new age techniques that I've been involved in for decades don't give me the experience of the presence of God which I was searching for. They were just more ideas and theories about God. I don't want more talk, sermons, useless techniques, or rituals. What I want in my life is to experience the peace, love, and presence of God right now. I don't want to spend years developing a new method, spend a lot of money in classes, or have to join organizations and groups. I want to be able to touch God and feel his presence in a natural and easy way. I want to experience God's Magic.

A SEEKER OF GOD

FOREWORD

By Lon Milo DuQuette

I was gratified beyond words when John DeSalvo asked me to pen a few words for his marvelous work. I can say without hesitation that the reader is in for an exciting, provocative, and enlightening experience; for some of you it may also be the beginning of an adventurous journey of self-discovery.

This is a work that I believe could only have been written in the morning hours of the twenty-first century, when advanced scientific thought is promising us an unprecedented understanding of the cosmos and the nature of matter and energy. As our astro and quantum physicists draw closer to the Holy Grail of a theory to explain it all, can it be possible that we're approaching a level of inquiry so profound that we will soon be required to dramatically expand our level of consciousness in order to process the multidimensional answers?

I believe the answer is "Yes," and as we penetrate ever deeper into these new frontiers of thought, we're confronted with the same fundamental issues and challenges that have faced *spiritual* scientists since the dawn of human consciousness: How was the universe created? How can it be limitless? What sustains it? Will it ever end—if so, how? What is the nature of time, space, reality, and consciousness? Who and what am I? When the musings of Science soar to these heights, and try as it might to do otherwise, Science is forced by the limitations of word-images to evoke the metaphoric language of mythology, mysticism, and

magic in her attempt to even *discuss* these transcendent matters.

Why, then, should it be thought "unscientific" for us to explore these same issues directly by magical means? After all, for tens of thousands of years of human history, right up until the eighteenth century, magic *was* science. Magic* is the mother of mathematics, astronomy, biology, chemistry, architecture, and medicine. It does no good to argue that mythology, mysticism, and magic are irrational and illogical, for indeed, the mysteries of astrophysics and quantum mechanics appear to be so as well.

For the better part of a thousand years, adepts of the Holy Kabbalah† have, by means of a variety of curious techniques, endeavored to use the mind to transcend the mind. For the sake of convenience, they view "God" as the absolute and supreme consciousness of the universe, and individual humans as miniature reflections of the supreme consciousness—"Man made in the image of God." Just as my reflection in the bathroom mirror "lives" only because of my living presence, so too do I exist as a reflected unit of the supreme consciousness. My seeming separation from God is as illusionary a phenomenon as my reflection in the mirror; mistakenly I believe that my reflection is real and somehow estranged from the physical me.

Because God and humans are two aspects of the same consciousness, the Kabbalists view us both as being divided (categorized would be a better word) into four main levels of consciousness:

- The lowest level (as an aspect of the supreme consciousness) is the *material plane* itself. Specific example: a rocking chair. For us (as an aspect of the individual consciousness) this level manifests as our physical bodies.

---

*"Magic" (a spiritual art) is sometimes spelled "magick" to distinguish it from the acts of a stage magician. It's interesting that many attribute the variant spelling of *magick* to Aleister Crowley. In fact, the variant spelling occurred in the first English translation of Cornelius Agrippa's *Occult Philosophy* in 1651.

†The Kabbalah is Judaism's esoteric science of the soul. The word itself is based upon the three Hebrew letters of Kof [ק], Bet [ב], and Lamed [ל] and is often rendered as "Qabalah," "Qabala," "Cabala," "Kabalah," or "Kabbalah."

- The next level (as an aspect of the supreme consciousness) is the *formative plane* where the patterns of everything that will manifest on the material plane exist. Specific example: the idea or concept of a rocking chair. The Kabbalists call this the world of angels. For us (as an aspect of the individual consciousness) this level is our intellect—our mind's eye.
- Above this (as an aspect of the supreme consciousness) is the *creative plane* where the great general principles of the universe are generated. Specific example: the concept of sitting down. The Kabbalists call this the world of archangels. For us (as an aspect of the individual consciousness) this level manifests as mysterious powers of intuition. An example of this would be when a mother awakes in the night when her child has been in an accident far away—an ability that transcends logic, time, and space.
- Above this (as an aspect of the supreme consciousness) is the *archetypal plane.* For all intents and purposes we could consider this the consciousness of the godhead itself. Specific example: the universal concept of rest. For us (as an aspect of the individual consciousness) it's the life force itself—ultimately our true identity.

In the metaphoric language of Hebrew mysticism, the mechanics of creation and the cooperative symphony of all the natural forces of the cosmos are a well-ordered hierarchy of spiritual agencies—archangels, angels, spirits, and demons. We also have our special place in this hierarchy, and a special duty to perform. As humans, living on the material plane, we're the culmination of the process. We resonate with a full collection of the echoes of the entire creational cycle. Each of us, as a monad of the supreme consciousness, is a tuning fork vibrating as the pure *lower harmonic* of the absolute *note.*

It's the job (indeed, I believe it's the destiny) of each of us to raise our consciousness step by step, octave by octave, back up to the godhead. This is the true initiatory adventure each of us is destined to undergo. This is the Great Work.

One branch of Kabbalistic philosophy views the cycle of the descent into matter and the return journey home as a *ten-step* process; the road-map being a schematic diagram called the *Tree of Life.* The Enochian vision magic of Dr. John Dee, however, divides the trip not into ten levels, but *thirty,* and it's the step-by-step exploration of these thirty Aethyrs or heavens of human/divine consciousness that's the fascinating subject of Dr. DeSalvo's bold and visionary experiences.

As I don't wish to delay your reading adventure one moment longer, I shall now close this little contribution to my friend's wonderful book. But before I do, I would like to leave you with something to think about as you ponder the implications of your own journey back to the supreme consciousness. It's called *The Secret of the Shem-ha Mephorash* (the sacred seventy-two-part "divided" name of God), and it is from the Epilogue of my book *The Chicken Qabalah of Rabbi Lamed Ben Clifford.*

The Secret of the Shem-ha Mephorash[1]

God is.
Undivided God is pure potentiality and realizes Nothing.
God can only realize Itself by becoming Many and then experiencing all possibilities through the adventures of Its many parts.
The ultimate purpose for My existence is to exhaust My individual potentiality.
My Love of God and God's love of Me springs from the Great Secret we share.
The Secret is—
God and I will achieve Supreme Enlightenment at the same moment.

Lon Milo DuQuette (Rabbi Lamed Ben Clifford) is an American writer, lecturer, and occultist. He has written several successful books on Western mystical

traditions including *Angels, Demons & Gods of the New Millennium, Enochian Vision Magick,* and *Tarot of Ceremonial Magick.* He is perhaps best known for his autobiography, *My Life with the Spirits,* which is currently a required text for two classes at DePaul University in Chicago. Many of DuQuette's books have been dedicated to analyzing and exploring the works of Aleister Crowley (1875–1947), the English occultist, poet, and philosopher. DuQuette occasionally appears on radio and television as a guest expert on subjects involving the occult. He is on the faculty of the Omega Institute in Rhinebeck, New York, where he teaches a seminar on the Western magical tradition.

ACKNOWLEDGMENTS

I'm extremely grateful to my very good friend and colleague Lon Milo DuQuette, whose book *Enochian Vision Magick: An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley* first inspired me to enter the world of angelic magic. I am extremely honored that Lon agreed to write the foreword to this book and am most appreciative of his constant guidance, encouragement, and most importantly, his friendship.

I want to thank my wonderful wife, Valerie, for the amount of time and effort she spent in proofing the entire manuscript and for her invaluable suggestions and comments. I have very much appreciated her loving encouragement while I was writing this book. No husband could ask for a more supportive wife.

Warm thanks to Joanne St. George for her unwavering support and love throughout my entire life. Her excitement for all my projects has kept me going. Joanne has a true love of God and her fellow human beings; there are few people in the world like her.

I'm immeasurably indebted to my very close friends Marty and Judy Stuart for their constant help, suggestions, and encouragement throughout the writing of this book. I especially want to thank Judy for reading the entire manuscript and for her editorial recommendations, which have been invaluable. Marty and Judy have guided me through all the ups and downs of this project and are the dearest people in the world. May God bless them as they have blessed so many others with their spiritual gifts.

I'm also extremely grateful to one of my closest friends and colleagues, Becky Andreasson, for all of her help and guidance. She made wonderful suggestions regarding the organization of the chapters in the book and its content. Becky's unique spiritual insights and gifts have blessed me through our many years of friendship.

Warm thanks to Betty Andreasson, whose friendship and encouragement have also been a tremendous help to me. I am most grateful to her for her friendship and extensive knowledge of many areas of biblical research.

J. J. Hurtak, Ph.D., has been my very good friend and colleague for many years, and I want to thank him for his suggestions on streamlining the Enochian Meditation and recommending specific psalms to use. He has been a source of constant support and encouragement to me.

Desiree Hurtak, Ph.D., has also given me continued support and encouragement throughout the many years of our friendship. She is a person with truly unique gifts and insights.

I'm indebted as well to the late Nick Nocerino, who was the world's foremost expert on crystal skulls. Nick was a true friend, and I miss him very much.

I would like to thank my very good friend David Salmon for many hours of discussion and brainstorming sessions. He has been an invaluable help on all my books, and I'm grateful for his advice. David is one of the most knowledgeable people I've ever met.

Joseph Peterson explained to me the organization and makeup of the tables in the Book of Enoch, especially the first leaf. I'm also very grateful to him for permission to quote from his most excellent and valuable book, *John Dee's Five Books of Mystery.* I have enjoyed many hours of stimulating conversation with this most brilliant researcher and scholar.

Jeremy Kay, a good friend, helped me with background information for the practice of ritual magic. He is still just as creative as when he was the art director for the movie *Easy Rider.* I enjoyed our many hours of conversation and offer him my sincere thanks for all of his great help.

To two of my closest and dearest friends, Dan and Nancy Schmidt, who told me of my interesting connections with Dr. John Dee and who have given me the best advice on how to write, my sincere gratitude. As well, Dan is one of the most knowledgeable people in almost every area of metaphysics and has generously supplied me with much source information.

I very much appreciate my very good friend and colleague Paul Maloney for his discussions and suggestions regarding ancient artifacts. I've enjoyed many hours of conversations with Paul; I always learn something new from our discussions.

I also want to thank the staff of the many public libraries across the nation and throughout the world for their help and access to many rare books and manuscripts. I especially want to thank the British Library for permission to use the photographs of me holding copies of the diaries of Dr. John Dee and for preserving and maintaining the original Dee manuscripts.

There are very few people in the world that one is eternally grateful to, but Jon Graham is one of those people in my life. He has been responsible for seeing that my most important spiritual books have been published. It's my belief that these books are capable of helping many people on their spiritual path. My deepest appreciation and thanks go to him.

I'm indebted and grateful to my wonderful, creative, and talented editor, Anne Dillon. No author could have a better editor. This is Anne's second book with me, and I'm very thankful for all she has done.

I would like to thank the following booksellers and friends for supplying me with important books and research information: Sasha Pasich of Motusbooks, Michael Cottingham of Voyage Botanica, and Richard Vokoun of Rain Dog Books.

And last but not least, warm thanks to my son Paul for his help with the photographs in this book and his wonderful lunches, which kept me going during my many periods of intense writing.

INTRODUCTION

Initially I was planning to write a book about the history of magic and how its most important phase and development occurred during the Renaissance. This was the age of magic, and almost all kinds of ritual magic that exist today are based on the works of Renaissance magicians such as Henry Cornelius Agrippa, Dr. John Dee, Albertus Magnus, Johannes Trithemius, and several others. However, the more I researched Renaissance magic and the works of these magicians, the more I realized that the basis or foundation of magic is the Enochian Magic, which was communicated to Dr. John Dee by the angels in the sixteenth century. In fact, the angels told Dee that this was the same knowledge and wisdom that Enoch of the Bible had been given by the angels.

It appears that this Enochian Magic is the most powerful form of magic known to humans.

Readers are always curious about the personal beliefs and spiritual experiences of authors of metaphysical books such as this one. They are interested in knowing whether or not the authors are merely scholars who research and write about occult phenomena or whether they have actually practiced or experienced what they have written about. Questions are likely to be along the lines of: Do the authors really believe in the metaphysical or spiritual phenomena that they are writing about, or are they skeptics? Have they experienced or attempted to do any of the practices and rituals they discuss? Have they seen or communicated with angels, demons, or spirits and entered high spiritual realms

in order to experience these worlds? I'm sure that many more questions may occur to the reader, and I believe that all of them are legitimate. Given this, I will share with you some of my own personal beliefs and experiences as they relate to Enochian Magic and its practice.

I believe in one God who is infinite in all aspects (power, knowledge, and bliss) and is a loving and just God who created everything—both the physical and spiritual realms. I believe that all humans have a part of the spirit of God within them, and this spirit never dies but eventually returns to its original source (which is also God). Our spirit will always have an independent existence and consciousness. Our goal as individuals is to perfect ourselves until we form the complete likeness of God.

There is a very old Sufi saying that *there are as many paths to God as souls in the world,* and I truly believe this. We will be learning about the many paths to God by studying these lost Enochian teachings, which are so necessary for humanity today when so much confusion and fear abound. Deep down, we all have a longing to find out who we are, where we came from, where we're going, and what the purpose of our life is. I find this hunger in almost everyone I meet, but many people have sublimated this urge in favor of an unbalanced way of life, which focuses on the acquisition of material things at the expense of developing an inner spiritual life.

I believe in the absolute reality of the spiritual worlds and realms, which are comprised of spiritual creatures, including angels and demons. Magic is concerned with harnessing and using these unseen energies to change events and outcomes in our physical world. We're humans composed of a physical body and a spiritual body. Magic can affect both types of bodies. We enter the magical world through our magical or spiritual senses. We're all born with these spiritual senses, but they lay dormant in us and must be awakened and developed. Just like an infant learning how to see and hear, we need to relearn how to use these senses.

I believe that magic's real purpose isn't to ask for things and manip-

ulate the angels and demons to do our bidding but to use magic as a meditation that will enable us to come into the presence of God.

Magic isn't as alien to most of us as we would like to think. We don't realize, for instance, to what extent magic has penetrated our everyday lives. For example, the rituals in many of our churches are loaded with remnants of ancient magical rites and rituals. I've practiced many forms and types of magic but only have had significant results with Enochian Magic; it's currently the only type of magic I practice. In my studies and experiments, I've come to the conclusion that this magic is important for every person to know and be able to practice. This book will teach you how to practice this magic.

One of the most important features of this book is the instructions for carrying out your own magical ritual, which I've called the Enochian Meditation (EM). In any type of magic, the magician or magus makes sure that he or she is protected in a magical circle so that he or she cannot be harmed by any spirits, angels, or demons. Most practitioners use the Lesser Banishing Ritual of the Pentagram (LBRP), which I will also teach you. This rite is performed before and after all magical ceremonies and rituals. It's a simple procedure and only takes a few minutes to do. It can also be used like a meditation to clear and purify the spiritual atmosphere around you.

Not only can magicians conjure angels or demons* to carry out their will and requests, but they can also prevail upon them in order to gain knowledge and wisdom, both of the present and the future. This is what motivated Dr. John Dee in the sixteenth century to engage in angelic communications. He was seeking the spiritual knowledge and wisdom that he felt he could only get from the otherworldly realm of the angels.

These otherworldly realms are not in your imagination or in the

*In general, when the term *invocation* is used, it means summoning the good angels. The term *evocation* usually means summoning evil angels or demons (many authors use these terms interchangeably). Although I will be discussing this in general, I will not be teaching you the evocative type of magic.

mind but are real and have an independent existence. These realms would remain present even if our present physical realm were completely destroyed; they don't depend on us for existence. In fact, it's the other way around. We're, in a sense, shadows of them, and their world is more real than ours. We are a reflection of the higher spiritual realms.

I believe magic and invoking angels are the oldest spiritual practices of human beings, and they survived to this day because they are very real and effective practices. When magic is suppressed, like in times past by the church or state, it survives underground, and a small group is given the responsibility of preserving it for the whole of humankind.

It has only been in the last few centuries that magic has been viewed as a superstitious practice. But I believe magic is scientific and follows a higher scientific law. In this book, for the first time ever, I present my theory on the scientific basis of magic. I think this will shed much light on an important mechanism of how and why magic works. Much of my hypothesis is based on a recognition of a neurological process whereby sound resonates and triggers specific reactions in our brain and nervous system, opening us up to higher dimensions, worlds, and their inhabitants. In this case, the sound that I'm referring to takes the form of Enochian Calls, or specific syllables that are pronounced out loud as invocations. (I will elaborate on these Enochian Calls later in the book.)

Since the time of Dr. Dee, it has been difficult for many interested scholars to determine exactly how the angels wanted the Enochian Calls pronounced. These Calls are the key to Enochian Magic. From 1583 to 1587, Dee received the Angelic Calls directly from the angels, and he wrote them down in his diaries. (These diaries were first typeset and published by Meric Casaubon, D.D., in 1659, many years after Dee's death in 1609.)

Casaubon did his best to transcribe Dee's poor handwriting and Early English spelling into something that could be printed, and for the most part, he did a good job. The majority of books to date on the subject have reprinted the Calls from Meric Casaubon's publication. I,

however, have researched the British Library's original scans of Dee's manuscripts to arrive at what I believe are the correct pronunciations of these calls.

I hope my book will help each individual on his or her spiritual search or path. I believe that this is the goal of life, and if we can determine God's original purpose for us, it will help us progress in the right direction toward him. My wish for you is that *The Lost Art of Enochian Magic* will bring you closer to God and help you to experience his presence in a very real and transformative way.

1

MAGIC AND ITS INFLUENCE ON OUR EVERYDAY LIVES

Today, when many people hear the word *magic,* they think of stage magic, such as magic tricks performed using sleight of hand, or something evil and dark—magical rituals carried out by black-clad individuals chanting strange-sounding words and using all manner of magical implements, including wands, daggers, incense, and candles.

Numerous occult movies have contributed greatly to these misconceptions. Maybe this is what magic has become, but is this what magic was in the beginning and what it was really meant to be? I believe the answer is no.

What Is Magic?

My definition of magic is that it's a ritual or meditation that enables individuals to move along their spiritual path toward God. It's the goal of all humans to find God and to be present with him. Magic is a gradual process and a development of one's spiritual nature to become attuned to God. This movement toward God will continue to build in strength until the goal of reaching cosmic consciousness and oneness with God is finally attained in its fullest expression.

But how can magic do this? And what is magic, really?

Magic has been with us collectively since time immemorial and with us individually since childhood. Most of us grew up with stories of magic. For my generation, it was depicted in fables, such as *The Arabian Nights.* For today's generation, it's depicted in tales, such as *The Lord of the Rings, Star Wars,* and *Harry Potter,* as well as in numerous television shows, books, and even music. We're all exposed to the theme of magic on a daily basis. Maybe, as a child you wondered, as I did, whether or not magic was real and what it really was.

I don't believe there is a simple definition of magic, but it *can* be described. In getting to that, first I would like to focus on our physical reality and what it's comprised of. Our physical reality is made up of matter and energy, which obey the laws of physics, thermodynamics, and the conservation of matter and energy. Our physical world, or our reality, consists of the earth, the solar system, the entire universe, and whatever we can feel, touch, hear, see, and measure (including black holes, nebulas, and dark matter) with scientific instruments. Our physical world even consists of energies that we cannot measure.

We must assume that there are other realities or dimensions or spiritual planes that exist in addition to our physical world. What are these other realities? Since they don't behave like physical objects and follow our known scientific laws, it's more difficult to describe them. These other realities, dimensions, and realms are actually higher spiritual realities or dimensions—our physical world is but a lower shadow of a higher spiritual reality. There are many spiritual realms, one higher than the next. Where do they end? And where do they begin?

Picture a flat piece of paper with a square in the middle. This square, which has four sides, represents our physical world. Many spiritual traditions agree that four is a number that symbolizes the earth. There are four directions (north, south, east, and west), four elements (fire, air, earth, and water), and four winds, for example. Now picture a circle surrounding this square. This first circle is the first spiritual realm. Then

draw another circle around this one. This is the next, higher spiritual realm. Continue drawing until you have thirty circles. These are the thirty Aethyrs or spiritual realms, which we will be discussing later in this book and using magic to enter.

At the very top is God; we're at the very bottom. God is the First Cause or Light, Love, or the Force (whatever you want to call him). God created the universe by a word or a sound (Om Point or Word of God). The syllable OM was considered by Indian sages to be a sacred sound that was uttered by God and its vibration caused the creation of all things. It is a powerful mantra that is used in Eastern meditation. The first created realm may be called the highest heaven or realm of the Holy Spirit, and it's just below God. The next spiritual realm, which is a *reflection* of the highest plane but a step lower, is the realm of the archangels. The plane below this one is the plane of the lower angels. We continue on down through these planes, all thirty of them, until we reach the plane of the physical world where we are; this is the lowest reflection of all of the previous planes.

Please bear in mind that these planes or realms are all interconnected and inside one another, but one is higher than the next in terms of its spiritual dimension. Also, each of these realms or planes, like our physical world, is real and is composed of its own substances and beings—its own angels or governors, as they are called, that control and monitor their particular world. These angels will also be our guides when we enter these spheres. As we move up through the spiritual realms or Aethyrs, we're all the time moving closer to God and experiencing his presence more and more.

Besides experiencing the different realms and obtaining knowledge and wisdom through the use of magic, it's possible to work with the angels in order to cause a desired change in the physical realm. But we have to be careful here because this is where we must distinguish between white and black magic, or between good and evil. Manipulating the angels in these higher planes for good is considered white magic; using them for evil or selfish purposes is considered

black magic. To my mind, it's not advisable to use the angels for any purpose other than to find God.

Many books have been written about finding God, but unless you can experience this fully realized mystical union for yourself, it's all just theory. And God doesn't want us to theorize about him, he wants us to *experience* him. Many other techniques to find God have been developed, but some require years of practice and exercise, costly classes and instruction, and are difficult for the average person to undertake. That's why he gave magic to the first humans, who have passed it down from one generation to the next since the beginning of time.

According to ancient Jewish tradition, certain mystical and metaphysical teachings were given to man by the angels. This is mentioned in several Kabbalist texts, which claim that the angel Raziel gave these mystical teachings to Adam to restore his communion and relationship with God after the Fall. It's also the same knowledge that Enoch, a prophet in the Old Testament, was given by God. It may also be the same information that Solomon was given when God asked him what he wanted and Solomon responded by asking for wisdom, not riches or fame.

As stated in the introduction, from time to time this magic was lost to humankind. When this happened, the angels attempted to restore it. Its most recent appearance was in the sixteenth century, when the angels restored it to humankind by transmitting it to Dr. John Dee of England, one of the most famous mathematicians and scholars of his day.

Magic and the Church

Magic and occult practices, designed to allow us to become closer to God, have been considered by some people to be against the teachings of the Bible, organized religion, and church tradition. This belief has been perpetrated since at least the Middle Ages, when the Church was afraid of losing its power over and control of the people. The perceived

threat, which magic represented, was that it advocated a spiritual technique whereby a person could make spiritual progress and even be in the presence of God and the angels directly, without the help of a priest or church. How blasphemous was that!

The problem remains with us. Churches today are dependent on their parishioners for survival; it's a big business. If someone could get spiritual help—and get it more efficiently without the intervention of an ordained minister, priest, bishop, or pope—this would really threaten organized religion. It's all about control and power, and of course, it's ultimately about money. I'm not saying that all churches, ministers, and priests are power hungry, but the system perpetuates itself. There are many sincere and honest churchgoers who think they have no place to turn for spiritual direction but to the church. So you can see how the early Church perceived the practice of ritual magic as one of the biggest threats to its survival.

Ironically enough, the Catholic mass in a sense resembles a magic ritual and even uses magical words. When Catholics attend mass, they witness the priest doing something that involves a mystical ceremony using mystical words. This occurs during the part of mass that we call the Consecration, when the priest says specific words over ordinary bread and wine. The Church claims and believes that during this ritual, the bread and wine have been changed into the body and blood of Jesus Christ. The Catholic Church believes that this change, which it calls transubstantiation, really occurs—and isn't just symbolic, as many Protestant faiths believe. Catholics also claim that although we still see only the bread and the wine, it really has been changed to the body and blood of Jesus even though we're not able to perceive the change on a physical level.

It's important to note that the priest must use specific words for the transformation to occur. (In a magic ritual, specific words must also be used.) Another thing to realize is that not just anyone can invoke the actual transubstantiation—one must be an ordained Catholic priest. To become an ordained priest, a special ceremony is held wherein a bishop

who has specific powers says certain words over the priest to confer this power to him.

Another interesting ritual in the Catholic Church is the Exposition of the Blessed Sacrament, in which a host is put in a monstrance (vessel) and displayed on the altar. The faithful pray in front of it. This is akin to a ritual that the Egyptians performed, and in fact, if you compare these rituals side by side, they appear to be very similar. (See plate 3 of the color insert.)

Today, there is stagnation in religion, in its rites and practices. Modern religion has lost its thrust and its ability to inspire; it doesn't encourage true spiritual growth. That's why so many people, especially the young, are disaffected and are leaving churches in droves. Just as the practices of organized religion have deteriorated, so too have the practices of magic exercised by many occult groups today. Some individuals in the nineteenth century tried to apply the Enochian Magic of Dr. Dee and use it in their own magic societies. I believe they didn't do this correctly, and Dr. Dee's magic was added to their own beliefs and philosophy and thereby corrupted.

In this book, we will explore the path that magic offers us to reclaim our spirituality and bring us closer to God. Not only will we survey ancient and modern magical practices, we will show that these practices were natural and accepted elements of religious life in ancient times and were even part and parcel of the lives of the biblical patriarchs. In the first few centuries, many early Christians practiced magic as well.

Enochian Magic Resurfaces in the Renaissance

Before we get into a more detailed discussion of Enochian Magic, it would be useful to have some additional background information on the history of magic. As stated earlier, I believe that when Enochian Magic was lost through the years, the angels restored it to human beings, most recently during the Renaissance when Dr. John Dee communicated with the angels to obtain it.

Please keep in mind that Dee was no fool. He was an extremely accomplished scientist, mathematician, and scholar, as well as being a very sincere spiritual pilgrim. He was an advisor to Queen Elizabeth and to many famous explorers of the time. John Dee had one of the largest libraries in the world, which included some of the rarest occult and metaphysical books in existence. Many were one-of-a-kind manuscripts.

I believe that John Dee was the instrument of God to bring the technique of Enochian Magic to the world. He sincerely believed it, too. He also believed that the Prophet Enoch, mentioned in the Bible (Genesis), had been given this magical knowledge, which would later be called Enochian Magic. Dee believed that the path of Enochian Magic was a very high spiritual path and that it was a person's birthright. In a sense, he believed it to be a bridge between the higher spiritual worlds and the physical world (recall the saying "as above, so below"). As far as we know, Dee never attempted to contact any evil or lower angels or entities and always directed his communications to the higher angels of God.

Eventually, Dee established communications with these angels with the assistance of a scryer named Edward Kelley. Scrying is when someone looks into a crystal ball (such as the one illustrated in plate 4 of the color insert) and sees scenes by psychic or clairvoyant powers; what he sees may reveal the future or the past or give him answers to his questions or both. Scrying can also be done using cups filled with water or using black mirrors. It can even be done by looking into fire or smoke. Scrying was a common practice in ancient times, and many believe Nostradamus used this divination technique as well.

Kelley was a clairvoyant who, by gazing into his crystal ball, could see other worlds and their inhabitants—in this case, angels. The highlight of these communications was a series of Calls, or strange words in the Enochian language, which were revealed to Dee and Kelley. When recited, these Calls opened up the thirty higher Aethyrs or spiritual worlds described earlier.

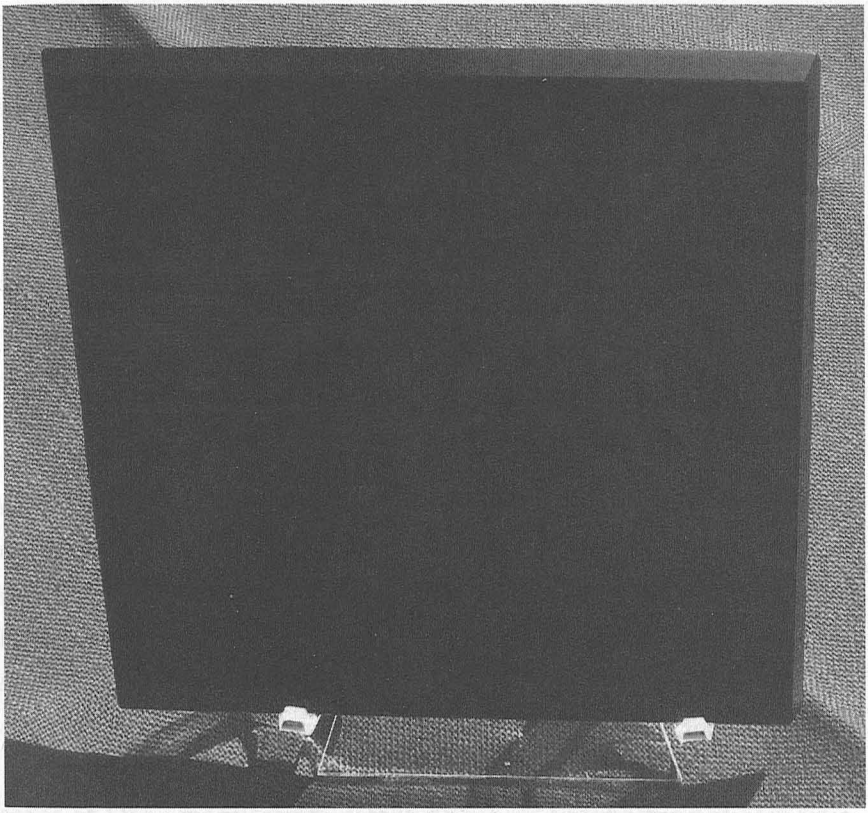


Figure 1.1. Black mirrors, also used for scrying, are generally made of obsidian. Dr. Dee had an obsidian mirror.

Unfortunately, after Enochian Magic resurfaced with Dee, it was to disappear again for centuries.

Dr. Dee's research into the occult relied heavily on the work of another famous magician, Henry Cornelius Agrippa, whose belief in God was as strong as Dee's. Agrippa is considered to have written a definitive text on magic, *Three Books of Occult Philosophy;* Dee had a copy of this work near him whenever he performed an angelic communication. I own one of the few surviving copies of this book that was published in 1651 (the first English edition). Many magicians and scholars believe it to be the most important book in the history of occultism in the West, and many if not all modern magical groups,

like the Golden Dawn,* have consistently drawn upon its magical treasures.

Agrippa intended that his book be a path to God and be used for the spiritual good of all. I believe Agrippa's main goal was to obtain mystical union with God, and he felt that his book would be important in helping others achieve that goal. He told a friend that he felt everyone should experience mystical union with God. He believed attitude was very important in magic, and he felt that you needed to have a proper spiritual attitude to protect yourself from evil spirits or demons. Both he and Dr. Dee believed that the ancients were aware of this spiritual magic and practiced it. Agrippa states in the beginning of his book that

> Magick is a faculty of a wonderful virtue, full of most high mysteries, containing the most profound Contemplation of most secret things, together with the nature, power, quality, substance, and vertues thereof, as also the knowledge of whole nature . . . it produceth its wonderfull effects. . . . This is the most perfect and chief Science, that sacred and sublime kind of Philosophy.[1]

The Scientific Basis of Magic

It's my belief that the Enochian language, which opens up spiritual realms for us, works in a sense like a mantra and causes an altered state of consciousness. Magic may not be as supernatural as we think, but it functions according to a higher level of a law of the universe, which we're not yet privy to. Just as Newton was not aware of the Theory of Relativity, things that we believe to be miracles (or magic) may be

*The Hermetic Order of the Golden Dawn (or, more commonly, the Golden Dawn) was a magical order founded in Great Britain during the late nineteenth century; it practiced theurgy and spiritual development. It has been one of the largest single influences on twentieth-century Western occultism.

manifestations of higher laws not yet discovered. (Perhaps there is no such thing as "the supernatural" because everything is really a part of a higher law existing in a higher spiritual realm.)

The Enochian Calls

One of the keys to Enochian Magic is the Enochian Calls you will recite. Because these Calls were so powerful, the angels sometimes gave them to Dr. Dee in the reverse order in which they were to be recited so as not to upset the process of communication.

Since the time of Dr. Dee, no one has really known how to properly pronounce the Enochian words of the Calls. Israel Regardie of the Golden Dawn and Aleister Crowley of the Ordo Templi Orientis (OTO) have developed their own interpretations. Other groups have also experimented with them and have used their own versions, most likely adapted from books about Dr. Dee and his angelic communications.

In researching this book, I studied the British Library's original scans of Dee's manuscripts. I found that, in the margins of Dee's diaries, he broke up the words of the Calls and included accents on them indicating how he thought they should be pronounced. I've incorporated these pronunciations into the Calls reprinted in this book and you can also hear them on the accompanying CD found at the back of the book. I believe that my version of these pronunciations is the most accurate since the sixteenth century and the time of Dr. Dee. They are key to opening the doors to the thirty Aethyrs or higher spiritual dimensions.

Some people have said that it's not that important to be able to pronounce them so accurately, but I disagree. You must realize that, if magic is producing an effect in the higher realms, it will reflect down into the physical realms (as above, so below). Specific sounds produce specific resonances. Like mantras in meditation, the pronunciation of the Calls needs to be precise because they cause neurological changes

and resonances in our physical and spiritual bodies. I believe these changes are very positive; your physical, mental, and spiritual bodies will all benefit from them. You will also notice a much clearer mental focus after performing this magic meditation; it's as if your entire being were refreshed. This is a side benefit in addition to the main one of being able to enter the higher spheres or Aethyrs and make contact with the angels found there.

The Proper Use of Magic

I hope you will agree with my viewpoint that magic in its original form was never intended to manipulate the spiritual world and the angels for personal benefit. Let me give you an example of how asking for something that you think is good may turn out to be against the will of God. Let's say you're out of work, and you have a large family and are in a terrible financial situation. It's so bad that you're in danger of losing your house, and you don't have enough money to get by. In your magic ritual, you ask for money, which seems like a good intention because it's for your family and it's a necessity.

Magic works by using natural laws and circumstances to bring about the desired effect. The money will not fall from heaven, but circumstances will occur to bring it to you. So, you do your magic, and a few weeks later, you find out your uncle was killed in car accident and he left you a large sum of money. Well, you got your wish, but is it possible that your uncle would still be alive if you had never asked for the money? Who knows? Maybe he would have died at that instant anyway, and the asking was part of all of this.

In this case, perhaps it would have been better not to ask for money in a magic ritual, but to ask for what you want in a prayer to God instead. (I always ask him to help me attain my desire only if it's his will to accomplish this for me.) I do believe that prayer is important, and asking for things in prayer is different from asking for them as part of a magic ritual. Magic is something else again; it's powerful

and can manipulate spiritual and physical forces, so you must be careful with it.

The following is another example of the consequences of using magic. Your grandmother is very ill. In your magical ritual, you ask that she be healed and not die. Maybe it was her time to die, and that was God's will, but your magic circumvented that, and now she recovers. She is well enough to drive and has an accident with a school bus, and many children are injured. Maybe this would not have happened, and many suffered because of your magic. Again, who knows if this would have happened anyway, but I just want to make clear my philosophy on asking for things in magic. You must be very careful what you ask for as you may get it, and that may not be such a good thing in the end.

Before I end this chapter, I want to add a personal comment. I've been on a spiritual search for over forty years. I actually started in high school when I took my first Zen meditation class. I was initiated into Transcendental Meditation (TM) in 1973 and studied with Eastern masters and teachers; I was involved in almost every known organized religion and studied and practiced metaphysics and occult teachings—such as astrology, spiritualism, scrying, astral projection, séances, and meditation.

To be honest, I've had some very interesting metaphysical experiences, but nothing that compares to what I've experienced since I started practicing the Enochian Magic I will be teaching you. In this book, I can't guarantee you will have the same success that I've had, since we're all different physically, mentally, and spiritually. I do believe, however, that I will be giving you the best tools available for you to be successful.

This book provides a very powerful and effective technique. It's up to you to treat it with respect and use it well. I believe that the use of prayer is always important at the beginning and end of anything highly spiritual and powerful. That's the way Dr. Dee lived his life and practiced his magic. He never started or ended a magical session

without saying many prayers and invocations. I believe your attitude and intentions are extremely important to the success of this magic. There is a saying that if you take one step toward God, he will take ten steps toward you. I believe magic is one step we can take toward God.

I wish you the best on your spiritual path toward God and hope that Enochian Magic will play a significant role in the unfolding of your spiritual life.

2

MAGIC IN THE BIBLE

The Bible has been one of the bestselling books in the world for an untold number of years. No one really knows how many copies of it have actually been purchased, but the estimates are staggering: some claim the figure is over a hundred million copies. *Business Week,* in its July 2005 issue, claimed that a total of 2.5 billion copies of the Bible have been sold. Other estimates put the total of Bible sales at over six billion copies. It's been translated into almost every known language (some estimate this number of languages to be in excess of two thousand) and is the most revered and criticized book in the world.

Almost all Christians and Jews base their belief system on the Bible, and even our laws and customs are founded on its principles (i.e., the Ten Commandments and the laws in the Books of Exodus and Leviticus). The founding fathers of the United States, most of whom were Christians, based the principles of the Declaration of Independence and Bill of Rights on the Bible. It doesn't matter whether someone believes in it as the inspired word of God or not; it still has influenced just about every person in the United States today.

Magic in the Old Testament

What most people don't realize is that magic is a consistent feature of the Bible, especially the Old Testament. It was a part of normal religious

experience and daily life at that time. I will give specific examples, but first I must discuss the erroneous view that the Bible condemns the practice of all magic. The key word here is all. There are many forms of magic, including black magic and white magic, and there are all kinds in between.

For argument's sake, let's say there are ten different kinds of magic, and two of them are considered black or evil magic. The Bible does condemn these two forms, but it accepts the use and practice of the other eight. So, many think that, since some forms of magic (black or evil) are condemned in the Bible, all forms of magic are. As we shall see, this is definitely not true. In fact, and as stated earlier in this book, most forms of magic were accepted forms of religious practice for many, if not all, of the biblical patriarchs—including Abraham, Moses, and Joseph. The Bible is very clear on this, and the examples are numerous.

Another reason for the confusion is that the Bible uses two different words for spiritual entities, *daimon* and *diabolos. Diabolos* refers to God's adversary, which we call Satan. *Daimon* refers to all other spiritual entities and beings, many of whom are good. Unfortunately, the early English translations of the Bible, including the King James version, have translated these two different terms as one term, *diabolos,* thereby lumping the good angels, the bad angels, and spiritual entities together erroneously.

I think it would be interesting to point out what the first magical act is in the Bible and who performed it. A good friend of mine by the name of Marty Stuart made an important observation. He told me that God performed the first magical act when he created the heavens and the earth. To do this, he first conceived the idea and then spoke the words, and everything was created. This certainly sounds like magic to me. Magic uses words and ideas to cause changes in both the spiritual and physical world. I know many people don't like to think that God uses magic, but the point is that the creation of heaven and the earth is described by the writer of Genesis as being similar to a magical act. Thus, the author of Genesis must have been familiar with magic to use this analogy.

Also, what about the tree of knowledge of good and evil and the Tree of Life; they certainly sound like magical trees. One bestows knowledge when its fruit is consumed, and one gives eternal life. (I wish I'd had something like that in college before I took my exams!) Again, to me this is a very clear example of a writer trying to tell a story (of how sin entered the world and why humans are mortal) using the motif of magic and magical principles. I'm not saying these examples illustrate real historical events; I'm saying that the writer of the Bible treated them as if they were magical events.

Divination is considered an essential part of magic, and I will discuss this in more detail later. But for now, I want to look at some specific examples of divination in the Bible.* In Exodus 28:29–30, we have the following statement:

> So Aaron shall bear the names of the sons of Israel in the breastpiece of judgment on his heart, when he goes into the Holy Place, to bring them to regular remembrance before the Lord. And in the breastpiece of judgment you shall put the Urim and the Thummim, and they shall be on Aaron's heart, when he goes in before the Lord. Thus Aaron shall bear the judgment of the people of Israel on his heart before the Lord regularly.

The "Urim" and "Thummim" were devices used for magical divination or for discovering the will of God. No one knows exactly what these devices were, but there has been much speculation about them. Some think they were just two stones or gems, with the Hebrew word or symbol for "yes" on one and "no" on the other. If you wanted to find out what the will of God was, you would ask a question and draw one of the stones. They could have also simply been two stones, one white and one black. Others think they could have been twenty-two

*Unless otherwise indicated, the scripture quotations in this book are from The Holy Bible, English Standard Version (ESV), copyright 2001 by Crossway Bibles, a publishing ministry of Good News Publishers, used with permission. All rights reserved.

stones, each inscribed with one letter of the Hebrew alphabet. Thus it would work something like an Ouija board in that it would spell out the answer instead of just a simple yes or no. Please keep in mind that this procedure of divination using the Urim and the Thummim is mentioned in several places in the Old Testament (Exodus 28:30, Leviticus 8:8, Numbers 27:21, Deuteronomy 33:8, 1 Samuel 28:6, Ezra 2:63, and Nehemiah 7:65), and each time it's considered an accepted form of religious practice, designed to determine what God wanted the people of Israel to do.

If this isn't magic, I don't know what it is. Whether you believe it worked or not isn't the point. The point is that *they* believed it worked and they believed it worked by magic. The priests, who were God's representatives on earth, used this divination process to ascertain God's will for his people. Would the church today accept a priest using an ouija board or a pendulum (the direction it swings indicating yes or no to a question posed) to make a decision?

We see another example of Urim and Thummim being used in Numbers 27:21, where the Lord tells Moses to take Joshua and give him some of his authority so he can stand before the Lord and inquire (using Urim and Thummim):

> And he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before the Lord. At his word they shall go out, and at his word they shall come in, both he and all the people of Israel with him, the whole congregation.

Notice something important here. This practice isn't something that anyone can do. Only a priest, and most likely, a high priest, is authorized to practice this magic. Other interesting references are:

> Give to Levi your Thummim, and your Urim to your godly one. . . .
>
> DEUTERONOMY 33:8

> The governor told them that they were not to partake of the most holy food, until there should be a priest to consult Urim and Thummim.
>
> Ezra 2:63

Other types of divination are also mentioned, but whether they employed the Urim and Thummim or some other ritual object or device isn't known. Other ritual objects may have been some pieces of wood or paper with something inscribed on them. Examples are:

> The lot is cast into the lap, but its every decision is from the Lord.
>
> Proverbs 16:33

> The lot puts an end to quarrels and decides between powerful contenders.
>
> Proverbs 18:18

The first quote has very strong positive words regarding divination: "every decision is from the Lord." The second quote shows the positive value of divination in that it prevents contention and quarrels.

One of my favorite references to divination is its use by Joseph, with whom everyone is familiar. In Genesis, chapters thirty-seven and thirty-nine, we find the story of how Joseph was sold into slavery to the Egyptians because his brothers were jealous of him; their father liked him the best and treated him better than his other sons. (This story has frequently been depicted in church plays and features the multi-colored coat that Joseph's father had given him.) As the story goes, after Joseph was sold into slavery in Egypt, he rose to power there and was the second highest in command. (Only the Pharaoh was above him.) Years later, when there was a famine in Egypt, his brothers were sent to Egypt by their father to buy grain, and unknowingly, they appeared before Joseph. He didn't reveal his identity to them but gave them grain to take back. In so doing, Joseph gave the following orders to his steward:

> Fill the men's sacks with food, as much as they can carry, and put each man's money in the mouth of his sack, and put my cup, the silver cup, in the mouth of the sack of the youngest, with his money for the grain.
>
> GENESIS 44:1–2

Joseph is playing games with his brothers when he orders his steward, after they have left, to go after them and inspect their sacks. The steward is then instructed to accuse the brothers of stealing Joseph's special cup.

> They had gone only a short distance from the city. Now Joseph said to his steward, "Up, follow after the men, and when you overtake them, say to them, 'Why have you repaid evil for good? Is it not from this that my lord drinks, and by this that he practices divination? You have done evil in doing this.'"
>
> GENESIS 44:4–5

Here we have one of the most famous patriarchs of the Bible owning and using a divination cup! This is clear indication that practices of this type were not only condoned but used frequently by priests and rulers to ascertain the will of God in their affairs and the affairs of their kingdom.

My guess is that this cup was used for scrying.

Examples of Black Magic in the Bible

There are several examples of what I take to be the practice of black magic in the Bible. One example from the Old Testament discusses a practice that a legitimate priest would perform. To me it sounds like black magic, but I'll let you be the judge. It occurs in Numbers 5:11–31 and pertains to wives who are unfaithful. Basically, if a man believed that his wife had been unfaithful but there were no witnesses or proof,

the following ritual would be performed. Gathering dust from the floor of the tabernacle, the priest would make a concoction of it and water and who knows what else. (Dust was included because, being from the Tabernacle, it represented the presence of God.)

> And the priest shall set the woman before the Lord and unbind the hair of the woman's head and place in her hands the grain offering of remembrance, which is the grain offering of jealousy. And in his hand the priest shall have the water of bitterness that brings the curse.
>
> NUMBERS 5:18

The accused women would drink this concoction, while the priest recited some words over her.

> Then the priest shall make her take an oath, saying, "If no man has lain with you, and if you have not turned aside to uncleanness while you were under your husband's authority, be free from this water of bitterness that brings the curse. But if you have gone astray, though you're under your husband's authority, and if you have defiled yourself, and some man other than your husband has lain with you, then" (let the priest make the woman take the oath of the curse, and say to the woman) "the Lord make you a curse and an oath among your people, when the Lord makes your thigh fall away and your body swell. May this water that brings the curse pass into your bowels and make your womb swell and your thigh fall away." And the woman shall say, "Amen, Amen."
>
> NUMBERS 5:19–22

I like the explicitness of the King James version better, which ends by saying "make your belly to swell and your thigh to rot."

Here we have curses and potions that sound like black magic to me, and yet this was an accepted practice of the Israelites and performed by

the priest to ascertain if a woman had committed adultery. (It's interesting that there is no test for a man's infidelity.)

Another story that contains what sounds like black magic appears in 2 Kings 2:23–24. The great prophet Elisha, who was bald, was on a road to the town of Bethel. Some youths from the city came out and mocked him:

> He went up from there to Bethel, and while he was going up on the way, some small boys came out of the city and jeered at him, saying, "Go up, you baldhead! Go up, you baldhead!"
>
> 2 Kings 2:23

Now the great prophet Elisha utters a curse on these young boys:

> And he turned around, and when he saw them, he cursed them in the name of the Lord. And two she-bears came out of the woods and tore forty-two of the boys.
>
> 2 Kings 2:24

The King James version says "tare forty and two children of them."

This sounds more like black magic than white magic to me. When is the last time you uttered a curse to kill someone because they teased you? I realize we cannot put our twenty-first-century values on an ancient culture, but this is clearly an indication that magic was used by well-respected and revered patriarchs of the Bible. And these are not single occurrences but everyday affairs. There isn't anything in the Bible to indicate that these practices were considered wrong or evil. The priests were like gods, and if they performed these rituals, the rituals must have been acceptable because they were considered to be from God. So, before we use the Bible as proof that all magic is wrong, reflect on the examples and passages cited above.

Other Examples of Magic in the Bible

There are numerous other examples of magic in the Bible, and we will look at a few of the more well-known ones.

Moses was one of the most famous magicians of the Bible and performed many miracles, or should I say magic. He caused plagues of frogs, lice, and flies; changed his staff into a serpent; made livestock become diseased; turned river water into blood; brought down hail, locusts, and darkness; created a plague of boils on people and beasts alike; and finally, uttered a curse that would kill all of the firstborn in the land of Egypt. God certainly kept Moses busy with all of these miracles (or should I say magical rituals). Moses did have to perform a ritual to produce all of these effects, such as holding up his staff and uttering certain words. Some people claim that these were miracles and not magic; they define a miracle as an event produced or caused by the direct intervention of God. Magic, on the other hand, is produced by a person's ability to manipulate the spiritual realm and the angels. Can we really determine what is caused by God, what is a natural occurrence, and what is the direct result of magic?

Now we will look at a biblical story in which there is no question that ritual magic was involved. Catholics have seven books in their Old Testament that the Protestants don't include in their canon. One of these books is the Book of Tobit. This story begins with the description of an Israelite living in the city of Nineveh in the eighth century BCE. He had been blinded by bird droppings that fell in his eyes. He decided to send his son Tobias to Media to collect some money that was rightfully his.

In this story, there is also a woman named Sarah who lives in Media. She was married seven times, and each time, her husband was killed on their wedding night by the demon Asmodeus. Asmodeus was considered to be the demon of lust. The story doesn't explain why all Sarah's husbands on their wedding night were killed by this demon. (Nice girl to take home to mother!) The angel Raphael is sent by God to help

both Tobit and Sarah. Raphael disguises himself as a man and offers to be a guide and protector for Tobias during his trip to Media, and Tobias agrees to this, unaware that Raphael is really an angel. While traveling to Media with Raphael, Tobias is attacked by a giant fish, which he captures and drags to the land. He is instructed by Raphael to remove the heart, liver, and gallbladder of this fish. He asks Raphael why he should do this and Raphael says:

> And he said unto him, touching the heart and the liver, if a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed. As for the gall, it is good to anoint a man that hath whiteness in his eyes, and he shall be healed.
>
> Tobit 6: 7–8 (Authorized King James Version)

When they reach Media, Raphael brings Tobias and Sarah together to be married and tells him to burn the fish liver and heart on their wedding night. This will prevent the demon from killing Tobias.

> And when thou shalt come into the marriage chamber, thou shalt take the ashes of perfume, and shalt lay upon them some of the heart and liver of the fish, and shalt make a smoke with it. And the devil shall smell it, and flee away, and never come again any more.
>
> Tobit 6:16–17 (AV)

The demon Asmodeus is driven away, and all is well with Tobias and Sarah on their wedding night. Upon arriving home to Ninevah with his new wife, Raphael instructs Tobias to use the gallbladder to heal his father's blindness, which he does, and his father is cured.

> And took hold of his father: and he strake of the gall on his father's eyes, saying, Be of good hope, my father. And when his eyes began

> to smart, he rubbed them; And the whiteness pilled away from the corners of his eyes: and when he saw his son, he fell upon his neck.
>
> Tobit 11:11–13 (AV)

Thus, there is a happy ending to this story because of the use of ritual magic.

Another example of biblical magic is from the Book of Ezekiel. Nebuchadnezzar, the king of Babylon, is with his army at a highway that divides into two roads. One leads to Judah and the other to Ammon. Both the people of Judah and the people of Ammon have plotted against him, and he wants to destroy them both. He needs to know which country the gods want him to destroy first so he can be successful. To accomplish this, he uses divination:

> For the king of Babylon stands at the parting of the way, at the head of the two ways, to use divination. He shakes the arrows; he consults the teraphim; he looks at the liver.
>
> Ezekiel 21:21

He decides to use three different types of divination and see what each foretells. The first type, called "shaking the arrows" (known as belomancy), was, as its name implies, a process that utilized arrows. In one form of belomancy, two marked arrows—one with the name Judah on it and the other enscribed with the name Ammon—were placed in a quiver. One arrow was randomly drawn, and this one indicated which country should be attacked first. A second method of belomancy involved more arrows which, when thrown from a quiver, would form a pattern that could be read. This was akin to reading tea leaves, but in this case, arrows were utilized instead of tea leaves.

The second type of divination that Nebuchadnezzar employed used idols or teraphim. These manufactured idols or "household gods" (as teraphim is translated) were commonly utilized in Old Testament times for divination, both in the Mesopotamia region and in Palestine. (See Genesis

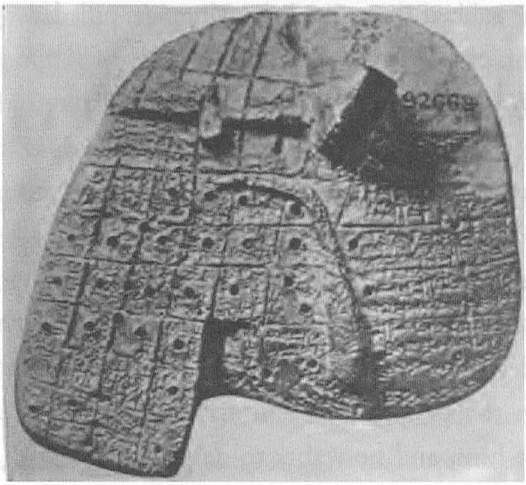


Figure 2.1. A clay model of a sheep's liver used in divination in Babylon, 2000 BCE

31:19 and Judges 17:5.) No one really knows how this operated, but my speculation is that these household gods were made of crystal or glass, and scrying (crystal gazing) was the method employed. Unfortunately, the specifics of this type of divination have not come down to us.

The third type of divination used by Nebuchadnezzar involved an animal's organ, specifically a liver and most likely a sheep's liver. A sheep was sacrificed and cut open, and the color and shape of its liver was analyzed. If there were any peculiar marks, these were analyzed as well. This type of divination was very common in Babylon (as well as in Rome); inscriptions found on Babylonian monuments frequently allude to it.

For more examples of magic contained in the Bible, we can look to the Book of Daniel. Some biblical scholars classify Daniel as a magician and an astrologer. He also had the ability to interpret dreams. He interpreted several dreams of King Nebuchadnezzar. Daniel 5:11 states the following:

> There is a man in your kingdom in whom is the spirit of the holy gods. In the days of your father, light and understanding and wisdom like the

> wisdom of the gods were found in him, and King Nebuchadnezzar, your father—your father the king—made him chief of the magicians, enchanters, Chaldeans, and astrologers.
>
> DANIEL 5:11

A very interesting and often debated incident occurred when the Israelites were wandering in the wilderness after they had left Egypt. At one point, many serpents appeared in their path, and numerous people were bitten and died. When this happened, God told Moses to make an image of a serpent and put it on a pole. He further instructed that whoever was bitten should look at this image and they would be cured:

> So Moses made a bronze serpent and set it on a pole. And if a serpent bit anyone, he would look at the bronze serpent and live.
>
> NUMBERS 21:9

This was a magical remedy that God gave to Moses. The image, which represented the snake, would either cause the removal of the venom or it would inactivate it. In a sense, this bronze serpent was a magic amulet for snakebites. This type of magic is called "sympathetic magic," in which the principle "likes produce likes" is operating. This has also been called "the law of similarity."

Another interesting story involving sympathetic magic occurs in Genesis in the story of Jacob and how he served his father-in-law, Laban, in the country of Padan Aram. Jacob made a deal with Laban, which was that he would care for Laban's flock in exchange for receiving its speckled and spotted sheep and goats (of which there were only a few) for himself. Based on his knowledge of sympathetic magic, Jacob did the following: He took green rods or branches, peeled strips off of them, and exposed the white from the rods. He then put the branches in front of a watering trough where the flock came to drink. This caused them to conceive offspring that were streaked, speckled, and spotted.

The boat builder Noah is probably a good candidate for classification as a magician as well. How do you think he got all those animals into the ark? Legend says when Adam and Eve sinned and were naked, God had to sacrifice an animal or animals so that they would have skins to cover themselves with:

> And the Lord God made for Adam and for his wife garments of skins and clothed them.
>
> GENESIS 3:21

Because the hand of God had made these animal skins for Adam and Eve, these skins had magical properties. They were passed down from Adam to his son Seth and to the other patriarchs until they wound up in the possession of Noah. Legend has it that, when Noah wore the skins, it gave him power over the animals, and thus, he was able to command them to go into the ark.

In the Bible there are also examples of magic that was condemned.

> There shall not be found among you anyone who burns his son or his daughter as an offering, anyone who practices divination or tells fortunes or interprets omens, or a sorcerer or a charmer or a medium or a necromancer or one who inquires of the dead, for whoever does these things is an abomination to the Lord. And because of these abominations the Lord your God is driving them out before you.
>
> DEUTERONOMY 18:10–12

Different authors wrote various parts of the Bible, so the passage above may have been written by an author or editor who, for some reason, didn't care for anything of an occult nature. On the other hand, if we look closely at the terms used above, it appears that most of the occult practices mentioned fall into the category of black magic (a son or daughter must pass through fire; witchcraft, sorcery, or the casting of spells transpires; or the dead are contacted). Thus, I believe this is an

indictment of black or evil magic but not of *all* magic and divination practices.

Another example of magic that's condemned in the Bible is found in 1 Samuel 28:3–15 in which King Saul consults with a medium, the Witch of Endor, and asks her to bring up the spirit of Samuel. This is definitely a taboo practice, and in fact, the spirit of Samuel rebuked Saul for doing this. The calling up of deceased spirits is necromancy and is clearly prohibited in the Bible.

These examples illustrate the point that I made at the beginning of this chapter. There was magic that was acceptable and frequently practiced in the religious lives of the Israelites. Much of this magic was necessary ritual for the priests. There were also certain forms of magic that were not allowed and were condemned such as witchcraft, necromancy, and human sacrifice.

Now I can ask the question: "Why was it so important for these ancient peoples to use magic and divination?" The Israelites, especially, wanted to know the will of God. Remember, they were the chosen people, and they believed that they existed to do the will of God, which would help them survive and prosper. For example, if they were going into battle against a certain nation, it would be advantageous for them to know if they were going to win or lose the battle. If the divination said they would lose, most likely they would not fight but sue for peace. Magic, divination, and prophecy were left in the hands of the specialist, the priest, who was thought of as being closest to God. Also, they were the only individuals who could enter the Holy of Holies in the Tabernacle.

In the next chapter, we will be looking at the magical practices of other ancient civilizations, and we will come to see that there are many similarities between them and the magic practiced by the Israelites. In fact, the Israelites probably learned most of their magical practices from neighboring civilizations, such as the Akkadians, Assyrians, Babylonians, and the Egyptians. Other cultures of that time also believed that God or the gods controlled everything, and they believed that knowing the will of God or the gods could help them to survive and prosper.

We have seen that certain types of divination were accepted, and other types were prohibited. We have also learned that some practices that were accepted in the Bible seemed almost if not entirely to be forms of black magic. Some scholars have attempted to draw a dividing line between these methods, but I think it varied over time. One practice may have been acceptable in one time and not in another—or, one in one place (like the Northern Kingdom of Israel), and not in another (the Southern Kingdom of Judah).

It's interesting that the Dead Sea Scrolls contain examples of magic used by the Qumran community. These examples described divination and astrology, and it's clear that this community practiced and believed in these forms of magic. Angelic invocations are also found in the Dead Sea Scrolls.

In conclusion, it was not only the Hebrews mentioned in the Bible that practiced magic in order to ascertain the will of God but other cultures and religious groups as well.

3

MAGIC IN ANCIENT CIVILIZATIONS

We will now explore other ancient civilizations, which employed magic. These include the Sumerians, the Akkadians, the Assyrians, the Babylonians, and the Egyptians. These civilizations were founded before the time of ancient Israel. The reason for discussing the ancient Israelites first, however, is because I believe that most people who are reading this book are probably more familiar with the Bible than the religious books of these other more obscure civilizations. Even though there is a difference in the beliefs and practices of magic between these more obscure civilizations and those of the Israelites, they are still, in essence, very similar.

The earliest known civilization, the Sumerians, began around seven thousand BCE in the Tigris-Euphrates Valley, known as Mesopotamia. Then came the Akkadians, and finally the Assyrians and the Babylonians. (That is an approximate chronological order with some overlapping.) Numerous Akkadian texts, many of them about magic, became known when the Royal Library of Ashurbanipal at Nineveh was unearthed in the middle of the nineteenth century. This library dates back to the seventh century BCE; its twenty-eight thousand clay tablets inscribed in cuneiform are now housed in the British Museum.

Some of these texts were the Akkadians' incantations to their gods and were also used to conjure up spirits. They included instructions as to specific words to recite, songs to sing, ritual movements of the body to make, and the proper use of incense. The goal of those invoking the magic was to attract the spirits or gods to help them or protect them from something specific, or even to control the weather or to influence other people or both.

Discovered in this library was also the Mesopotamian story of creation, called The *Enuma Elish.* It predates the Old Testament story of creation in Genesis. It was written in Akkadian on seven clay tablets using cuneiform script. This script was one of the earliest known forms of writing, which were created by the Sumerians around three thousand BCE. A blunt reed, known as a stylus, was used to make this script on the tablets.

The *Enuma Elish* is very significant because it revealed to scholars a clear understanding of how the Babylonians viewed creation. It tells

Figure 3.1. A large cuneiform tablet with inscriptions

the story of how human beings existed to serve the gods. Its chief god Marduk was supreme among all other Mesopotamian gods. The title *Enuma Elish* translates to "When on High." There has been much debate and discussion about whether the Hebrew Bible story of creation was based on the Mesopotamian story, which predated it, or a common source that was used by both. This is a controversial issue and has still not been resolved. There are many similarities between the two stories as well as many important differences. In both stories, the creation is based on the Word of God or the act of divine speech by a god. It also has major differences. In the Genesis story, there is one God—not many as found in the Babylonian story—and this one God doesn't act frivolously like the gods in the *Enuma Elish* story do.

The civilizations of Mesopotamia also practiced magic, and in fact, there are many examples of magic used by the Mesopotamians in the Bible. I believe that much of the magical practices of the Hebrews were taken from these Mesopotamian civilizations and adapted and modified for their own use.

Important Cultural Distinctions

How was the magic of the Israelites different from that of these other civilizations in this region? We know that the Israelites based their society and government on a theocracy (*theo* meaning God), whereby God was the head or ruler of the people. By using divination, oracles, and other practices, the priests could ask God questions and supposedly get solid answers.

The surrounding peoples (the Sumerians, Akkadians, Babylonians, Assyrians, and Egyptians) also had similar beliefs, but the difference was that they were polytheistic, meaning that they believed in many gods that ruled nature and the universe. There were gods of the stars, sun, moon, wind, mountains, streams, rivers, and oceans. You name it, it had its own god. Their magic was more diverse and varied

in that they used it not only to ascertain what a certain god may have wanted them to do but to manipulate that god to do what they wanted *it* to do.

For example, if there was a drought, they would perform some ritual or magic for the rain god, trying to get it to cause it to rain. They had to know something about the gods so they studied nature to ascertain what the gods were like—their characteristics, how to attract them, and most importantly, how to control them. They also observed the cyclical nature of the seasons and life in general, and as a result, their magic was more cyclical in character than that of the Israelites. We will see these differences when we explore their magic.

There were special priests in these other civilizations that performed magic, as did the Hebrew priests, but it appears that the common people were also involved in magic and didn't always have to rely on the priests in order to practice it.

Another difference, as stated above, was that the god of the Israelites was not a frivolous god—but a just, good, infinite, and loving god. He was perfect, in fact infinitely perfect, and he was most holy. The gods of these other civilizations appeared to have qualities that were more akin to those of humans: they were jealous, frivolous, and petty. These gods fought among themselves and did things that we humans would never consider doing. The magic of these civilizations was very much involved with trying to appease these gods and circumvent them from causing harm or problems. Thus, these cultures had a different approach to magic than the Hebrews did.

The flood narratives of the two societies show their different views of God or the gods. In both the Old Testament and the religious books of the Sumerians (the Epic of Gilgamesh) there is a universal flood. Like the creation stories, we don't know whether the Israelites and the Sumerians both drew their stories from a common source. We find similarities in both flood stories in that only a few people are saved in

a boat that the hero is asked to build. In addition, there is a sacrifice to God or the gods at the end.

In the Israelite story, God destroys the earth because of its wickedness. He is a just God, and it grieves his heart to realize that there is so much evil and violence in the world. In order to cleanse the earth and its peoples, he brings about the flood and saves only the just and righteous Noah and his family. In the Epic of Gilgamesh, humans are making too much noise and are bothering the peace of the gods, which angers them. The gods then decide to destroy humankind with a flood. There is a huge difference in the character of each of their gods.

Certain magical practices or rituals could be good magic in one society and evil in another. Let's examine the Genesis story of Adam and Eve in the garden with the snake. There is a similar story in the Babylonian culture having to do with the Garden of Eden. Tablets found at El-Amarna tell a story similar to the Genesis story but with a twist. The first human in this story is named Adapa (the Babylonian Adam). He is mortal, although he is the son of the god Ea. He is summoned to appear before the God of Heaven. His father Ea decides to give Adapa advice before he appears before the God of Heaven. He warns Adapa that he will be offered the Bread and Water of Death and that he should not eat or drink it.

When Adapa appears before the God of Heaven, he is offered the bread and water his father warned him of, and he doesn't consume it. Unfortunately, however, it's not the Bread and Water of Death that he has been offered but of eternal life. Thus, he misses the opportunity to become immortal. Eating the fruit in the Garden of Eden prevented Adam from gaining eternal life and immortality, and *not* eating the bread and water in the Babylonian story prevented Adapa from gaining eternal life. Maybe these two similar stories came from a common source, but each had its own interpretion and ending.

The Importance of Magic

Why is it important to have a general understanding of the history and practice of magic in ancient civilizations? Everyone knows the people were mostly pagans, and it's no shock that they believed and practiced ritual magic. The point is that throughout most of human history, the belief and practice of magic was widespread. It's only recently, within a narrow time frame of a few hundred years, that many people have decided that magic is nonsense. It follows that they believe that the people of these ancient civilizations were superstitious and primitive.

This bias, however, isn't accepted by all anthropologists and researchers. Many believe these ancient civilizations, especially the Egyptians, had knowledge and wisdom that's unmatched today. Just look at the Great Pyramid of Giza. We couldn't build a pyramid like that, with its degree of precision, using our modern equipment and technology. We can also look at other monuments, such as Stonehenge, the Nasca Lines, and those found at other ancient sites. Are these the products of a primitive society, or did that society's members have access to secret knowledge that we don't have?

Even if they didn't possess advanced science and technology, maybe they had reached a higher spiritual level than we have. Maybe they were able to master forces, such as psychic powers and levitation. Before we judge them, we should examine many unanswered questions having to do with their use of magic, which may ultimately be a clue in answering these imponderables.

The Very First Forms of Magic

I discussed the magical beliefs and practices of the ancient Israelites. Now I will step back in time to the beginning of the human race and uncover the first forms of magic. H. P. Blavatsky, the well-known theosophist of the nineteenth century, said that magic is as old as human-

kind itself and it's impossible to name a time or epoch when it didn't exist.

Some anthropologists believe that magic may have originated when primitive humans felt threatened by either real or imaginary ghosts or evil beings. To protect themselves from these supernatural beings, they developed rituals and what we call magical practices in response to these threats. These rituals may have taken the form of hand gestures, vocal sounds or yelling, dancing, the throwing of objects, or several of these actions. To these people, there were good spirits and bad spirits, and it was possible they used these rituals (magic) to control the spirits.

As civilizations developed, this belief didn't go away but, in fact, became more systematic and organized.

Nineveh's Magical Texts

Let's look at specific examples of some of the magical texts found in the ancient library of Ashurbanipal at Nineveh. Akkadian texts contain a fair number of magical incantations. Most are divinations based on nature and natural phenomena. However, the ancient Akkadians also used animals' entrails to read the signs, such as the example cited above, in which a sheep's liver was examined by Nebuchadnezzar. Another divination method was to drop oil on water and determine what to do by reading the ensuing formation. Oil that broke or separated when hitting the water was considered a bad omen; it might mean that someone would die or fall seriously ill or that their army would be defeated and suffer heavy losses. The casting of lots was also quite popular. An interesting example of this was found in the archaeological discovery of a cube (about one inch in diameter) from the ninth century BCE, with an Akkadian inscription on it showing the selection of the minister of the Assyrian king by the drawing of lots.

Dream interpretation was also employed for divination. For instance, if someone dreamed of a black cat, it would be a good omen for that

person. Divination by contacting the dead was also practiced; this was called necromancy. There is a good example of this from Mesopotamia in the story, "Enkidu and the Netherworld," from the Gilgamesh Epic, in which the ghost of Enkidu is commanded to rise from the ground. This practice was not permitted in Israel, as we saw in the example cited earlier of Saul and Samuel.

In Akkadian literature, we also have examples of sick and dying individuals using magic to try to achieve healing through prayers that are similar to the psalms of the Bible but incorporate magic rituals and words.

Other examples of divination used in the Akkadian literature include observing the heavens, stars, planets, and eclipses—as well as weather conditions and the movement and formation of the clouds, the directions of the wind, and the directions birds flew. In fact, the observation of the stars and planets led to the development of astrology, which had its beginnings in Mesopotamia. The earliest known astrological data are from approximately 2300 BCE.

The Akkadians were also the first to associate the names of gods with certain planets and stars. This is still done today with modern magic. The following is an example of a magical incantation addressed to a star named Sibziana (possibly the star Regulus). The purpose of this incantation was to induce Sibziana (a male deity of that star) to remove the evil spells, bewitchment, and possessions that typically occurred after the lunar eclipse.

O Sibziana . . .*
Thou that changest the . . .
In the heavens . . .
They bow down before thee . . .
The great gods beseech thee and . . .
Without thee Anu . . .

*The ". . ." indicate missing sections of the text.

Il the arbiter . . .
Ramman the prince of heaven and earth . . .
At thy command mankind was named!
Give thou the word and with thee let the great gods stand!
Give thou my judgment, make my decision!
I, thy servant, Assurbanipal, the son of his god,
Whose god is Assur, whose goddess is Assuritu,
In the evil of the eclipse of the moon which in the month [space] on the day [space] has taken place,
In the evil of the powers, of the portents, evil and not good,
Which are in my palace and my land,
Because of the evil magic, the disease that's not good, the iniquity,
The transgression, the sin that's in my body . . .
[Because of] the evil spectre that's bound to me and . . .
Have petitioned thee, I've glorified thee!
The raising of my hand accept! Hearken to my prayer!
Free me from my bewitchment! Loosen my sin![1]

Egyptian Magic

Now that I've discussed magic in the area of Mesopotamia, let's move on to the Egyptians, the next culture to develop magic. It would seem to be obvious that, since the ancient Egyptians succeeded the Mesopotamian cultures, the Egyptians borrowed heavily from Mesopotamean magical practices and beliefs. I would like to quote from *Egyptian Magic* by E. A. Wallis Budge:

> The "magic" of the Egyptians was of two kinds: (1) that which was employed for legitimate purposes and with the idea of benefiting either the living or the dead, and (2) that which was made use of in the furtherance of nefarious plots and schemes and was intended to bring calamities upon those against whom it was directed. In the religious texts and works we see how magic is made to be the handmaiden of

> religion, and how it appears in certain passages side by side with the most exalted spiritual conceptions; . . . the Egyptians aimed at being able to command their gods to work for them, and to compel them to appear at their desire. These great results were to be obtained by the use of certain words which, to be efficacious, must be uttered in a proper tone of voice by a duly qualified man; such words might be written upon some substance, papyrus, precious stones, and the like, and worn on the person, when their effect could be transmitted to any distance. As almost every man, woman, and child in Egypt who could afford it wore some such charm or talisman, it's not to be wondered at that the Egyptians were at a very early period regarded as a nation of magicians and sorcerers.[2]

One misconception about the ancient Egyptians is that they were a primitive and superstitious culture and our wisdom and spiritual understanding is far more advanced and superior than theirs. I personally don't believe this is true. I believe that the ancient Egyptians' spiritual view and understanding of the universe and of life, as well as their technical skills, may have surpassed ours. There has always been a mystery and reverence associated with ancient Egypt, going as far back as ancient Greece, whose scholars traveled to Egypt to study the esoteric knowledge to be found there.

It was and is still a common belief that one may find answers to spiritual questions by studying ancient Egypt. In fact, many modern societies studying or practicing magic borrow heavily from the religious practices of the ancient Egyptians and their beliefs. From the many references in the Bible, the pyramid texts, the Book of the Dead, and other inscribed papyri and writings, we know that the Egyptians practiced many types of magic.

In fact, we know quite a bit about Egyptian magical practice because of the abundance of magical texts that have survived. One example I'm sure everyone is familiar with is the Exodus story in the Bible when Moses and Aaron first appear in front of Pharaoh

to demand that Pharaoh let Moses's people go. Aaron is instructed to throw his staff or rod on the ground, and it turns into a serpent. Pharaoh then calls his sorcerers and magicians to repeat Moses's magic. They do so by throwing their rods on the ground, and these rods also becomes snakes. Thus, Pharoah's sorcerers and magicians were able to imitate Aaron's magic:

> Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs. Still Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said.
>
> Exodus 7:11–13

We have something very interesting in the last sentence of the quote above. The magicians of Pharaoh were able to duplicate the magic of Aaron, but Aaron's rod was more powerful in that it swallowed up their snakes. Here we have the principle that some magic is more powerful than others or some magicians are more powerful than others. This principle is illustrated very clearly in this biblical story and is a basic principle of magic.

Figure 3.2. An ancient Egyptian ankh

Figure 3.3 (above left). Front view of an ancient Egyptian scarab. This is a very interesting amulet since it shows the blending of Egyptian and Christian magic. The fish is a Christian symbol, but it is decorated with typical Egyptian symbolism. This was most likely worn around the neck for protection.
Figure 3.4 (above right). Rear view of the scarab shown in figure 3.3

We also see later in Exodus that the magicians of Egypt can imitate most of Moses's other miracles, like turning water into blood and inducing frogs to come out of the Nile, for instance. However, when Moses created the plague of gnats, they couldn't repeat this miracle. It was becoming apparent that Moses was a more powerful magician or had better magic than Pharaoh's magicians and sorcerers.

It's important to emphasize that the magicians of Egypt were priests, and as such, they were a special class of people. They were highly educated and the best that Egypt had to offer. It's my belief that individuals were selected to become priests because of their psychic ability. This was a special occupation, and the proper talent, training, and practice was needed to become a successful priest or magician. The reason priests were so important and highly revered in ancient Egypt is that the Egyptians believed that the survival of the country depended on them. Remember, if there was war, they had to know by divination which party would be victorious and what the outcome would be. They needed to know when and how to attack and any other pointers to wage or assure a successful campaign. The priests could also bring curses upon

their enemies and prevent catastrophic events. They made use of rituals, spells, incantations, and amulets in the practice of their magic.

In particular, the Egyptians needed to know about the weather. They needed to know the timing of the flooding of the Nile; their crops were dependent on this. They wanted to control the weather to their benefit.

In addition to the practices I have discussed, astrology played a large role in divination and magic in ancient Egypt. The priests looked to the heavens to interpret the signs to help them decide which direction to take. The gods dwelled in the heavens, and the seven known planets each had their god, as did the stars and constellations. These astrological signs were used to predict the future. Numerology also played a large part in their magic. The numbers four, seven, and twelve had special significance to them.

Most of us are familiar with the monuments of Egypt, including the pyramids at Giza and the Sphinx. I believe that magical initiations and rituals took place in the Great Pyramid of Giza. We also know that the Egyptians believed that there was magic in their statues, and at certain times, the priests could cause the statues to speak. Numerous examples exist of magical spells and curses on papyri and on the walls of tombs and burial chambers. Some of these spells, like the ones from the Book of the Dead, could help the deceased on their travels through the netherworld. Other inscriptions were curses upon anyone entering or defacing the burial chamber.

Ancient Egyptian Texts

The Egyptian pyramid texts are the oldest known religious or sacred writings in the world. These texts were found carved on the inner walls and chambers of several pyramids at Saqqara in Egypt. They were also carved on the stone coffins or sarcophagi inside these pyramids. Egyptologists believe they were written during the Old Kingdom, approximately 2650 to 2175 BCE. Even though they were written in

the pyramids during this period, many archaeologists believe they were composed at the much earlier date of approximately 3000 BCE. (These texts should not be confused with the Book of the Dead, which evolved later from the pyramid texts; I will discuss the Book of the Dead shortly.)

Spells and directions for guiding the deceased pharaoh through his journey in the afterlife are discussed in these ancient texts. They also discuss how he could travel, especially how he could travel by flying in his spirit body. In addition, they contain spells for him to use to call the gods to help him. The specific texts from the Pyramid of Unas contain over two hundred spells, which are considered the oldest of all the written pyramid texts; they were written during the fifth dynasty. Later texts from the sixth dynasty were found in the pyramids of King Pepi I and King Pepi II. Gaston Maspero, a French Egyptologist, discovered the pyramid texts in 1881, and Samuel Mercer published the first complete translations of them in 1952. Approximately 760 spells have been recorded and published in all.

The Book of the Dead might be more accurately entitled "The Book of the Coming Forth by Day." The Book of the Dead was actually a title coined by Karl Richard Lepsius, a German Egyptologist who, in 1842, published some of these texts and gave them this name. It's thought that they were composed between 1600 and 1200 BCE. Like the pyramid texts, the Book of the Dead is a later collection of spells and procedures written to help the dead in the afterlife. (It was customary to place copies of spells and procedures, written on leather or papyrus, with the dead.) They were also inscribed on pyramids, tombs, and sarcophagi.

It appears that the pyramid texts were the source of and the primary material for composing the Book of the Dead. Unlike the pyramid texts, the Book of the Dead was not just for the exclusive use of the pharaoh but for the common person and woman also. Almost one-third of its chapters are derived from the pyramid texts. With the availability of the Book of the Dead, the average Egyptian could now have these

texts painted or inscribed on his or her tomb or coffin and have his or her own manual for the afterlife.

One famous Egyptian theme in the Book of the Dead, which many people may be familiar with, is the "weighing of the heart." In this story, the deceased person's heart is weighed against a feather to judge that person's character. If his heart weighs the same as the feather, he is found righteous, and having passed the test, he joins the company of the gods. If, on the other hand, the heart weighs more than the feather, he fails; he is devoured by a monster, and his existence ends.

Words and names were powerful to the Egyptians and could produce magical and supernatural effects. The Egyptians wanted to know the true names of the gods, since to know their names was to have power or control over them. An enormous amount of magical texts from ancient Egypt has survived to help us understand the Egyptians' prevailing beliefs, practices, and rituals concerning magic. Here's an example of a spell from an Egyptian papyrus in the British Museum:

> To obtain a vision from the god Bes: Make a drawing of Bes, as shewn below, on your left hand, and envelope your hand in a strip of black cloth that has been consecrated to Isis and lie down to sleep without speaking a word, even in answer to a question. Wind the remainder of the cloth round your neck. The ink with which you write must be composed of the blood of a cow, the blood of a white dove, fresh frankincense, myrrh, black writing ink, cinnabar, mulberry juice, rain-water, and the juice of worm-wood and vetch. With this write your petition before the setting sun, saying, "Send the truthful seer out of the holy shrine, I beseech thee, Lampsuer, Sumarta, Baribas, Dardalam, Iorlex: O Lord send the sacred deity Anuth, Anuth, Salbana, Chambre, Breith, now, now, quickly, quickly, Come in this very night."[3]

Notice the strange names in this spell. The Egyptians may have been the first to use strange, magical-sounding names for the deities in their rituals.

Greek and Roman Magic

As we move forward in time from the ancient Egyptians to the Hellenistic period of the Greeks and then on to the Romans, we find that magic continued to survive and flourish. In fact, magic was very much a part of everyday life in Greece and Rome. Rituals were both public and private; magic rites and festivals dedicated to the gods were carried out in cultic temples. Even the Jewish synagogues and Christian churches practiced some form of magic rituals. Magic still served as a connection between people and their gods.

Just as the Egyptians borrowed heavily from the Mesopotamian cultures, the Greeks during the Hellenistic period (the last three centuries BCE) borrowed heavily from both the ancient Egyptians and Mesopotamians. Many magical papyri of the Greeks survived, and their writings show their great interest in magic. Their magical formulas were recipes in which animal parts (eyes, legs, tails, etc.) were mixed with herbs and other ingredients to make a potion. Not only was it necessary to have the exact ingredients, it was essential to know the correct measurement of each one. This was very much like a science. These potions were part of rituals that also included certain body and hand gestures, movements, words, and sounds.

Roman magic was a composite of mainly Greek and Egyptian magic. The Romans essentially appropriated the Greek and Egyptian gods, assimilated them into their magic, and replicated them in their temple statues. Because of this, the magical rituals, spells, amulets, potions, and incantations of the two cultures were very similar. As was the case in ancient Egypt, it was important to know the names of the gods and the proper use of magical words to employ during a ritual or when casting a spell. In the Greco-Roman period, we also begin to see

magicians invoking different kinds of spirits, both good and evil, to do their bidding.

Curses were also popular during the Greco-Roman period and numerous so-called curse tablets (*tabellae defixionum*) or binding spells have been found. One method of placing a curse on someone was to write the person's name on a piece of thin lead and inscribe it with magical words and symbols. It would then be rolled up, pierced with a nail, and buried in the ground, often near a gravesite or a battlefield where many people had been slain. The idea was to empower the spirits of the dead to harm the person that had been cursed. To add power to a curse, a piece of hair, nail, or skin from the person would be rolled up with the lead plate.

Love spells were cast in more or less the same fashion. The lead with the inscription on it would be hidden in the home of the person who was being pursued romantically. It was helpful to bind some of that person's hair with the lead also. (The discovery of dolls from the Hellenistic period, and after from Rome, has led to the conclusion that these cultures also practiced voodoo.)

Ascertaining the future by the use of oracles was extremely popular and an important part of Greek magic. The oracle was usually a woman, a priestess, through which a god or a deity would speak. I suspect this is similar to what a trance medium does today except that the entity possessing the person would be a god and not an ordinary spirit.

The most famous Greek oracle was the Oracle of Apollo at Delphi, who sat on a three-legged chair over a rocky crevasse, from which vapors emanated. (Perhaps there was a natural hot spring below or something that would produce the vapors. Or perhaps the vapors were produced from some kind of narcotic or drug. Narcotics and drugs were sometimes used in the magic of the period to aid in producing a trance.) In the trance state, the oracle would be able to see into the future and answer questions posed to her.

The Romans were heavily influenced by the magic of the Greeks. Over time, as the population grew, the need for priests increased. Many

temples and sacred places sprang up, and pagan festivals and rituals abounded. This was a time when people believed that the gods controlled everything. Appeasing them and asking them for aid and guidance was, in a sense, a national pastime.

Many Roman emperors believed in the magical properties of amulets, gems, and rocks and had their own personal astrologers and magicians who practiced divination. It's interesting that, after the practice of magicians and astrologers was outlawed, some emperors, as well as some private citizens, continued to consult them in the privacy of their own homes. Also on the rise was a type of magic called theurgy, which was the summoning or invoking of good angels. (This is exactly the type of magic that I will be focusing on later on in this book.)

As in cultures before and since, curses, or the practice of black magic, were prevalent, and as a result, of necessity, forms of protection developed. These protective measures are called "apotropaic spells." There were also all different types of amulets to protect oneself from curses, spells, evil spirits, and you-name-it. Amulets could be made out of anything, but precious stones and gems were considered more powerful than wood or common items.

During this time, magicians started to develop ritual tools for their magic. Some of these "magic kits" have been found at archaeological sites. Typically, they consist of a table and bowls, stones, and nails with magical inscriptions written on them.

Jesus lived in the first century during the time of the Roman occupation of Palestine. Some scholars have made the claim that the miracles of Jesus were really magic. If you strip away the theology and our modern interpretations, the miracles that Jesus performed *do* appear to be similar to what we call magic today. In fact, some of his miracles involved making a potion (Jesus spit in the mud and then applied the mud to an afflicted person's eyes to restore his sight), uttering certain words (magical incantations), and calming a storm (power over nature). He is also credited with raising the dead (Lazarus), exorcising demons, walking on water, and turning water into wine (alchemy).

If one looks at each act separately, they seem like the magical acts of a magician. Because magic was so widespread in the Roman world and used on a daily basis, even in Palestine, many people believed that Jesus was a powerful magician. As mentioned earlier, what is the difference between a miracle and magic? Isn't the distinction a theological one imposed on us in the twenty-first century?

It's my belief that Jesus was trying to restore the original use of magic. His miracles, or should we say magic, were used for good. He helped others, both physically and spiritually. Before that, magic was often used in a frivolous fashion and for selfish ends. Jesus tried to restore what magic was originally meant to be: a way to enter into the presence of God and to help us with our spiritual advancement.

I think the early Christians were aware of this. Unfortunately, as time went on, this original intention was lost. I should also point out that during the first century there were other acclaimed miracle

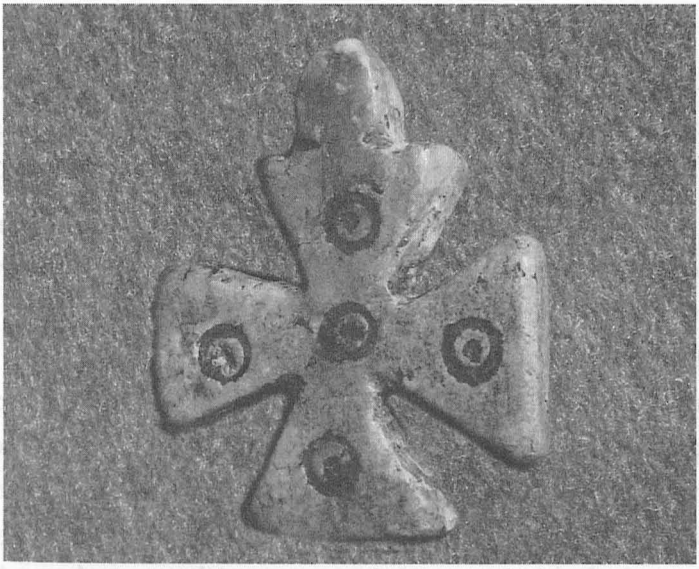


Figure 3.5. A Byzantine soapstone cross, eighth century CE. The five circles symbolize the five wounds of Christ. The number *five* was also considered to have metaphysical meaning in that it was often used for protection. (Note that the pentagram is a five-rayed star that is used for protection.)

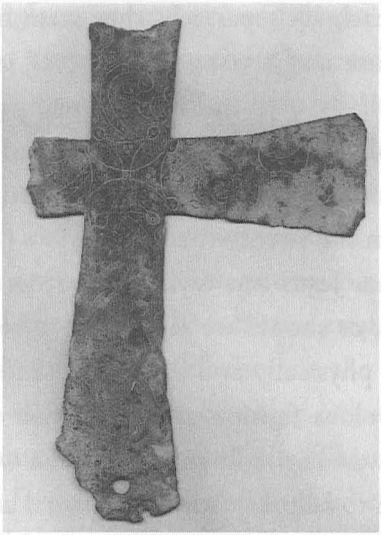


Figure 3.6. A large Byzantine processional cross dating from approximately the sixth century CE. Crosses such as these were worn for protection especially by members of Christian armies. It has been broken in several places and only part of it remains.

workers besides Jesus. One such person, who many believed was as powerful as Jesus, was Apollonius of Tyana. He was credited with the ability to raise the dead and predict the future. He possessed psychic ability and could see demons. I don't know if these stories about him are true or were just made up after his death. The question arises: if they are true, was he practicing magic?

When Christianity became the state religion in 325 CE under Constantine's rule, paganism rapidly declined. Magic also started to die out, and those who continued to practice it were persecuted. The Church did a good job of almost completely annihilating its practice, especially during the Dark Ages. It was not until the Middle Ages that we see its revival; this, in my opinion, was magic's greatest hour. Angelic magic, in which angels are invoked, especially flourished at this time; it was not unusual to find Catholic priests and monks experimenting with this type of ritual magic.

The revival of magic continued into the next several centuries. One of the most important individuals of this revival was an Italian by the name of Pico della Mirandola (1463–1494). He rediscovered the Kabbalah and other esoteric teachings and published the results of his studies in Rome. In addition, a German by the name of Johannes Reuchlin (1455–1522) wrote two important works on the Kabbalah: *De Arte Cabalistica* in 1517 and *De Verbo Mirifico* in 1494. There were other revivalists, but one of the most important individuals in the revival and the spread of magic in the sixteenth century was Henry Cornelius Agrippa, on whom I have touched earlier. I will discuss Agrippa in greater detail in the next chapter.

4

THE RENAISSANCE MAGICIAN— HENRY CORNELIUS AGRIPPA

The focus of this chapter is the philosophy and purpose of magic according to Henry Cornelius Agrippa. It should set the stage for the true purpose and practice of magic, which was the same for Agrippa as for Dr. John Dee, the subject of our next chapter. As mentioned earlier, Henry Cornelius Agrippa's *Three Books of Occult Philosophy,* published in 1533, is considered the bible or encyclopedia of Western magic.

I've spent a considerable amount of time studying Agrippa's life, philosophy, and works, and I believe that no one has influenced and promoted the study and practice of magic more than he.

An Overview of the Life of Henry Cornelius Agrippa

Henricus Cornelius Agrippa von Nettesheym was born on September 14, 1496, in Cologne, Germany. His family name was Nettesheym;

Figure 4.1. Portrait of Henry Cornelius Agrippa from *The Vanity of Arts and Sciences*

the family was of the nobility and was well off. He didn't use his long last name but went by Cornelius Agrippa. Few biographies of him exist,* but it appears he was a true Renaissance man in that he had

*The best biography about Agrippa, in my opinion, is an out-of-print publication entitled *Agrippa and the Crisis of Renaissance Thought* by Charles G. Nauert Jr., Ph.D., who is professor emeritus at the University of Missouri. I've corresponded with Dr. Nauert and believe he is one of the world's foremost scholars on Agrippa. One of the oldest Agrippa biographies is a nineteenth-century work by Henry Morley, which has been reprinted. It's quite detailed. Unfortunately, not all the facts in it can be believed.

command of at least eight languages, was a soldier at one time, a physician, university lecturer, astrologer, alchemist, and a writer. Agrippa was even knighted on a battlefield for his bravery.*

Agrippa enrolled at the University of Cologne as a student in 1499 and graduated in 1502 with a degree of *Magister Artium* (Master of Arts). He claimed that, in addition to his master's degree, he had also earned several doctorate degrees. This has not been documented but would seem very likely due to his status and academic appointments. He claimed that the doctorates were in medicine, divinity, and law. He traveled extensively all over Europe, including the Low Countries. He was in Paris in 1507, Spain in 1508, and a soldier for several years in Italy. In 1509, he lectured at the University of Dole on the works of *De Verbo Mirifico* by John Reuchlin. This work, as previously mentioned, was significant for the revival of magic during the Renaissance.

Agrippa was accused of heresy and imprisoned several times but was never actually convicted of any crime. He was always on the move and never settled for very long in any one place. He was considered the foremost authority on the Kabbalah, magic, and esoteric subjects, and his lectures were always highly attended. During his lifetime, Agrippa published several books and many articles.

He was married three times and had a large family. Agrippa died in 1535 at the age of forty-nine in Grenoble. It's ironic that his body was buried at a Dominican monastery, the religious order that accused him of heresy and hated him the most.

*Agrippa could also be considered one of the world's first supporters of feminism. He strongly believed in the equality of women and advocated their rights. In 1532, he published an article entitled "The Nobility of the Female Sex and the Superiority of Women over Men."

Agrippa's Books on Magic and Philosophy

In terms of magic, Agrippa's most significant and lasting accomplishment was the publication, in Latin, of his works on occult philosophy or magic. The first volume, *De Occulta Philosophia* (Of Occult Philosophy) was published at Antwerp in 1531. It's very likely that Agrippa himself paid for the cost of this first printing. Two years later, in 1533, all three volumes of his writings were published at Cologne under the title *De Occulta Philosophia Libri Tres* (Three Books of Occult Philosophy).

Agrippa believed that the magic being practiced in his time wasn't pure; he felt it had been corrupted over the years. He also believed that by using our minds alone we would not be able to understand or discover the mysteries of the universe and its spiritual truths and revelations. He felt that magic in its original form would give one the ability to do this. For him, magic was the highest and most sublime form of wisdom. Because he believed that much superstition had contaminated the original and true magic, restoring it to its original state was his primary aim. The end result was the *Three Books of Occult Philosophy.*

Each of the three books had their own theme. Book one was on natural magic; book two was on celestial magic; and book three was on ceremonial magic. He had written the entire work in his earlier years (approximately 1509–1510) and continued to revise and enlarge it up until it was published. (Apparently it had been circulating in an unfinished state in Europe, including the Low Countries, since 1510.)

Agrippa emphasizes that occult philosophy is indeed magic. He uses the title "Occult Philosophy" instead of the word *magic* and says that the reason he chose this title was because he didn't want to offend anyone (most likely the Church, which was fomenting the Inquisition and which he always had to stay one step ahead of). He

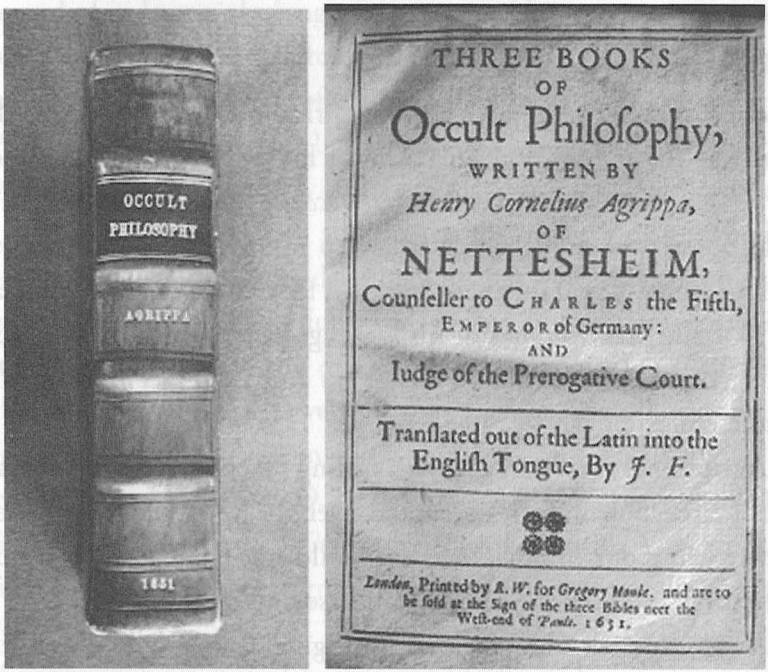


Figure 4.2. *Three Books of Occult Philosophy*, 1651, by Henry Cornelius Agrippa

had been accused of being a sorcerer, and the publication of this book was delayed due to the efforts of the Dominican monks. This religious group seemed to be a thorn in Agrippa's side for most of his life. They eventually convinced the emperor to sentence him to death, but he fled from Germany to France to escape this fate.

The *Three Books of Occult Philosophy* was first translated into English in 1651.

This work was really an encyclopedia or compendium of almost all of the occult knowledge at that time, which Agrippa had collected from many early and ancient sources. It was not a how-to book since it didn't give directions on how to do ritual magic, but it contained all of the theory that backed up the validity of ritual magic. With a little insight and cross-referencing, one could figure out how Agrippa envisioned the rituals to be practiced. As stated earlier, after publica-

tion, it quickly became the definitive reference text for anyone wishing to practice magic, including Dr. John Dee. With its publication, information on magic was now available to people throughout Europe, and there was a tremendous surge of interest in the subject. The book was a great success, and as you might suppose, the Church was not pleased.

It's interesting to note that one of Agrippa's mentors in the study and practice of magic was an abbot at a Benedictine monastery by the name of Johannes Trithemius. Trithemius was an author who not only wrote about theology and ecclesiastical subjects but also about magic and other esoteric concerns. He was especially interested in alchemy and the philosopher's stone, which is a legendary object that can supposedly change base metal into gold. (Some believe that this stone is the Fountain of Youth and can even grant immortality.) Agrippa visited Trithemius at the Monastery of St. Jakob at Wurzburg sometime around 1509–1510 and gave him a manuscript copy of his book. Trithemius was very pleased with Agrippa and his work, and Agrippa acknowledged Trithemius at the beginning of the book.

It should be noted that in 1655 a book was published in English that claimed to be Agrippa's fourth book of occult philosophy. It appeared to be a very practical how-to book on magic and, as such, rounded out his first three books (which were conceptual in nature). This book was entitled *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy, of Geomany, Magical Elements of Peter de Abano, Astronomical Gedomancy, The Nature of Spirits, Arbatel of Magic.* In fact, as you can see by the title, it was really a composite of several authors, including Peter de Abano and Geog Pictorius Villinganus. Its chapter entitled "Of Occult Philosphy or of Magical Ceremonies: The Fourth Book written by Henry Cornelius Agrippa" was mostly like written by a later author using Agrippa's name and drawing upon the information contained in his three earlier works. Most scholars believe that the chapter "of Geomany" was indeed written by Agrippa himself and that it had never been published before.

Irrespective of who wrote this fourth book, it's very valuable in that it describes how the magic that Agrippa wrote about could be practiced. (I have a facsimile edition as well as the original scans from the first English edition, and I find it to be a very interesting resource.)

Agrippa's philosophy of magic was very logical. He didn't believe the magician should be servant to or be enslaved by the higher spiritual beings (angels, demons, spirits, for example), but that these beings should render service to the magician. Thus, the magician was master, and they were the servants. An experienced and knowledgeable magician would know how to conjure up and control these forces. Also, Agrippa realized that not all the information, knowledge, and secrets of magic should be revealed to everyone but only those worthy of practicing it. He even stated that only the wise and discerning could understand and discover its true secrets; magic could be dangerous in the wrong hands, like putting dynamite into the hands of a child. Even though he realized that the magician could use magic in a selfish way, he believed it was meant to be used to discover ultimate truth and divine knowledge.

He also believed that, in the past, not all secrets and information pertaining to magic had been committed to writing but that the most important secrets had been passed orally from master to student. In addition to researching ancient books and manuscripts, he searched out the wisest and most knowledgeable magicians of his day from whom he endeavored to collect the oral traditions of magic that had been passed down to them.

Agrippa also believed that the structure of the universe was orderly and based on hierarchies or archetypes. At the top of this hierarchy is God, whose attributes are initially manifested before descending down through the lower spheres as archangels, high angels, low angels, and the lower spiritual realms, culminating in the physical realm (as discussed in chapter 1). The lower realms or worlds are reflections of the higher (as above, so below).

The following is a diagram of the hierarchy as Agrippa envisioned it:

God (chief worker)
Angels
The Heavens
The Stars
The Elements
Animals
Plants
Metals
Stones

This series of descending manifestations allows God to convey his virtues and powers upon us.

He goes on to say that there are threefold worlds: elementary (earthly or physical), celestial (related to the planets and stars), and intellectual (a spiritual world of angels and higher beings). Each specific type of magic is related to each of these worlds. His books correspond to each of these realms. Book one, on natural magic, corresponded to the elementary realm; book two, on celestial magic, concerned itself with the planets and the stars; and book three, on ceremonial magic, related to the intellectual world, which was comprised of angels and higher beings. Agrippa also emphasized that every inferior world or being is governed by its superior. He believed that, by controlling the superior, one could control the inferior, which in a sense is the basis of all magic.

Agrippa believed that both good and evil angels exist in these higher spiritual realms and that the magician can control both types. The key was to know their true names and characteristics (colors, sigils or signs, properties, etc.) in order to properly invoke and communicate with them. This is a key factor in angelic magic.

He also held that it was essential to raise the mind to the presence

of God. This attitude is very important in *any* magical operation. Since God is the ultimate power, the reliance on him is of the utmost importance. Agrippa believed that the mind should be as free as possible from things of the physical world and should rise up toward God and higher spiritual thoughts. At the end of book three he states this principle:

> To conclude, in all businesses, put God before your eyes, for it's written in *Deuteronomie* When you shall seek the Lord your God, you shall find him. Whence we read in *Mark,* That whatsoever ye shall desire and pray for, believing that you shall receive it, it shal come to pas for you; . . . also the fervent prayer of a righteous man prevaileth much: . . . but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah,* prayer is good with fasting and alms; and we read in the book of *Judith:* Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.[1]

There are some very important points to be learned in this statement by Agrippa, and every magician should take heed of them. As stated earlier, prayer is very important and essential to magic, and no magical operation should begin without it. Agrippa makes it very clear that God is the source of all things and everything descends from God. Without the power and presence of God, nothing will be successful or safe. A magician can perform great feats and acquire godly wisdom and knowledge if God is present with him.

Agrippa says at the beginning of the book that if you seek the Lord, you will find him. Agrippa himself gave us this important caveat: "but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God." Dr. John Dee and Agrippa

agree 100 percent on this, and all magicians should follow their advice. Agrippa says that

> Magick is a faculty of wonderful virtue, full of most high mysteries, containing the most profound contemplation of most secret things, together with the nature, power, quality, substance, and virtues thereof, as also the knowledge of the whole nature, and it doth instruct us concerning the differing and agreement of things among themselves, whence it produceth its wonderful effects, by uniting the virtues of things through the application of them one to the other, and to their inferior suitable subjects, joying and knitting them together thoroughly by the powers of vertues of the superior bodies. This is the most perfect and chief Science, that sacred and sublimer kind of philosophy, and lastly the most absolute perfection of all most excellent Philosophy.[2]

This statement is a mouthful, and if you reread it carefully you will realize that Agrippa covers all the major points of magic, what it is and what it is not. This is one of the most concise and descriptive definitions of magic that I've ever read. It's also accurate in that it defines what magic, in its ideal state, should be. This is the magic that the ancients practiced and what Agrippa wanted to rediscover for his time.

I would like to take some of the points above about magic that Agrippa mentions and list them below. I've modernized the English and made the phrases more concise.

Magic:

- is full of wonderful virtues
- is full of most high mysteries
- contains the most profound contemplation of most secret things
- produces wonderful effects
- unites the virtues of things
- is the most perfect and chief science

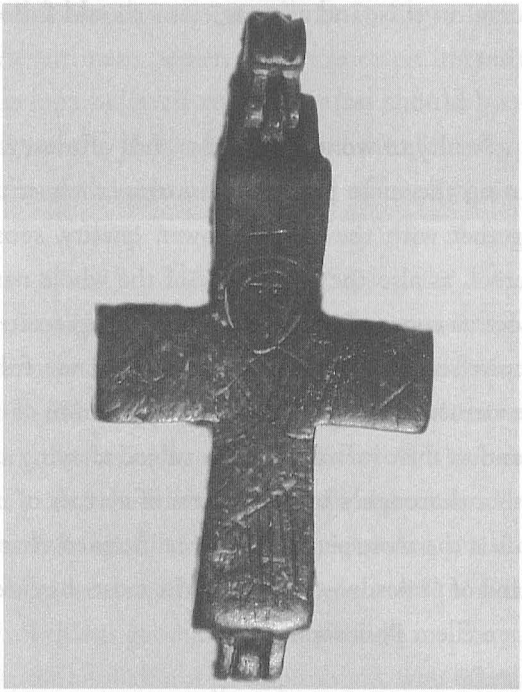


Figure 4.3. Eighteenth-century sealed relic, which has never been opened. It might likely contain a piece of the true cross or a fragment of a saint's bone.

- contains sacred and sublime philosophy
- is the most absolute perfection of all the most excellent philosophy

This is the type of magic that God and the angels originally gave humanity, and it is the magic of the ancients. This is the type of magic that Agrippa wanted to restore and bring back to the world. Did Agrippa actually experience these spiritual and sublime states using magic? We know he mentioned to a close friend that he never enjoyed the mystical experience of oneness or union with God that he sought, but perhaps he experienced it later in his life. Unfortunately, unless new information comes to light, we will never know. What's important to acknowledge is that, although Agrippa may never have had this kind of experience for himself, he believed that human beings were entitled to it and should make the achievement of it a focus of their lives.

It's interesting that in today's world one has to be a specialist in a certain field in order to "make it." However, no one person can be an expert in everything. Yet Agrippa argued that the opposite was true. He told people that it was more important to have a general knowledge of *all* things rather than to concentrate on just one area. This represents the idea of the Renaissance man who manifested many talents—that of artist, scientist, or philosopher or several of these, for instance.

Agrippa also strongly urged his students to read and study the Bible. He believed it was essential to make this a priority. It's significant that he wrote a paper defending the proper veneration of the relics of saints. (Please see plate 8 of the color insert for a collection of relics.)

There appears to be one inconsistency in Agrippa's life, which I would like to discuss briefly. In 1531 he published a book entitled *De incertitudine et vanitate scientiarum et artium, atque excellentia verbi Dei declamation* [*The Vanity of Arts and Sciences*], in which he appeared to retract his book on occult philosophy. (Please see plate 9 of the color insert.)

There are several possibilities as to why he did this. He knew he was being watched by agents of the Inquisition, and perhaps this was a ploy to get them off his back. If arrested, he could say he had recanted his work. On the other hand, I believe there is no real inconsistency between these two works. He believed in the reality of magic, and he was alluding to that by saying, in *The Vanity of Arts and Sciences,* that the only acceptable use of magic is to find God. Everything else is vanity.

This will be debated for centuries, but I believe my explanation is reasonable. Agrippa was a Christian and was always very careful in stating that it was wrong to get involved with demons or evil spirits. His use of magic was always for the highest purposes. He stated that a person practicing magic must have faith and a proper attitude toward God. He also said what everyone has been saying for centuries: Magic can be used for good or evil, and a person's belief and faith in God will keep

him or her from going in the direction of evil. The attitude, belief, and viewpoint of the magician are important factors in keeping him safe from harm:

> . . . for holy Religion purges the mind and makes it Divine, it helps nature, and strengthens natural powers, as a Physician helps the healing of the body and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do confide only in natural things are likely often to be deceived by evil spirits; but from the knowledge of Religion, the contempt and cure of vices arises, and a safeguard against evil spirits. . . .[3*]

As we know, God told Solomon that he could ask for anything, and it would be given to him. Solomon asked for wisdom:

> In that night God appeared to Solomon, and said to him, "Ask what I shall give you." And Solomon said to God, "You have shown great and steadfast love to David my father, and have made me king in his place. O Lord God, let your word to David my father be now fulfilled, for you have made me king over a people as numerous as the dust of the earth. Give me now wisdom and knowledge to go out and come in before this people, for who can govern this people of yours, which is so great?" God answered Solomon, "Because this was in your heart, and you have not asked possessions, wealth, honor, or the life of those who hate you, and have not even asked long life, but have asked wisdom and knowledge for yourself that you may govern my people over whom I've made you king, wisdom and knowledge are granted to you. I will also give you riches, possessions, and honor, such as none of the kings had who were before you, and none after you shall have the like." So Solomon came from the high place

*I've edited this quote for easy reading.

> at Gibeon, from before the tent of meeting, to Jerusalem. And he reigned over Israel.
>
> 2 Chronicles 1:7–13

I hope we all have the spiritual discernment to ask for wisdom also. You can see how different this approach is to magic than what we saw of the practice of magic in the cultures of the Egyptians, the Mesopotamians, the Greeks, and the Romans. Magic had certainly degenerated from its true purpose, and you can see why Agrippa wanted to restore it to its original purity and spiritual essence. This was a mighty task. It was not finished by him but by Dr. John Dee years later. Dr. Dee, through his angelic communications, brought a specific practice to the world.

5

HE SPOKE TO ANGELS— THE LIFE OF DR. JOHN DEE

He had a very fair, clear complexione; a long beard as white as milke. A very handsome man. . . . He was a great peace-maker. . . . He was tall and slender. He wore a gowne like artist's gowne, wit hanging sleaves, and a slitt. A might good man he was.

A DESCRIPTION OF JOHN DEE FROM
BRIEF LIVES, CHIEFLY OF CONTEMPORARIES,
SET DOWN BY JOHN AUBREY, BETWEEN
THE YEARS 1699 AND 1696

The magic that I will be teaching you is based on the angelic communications of Dr. John Dee. It's not the type in which angels and demons are summoned, controlled, and used to carry out your bidding, but the type in which you enter higher spiritual realms or dimensions (called Aethyrs or Heavens) and communicate with the good resident angels in each realm. Dr. Dee's sole purpose in contacting the angels was for spiritual knowledge, enlightenment, and wisdom.

I always liked the name Dr. John Dee because it is so similar to mine. When I was a professor, "Dr. D." is what my students usually

called me. John Dee was born in London on July 13, 1527. His father, Rowland Dee, held an appointment at the court, and his mother, Johanna Wilde Dee, was descended from nobility. It's interesting that Nostradamus also lived at this time (1503–1566). It's not known if he and Dee ever met.

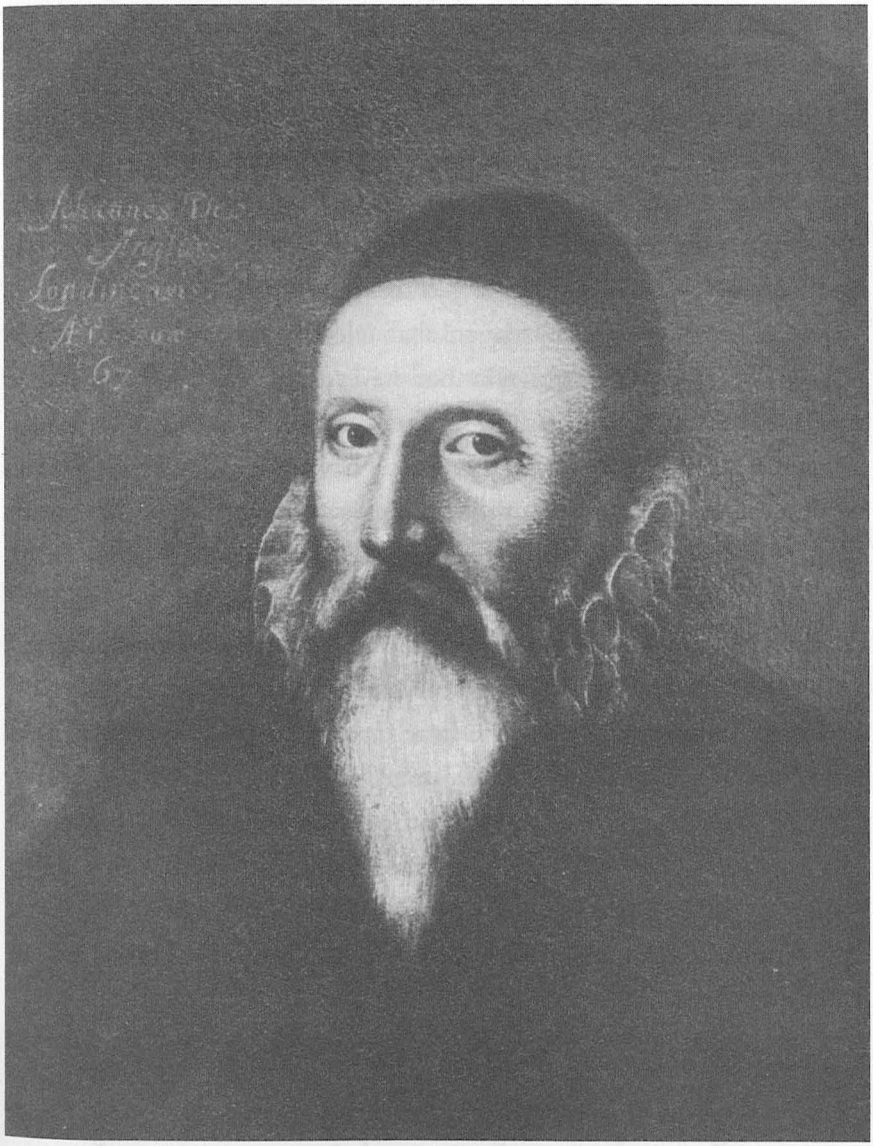


Figure 5.1. A portrait of Dr. John Dee

As a child, Dee attended the Chantry School at Chelmsford and was well educated in mathematics, grammar, and Latin. He eventually matriculated to St. John's College at Cambridge in 1542 at the age of fifteen, from which he graduated in 1545 with a bachelor's degree. At the close of the same year, he was selected as one of the original fellows at Trinity College and also appointed "Under-Reader" in Greek. He became a skillful astronomer, taking "thousands of observations of the heavenly influences and operations" and published this information in an ephemeris. He stated that, while at college, he only got about four hours of sleep a night, due to his persistent studying.

There is a very interesting story about him while he was a student at Cambridge. He was involved in a Greek play, the *Pax* by Aristophanes. He used his skills and ingenuity to build a large mechanical beetle, which gave the actual impression that it could fly with a person sitting on top of it. These theatrics had never been seen before, and they stunned the audience who couldn't believe that the beetle's flight was accomplished solely by physical means. They felt that some supernatural method, in other words, magic, must have been involved. From this time on, many viewed Dr. Dee as a sorcerer; this label stayed with him the rest of his life.

Dee left England for the first time in 1547 to meet with scholars and professors of science and mathematics at Dutch universities. He also spent several months in the Low Countries meeting with famous individuals, including Gerard Mercator, Gemma Frisius, Joannes Caspar Myricaeus, Antonius Gogava, and other well-known scientists, inventors, and scholars. When he returned to England, he brought with him two great globes manufactured by Mercator and some newly invented astronomical apparatuses. Dee entered Cambridge to study for his master's degree, and in 1548 he left for the University of Louvain in Belgium to continue his studies, for which many believe he was awarded a doctorate degree. He was extremely popular in Paris, and the frequent lectures he gave were standing room only. He returned to England in 1551 and authored several papers.

Mary Tudor (universally known as Bloody Mary) ascended the throne in 1553 and became Queen Mary. Several years later, in 1555, Dee was arrested on charges of conjuring spirits and heresy. Fortunately, he only served a few months in prison; the charges were dropped and he was exonerated. He soon began a friendship and correspondence with Princess Elizabeth and also cast her horoscope. When Princess Elizabeth became queen in 1558, she asked Dee to calculate the most propitious date for her coronation. He had become her most trusted adviser.

One of Dee's visions was to create a state library of books and manuscripts. He presented a proposal to the queen entitled *A Supplication for the recovery and preservation of ancient writers and monuments.* Unfortunately, nothing came of Dee's proposal, so he decided to continue to collect and expand his own large library of books and manuscripts until it was one of the largest private libraries in Europe. It was estimated that Dee's library contained over four thousand volumes.

Another interesting story concerning Dee involves an accusation of him practicing magic. A wax image of the queen with a pin stuck through it was discovered lying in a field. The entire court was up in arms and believed someone had done this to cast a death spell on the queen. Dee was summoned immediately by Elizabeth and the court. He convinced them he had nothing to do with the incident and that it was probably just some practical joke. He allayed their fears and they accepted his explanation. This is a good example of how Dee was respected by the queen and how she valued him; she kept him close for this reason.

The queen referred to Dr. Dee as "her eyes," and some speculate that in his travels all over Europe, he may have acted as a spy for her. He was one of the top cryptographers of the time, and it would have been natural for him to spy on other countries and send cryptic messages back to the court and the queen. As pointed out by Richard Deacon in his book *John Dee, Scientist, Geographer, Astrologer, and Secret Agent to*

Elizabeth I, in their private correspondence, Dee signed his name with two circles representing his eyes and a sideways upside-down elongated seven. (Was Dee 007 the first James Bond?!)

In 1558, Dr. Dee authored a book on astronomy entitled *Propaedeumata Aphoristica.* It was a sophisticated approach to astronomy, integrating several fields of study including geometry and mathematics. In 1563, he traveled to Switzerland, Hungary, Italy, and Antwerp to visit universities and other scholars.

Dr. Dee was a very prolific writer and an expert on almost every major area of the arts and sciences. He was considered England's greatest and most famous scholar whom many other scholars from all over Europe visited; to them, he availed his great library of rare books and manuscripts. He also received many invitations from different emperors to stay in their country and be well supported, but he declined these because he didn't want to leave his beloved England.

Dee is noted for advancing the fields of mathematics, cartography, navigation, cryptology, astronomy, and medicine, as well as many others. He is probably most famous for writing the preface for the first English edition of *Euclid's Elements of Geometry* (1570). In this introduction, which is quite lengthy, he attempted to show that the sciences, theology, and philosophy are all related and that their unifying factors are mathematics and geometry. Instead of trying to separate each category of learning, as many did at the time, Dr. Dee attempted to integrate them into a whole.

He also gave many illuminating lectures on Euclid's geometry at universities all over Europe. Some attribute the revival of mathematics during the Renaissance to him. He also played a major role in the scientific revolution of that time, training many famous English explorers in navigation and cartography with his own state-of-the-art navigational equipment. Many explorers came to him for lessons in the use of his navigational equipment, and in 1577, he published *General and Rare Memorials Pertaining to the Perfect Art of Navigation.* He also coined the term *British Empire* and advocated the expansion of the kingdom.

Dee was very much interested in the calendar and wrote a detailed paper on reforming the Gregorian calendar.

Dee eventually moved to his mother's house at Mortlake on the Thames. He expanded the home so it could house his large library, laboratories, workers, and servants. His first book was published in 1564 and was entitled the *Monas Hieroglyphica*. It was a very odd combination of mathematics, geometry, the Kabbalah, and alchemy—full of occult symbols and mathematical relationships between these strange figures. Very few have understood it. In fact, Dee himself hinted that a key was needed to unravel its mysteries. What this key is remains unknown. Dee claimed that he wrote and completed this work in thirteen days in January of 1564. I believe it would be impossible to complete this work in such a short amount of time. My speculation is that Dee may have executed this work by automatic writing or had help from some spiritual source. If and when the key to this work is discovered, I believe wonderful secrets and mysteries will be revealed.

Dee was married three times. His first wife, Katherine Constable, whom he married in 1565, died in 1574. He was married a second time in 1575 to a woman whose name has not come down to us; she died the following year. He and his third wife, Jane Fromond, were married in 1578. She gave him at least eight children (some say nine or ten). She died of the plague in 1605, only three years before Dee's death. Dee actually named one of his daughters, Madami, after the name of one of the angels he was communicating with. This demonstrated his belief and respect for the angels. (What father would name his daughter after something that was not good and loving?)

Dr. Dee's Later Years

After Dee turned fifty, he started to spend more time studying and researching the occult and developed an obsession with contacting the angels. Like Agrippa, he believed that one couldn't find the answers to

the highest mysteries through academic learning but only by spiritual experience and contact with higher spiritual beings.

Dee's most cherished book was Agrippa's *Three Books on Occult Philosophy* that, as I stated previously, he always kept near him during any magical operation. In fact, he had several copies of Agrippa's book in Latin, which were the editions published in 1531 and 1533. I believe these Latin versions served as his manuals for angelic communications, at least during his initial experiments in trying to contact the angels. Unfortunately, he had little success with these early efforts.

Also, as he admitted, he was not very good at scrying. He does record in his diary two successful attempts at this, however. One occurred in May of 1581 in which he saw an angel in one of his crystals. Then, in November of 1582, he saw the angel Uriel who gave him a crystal and told him this would help him see the spirits and angels of the heavenly realms. Dee had hired several different scryers, who he believed had the gift; they tried to contact the angels for him. He was not really satisfied with any of them until he met Edward Kelley (formerly Edward Talbot?) in 1582. Kelley was born in 1555 and died in 1595.

Kelley was an interesting character. Rumor had it that part of one or both ears had been cut off as a punishment for counterfeiting coins. He may have also changed his name from Kelly to Talbot at one time, but no one is certain of this. He was mainly interested in alchemy, not angelic communications, and in fact, he wrote on this subject. Kelley's motivation in meeting Dee was to consult with him on his alchemical experiments, in which he was attempting to transform base metals into silver and gold. Dee was not interested in alchemy at that time but, wanting to pursue angelic communications, he needed a talented and gifted scryer. Kelley definitely had the gift for scrying, and he and Dee soon became successful at invoking and communicating with the angels. Kelley's tool was a quartz crystal ball; Kelley could clairvoyantly both see and hear the angels in the crystal.

Plate 1. A very rare hand-colored plate from Raphael's *Familiar Astrology,* which was published in 1849. This book is a composite of many articles on astrology, magic, alchemy, and divination. Its caption, stating that millions of spiritual creatures walk the earth unseen, illustrates the principle of magic.

Plate 2. Another rare plate from Raphael's *Familiar Astrology* illustrates the stereotypical magician conjuring up spirits, entities, and beings.

Plate 3. In the Catholic Church, the Exposition of the Blessed Sacrament resembles a drawing from ancient Egypt showing the priests worshiping the sun god. The sun god in the illustration looks exactly like a monstrance (the stand holding the host) used in the Exposition of the Blessed Sacrament. (From *The Two Babylons* by Alexander Hislop)

Plate 4. Crystal balls are the most common object used for scrying. Dr. John Dee had a crystal ball about the size of this one, which is two inches in diameter. It was placed on his magic table and Edward Kelley used it for scrying.

Plate 5. The remains of an ancient Hebrew prayer book. Notice there are additional leaves sewn into the covers.

Plate 6. An ancient cylinder seal (left), dated to approximately 3000 BCE, with magical patterns. It's very rare in that it was made with quartz crystal, which was typical of seals that were used as a talisman or for magic. They were rolled onto clay to produce a pattern like the one shown here at right.

Plate 7. A very early Christian ring with the IC XC and two letters, one above and one below, which was probably an abbreviation for a magical inscription used for the protection of the wearer. It dates back to approximately 400–500 CE. The stone is a bloodstone, symbolizing the crucifixion of Christ; when he was dying, his blood dripped on a stone and it became a bloodstone.

Plate 8. A collection of first-class relics (containing a body part such as a bone or some hair) of different saints

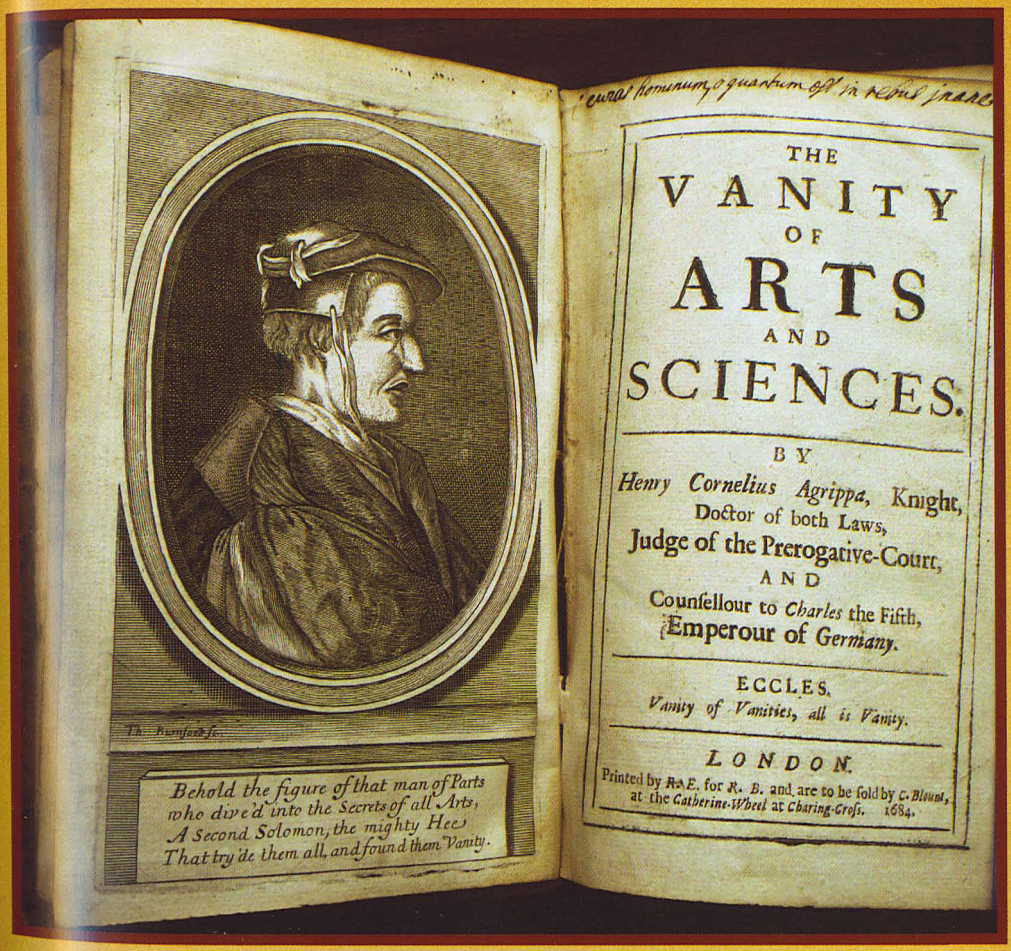


Plate 9. The title page of *The Vanity of Arts and Sciences* by Henry Cornelius Agrippa

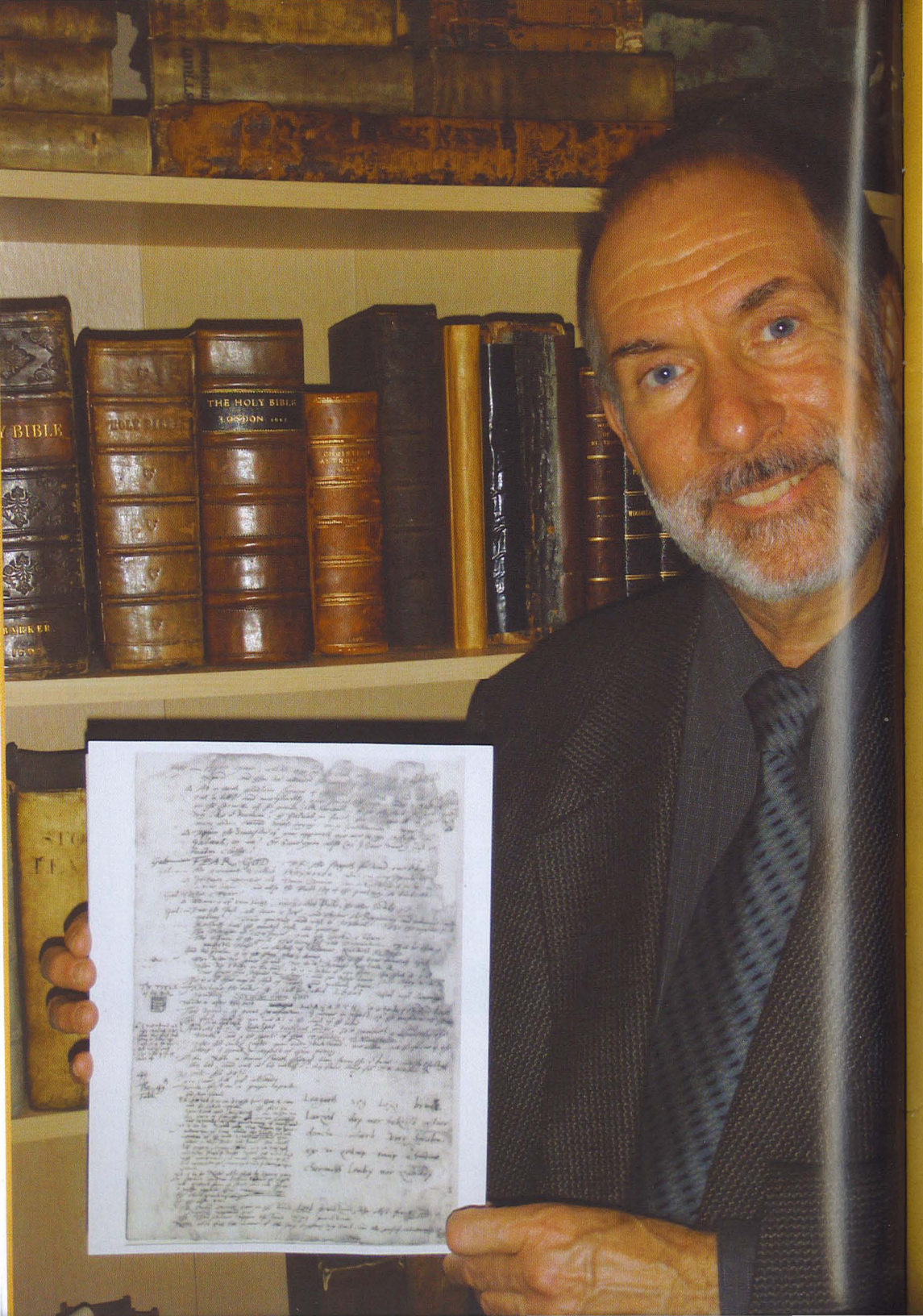

THE HOLY BIBLE

Plate 10 (opposite). The author John DeSalvo holding a copy of a scan from one of the pages of the tables from the Book of Enoch. The original tables are in the British Library; this copy is used with their permission.

Plate 11. Enochian is read from right to left like Hebrew. In this illustration, reading from right to left gives you the name BAPPOMGEL.

Plate 12. These objects were re-created from ancient drawings showing the Egyptian rods that the Pharaohs held. Their purpose was to balance the body and spirit.

Plate 13 (left). A large crystal from the altar of the late Nick Nocerino, one of the leading researchers and authorities on crystal skulls. It is thought that holding crystals in your hands helps to balance the energies of the body.

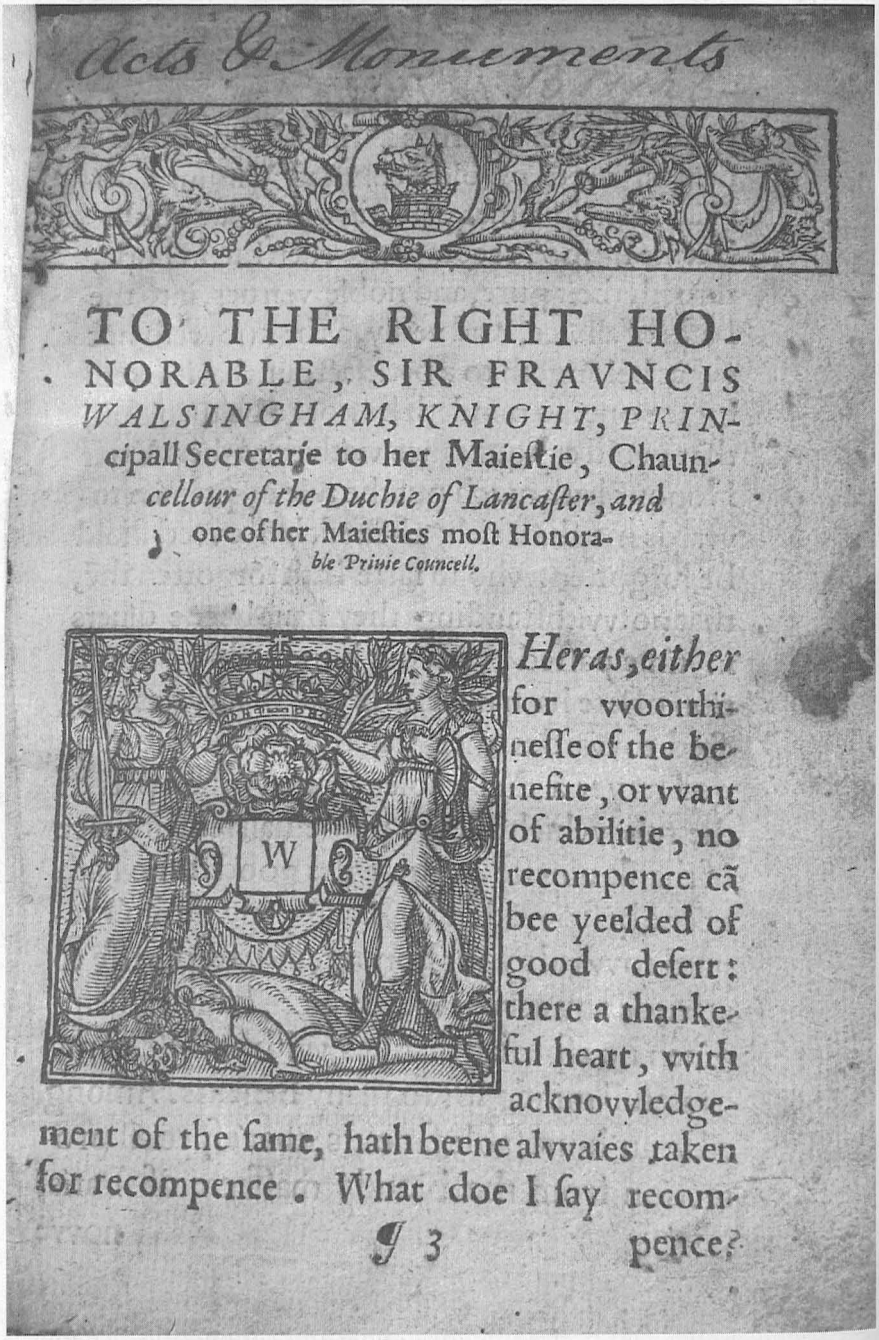
Plate 14 (below). Crystal skulls have also been used for scrying. This crystal skull was given to the author by the late Nick Nocerino, founder of the Society of Crystal Skulls, who believed that crystal skulls are intricate computers that can be activated by the use of color and sound.

Dee and Kelley were invited to Poland by the Polish prince Albertus Laski, who had a keen interest in their angelic communications. Dee, Kelley, and their families left for Poland in 1583. While there, some of the more important angelic information was received by Kelley and Dee. After leaving Poland, they traveled the continent, eventually returning to England in 1589. It was very unfortunate that just after Dee left for Poland, a mob—who obviously didn't like him and believed he was a sorcerer—broke into his home and destroyed his scientific equipment and many of his rare books and manuscripts.

During his lifetime, Dr. Dee had constant skirmishes with the Church and its high-ranking officials because of his spiritual beliefs. It's a shame that whenever a new idea is put forth that upsets the status quo, there is persecution of the originator. Even today, if new research or discoveries conflict with the currently accepted ideas in academia, the innovator becomes an outcast and is subject to humiliation.

It was no different in Dee's time; back then you could lose your life as a result of the Inquisition. Some readers may be familiar with *Foxe's Book of Martyrs,* which is John Foxe's (1517–1587) detailed survey of the history of Christian martyrs. This book highlights the sufferings and torture of the English Protestants under Queen Mary. The first edition was published in 1563, and there were several later editions. Dee is mentioned in the book as a great conjurer. Most churches had copies of this book, and it must have really bothered Dee to be slandered all across the country. He protested to Foxe, and in the 1567 printing, all mention of him was removed from the book. Even though Dee was successful in purging his name, however, the damage had been done, and he was still labeled a conjurer by most of the general public. This may have led him to do something drastic, as I will soon discuss.

In 1595, Edward Kelley died, and Dee lost his colleague and closest friend. Kelley had been living in Prague and conducting alchemical experiments for Emperor Rudolph. It appears that Kelley had never succeeded in transmuting base metal into gold, and the emperor finally lost


Acts & Monuments

TO THE RIGHT HO-
NORABLE, SIR FRAVNCIS
WALSINGHAM, KNIGHT, PRIN-
cipall Secretarie to her Maieſtie, Chaun-
cellour of the Duchie of Lancaſter, and
one of her Maieſties moſt Honora-
ble Priuie Councell.

Heras, either for vvoorthi-
neſſe of the be-
nefite, or vvant
of abilitie, no
recompence cã
bee yeelded of
good deſert:
there a thanke-
ful heart, vvith
acknovvledge-
ment of the ſame, hath beene alvvaies taken
for recompence. What doe I ſay recom-
pence?

¶ 3

Figure 5.2. The title page from the 1589 edition of *Foxe's Book of Martyrs*

patience with him and threw him into prison in a castle. He died while attempting to escape the castle.

Dee's other most intimate friend, Queen Elizabeth, died in 1603. When she passed away, Dee lost the one person who had always protected him from bogus accusations of heresy and sorcery. It's important to note that she was not only a queen and benefactor to Dee, but a close personal friend as well. I'm sure her death was a terrible blow to him and hard for him to overcome. He now was seventy-six years old and alone, with no protectorate and many enemies who were willing to falsely accuse him. Adding to this, King James, who succeeded Elizabeth, seemed to take a more aggressive and serious view of witchcraft and sorcery. James was the author of three books on demonology, which was about witches who had confessed to the crime of witchcraft. These volumes eventually became an important reference book for witch hunters. James was a believer in the ability of witches to summon the devil and make pacts with him.

When Parliament met in 1604 during James' first year as king, he urged its members to enact new and more stringent laws banning witchcraft. This recommendation was referred to the bishops, who modified and edited it before approving it later that year.

Dee decided to go on the offensive. On June 5, 1604, he petitioned King James in the strongest of terms

> to cause your Highnesses said servant (John Dee) to be tried and cleared of that horrible and damnable, and to him most grievous and damageable slander, generally, and for these many years last past, in this kingdom raised and continued, by report and print against him, namely that he is or hath bin a conjurer or caller or invocator of devils.

He explained that he had previously published his arguments against such accusations and that should have rested his case. He was now offering himself to be tried under penalty of death. In his own words:

> yea eyther to be stoned to death, or to be buried quicke, or to be burned unmercifully, if by any due, true, and just meanes, the name of conjuror, or caller, or invocator of Divels or damned Sprites, can be proved to have beene or to be duely or justly reported and told of him (as to have been of his doing) were true, as they have been told or reasonably caused any wondering among or to the many-headed multitude, or to any other whoseever else.

He ends his petition with "a great and undoubted hope" that the king will "soon redress his farder griefs and hindrances, no longer of him possibly to be endured, so long hath his utter undoing, by little and little, beene most unjustly compassed."[1]

Unfortunately, or perhaps fortunately for him, parliament ignored his petition. They must have felt that this old man, who had been harassed so much in his life, was harmless and posed no real threat to the kingdom. King James also ignored his request, and never again was Dee accused of heresy. He lived out the rest of his life in poverty, attended only by his daughter Katherine. He expected to receive money for some previous appointments, but this money never materialized. He even attempted, during his last years, to find buried treasure, possibly by using angelic communication or other means. He paid his expenses by selling rare books from his library, and this must have broken his heart.

He died at Mortlake on March 26, 1609, and was buried at the Church of St. Mary the Virgin. Shakespeare kept the name of Dee alive by writing Dee into his play *The Tempest* as the magician Prospero. This play was first performed in 1611, two years after Dee's death. His life seems to have been similar to the lives of so many others who are ahead of their time.

The following is excerpted from Dee's letter to the Archbishop of Canterbury, written in approximately 1594 but not published until 1604, in which he defends his study of magic and other subjects:

> Before the Almighty our GOD, and your Lordships good Grace . . . that with all my heart, with all my soul; with all my strength, power and understanding (according to the measure thereof, which the Almighty hath given me) for the most part of the time, from my youth hitherto, I've used and still use, good, lawful, honest, Christian and divinely prescribed means to attain to the knowledge of those truths, which are meet, and necessary for me to know; and wherewith to do his divine Majesty such service, as he hath, doth, and will call me unto, during this my life: for his honor and glory advancing, and for the benefit, and commoditie publique of this Kingdome; so much, as by the will and purpose of God, shall lie in my skill, and ability to perform: as a true, faithful, and most sincerely dutifully servant, to our most gracious and incomparable Queen Elizabeth, and as a very comfortable fellow-member of the body politique, governed under the scepter Royal of our earthly Supreme head (Queen Elizabeth) and as a lively sympathicall, and true symetricall fellow member of that holy and mystical body, Catholiquely extended and placed (wheresoever) on the earth: in the view, Knowledge, direction, protection, illumination and consolation of the Almighty, most Blessed, most holy, most glorious, comajesticall, coeternall, and coessentiall Trinity: The Head of that Body, being only our Redeemer, Christ Jesus, perfect God, and perfect man. . . .[2]

Dee really tried to make the point that everything he had accomplished, written, and taught was done as a result of his faith in God, Jesus Christ, and the Church. He is adamant about this and leaves no stone unturned in his plea. I don't believe that Dee wrote this to escape the Inquisition. Nor was it just a political ploy; he had already offered himself to be tried by King James. This is consistent with his view of magic. Magic is of God, of Jesus Christ, and is aligned with the teachings of the Church. Dee always believed this and never for one moment in his life thought that he was doing anything that had not been ordained by God. We will also see in the next several

chapters that his angelic magic is consistent with his statement quoted above.

I would like to speculate about an aspect of Dee's life that, as far as I know, no one has addressed. I mentioned that, during his last years, he attempted to find buried treasure using angelic communications or other means. The question arises: what could these other means be? I don't think Dee would have used the angels to help him find buried treasure because he would have felt that these angelic communications were of God and very holy. To use them for such a selfish and materialistic purpose would be wrong. I really think he would have looked for another method. That's my opinion, and the more one reads about Dee and studies his life, the more sense this makes.

What could these other means for finding buried treasure have been? Given that Dee experimented with many occult techniques of the time, it's highly probable that he may have been a practitioner of dowsing.

Many people think of dowsing as a method of locating underground water, but it's actually a type of divination, during which the dowser uses a device like a stick or a swinging pendulum to locate underground water, minerals, or treasure. Some think it works through some unconscious force. Others think it works by psychic force, either from spirits,

Figure 5.3. An ancient Egyptian alabaster papyrus amulet (1500 BCE) that may have been used for dowsing or divination

angels, or some unknown energy. Whether you believe in the power of dowsing or not, there is compelling evidence to show that some people do have a gift for this type of divination. Would Dee have used this method of divination to try to find buried treasure? Even though I don't have definitive proof, I believe the answer is yes.

I didn't realize that one of my heroes, Albert Einstein, was interested in dowsing and experimented with it, even though he believed it had a natural explanation. Here is an excerpt from one of his letters dated February 15, 1946:

> I know very well that many scientists consider dowsing as they do astrology, as a type of ancient superstition. According to my conviction this is, however, unjustified. The dowsing rod is a simple instrument that shows the reaction of the human nervous system to certain factors which are unknown to us at this time.[3]

The Importance of Spiritual Protection

Discussing pendulum divination gives me the opportunity to broach something very important that anyone who does any occult practices, including magic, should be aware of: people doing occult practices always need to protect themselves from negative energies and beings. Once you open yourself up to the spiritual world and are unprotected, you could come under attack by these negative influences. Protection is of the utmost importance. In the chapter that presents instructions for Enochian Meditation, I will be teaching you one of the oldest and most powerful forms of magical protection. It's called the Lesser Banishing Ritual of the Pentagram (LBRP) and only takes a few minutes to do.

Protecting yourself from negative influences is necessary whether you're performing ritual magic, or using a pendulum for divination, or are involved in ghost hunting. I was not aware of the need for this precaution until I conferred with some well-known ghost hunters. I had

been experimenting with electronic voice phenomena (EVPs), that is, trying to record the voices of ghosts on digital recorders. I achieved some results at first, but I felt like I was leaving myself open to unwanted energies. When I consulted with my ghost-hunting friends, they told me to always employ spiritual protection when involved in any type of paranormal research, from ghost hunting to spiritualism to magic.

They explained that members of their team always protect themselves whenever they go to any haunted place to do their work. One of the team members told me that she visualizes a white light around her. (I will be teaching this technique to you later.) I now personally use both the White Light Visualization and the LBRP together. As a result, I feel that I have added protection and never worry about negative entities or influences. I always perform these types of protection before and after any occult techniques or experiments.

We don't have any indication from Dee's diaries that he used any special form of protection such as the LBRP or the White Light Visualization. There is also no indication that he used the "License to Depart"—words that are said aloud to make sure all the spirits leave at the end of a session. (This is also covered later in this book.) What he did do was recite very long and intense prayers, especially a recitation of the psalms and prayers to God. I feel that this was just as good in that he called on the powers of God and the good angels to protect him.

The method of protection you use is up to you, but I still strongly recommend the LBRP for whatever occult practice you do. The LBRP is so ancient that we don't even know where and when it originated. It's commonly used by most magicians today to open and close all magical ceremonies. Even if I'm not performing any magic rituals, I try to do the LBRP on a daily basis to purify and cleanse my atmosphere.

An Intriguing Discovery

I will end this chapter with one of my favorite stories regarding the preservation of Dee's manuscripts. Fortunately, since Dee took copious notes and keep several diaries, we have much original source material from his own pen. A fascinating story is how, fifty-four years after he died, some unknown manuscripts of his were discovered. Some time after his death, furniture from his home at Mortlake was sold. Over the years, these items made their rounds from one owner to another. (I doubt the owners knew that it was the furniture of the famous Dr. Dee.) A most interesting piece, a wood chest measuring about four-and-a-half-feet long, would had have several different owners until something extraordinary was discovered about it by its last owners, Robert and Susannah Jones. They bought the Dee chest in approximately 1643, and it remained with them for the next twenty years. In or about 1662, they decided to move the chest to a new place in their home, and when picking it up and moving it, they heard something rattle inside.

Robert Jones explored the bottom of the chest with a piece of iron and found a crevice that opened up to a secret compartment. Inside this secret drawer were unknown manuscripts of Dr. Dee and a rosary chaplet made of olive wood. Unfortunately, the Jones didn't realize the significance of what they had found, and the maid used some of the manuscript to wrap pies in and light fires with. (I shudder to think how many manuscripts were destroyed by the Jones' maid. Some have estimated that a half-dozen manuscripts of Dee's were lost to the world forever.) Robert and Susannah eventually realized that the remaining manuscripts in their possession might be valuable and removed them to a place of safekeeping.

Several years later, Robert died and Susannah married Thomas Wale, who was a good friend of the well-known antiquarian scholar and book collector, Elias Ashmole. (Ashmole was also a Freemason and very interested in the occult and metaphysics.) Robert decided to show

Ashmole the papers. Ashmole realized their importance at once and obtained them from Robert, eventually passing them on to the British Library. (Ashmole's antiquarian collection, in fact, makes up a significant part of the British Library today.) Due to Ashmole's insight and generosity, we now are privy to these previously unknown manuscripts of Dr. John Dee, which are highly significant to the world of magic and may otherwise have been lost to the world.

I would like to briefly comment on some of the specific manuscripts found in the chest. The first four contain Dee's angelic magic system and were published by Robert Turner in 1986 and 1989. The last one, *The Five Books of Mystery,* comprises Dr. Dee's spiritual diaries from the years 1581 to 1583. It was published by Joseph H. Peterson in 2003. The manuscripts found in the chest include:

1. Forty-eight *Claves Angelicae* (Forty-eight Angelic Keys)
2. *Liber Scientiae Auxilii et Victoriae Terrestris* (The Book of Knowledge, Help, and Earthly Victory)
3. A Book of Invocations
4. *De Heptarchia Mystica* (The Mysteries of the Sevenfold Kingdom)
5. *Mysteriorum Libri Quinque* (Five Books of Mystery)

The first book of Dr. Dee's, "The Forty-eight Keys or Calls," is the one I will be focusing on and developing our Enochian Meditation from. It consists of basic invocations dictated in the Enochian language to Dee and Kelley by the angels. The angels also gave them the English translation for each Call.

The second book, "The Book of Knowledge, Help, and Earthly Victory," contains a set of tables that give information related to the last thirty of the forty-eight Angelic Calls (the Calls of the Thirty Aethyrs). It gives the name of each Aethyr, the names of the governors (angels) of each Aethyr, the parts of the earth associated with each one, the symbol or sigils associated with each governor, and the ruling kings and tribes of Israel of each area.

The third book, "A Book of Invocations," written in Latin, is comprised of invocations for the angels who rule over the four quarters of the earth. The angels' names are derived from a table composed of squares with a letter in each one.

The fourth book, "The Mysteries of the Sevenfold Kingdom," is basically planetary invocations of good angels. There are a total of forty-nine angels (seven Kings, seven Princes, and thirty-five lesser angels), which are placed in a table called *Tabula Angelorum Bonorum 49* (The Table of Forty-nine Good Angels).

The fifth book, "Five Books of Mystery," contained Dee's spiritual diaries from March 1582 to May 1583 and documented his first angelic communications during that time.

Dee received much information from the angels, but did he not receive instructions on how to use or apply the information. We will only be using the last thirty of the forty-eight Angelic Calls (the Calls of the Thirty Aethyrs) for our Enochian Meditation.

6

THE ANGELIC MAGIC OF DR. DEE

I would now like to address the type of magic that Dr. Dee was given by the angels and the specific type that you will be practicing. As discussed earlier, some types of Enochian Magic allow one to summon specific angels and demons. I believe this type of magic has risks and dangers and isn't always a path toward God. I will not be teaching this form of magic but rather the Enochian Magic, which allows one to move toward God and enter higher spiritual dimensions.

Why was this information (about evil angels) given to Dee from the angels in the first place, and did he believe it was permissible for a magician—at certain times or under certain circumstances—to conjure up evil spirits? These questions don't have a simple answer. In general, it's apparent that Dr. Dee only attempted to contact and communicate with the good angels. This can be seen and illustrated in his angelic communications, in which he questions the angels to determine if they are from God and also tests them to see if they are evil. Whenever evil spirits show up, he is quick to identify them and attempts to get rid of them expeditiously.

He also is very hard on Edward Kelley when he suspects that Kelley had been practicing some form of black magic on the side. (The angels also chastised Kelley for this.) In Dee's diaries, there are no indications

that he wanted to conjure up or communicate with evil angels; this would go against his entire philosophy. He was a very pious and spiritual man, and his entire purpose for communicating with the angels was to obtain the wisdom and knowledge of God and understand spiritual mysteries.*

The most important question is: why did the angels give this information to Dr. Dee and thus to the world? To be honest, I don't know, but I *can* speculate. I believe the angels have an obligation to reveal *all* available information pertaining to a spiritual revelation or spiritual communication. They don't have the authority to decide what to give and what not to give. We have free will, which we can use to make choices about what to do with what we're given.

Perhaps the answer to this question is that all religious and sacred writings seem to tell the same story: with the sacred information given, human beings, with their free will, can either move toward the light or to the dark side; they can use this information for good or for ill.

I'd like to make an important point about the actual practice of magic, which is sometimes overlooked. For a novice, it might appear that the instructions and procedures for carrying out a ritual are very specific, almost like a cookbook recipe. This observation is essentially correct and seems to place magic in the category of science. It's not unlike a chemical experiment in that you obtain specific chemicals, mix measured amounts of them together, heat them up, distill them, and then separate the products. This may seem to make magic a dry procedure for the beginner, but that's only half of the story because, in actual fact, magic is both a science and an *art.*

For any type of new practice, you need a basic framework to start with; otherwise there would be no order, and chaos would ensue. But just because you initially have a framework doesn't mean you always need

*We have to be very thankful to Dee for keeping such good notes. In fact, he kept several diaries, one for his magical works and one for his daily life. It's amusing that in his daily diary, he would make a note (a cryptic symbol) when he had intercourse with his wife! I'm sure he would have been shocked to think that some four hundred years later, when his diaries were published, the entire world would know about his sex life because someone had figured out what that symbol meant!

to stay within it. You can improvise and improve on the basic structure of your ritual as time goes on. This creative improvisation constitutes the artful half of the creation of magic. To be a successful magician you need creativity, intuition, and the drive to explore new frontiers. As an artist, your canvas is the spiritual realm.

I always suggest that, at the beginning of your work, you stay within the basic framework until you learn the ritual by heart and feel comfortable with it. That's standard advice for learning any new system, and that's exactly what Dr. Dee did. His framework or standard was Agrippa's *Three Books of Occult Philosophy*. He followed Agrippa's rules and procedures until he made contact with the angels, and then it was a whole new ballgame. The angels instructed him how to stay in contact with them, and they also told him what they wanted him to do in order to be able to receive the Enochian language and the Calls for the Aethyrs from them.

The Calls that they gave Dee and Kelley were invocations that, if repeated, would act like keys to open up specific Aethyrs or heavenly realms. Once an Aethyr was entered, its resident angel could be contacted. Dee and Kelley were given the specific Calls for each of the Aethyrs and the names of the resident angels of each. What's strange is that the angels explained very little in the way of details about the actual procedures for *using* the Calls. They only told Dee and Kelley that the Calls opened up the Aethyrs or Heavens.

Why give this information and not give detailed explanations? Maybe *we* need to work out the details and applications for ourselves. Maybe this information was only to be used in the future by someone who could figure out how to apply it in a specific way. Maybe the information would be given later, but Dee and Kelley broke off the angelic communications before it could be given. We can speculate all we want to, but at the end of the day, we don't have a definitive answer. That's why, based on Dee's information, so many different procedures by so many different magical groups have been developed.

The important point here is that there is more to be discovered and unveiled in the magic that Dee was given, especially with regard to

how to use the Enochian Calls. I believe that this information remains hidden in Dee's diaries. What's important to remember also is that we don't possess *all* of Dr. Dee's diaries. We know for a fact that some were destroyed, some may have been lost, and some may still be hidden.

Maybe someone in our own time will unveil or discover the information that Dee was not yet aware of. *You* can explore these hidden spiritual realities, invoke the angels of the Atheyrs, and perhaps discover some hidden secrets yourself! This is a very real option for anyone embarking on the practice of Enochian Magic.

What the Angels Told Dee

We know that the angels told Dr. John Dee that the information they were conveying to him was the information or magical workings that God had previously given to the famous Enoch of the Bible. The Bible says that Enoch never died but was taken up to heaven by God:

> When Enoch had lived 65 years, he fathered Methuselah. Enoch walked with God after he fathered Methuselah 300 years and had other sons and daughters. Thus all the days of Enoch were 365 years. Enoch walked with God, and he was not, for God took him.
>
> GENESIS 5:21–24

The angels told Dee that this language was also the language that Adam and Eve had been given by the angels. This would have been the original language of humankind, which named everything by its true name or essence. As we have learned, to know the true name of something was to give one power over it. Given this, we can understand why Dee was so excited about learning this original language.

The angels told Dee the story of the fallen or wicked angels and how they came to earth and gave humans evil, or black, magic. The angels related to Dee and Kelley that this type of magic should never be used by them. They concluded by telling Dee that he would be the messenger

or revealer of the lost knowledge of Enoch. In a sense, he would be the second Enoch. The following are some excerpts of the angelic communications regarding Enoch and Dee's role:

> . . . The Lord appeared unto Enoch, and was mercifull unto him, opened his eyes, that he might see and judge the earth, which was unknown unto his Parents, by reason of their fall: for the Lord said, Let's shew unto Enoch, the use of the earth: And lo, Enoch was wise, and full of the spirit of wisdom. . . .
>
> And after 50 dayes Enoch had written: and this was the Title of his books, let those that fear God, and are worthy read.
>
> But behold, the people waxed wicked, and became unrighteous, and the Spirit of the Lord was far off, and gone away from them. So that those that were unworthy began to read. And the Kings of the earth said thus against the Lord, What is it that we cannot do? Or who is he, that can resist us? And the Lord was vexed, and he sent in amongst them an hundred and fifty Lions, and spirits of wickednesse, errour, and deceit: and they appeared unto them: For the Lord had put them between those that are wicked, and his good angels: And they began to counterfeit the doings of God and his power, for they had power given them so to do, so that the memory of Enoch washed away: and the spirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath spread abroad into all parts of the world, and is the skill and cunning of the wicked.
>
> Hereby they speak with the Devils: not because they have power over the Devils, but because they are joyned unto them in the league and Discipline of their own Doctrine.
>
> For behold, as the knowledge of the mystical figures, and the use of their presence is the gift of God delivered to Enoch, and by Enoch

his request to the faithfull, that thereby they might have the true use of God's creatures, and of the earth whereon they dwell: So hath the Devil delivered unto the wicked the signs, and tokens of his error and hatred toward God: whereby they in using them, might consent with their fall: and so become partakers with them of their reward, which is eternal damnation.

These they call Characters: a lamentable thing. For by these, many Souls have perished.

Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch.

Let those that are worthy understand this, by thee, that it may be one witnesse of my promise toward thee.

Come therefore, O thou Cloud, and wretched darkness, Come forth I say out of this Table: for the Lord again hath opened the earth: and she shall become known to the worthy.[1]

It's clear that the angels intended Dee to be the new Enoch and the revealer of this wisdom to the world again. I believe this message holds relevance for us today because perhaps it's the method that we need to employ in order to rediscover our true being and our relationship with God. Maybe God's magic will bring us back into the presence of God—it will establish our true relationship with him and the universe.

Dr. Dee's Method of Spiritual Protection

I would like to reiterate an important point that will be applicable to us when we carry out our own magical technique. Dee began all his angelic communications and sessions with intense prayer and sometimes the

reading of several psalms. I want to emphasize this since most modern magic practitioners don't do this, and it's my strong belief, as I've stated elsewhere in this book, that it's an essential part of the process. Here are some quotes from the spiritual diaries of Dr. Dee regarding prayer before and after his rituals:

> After our prayers of the 7 Psalms, and my particular invitation and calling for God his help, and the ministry of his good angels. . . .[2]

The seven psalms are the seven penitential psalms that are recited during Lent. They are Psalm 6, 32, 38, 51, 102, 130, and 143. I strongly recommend the recitation of some psalms, or at least one psalm during your Enochian Meditation; examples are given in the box on pages 95–96.

> We presented our selves, ready for instruction receiving, and presumed not to call my good Minister spiritual, but by humble prayer referred all to God his good pleasure.[3]

In the above statement, Dr. Dee reaffirms his humbleness before God and his reliance on God's will for initiating the angelic sessions.

> Very long I prayed in my Oratory and at my Desk to have answer or resolutions of divers doubts which I had noted. . . ."[4]

> I made long, and often prayers of thanks-giving, calling for grace, mercy, and wisdom: with such particular instructions as I had written down the doubts requiring light, or resolution in them.[5]

> After our divers prayers and contestation of our humility. . . .[6]

These statements by Dee show that he didn't just make short prayers to get them out of the way as many of us do (such as when we

say grace before meals). He took prayer seriously and reverently, and he specifically states above that he prayed for a very long time and often. He would also use prayer when wicked or evil angels tried to upset the angelic communications.

> But I held on to pray divers Psalms, and at length against the wicked tempters purposely.[7]

Recommended Psalms (AV)

Please use whichever version of the Bible you feel most comfortable with. I usually read these parts of the following two psalms. Dee always began his angelic sessions with prayers and a reading of the psalms. He usually selected one or more of the penitential psalms (6, 32, 38, 51, 102, 130, and 143).

Psalm 51:1–15. Create in Me a Clean Heart, O God

Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I acknowledge my transgressions: and my sin is ever before me.

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Behold, I was shapen in iniquity; and in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

Hide thy face from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me.

Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

O Lord, open thou my lips; and my mouth shall shew forth thy praise.

Psalm 104: 1–9. O Lord My God, You're Very Great

Bless the LORD, O my soul. O LORD my God, thou art very great; thou art clothed with honour and majesty.

Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Who maketh his angels spirits; his ministers a flaming fire:

Who laid the foundations of the earth, that it should not be removed for ever.

Thou coveredst it with the deep as with a garment: the waters stood above the mountains.

At thy rebuke they fled; at the voice of thy thunder they hasted away.

They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.

Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

Conducting an Enochian Ritual

In Dee's early conferences with the angels, they instructed him how to construct certain ritual equipment for their communications and for what he would need:

- a holy table
- a special emblem, called the Sigillum Dei Aemeth, which bore the names of the angels on it)
- seven symbols or talismans, called the Ensigns of Creation, to be placed or drawn on the holy table
- a breastplate with symbols on it that was worn about the neck
- a magic ring with the name PELE on it, which means "he who works wonders"
- four small emblems, which were placed under the legs of the holy table to insulate it from the ground

While Kelley peered into the crystal ball to see and hear what the angels were saying, Dee acted like a scribe, recording all that Kelley observed.

Other Occult Societies and the Enochian Calls

If we move ahead in time, we discover that some of the most well-known magical societies incorporated the Enochian Calls into their magical systems. The founders of the Golden Dawn in the late nineteenth century, S. L. Macgregor Mathers and Wynn Westcott, tried to create or generate a practical way to use Dee's magic in a systematic way. They synthesized a unique approach and, for the most part, they were successful. The only problem was that some of the information they used was inaccurate and their rituals were saturated with procedures made up by them; these rituals had never been part of Dee's angelic communications. That's why I believe we need to go back to Dee's original

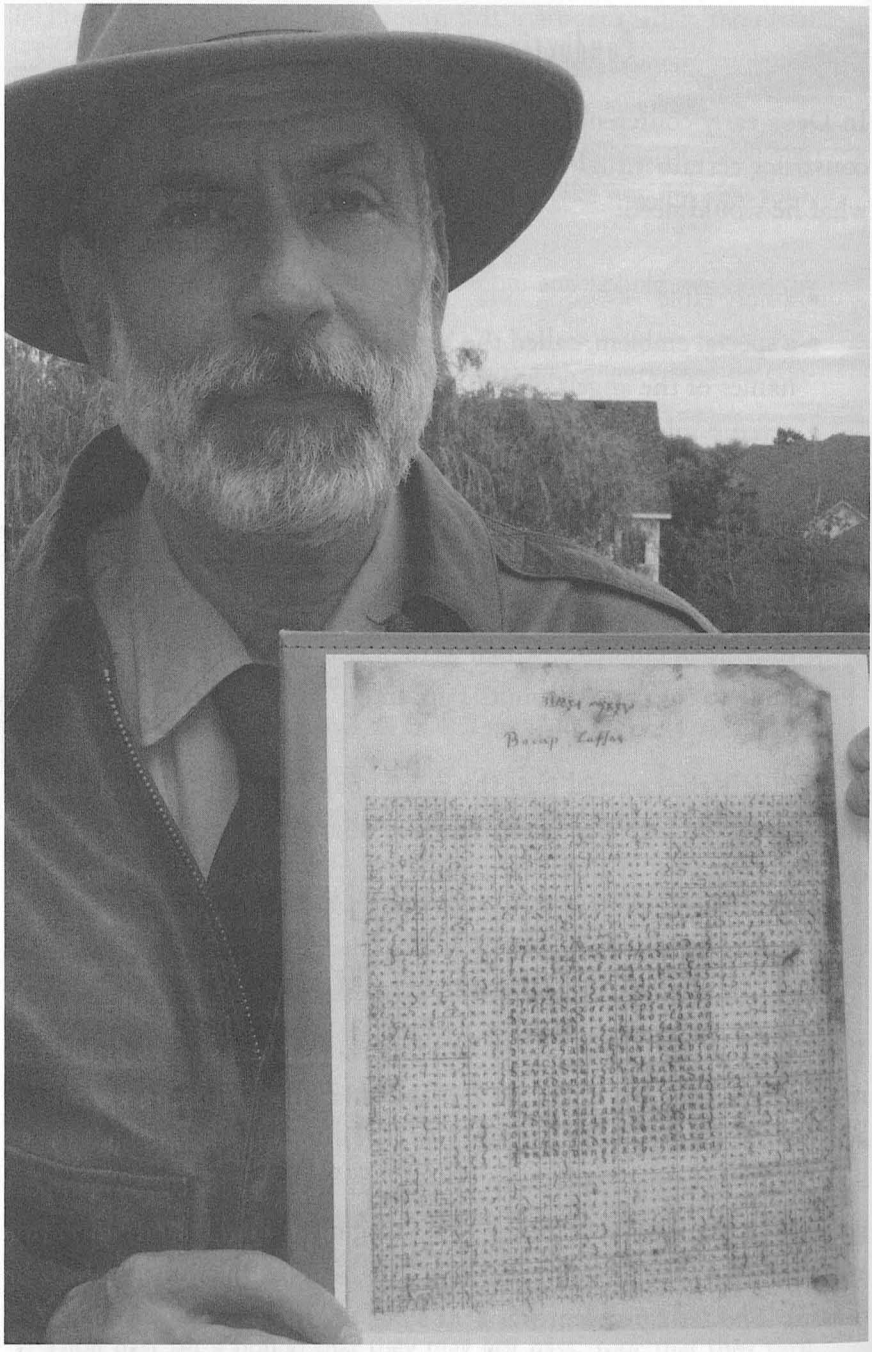


Figure 6.1. This is a copy of a scan from one of the pages of the Dee diaries, held by author John DeSalvo. The original diary is in the British Library; this copy is used with their permission.

source material, his diaries, and minimize the amount of material that was added later.

One of the most famous practitioners of angelic or Enochian Magic was Aleister Crowley. He also synthesized a working system based on Dee's information. What he produced was very interesting and coherent, but again, much of the procedures and rituals were of his own invention. He is also known to have entered and explored all thirty Aethyrs. (I will discuss his experiences in a later chapter.)

Today, everyone talks about angels and being able to communicate with them. You can call a 900 number and get information from someone who talks to angels, and there are books too numerous to mention that explore angelic communications. I'm not saying this is bad because this accessibility increases our awareness of the spiritual world and the world of the angels. However, most of these tools and rituals are created by the respective author or practitioner. The reason I wrote *this* book was to present a magical system, or should I say an angelic or Enochian magical system—which is based solely on what Dr. Dee was given by the angels over four hundred years ago—with very little embellishment. (In fact, I point out the embellishments, so feel free to eliminate them.)

The Enochian Calls, as we will see, are much different than the grimoires of medieval times. The magical grimoires were based on a work called the Keys of Solomon, which allegedly was a manual of how King Solomon invoked and controlled angels and demons. These grimoires (basically a textbook of magic), used the divine names of God and the names of angels to control and command angels to do the magician's bidding.

Dee's Enochian Magic is quite different. For example, there are no Hebrew names of God in the Angelic Calls themselves and no specific names of the angels such as Gabriel, Raphael, and others. Instead the Calls only have descriptive names of the angels (powerful, majestic, etc.). Also, the Calls are more like statements and properties of God and the angels, rather than requests or demands. When using the grimoires, the magician usually decided when to initiate or terminate a session. Not so

with the Dee angelic communications. The angels themselves decided when to start or end a session.

A Scientific Theory of How It Works

Finally, I would like to address what I believe is the scientific basis of Enochian Magic. Enochian Magic works, but not as a result of the imagination working overtime or the wishful thinking or subconscious activity of the magician. Enochian Magic is real, and the Aethyrs and angels are real worlds and real beings.

My theory as to why and how it works is the following: I believe that our brains—most likely our cortical areas, which are responsible for our higher brain functioning and the interpretation of our sensory input (sight, sound, touch, taste, and smell)—are also responsible for receiving psychic information. Although it's believed that we use less than 10 percent of our entire brain, no one knows for sure exactly what this percentage is. Perhaps some part of this unused part of our brain is used for psychic transmission and reception.

I believe there are undiscovered cortical regions, which code for and are receptors of psychic phenomena, in the same way that our retinas enable us to see by functioning as receptors of light rays. We're capable of entering each Aethyr when that brain area becomes activated as a result of reciting a Call. In so doing, we also become aware of the angels residing in that region. The pineal gland, which is a structure in the direct center of our brain that many cultures claim is a psychic center, may also house psychic reception centers.

In Eastern meditation, a verbal mantra is employed as part of the practice. It's a resonating sound, which causes changes in the nervous system. That's why the meditating individual relaxes and enters a deep trance and an altered state of consciousness. The same is true of the Enochian Calls. They are like long mantras, which stimulate specific areas of the brain responsible for the awareness of each of the thirty Aethyrs and their angels.

I hope that this theory can be eventually tested by measuring activity in the magician's cortical areas while he or she is experiencing an Enochian Meditation and entering the Aethyrs. Such a clinical study would indeed show whether or not specific regions of the brain are activated with each Call. If these areas can be identified and mapped, we certainly would have some interesting neurophysiological verification of Enochian Magic and how it works! This exciting neurophysiologic research could also produce incredible breakthroughs in research involving altered states of consciousness.

Until we can demonstrate that Enochian Magic has a scientific basis, we're only left with what we can experience. I believe the specific technique that I'll be teaching you has the greatest potential for you to be successful in opening up these dormant centers in your brain and allowing you to explore these Heavens or Aethyrs for yourself.

7

THE TRANSMISSION OF THE ENOCHIAN TABLES AND THE FORTY-EIGHT CALLS

What exactly are the forty-eight Enochian Calls or Keys, how do we use them, and how were they transmitted to Dee and Kelley by the angels? We must keep in mind there were two types of information transmitted to Dee and Kelly. The first was a set of so-called tables that contained grids of letters and numbers (that were sometimes used to generate the Calls): the second were the Calls themselves.

The angels said that the tables comprised the most important book ever given to humans; it has been called the "Book of the Speech of God." This book, they were told, would restore the knowledge that God originally gave humans. The angels also imply that the restoration of this information may have something to do with the end times, and this restoration of information may be responsible for bringing in a new era or age to our planet. Here are some extracts of the angel's words regarding these tables, which I've modernized where appropriate:

> In those Tables are contained the mystical and holy voices of the angels: dignified . . . which pierceth Heaven, and looketh into the Center of the Earth: the very language and speech of Children and

> Innocents, such as magnify the name of God, and are pure. . . . These Tables are to be written, not by man, but by the finger of her which is mother to Virtue. . . . These things and mysteries are your parts, and portions sealed, as well by your own knowledge, as the fruit of your Intercession.[1]

> Oute of this, shall be restored the holy bokes, which have perished euen from the begynning, and from the first that Liued. And herin shall be deciphered perfect truths from imperfect falsehode, True religion from fals and damnable errors, . . . which we prepre to the vse of man, the first and sanctified perfection: Which when it hath spread a While, THEN COMMETH THE ENDE.[2]

These tables were quite large. In fact, each table was composed of forty-nine rows and forty-nine columns. This yielded 2,401 empty squares or cells (49 x 49 = 2,401). Each of these cells was filled in with a letter or a number or was left blank. The angels communicated to Kelley the exact letter or number to place in each of these empty cells or squares. These were communicated by the angels in Latin, not Enochian, and were written into the chart by Kelley in Latin (which is the same as the Roman alphabet we use today). This is a deviation from the established routine because just about all the diaries and other angelic communications involving Dee and Kelley appear to have been written in the hand of Dr. Dee. (I believe that Dee had his own handwritten copies of the tables; please see the epilogue for further discussion of this point.)

The final product was ninety-five tables* (each containing 2,401

*Something very interesting happened to me in the course of my research, with regard to the tables. There are ninety-five original tables in the British Library, but what does not jive is that the angels refer to these tables as the set of "forty-nine tables," and in actual fact, we only access forty-eight tables. How do we go from ninety-five to forty-nine to forty-eight? Of course, I had to look into the matter. It took a little legwork and some more analytical thinking, but I resolved the conundrum and felt like Sherlock Holmes in so doing. It was a very exciting moment for me, but because it's a discussion that is not entirely germane to our general discourse—but *does* make for interesting reading—I have included it as appendix A in the back of the book for those who are as curious as I was about this matter.

cells filled with letters or numbers). Multiplying 95 by 2,401 gives 228,095 spaces. Thus, the angels had to specify over two hundred thousand letters or numbers to fill each of the empty cells. (Actually it was less than that since in some of the tables, only every other cell was filled in. In general, however, we're talking about a large number of letters and numbers to be transmitted from the angelic world to our world.)

The other issue was that the angels told Dee and Kelley that they had to complete these tables in forty days, which they actually did. The task commenced on March 29, 1583, and culminated on May 6, 1583, exactly thirty-nine days after they had first begun.

The angels also instructed Dee and Kelley to eventually rewrite the tables, replacing the Latin letters with the Enochian equivalent of those letters. (The angels had given Kelley and Dee a translation key between the Enochian and Latin; please see figure 7.1 on page 112.) It appears, however, the Kelley and Dee never undertook to translate the Latin to Enochian, or if they did, the location of these tables (if they still exist) is unknown.

How did the angels convey to Dee and Kelley the letters that fill in the grids of the tables? At first, it appears that an angel pointed to a letter (found on the set of tables in the Book of Enoch that the angel held) with a rod, and at the same time, the angel also pronounced the letter. Kelley "saw" the letter and also "heard" the pronunciation and then wrote it down. It's interesting to note that Leonardo da Vinci said that angels can't speak or make sounds since air must be moved in order to do this. In accordance with this, it seems likely that Kelley saw and heard the Calls psychically and not through physical emanations.

Later, in order to speed up the process, the angels didn't pronounce the letters but only pointed to them with the rod, at which point Kelley would say them out loud. It's interesting that Kelley couldn't read the letters until some supernatural fire or energy flashed into his head and he went into some kind of trance. This happened many times during the transmission of the tables. When the energy left his head, he came out of the trance. In Dee's diary is a description of this:

A voyce: Read.
[Edward Kelly] EK: I cannot.
Dee: Then there flashed fire upon EK agayne.

A voyce: Say what thow thinkest.
EK: My hed is all on fire.
A voyce: What thow thinkest, euery word, that speak.
EK: I can read all, now, most perfectly.

Kelley went on to read the letters that the angel pointed to and, at the end of the session, came out of the trance state.

Dee: The fire cam from EK his eyes, and went into the stone againe. And then, he couldn't perceyue, or red one worde.[3]

The Generation of the Calls from the Tables

After the tables were assembled, the next step would be to generate the forty-eight Enochian Calls from them. How was this done, exactly? We have more specifics about this since Dee recorded more details about this procedure in his diary. The angel who appeared in Kelley's crystal had his set of tables and would point to a specific grid location on one of the tables. Kelley would observe that letter or number and the location and give this information to Dee, but not simply by its row and column but by some cryptic numbers and descriptions. No one has been able to figure out what these cryptic numbers and descriptions mean. Dee, using these descriptions, would find the correlating position on his copy of the tables and then write that number or letter down.

What did these numbers and descriptions refer to? Let's look at some of these strange directions, with numbers too large to indicate grid coordinates, which Kelley gave to Dee. Here is an example of the exact words the angels used in specifying a grid location:

The exact Center excepted.

A (Two thousand and fourteen, in the sixth Table, is) D

86. 7003. In the thirteenth Table is I.

A In the 21th. Table. 11405 downward.

I In the last Table, one lesse then Number. A word, Jaida you shall understand, what that word is before the Sun go down. Jaida is the last word of the call.

85. H 49. ascending T 49. descending, A 909. directly, O simply. H 2029. directly, call it Hoath.[4]

Dee was a cartographer and cryptologist, and when he returned to England, he brought with him two great globes manufactured by Mercator. Perhaps the large numbers and strange descriptions were geographic coordinates (latitude and longitude). Perhaps some other cryptic method was used, relating to some other kind of coordinates. No one has been able to figure this out yet.

In any event, after the angels located the letters or numbers for Kelley and Dee using this strange method, they abandoned it to use a simpler procedure, in which they gave Dee and Kelley the letters or numbers directly, pointing to them on the table or on one of the aforementioned globes that had letters on them. It is interesting that the angels only used this method with the strange coordinates for the first nineteen words of the First Call only. They obviously didn't think it was necessary to continue with this tedious and confusing method. They then used the following method, as explained by Kelly:

> He hath a rod or wand in his hand, almost as big as my little finger: it's of Gold, and divided into three equal parts, with a brighter Gold than the rest. He standeth upon his round table of Christal, or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as one can stand by another. The table is somewhat inclined on one side: he standeth in the very middle. . . .[5]

> He smit the round Table with his rod; and it whirled about with a great swiftness. Now that which before seemed to be a circular and plain form, appeareth to be a Globe and round Ball; corporal, when it turneth. . . . He striketh the Table now, and though the body seem to turn, yet the Letter seem to stand still in their places. . . . Read backward. . . .[6]

The angels also gave Kelley an English version of all the Calls by the following method:

> And now Nalvage [the angel] is on the top of the Globe, and his seat remaineth in the former manner of fire. Now Nalvage holdeth up his right hand, and the same seemeth to be many hands. There is on one of his fingers an I. It vanisheth away; and so on divers fingers are words as follow. I Reign over you saith the God of Justice. . . .[7]

For another Call, Kelley describes again how the English version is given:

> Now he holdeth up many hands and fingers as before, and on the very end of the fingers distinctly these parcels [of words] appeared in English.[8]

Also, and as mentioned previously, the angels initially spelled out the Calls in reverse order because, according to them, the Calls were so powerful that they didn't want to cause any supernatural event to upset the transmission process:

> Nalvage: Also in receiving of the calls, this is to be noted: that they are to be uttered of me, backward: and of you, in practice, forward.

> Dee: I understand it, for the efficacity of them; else, all things called would appear: and so hinder our proceeding in learning.[9]

Beginning at the fifth key to the last one, they abandoned the reverse order procedure and, in order to speed up the process, gave Kelley and Dee the Calls in the direct letter sequence in which they were to be read.

As we know, Dee noted the pronunciations of the Calls in the margins of his diaries. But where did Dee get the information about *how* the Enochian Calls (constructed from the dictated letters) were to be pronounced? Did he just guess or was this specific information revealed to him by the angels?

I think that this information on the proper pronounciations came directly from the angels. I searched throughout the sections on the transmission of the Calls and found a statement that I believe proves this. On page 95 of Casaubon's book, the angel is transmitting the words of one of the Calls to Kelly. At one point, the angel gives Kelly the word *Amiran*. Then the angel tells Dee to "sound your word." Dee then says, "Amiran."

It appears that the angel then pronounces the word to Kelly to indicate the *proper* pronunciation. Kelly says. "He pronounceth the I so remissely, as it is scare heard, and in the pronouncing of the whole word he seemeth not to move his lips." Whether all the Enochian words were verified like this remains unknown. It is possible the ones that Dee did not pronounce properly, as in the example above, were corrected right away by the angel.

I've used all of the information from the diaries and the marginal notations to put together what I believe is the most accurate pronunciation of the Calls used to open the thirty Aethyrs or Heavens. (Please refer to the accompanying CD for these pronunciations.) The angels Gabriel, Mapsama, and Nalvage made some very powerful comments about these forty-eight Calls. One of the most powerful angelic statements in all of the Dee diaries was that these keys are treasures worth more than the frames of the heavens:

Gabriel: Thus hath God kept promise with you, and hath delivered you the keys of his storehouses: wherein you shall find (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens.[10]

We have other statements from other angels about the Calls:

Mapsama: God hath opened unto you, his Judgment: He hath delivered unto you the keyes that you may enter; But be humble. Enter not of presumption, but of permission. Go not in rashly; But be brought in willingly: For many have ascended, but few have entred.[11]

Nalvage: It's the sense in your tongue of the holy and mystical Call before delivered: . . . Wherein, they will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you're yet but children; for every Table hath his key: every key openeth his gate, and every gate being opened, gives knowledge of himself of entrance, and of the mysteries of those things whereof he is an inclosure. Within these Palaces you shall find things that are of power. . . .[12]

The angel Nalvage also said:

Unto this Doctrine belongeth the perfect knowledge and remembrance of the mysticall Creatures.[13]

The transmission of the forty-eight Calls from the tables began in April of 1584 and was completed around July of that same year.

In reality, there are forty-nine Calls, but only forty-eight Calls were given to Dee and Kelley. The First Call was never given since the angels said that it was to be only of God; it was too powerful and sublime for humans to know or comprehend. The angel Nalvage explains why the First Call was not given to them:

I finde the Soul of man hath no portion in this first Table. It's the Image of the son of God, in the bosom of his father, before all the worlds. It comprehends his incarnation, passion, and return to judgment: which he himself, in flesh, knoweth not; all the rest are of understanding.[14]

The Nineteenth Call

We will only be using the last thirty of the forty-eight Calls in our meditation. The angels transmitted eighteen Calls to Kelley and Dee, and when they came to the nineteenth, they made it clear that this Nineteenth Call was to be used only to generate the thirty additional Calls. They also made it clear that the thirty additional Calls were the ones to be used to enter the thirty Aethyrs.

Thus, many occultists divide Enochian Magic into two branches: the elemental that uses the first eighteen Calls and the aethyrical that uses the thirty Calls of the Aethyrs.

Here is a translation of the Nineteenth Call:

English Translation of the Nineteenth Call (Thirty Calls of the Aethyrs)

O you heavens which dwell in the First [or Second, Third, Fourth, or whichever Aethyr you are exploring] Air are mighty in the parts of the earth and execute the judgments of the highest to you. It's said, behold the face of your God, the beginning of comfort whose eyes are the brightness of the heavens, which provided you for the government of the earth, and her unspeakable variety, furnishing you with a power, understanding to dispose all things according to the providence of him that sitteth on the holy Throne, and rose up in the beginning saying, the earth, let her be governed by her parts; and let there be division in her, that the glory of her may be always drunken

and vexed in itself. Her course, let it run with the Heavens, and as a handmaid. Let her serve them one season: Let it confound another, and let there be no creature upon, or within her the same. All her members let them differ in their qualities, and let there be no one creature equal with another. The reasonable creatures of the earth, or Man. Let them vex and weed out one another, and the dwelling places, let them forget their names, the work of man and his pomp: Let them be defaced his buildings, let them become caves for the beasts of the field, confound her understanding with darkness, for why? It repenteth me I made man one while let her be known, and another while a stranger, because she is the bed of a harlot and the dwelling place of Him that is fallen. O you havens arise, the lower heavens underneath you, let them serve you. Govern those that govern, cast down such as fall, bring forth with those that increase, and destroy the rotten. No place, let it remain in one number. Add and diminish until the stars be numbered; arise, Move, and appear before the Covenant of his mouth, which he hath sworn unto us in his Justice. Open the mysteries of your Creation, and make us partakers of undefiled knowledge.

The Enochian Alphabet

Now, let's look briefly at the Enochian alphabet, which consists of twenty-one characters. The angels tried to guide Kelley in drawing this Enochian alphabet but were not successful. Therefore, they did the following. The angels caused the Enochian characters to appear on Kelley's paper in a light yellow color. Kelley would then take his pen and trace the letters. Once done, the yellow glow would disappear, and Kelley was left with his ink tracing.

One of the reasons (there are possibly more) that the angels gave Kelley and Dee this alphabet was so that they could translate the letters

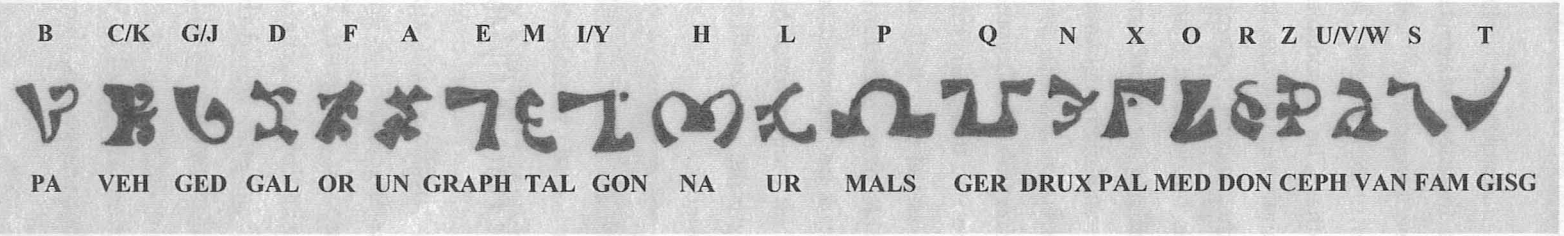


Figure 7.1. The twenty-one characters of the Enochian alphabet. This alphabet, which Kelley traced, appears on the last page of the Book of Enoch (i.e., the tables). I've redrawn these letters with our alphabet on top and the name of each letter underneath.

and numbers in the tables into Enochian, as they instructed. However, and as we know, this apparently was never done. Language experts, who have studied the Enochian words, concluded that the Enochian language has a grammar and syntax all its own.

One character (that looks like a *Z*) represents a different English letter by putting a dot next to it. Also, four of the letters represent more than one English letter. Thus, we have equivalents for all twenty-six letters of the English alphabet. Anything written in these characters can be translated into the English alphabet. Enochian is read from right to left like Hebrew. For example, the Enochian word shown in plate 11 of the color insert can be translated into English as BAPPOMGEL. (If you want to have some fun, try constructing your name with the Enochian alphabet!)

Now let's get back to the Calls. As we now know, eighteen Calls were initially given to Kelley and Dee. It was then made clear to them that the Nineteenth Call would be unique in that it was only to be used to generate thirty additional Calls. It was these thirty additional Calls that would be used to enter each of the thirty Aethyrs or heavenly realms. Thus, the first eighteen Calls plus the thirty Calls generated from the nineteenth would total forty-eight individual Calls (18 + 30 = 48).

The Generation of the Thirty Calls

How the thirty Calls were generated from the Nineteenth Call is very simple. One word, at the third place in the Nineteenth Call, was changed thirty times. This third word was the specific name of one of the thirty Aethyrs or Heavens that the Call would open up. Thus, each of the thirty Calls of the Aethyrs are identical except for one word.

Let me give an example. The first two words of the Nineteenth Call are "Madriax dspraf." The third word is the specific name of one of the thirty Aethyrs. The name of the First Aethyr is "LIL," the Second is "ARN," and so on. So if you were going to generate the Call for the First

Aethyr, you would say: "Madriax dspraf LIL . . ." and continue with the rest of the Call. To generate the Second Call, you would substitute the name of the Second Aethyr, which is ARN, in the third place; thus, "Madriax dspraf ARN . . ." The rest of the thirty Calls are generated the same way—by substituting the name of the specific Aethyr in the third place of the Nineteenth Call.

As we know, each Aethyr is ruled or governed by specific angels called governors. The angels had given Dee and Kelly the names of the ninety-one governors of the Aethyrs about two months earlier on May 21, 1584, by pointing to the letters on the table or on the globe:

> EK: Now he standeth on the top of the Table.[15]

I assume that the angel is either pointing to the letters on the table or on the globe as he usually does.

Each Aethyr has three governors except for the thirtieth, which has four. Thus, we have a total of ninety-one angels, or governors, ruling the thirty Aethyrs ($4 + [29 \times 3] = 91$). These angels or governors are sometimes called princes. The angels have said that each Aethyr is divided into three areas or parts, and each of the three parts is ruled by one of the three governors of that Aethyr (except for the Thirtieth Aethyr, which is divided into four parts and has four governors). The angels also point out that each of the ninety-one areas comprising the thirty Aethyrs corresponds to or has a relationship with a specific location on earth.

The angels gave more specifics regarding these governors. The ninety-one governors are spirits of the air element. Also, their powers are not all equal, and their mansions or realms are not all alike. They are ruled by the twelve tribes of Israel, who are, in turn, ruled by the seven angelic beings before the throne of God. This is explained by the angel Nalvage:

> Those 30 are the Calls of . . . Princes and spiritual Governours, unto whom the Earth is delivered as a portion. These bring in and again . . . Kings and all the Governments upon the Earth, and vary the

> Natures of things: with the variation of every moment; Unto whom the providence of the eternal Judgment is already opened. These are generally governed by the twelve Angels of the 12 Tribes: which are also governed by the 7 which stand before the presence of God. Let him that can see look up; and let him that can hear [sic], attend; for this is wisdom. They are all spirits of the Air: not rejected, but dignified; and they dwell and have their habitation in the air diversely, and in sundry places: for their mansions are not alike, neither are their powers equal. Understand therefore, that from the fire to the earth, there are 30 places or abidings: one above and beneath another: wherein these aforesaid Creatures have their abode, for a time.[16]

Books on Enochian Magic contain the specific name of each Aethyr, the governors of those Aethyrs, the regions on earth associated with each governor, the tribe ruling each governor, and the angel of the presence ruling those angels of the tribes. Some tables also give the number of ministers under each angel of the tribe, the compass direction where each angel of the tribe resides, and the name of the angelic kings ruling the twelve tribes. We will not be concerned with most of this information but only the names of the governors and the specific Aethyrs that they rule. (If you're interested, Lon Milo DuQuette's book, *Enochian Vision Magick,* contains all of this information.)

Now that Dee had the forty-eight Angelic Calls, which included the thirty Calls of the Aethyrs, what did he do with them? There is no indication that he actually practiced angelic magic and used the Calls to enter the Aethyrs and communicate with the governors of each Aethyr. There are some statements by the angels that seem to imply he was not supposed to use any of this until they gave him permission or the time was right. Some scholars believe this knowledge was meant for a future time or generation. Others believe he did practice it and either didn't record it in his diaries, or these diaries were lost or destroyed. I personally believe Dee practiced this type of magic, especially later in

his life, and that he did explore the Aethyrs and communicated with the governors.

I find it interesting that the angels in the above quote say that their powers are not equal and their mansions are not alike. This is important in our meditation since we will discover that each governor has a unique presence, which I call a flavor. Also, the mansions have different locations within each Aethyr. It's known by magicians and occultists that there are spirits of the different elements: fire, air, water, and earth. For some reason, all of the ninety-one governors of the thirty Aethyrs are comprised of the element of air.

As we know, the angels further explained to Dee that the thirty Aethyrs or spiritual worlds surround our physical realm. Each one penetrates higher and higher into the spiritual realms toward God. It's the goal of humans to traverse these Aethyrs, starting with the lowest and moving to the highest. The angels called the lowest, most physical Aethyr (the closest one to the earth) number thirty. As one moves higher into the spiritual dimension, one approaches "one," which is the highest spiritual Aethyr one can enter, and this is the closest one to God.

A word should be said about the first eighteen Calls, which we won't be using. We really don't know for sure what they activate or who they invoke, but since the time of Dee, many magical groups and practitioners have formed their own theories about this. It does seem that these eighteen Calls are associated with accessing the unseen elemental world (the unseen spirits associated with the elements of fire, air, earth, and water) and are used to contact the angels and spirits residing there.

If you would like to learn more about this, I would again refer you to Lon Milo DuQuette's book.

Let's now move on to the actual practice of the Enochian Meditation.

8

HOW TO PRACTICE THE ENOCHIAN MEDITATION—A PRACTICAL GUIDE

This chapter will be your instruction manual on how to carry out your own personal Enochian ritual or, as I prefer to call it, the Enochian Meditation. You will learn its proper preparation, how to perform it, and the procedure to properly end it. You may want to read the entire book before you begin this meditation so that you will understand all of the variables involved. On the other hand, you may be more open and not want to be influenced by reading the experiences of others before you try it for yourself. You decide.

Specifics on the Enochian Meditation

Why do I use the term *meditation* instead of *ritual*? I personally don't like the word *ritual* since it conjures up individuals in black robes using lots of elaborate equipment. I don't believe my technique fits into this category—it's essentially a magical meditation. Thus, I believe it's best described as the Enochian Meditation since, after all, it's a meditation using Enochian Magic. I will continue to refer to it as Enochian Meditation, or EM for short.

In my thirty years of spiritual searching and after having read hundreds of how-to books on meditation, psychic development, contacting your guardian angel, astral projection, psychometry, magical path working, and scrying (to name just a few subjects), I've never found any psychic or magical technique that really worked for me, except for the technique described in Lon Milo DuQuette's book, *Enochian Vision Magick*. I think the basic problem is that many of the techniques in the how-to books are just too complicated, take too long to learn or develop, and require props and apparatuses. I've tried many of the Golden Dawn and OTO rituals on my own and have bought books on popular or do-it-yourself magic and tried their techniques as well. I've also received personal guidance by several experienced magicians. All in all, except for a few isolated instances, I didn't achieve any significant or notable results with any of these methods.

Most people want something that's easy to do and effective right away. That's why I developed the Enochian Meditation technique. It uses no ritual equipment or props, except this book and a candle (which is optional). You should be able to accomplish the process in about thirty to forty minutes and, hopefully, get results the first time you do it. I had results my first time and continue to get results almost every time I do the technique.

I know that not everyone may experience the same outcome. No technique will be 100 percent successful for every reader, but I do believe my technique has a higher probability of working than any other magical technique available. I also believe that simplicity is the key to any successful technique, and given this, I don't think I could have developed a simpler or more efficient process.

Simplicity seems to be a universal theme in the field of science. Physicists believe that, if a unified field equation is ever developed (an equation that mathematically describes all the forces in nature, large and small, such as gravity and quantum mechanics), it will be a short and simple one. Most of the greatest equations in physics and mathematics are simple and elegant. I'm thinking specifically of Einstein's General

and Special Theory of Relativity, Newton's equations, and Maxwell's equations, to name just a few. Get a good general physics book, look these up, and you will see what I mean.

The greatest equation with the greatest simplicity is the Pythagorean Theorem. As you may recall from high school math, this theorem dictates that the square of the length of the hypotenuse of a right triangle equals the sum of the squares of the lengths of the other two sides. Pythagoras was also a mystic, and it's no wonder that he's credited with the discovery of this simple and most important relationship in geometry. Lon Milo DuQuette, an authority on Enochian Magic who wrote the foreword to this book, told me that even if you have almost no ability for magic, you can get results with Enochian Magic; it's that powerful![1] That was good news for me since I've always felt that I fit in the "no ability for magic" category. He also told me that in his many years of using Enochian Magic, he had never experienced any negative side effects from practicing it.

I've been doing Transcendental Meditation for more than thirty years, and the first time I performed the Enochian Meditation, I experienced a more profound and deeper trance then I ever had experienced while doing TM. I was once monitored with physiological equipment during my TM meditation, and the equipment documented a drop in my heart rate, body temperature, lowering of brain wave amplitude, and other physiological effects consistent with deep rest and a lowering of the body's metabolism. It has also been shown that TM produces an increase in alpha brain wave activity, signifying deep rest and relaxation. This is a unique state and doesn't usually happen in sleep, hypnosis, a coma, or any other known state of consciousness.

In fact, I feel I go into a much deeper state, more quickly, with the Enochian Meditation. I've not had my physiological variables measured during a Enochian Meditation, but I hope to be able to test this in the near future. I continue to use both Enochian Meditation and Transcendental Meditation; each one has a different value for me.

The Enochian Meditation also seems to give one an unusual

amount of energy. You may go into the meditation a little tired or fatigued and come out of it refreshed and full of energy. This makes sense because you're touching the source of your being, which is God. It renews you and energizes the physical, mental, and spiritual bodies of which you're comprised. It makes sense that, if you're contacting your deepest spiritual being, it will reflect in other realities, in the mental and physical worlds. Remember the saying "as above, so below"? I like to rephrase it like this: "as in our inner spirit body or innermost being where God dwells, so in our physical and mental bodies."

Anyone with psychological problems should not attempt to perform magic. Too many people have gotten into trouble this way. They should first resolve their issues with the help of a licensed psychologist or psychiatrist. You must have a stable mind and, in a sense, a normal psyche to do magic. In fact, Israel Regardie, one of the most famous of the Golden Dawn magicians, felt that someone should undergo a long period of counseling before they even begin the practice of magic.

I've mentioned that some of the most common experiences of God's Meditation are the feelings of peace, calm, and balance. I think balance is the key to spiritual enlightenment. When we're balanced—physically, mentally, and spiritually—we escape the bounds of time and creation and exist in the timeless presence of God. The Eastern religions call this liberation or the attainment of nirvana. The Buddha called it "The Nothingness." In Zen, it's referred to as absolute stillness. Some in the West call it cosmic consciousness. Other religions have different names for this experience.

It's really a balance between positive and negative. Visualize a seesaw with positive on one side and negative on the other. The goal is to be in the center, at the fulcrum, detached and free from the bonds of space and time. I believe God is at the center of this fulcrum, and when we're perfectly balanced, we're one with him and have reached our spiritual goal. Through the ages, many techniques have been developed to

achieve this balance; these include meditation, contemplation, prayer, yoga, Zen, and numerous other religious, mystical, and occult practices. (Please see plates 12 and 13 of the color insert for illustrations of balancing tools.)

I believe magic is one of the best and most natural God-given means to accomplish this balance, and that's why I wrote this book. The meditation contained herein attempts to recreate this balance for its participants. As we go through the thirty Aethyrs, perhaps each one will balance a certain aspect of our spiritual nature. Could it be that the goal is to center ourselves in all these Aethyrs and balance all of them simultaneously? As each Aethyr becomes balanced, we move closer to the point where only God is present.

I need to reiterate a primary theme expressed throughout this book. The purpose of magic—and, in my opinion, its only purpose—is to experience God and his good angels, to become close to him, and to experience his love, presence, and light. Magic is a spiritual technique to put us in touch with God, who resides in our innermost being. As such, it's a gift from him to help us on our spiritual path and journey toward him. We don't have to travel anywhere to find him. We just need to go deep within ourselves to make contact with him.

I want to point out that the Enochian Meditation parallels many of the procedures of a church service. There are opening and closing prayers, readings, and meditations. There are other very interesting parallels that you will experience for yourself. I guess in a way this meditation is my form of going to church, but it was only after many months of practicing it that I realized the similarities. The big difference is that to me, this is my *real* church, since I'm coming in contact with God directly and experiencing his being for myself.

In the Enochian Meditation, there are thirty Aethyrs we can explore, one by one, by conducting separate sessions for each one. The usual procedure is to start at the Thirtieth Aethyr (the lowest or closest to the earth and farthest from God) and work your way up to the

First (the highest one spiritually or the one that's closest to God). We may not be able to enter all of them, and how far we get may depend on our level of spiritual development and awareness, which is as it should be.

After further spiritual development, perhaps we can go further and continue on our path. We're all different and are at different places in our spiritual ascent toward God. Don't rush anything. Also, please refer to the CD that accompanies this book for specifics on different parts of the meditative procedure, including the correct pronunciations of the entire Enochian Call.

Even though I believe the following meditation is safe and helpful, I want to state that the author and the publishers of this book are not responsible for the effects or results of this technique. I suggest that you be sure to follow the correct procedures. Also, please know that this meditation isn't necessarily for everyone; you have to decide whether or not it's right for you. The minimum criteria are that:

- You don't have any physical or mental problems that could interfere or cause any problems for you.
- Your purpose in doing this is to become closer to God and to experience his peace, knowledge, and wisdom—and not for any selfish, material reason.
- You follow the specifics of the procedure and learn them well before you attempt to modify it to your own individual needs.

The entire meditation should take thirty to forty minutes if it's not rushed. It should be done with devotion and love. I like to think that I'm on holy ground when I do it.

The Lesser Banishing Ritual of the Pentagram

You will perform the Lesser Banishing Ritual of the Pentagram both before and after the Enochian Meditation. As stated earlier, employ-

ing the LBRP is a way to purify your environment and protect yourself from any negative energies or entities.

The LBRP only takes a few minutes to do. It's extremely important that, as with any magical procedure, you treat the LBRP with respect and reverence. You're dealing with forces that we know little about. Just because your motives may be pure doesn't necessarily protect you from its consequences. I will give you an example using electricity as an analogy. To use, experiment with, or tap the energy of electricity, you have to know how to handle it properly and safely. You may have good intentions, but if you put your finger in a wall outlet, you will be electrocuted. In a similar fashion, just because you have good intentions with regard to magic doesn't mean you'll be safe. This is a misconception that many people have.

The LBRP is so ancient that no one really knows where it originated; it has lasted through eons of time because it's so effective. Almost every time I do the LBRP, I feel extreme peace and quiet, and the atmosphere around me seems pure.

An interesting effect is that after you perform the LBRP, your mind seems to quiet down too; there isn't a constant chatter of thoughts going on. After performing it, I always feel as if I've taken a bath in the light, love, and purity of God. I feel the peace of the universe, the oneness.

The Enochian Meditation–Step-by-Step

The meditation is divided into three parts as follows.

Part One—Preparation and Preliminaries

This consists of the initial setup of the area you will be meditating in, the conducting of the preliminary visualizations and prayers, and an enactment of the Lesser Banishing Ritual of the Pentagram, which is comprised of the Kabbalistic Cross and the Pentagram of White Light. This normally takes five to ten minutes.

Part Two—The Enochian Meditation Itself

This consists of reading aloud the entire Enochian Call and meditating on the governors' names (the angels in charge of the Aethyr you're trying to enter, experience, and explore). Reading the Enochian Call out loud is the main thrust of this meditation. (I suggest you don't meditate longer than fifteen minutes at first. You can increase the time after you feel comfortable with the procedure.)

Part Three—Ending the Meditation

This consists of thanking the governors or angels, reading the License to Depart and the final prayer, and performing the Lesser Banishing Ritual of the Pentagram. This usually takes about ten minutes.

THE ENOCHIAN MEDITATION

Part One—Preparation and Preliminaries

Seat Yourself Comfortably in a Chair Near a Lighted Candle

Find a quiet place where you will not be disturbed by anyone or by any phone calls. Sit comfortably in a chair and place a lighted candle near you. (Make sure the candle is in a stable position where you can see the flame clearly at all times and where it will not fall or cause anything near it to catch on fire; never leave a candle unattended.) The candle helps you visualize the Light of God and connects you to that light.

Take a Few Minutes to Relax and Pray

Look at the candle. Think of God and his presence within you. The light from the candle symbolizes the Light of God and connects you to him. Be natural and approach this effortlessly. Don't force any thoughts or feelings. This is a time to take a few minutes to settle down and realize that you're doing this meditation to be present with God and the angels and to experience higher spiritual realms. Recite the psalms and Dee's prayer or make up your own. If you're a member of another denomination, you

may choose to read something from your holy book or your prayer book. Everyone is different and has different spiritual needs, so do whatever feels best for you.

Perform the White Light Visualization

Say the following to yourself and visualize the light (close your eyes to visualize better):

May the white light surround me.
May the white light elevate me and put me in touch with my spiritual guides.
May the white light connect me with the Divine Light, the Light of God.

Repeat Dr. Dee's (Modified) Prayer

(This is optional; if repeated, it should be read silently)

O God, I most humbly beg your Divine Mercy to send me the help of some pious wise man and expert philosopher. And if no such mortal man is now living on earth, then I beg you to send me from Heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and Uriel, and any other true and faithful angels of yours who may instruct me.

Do the Lesser Banishing Ritual of the Pentagram

(Do this standing and read the words out loud)

First you will first do the Kabbalistic Cross, and then you will construct the Pentagram of White Light. (The Kabbalistic Cross is similar to the sign of the cross, but the words and directions are different.)

The Kabbalistic Cross

- Stand facing east.
- Visualize the Light of God coming to you and just hovering over your head in a dazzling radiant ball of light.

- Reach up with your right index finger and, touching this ball of light, bring it to your forehead and touch your forehead.
- Say or chant: AH-TEH (Unto Thee . . .).
- Move straight down and touch your chest or stomach and say or chant: MAL-KUTH (. . . the Kingdom . . .). (As you move your finger to each part of your body, visualize the white Light of God moving with you, and at the end, you will have a large cross over your body from the white light.)
- Touch your right shoulder and say or chant: VEE-GE-BUR-AH (. . . and the Power . . .).
- Touch your left shoulder and say or chant: VEE-GE DU-LAH (. . . and the Glory . . .).
- Finally, bring your hands together in front of you like in prayer and say or chant: LE-OL-LAM (. . . Forever . . .).
  AH-MEN.

(I would suggest chanting as it gives this ritual more life and energy. Also, do not repeat the English translations of the words given above in parentheses. This is just for your information.)

The Pentagram of White Light

- Facing east, trace a pentagram in the air. The size doesn't matter, but I usually make it on the large side. I can visualize it as a white, vibrant, dazzling light, or a blue flame (whichever you can see more easily). As illustrated in figure 8.1 below, start at the lower left side of the pentagram and move in the directions indicated in the figure.
- When the pentagram is complete, thrust your right index finger (which you're using as your magic wand) in the center of the pentagram and say or chant: YOD-A-HAY, VAV-A-HAY.
- Turn and face south.
- Make the same pentagram again in the air (starting at the lower left side) and, when completed, thrust your right index finger in the center and say or chant: AH-DO-NAI.

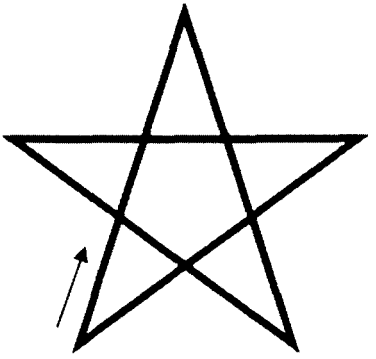


Figure 8.1. Start at the lower left corner and trace the pentagram in the direction indicated until you come back to the starting point.

- Turn to the west (notice you're going around a circle in a clockwise direction), trace the pentagram, and when completed, thrust your right index finger in the center and say or chant: E-HI-YAY.
- Turn to the north, trace the pentagram, and when completed, thrust your right index finger in the center and say: AH-GA-LA.
- Turn to the east, and don't trace a pentagram but just thrust your finger in the center of the pentagram you traced initially, thus completing a closed circle of four pentagrams, each one facing a cardinal direction (east, south, west, and north). Visualize this circle and the pentagrams as a vibrant light surrounding and protecting you. These four incantations are names of God.
- Still facing east, stretch out your arms in the form of a cross and chant the following:
  Before me: RA-FAY-EL.
  Behind me: GA-BRE-EL.
  On my right: ME-CHI-ALE.
  On my left: UR-REE-ALE.
  (You're summoning the four archangels of God—Raphael, Gabriel, Michael, and Uriel—for protection.)

- Keep your arms outstretched and continue by saying:
  Before me flames the pentagram.
  Behind me shines the six-rayed star.
- Repeat the Kabbalistic Cross once more, and you're now done with the LBRP.

After you have completed the LBRP, remain standing and pause for a few minutes. Just soak in the peace and calmness and then sit down.

Part Two—The Enochian Meditation Itself

Read the Entire Enochian Call Below Out Loud
(Please note that the correct pronunciation of the Enochian Call in its entirety is repeated on the CD accompanying this book.)

If this is the first time you're doing this meditation and you want to begin in the Thirtieth Aethyr (which I strongly recommend), you will be saying the name of the Thirtieth Aethyr (TEX) after you say "Mā -drî -iax Ds praf" (as I've indicated below)—and then you will continue reciting the entire rest of the Call out loud. Because it acts like a mantra, therefore, it is most effective if you recite it out loud. You can chant it if that makes you feel more in tune with it. The words are broken into syllables, and pronunciation marks are added to indicate long and short vowels. (Note: The straight line above the vowel indicates a long vowel: ā ē ī ō ū; the caret symbol above the vowel indicates a short vowel: â ê î ô û.)

The Enochian Call (The Call of the Thirty Aethyrs)

Mā -drî -iax Ds praf (Name of Aethyr, i.e., TEX) ch(k)īs Mi-cā-olz Sa-ā-nir Ca- ōs-go, od fī-sis Bal-zi-zras Ia(ya)-ī-da, Non-ca(sa) Go-hū-lim, Mic(Mīk)-ma A-do-ī-an Mad, I-ā-od Bli-ōrb, Sâ-ba-o-o-ā-ô-na ch(k) īs Lu-cīf-ti-as pe-rīp-sol, ds Ab-ra-ās-sa Non-cf(sf) Ne-tā-â-ib Ca-os-gi od Ti-Ib Ad-phaht Dām-ploz, To-ō-at Non-cf(sf) Gmi-cāl-zô-ma L-rāsd Tōf-glo Marb yār-ry I-doi-go od Tor-zulp ia(ya)-ō-daf Go-hōl, Ca-ōs-ga Ta-ba-ord Sa-ā-nir od Chris-tê-os Yr-pō-il Ti-ō-bl, Bus-dir ti-Ib No-aln pa-id ors-ba od Dod-rm(rum)-ni Zyl-na. El-zāp-tilb Parm-gi pe-rīp-sax,

od ta Q(K)urlst Bo-o-a-pi-S. Lnib(Lmb)-m o-v-cho Symp, od Chris-tê-os Ag-tol-torn Mirc Q Ti-ōb-I Lel. Ton pa-ombd Dil-zmo As-pī-an, od Chris-tê-os Ag L tōr-torn pa-rāch A-symp, Cord-ziz Dod-pal od Fi-falz Ls-mnad, od Farg-t Bams O-ma-ō-as. Co-nīs-bra od A-uâ-vox To-nug, Ors-cāt-bl No-âs-mi Tab-gēs Levith-mong, un-chi(ki) Omp-tilb Ors. Bagel. Mo-ō-ô-ah ol cōrd-ziz. L ca-pī-mâ-o Ix-o-māx-ip od ca-cō-casb Go-sâ-a. Ba-glen pi-i Ti-ān-ta A-bā-bâ-lond, od fa-ōrgt Te-lōc-vo-vim. Mā-drî-iax Tor-zu O-ād-riax Or-ō-cha(ka) A-bō-â-pri. Ta-bā-ôr-i pri-āx ar-ta-bas. A-dr(dir)-pan Cor-sta Do-bix. Yol-cam pri-ā-zi Ar-co-a-zior. Od quasb Q-ting. Ri-pīr pa-a-oxt Sa-gā-cor(kor). vm-L od prd(pur)-zar ca-crg(cōrg) Aoi-vē-â-e cor-mpt. Tor-Zu, Za-Car, od Zam-Ran aspt Sib-si But-mô-na ds Sur-zas Tia Bal-tan. Odo Cicle Q-ā-a, od oz-az-ma pla-pli Iad-nâ-mad.

Meditate with the Governors' Names

When you have finished reading the Enochian Call, repeat the names of the governors of the Aethyr you're working in out loud or silently (which I prefer). Start with the higher numbers first. Thus, if you're opening the Thirtieth Aethyr, you will pronounce the names of each of the four governors—beginning with the ninety-first governor (Dozinal), then the ninetieth (Advorpt), then the eighty-ninth (Gemnimb), and then the eighty-eight (Taoagla). All four of the governors belong to this Thirtieth Aethyr (all of the other Aethyrs have three governors). Close your eyes and use whatever method you feel most comfortable with. You can move from one angel to the next when you feel moved to do so. I usually dwell on the name of one governor for a few minutes or longer and then go to the next one for a few minutes. If you need to open your eyes to read the names of the governors in the book, that's fine. (Eventually, you will know them by heart and not have to refer to the book.)

Stay with one Aethyr for each session. For example, don't mix the governors of the Thirtieth Aethyr with those of the Twenty-ninth. Also, you don't have to use the governor's names as a continuous mantra. I like the example of going into a room and calling out the name of a friend. You keep calling him until he comes to you, and then you don't need to call

his name anymore. When I feel the presence of a governor, I usually stop repeating his name.

However, if you want to keep repeating them, that's fine, too. I've done it that way and it's very effective. This is your personal meditation, and you need to experiment to see what's right for you.

Names of the Ninety-one Governors of the Thirty Aethyrs

I have opted to *not* include the pronunciations of the governor's names on the CD that accompanies this book. This is because there is a little less definition as to exactly how they should be pronounced. Another reason is that it is better for people to arrive at the correct pronunciation themselves. If you are not pronouncing the angel's name correctly during your meditation, believe it or not, the angel will impress upon you the correct pronunciation. That's why I would rather leave this up to you.

Note: The straight line above the vowel is a long vowel: ā ē ī ō ū; the caret symbol above the vowel is a short vowel: â ê î ô û.

30. TEX

91. Do-zī-nal
90. Ad-vorpt
89. Gem-nimb (mmb)
88. Ta-ō-â-gla

29. RII

87. Gom-zī-am
86. O-drâx-ti
85. Vas-trim

28. BAG

84. Ox-lô-par
83. Fo-cīs-ni
82. Lab-nix-p

27. ZAA

81. Or-pâ-nib

80. Ma-thu-la

79. Sa-zī-â-mi

26. DES

78. Baz-chim (kim)

77. Ni-Grā-na

76. Po Phand

25. UTI

75. Ran-glam

74. Ob-uâ-ors

73. Mir-zind

24. NIA

72. So-ā-gê-el

71. Chi (Ki)-alps

70. Or-câ-mir

23. TOR

69. Zax-â-nin

68. O-ni-zīmp

67. Ro-nô-amb

22. LIN

66. Cal-zirg

65. Pa-rā-ô-an

64. O-zi-daī-a

21. ASP

63. Vix-palg

62. To-ān-tom

61. Chris-pa

20. CHR (KAR)

60. To-tô-can

59. Par-zî-ba

58. Zi-L-dron

19. POP

57. O-mâ-grap

56. Aba-ī-ond

55. Tor-zōx-i

18. ZEN

54. Yal-pa-MB

53. Za-fâ-sai

52. Na-ba-ô-mi

17. TAN

51. To-câr-zi

50. Ay-dropt

49. Sig-morf

16. LEA

48. So-chī (ki)-al

47. La-vâ-con

46. Cu-carpt

15. OXO

45. Tas-toxo

44. No-ci-â-bi

43. Ta-hân-do

14. UTA

42. O-ō-â-namb

41. Vi-uî-pos

40. Te-dô-and (Tedoond)

13. ZIM

39. Do-cê-pax

38. La-pâ-rin

37. Ge-cā-ond

12. LOE

36. Am-briol

35. Ge-dô-ons

34. Ta-pâ-mal

11. ICH (ik)

33. Po-nô-dol

32. Us-nār-da

31. Mol-pand

10. ZAX

30. Ta-bī-tom

29. Co-mâ-nan

28. Lex-ārph

9. ZIP

27. Do-ān-zin

26. Cral-pir

25. Od-dī-org

8. ZID

24. Pris-tac

23. Tod-na-on

22. Zām-fres

7. DEO

21. As-pī-â-on

20. Ge-nâ-dol

19. Ob-mâ-cas

6. MAZ

18. Zir-zird

17. Vā-vâ-amp

16. Sax-tomp

5. LIT

15. Ti-ār-pax

14. No-cā-mal

13. Laz-dix-i

4. PAZ

12. Poth-nir

11. Ax-zī-arg

10. Tho-tanf

3. ZOM

9. An-dīs-pi

8. Vi-rō-chi (ki)

7. Sa-mâ-pha

2. ARN

6. Di-a-lī-û-a

5. Pa-cās-na

4. Do-âg-nis

1. LIL

3. Val-gars

2. Pas-comb

1. Oc-cô-don

Part Three—Ending the Meditation

When you're done repeating the names of the governors, take a few minutes to relax and come out of your deep rest.

This is important since your body has been in a deep physiological state for fifteen to twenty minutes, and you need at least two or three minutes to readjust. Just stop thinking of the governor's names, and you will gradually come back to your normal state. You can also thank the spirits mentally for their help.

Thank the Spirits (using your own words)

Thank the governors for appearing to you, spending time with you, and guiding you through their domain or Aethyr. You would do this for any friend who showed you around their town after a visit. I usually do this silently, but you can do it out loud if you prefer. Use your own words of thanks, whatever feels right to you.

License to Depart (Read silently or out loud)

O spirits (name the governors; here, for instance: Dozinal, Advorpt, Gemnimb, and Taoagla), because you have been very ready and willing to come at my call, I hereby license you to depart to your proper place. Go now in peace and be ready to come at my call when requested. May the peace of God be ever continued between you and me.

Final Prayer

You can make up your own prayer, thanking God or saying whatever you feel moved to say.

Do the Closing Lesser Banishing Ritual of the Pentagram (Stand up and say it out loud)

Sit down and rest for a few minutes before you get up and resume your activities.

Recommendations for the Enochian Meditation

Keep a Diary

Almost all magicians keep a diary, and I strongly suggest that you do too. After each session, write about your experiences, noting anything unusual or significant. This also allows you to chart your progress. (If Dr. Dee had not kept a diary you would not be reading this book!) You may discover something important for yourself or for others in the future. At the very least, you should record the date, the time, what Aethyr you've explored, and the results achieved. If you experienced any visual images or sounds during the meditation, record those as well. Believe me, you will forget everything very quickly, and it's important for you to have a record. (I used to use a digital recorder at the end of my sessions because sometimes so much happened I wouldn't get a chance to write it all down before I forgot it!)

Go Slowly

Go slowly and enjoy the meditations. Don't try to analyze them while you're meditating. Just experience them—you can analyze them later on. It may take time to experience the Aethyrs in their fullest sense. But this makes sense. If you're exploring a new area or region, you're not going to see everything there is to see the very first time. You also need to adjust to the new environment and begin to use your new senses. Some people don't experience visual phenomena but may feel the presence of *something.* You may have different experiences in the same Aethyr at different times. Again, everyone is unique; enjoy this new adventure.

I would suggest that you stick with the procedure as I've outlined above for the first couple of weeks or longer. You can then modify it to suit your personal needs if you wish. Remember, magic is a science and an *art.* You're the artist, so tailor your meditation to suit your own personality.

Conform the Meditation

If you're in a place where you need to be quiet, you can do the entire meditation in your mind, even the LBRP. After you have performed the LBRP for many months, you will start to develop the ability to do it silently. You will not have to stand up and physically make the pentagrams and move around to each of the four directions in order to complete it. Just sit with your eyes closed and visualize your movements and say the words silently to yourself. In fact, I find this method to be just as powerful as when I say them out loud, but this only happened after I did the exercise for some time—after its archetypal pattern has been established on the astral plane. It was after almost six months of doing the LBRP out loud that I was able to do it mentally with the same effect.

Be Persistent

Israel Regardie, one of the most famous of the Golden Dawn magicians, said that persistence is the most important trait to have when practicing

magic. So don't give up. As I've stated earlier, we all have different gifts and reach different levels at different times—don't compare yourself with others. You're a unique spiritual being. The Sufis say that there are as many paths to God as souls. God's Meditation is one of those paths, and I believe it is a very simple and effective one. There are also many variations you can do in this meditation so be unique and creative because you're the artist. The possibilities are infinite.

In the next chapter, I will answer some questions and concerns that may have come up for you during this meditation.

9

EXPECTED RESULTS AND RECOMMENDATIONS

I originally was not planning on including this chapter, but as I was completing the book, I realized many people may have specific questions about the meditation after having tried it, so I will try to anticipate these questions.

Questions and Comments

First, it's important to realize that every person is on their own unique spiritual path. As we process information through our physical and spiritual bodies, the information is clouded, colored, and altered by our personal makeup and experiences. We also have different abilities and talents, in both the physical and spiritual worlds. Some people may have the gift of seeing visual phenomena from the spiritual world; others may be able to hear sound; and others feel emotion. I'm not good at visualization so most of my experiences in the Aethyrs involve being aware of changes in my states of consciousness, subtle sensations, information and knowledge flowing in from a higher level, and a type of sensation which I call flavors.

Each Aethyr and each angel has a flavor of its own that I can identify; it's a repeatable phenomenon. For example, in our physical

world, we recognize someone or a specific place by the sight, sounds, smells of that person or place. This is its flavor. Whenever you encounter this place or person again, you immediately recognize it by its flavor. It's similar in the spiritual world but occurs on a higher spiritual level.

Another question that arises is: what if you feel uncomfortable during the process, or you feel negative energies? This has never happened to me, but my suggestion would be that if it happens to you, and if you're a Christian, say the name of Jesus three times. Many years ago, I was involved with some occult experimentation, and I felt a high level of negative energy coming at me. I had memorized the 101 names of God and repeated them. Nothing happened until I said the name of Jesus, and the negative energy went away. I was not a Christian at that time, but it made me realize that the name *Jesus* is so powerful that it helps no matter what your faith or belief may be.

I have to say that, since that time, I've developed a new understanding of the Cosmic Christ. If you follow a different belief system, use the name of a deity or a holy word appropriate to your beliefs and religion, and repeat it three times. Many times, in actual fact, there is no external negative energy; rather, it's being generated by our own minds and is of our own creation. These uncomfortable feelings may arise because the new sensations we're invoking are foreign to our everyday feelings and experiences. If this should happen to you, you now have an effective way of dealing with the situation.

It's possible that unusual physical phenomena may occur during or after your meditation. It's not a common thing, but it has happened to me on several occasions. It was not frightening but actually very inspiring and uplifting. Since you're involved with energies in the higher spiritual realm, they may affect some changes in the physical realm, which you have no control over. Again, this isn't anything to be concerned about. Maybe there is a lesson or message that the angels are trying to give you, and it may be one that's very enlightening.

One question that's often asked of me is: if we're entering the

Aethyrs and communicating with only the good angels, why do we need a License to Depart and a LBRP? That's an excellent question, and as I mentioned before and as far as I know, Dr. Dee and Kelley never used the LBRP or a License to Depart in *their* rituals. I use them for several reasons. It makes me feel that I'm on holy ground, and I want to be in this frame of mind when I undertake my Enochian Meditation.

The White Light Visualization is a technique that's also known to work for spiritual protection. As mentioned earlier, I use both it and the LBRP. You can use your judgment as to which to use, but I would at a minimum always use the LBRP before and after any Enochian Meditation or magical ritual. I like to also use the License to Depart as it acts as closure for the meditation. You're basically telling the angels that you're done with the session and they should leave and not interact with you anymore. It's also respectful to the angels because in a sense you're telling them goodbye for now, that until the next encounter, you will go back to your world and they to theirs.

If you don't experience results after you've tried the Enochian Meditation several times, wait a few days and try it again. Sometimes we're not ready—either mentally or spiritually—for certain techniques. I also must emphasize that you should not be under the influence of alcohol or drugs (except for prescription drugs) during this meditation. This meditation should be done with a clear mind.

I recommend that you do it alone in a room by yourself, someplace you will not be disturbed. If you're going to have a conversation with a close or intimate friend, you don't want to be disturbed—you want to be able to give that person your full attention. How much more so when our conversations are with angels and God? To avoid interruptions, I put a "Do Not Disturb" sign on my door, turn off my cell phone, and take my landline phone off the hook as well.

I don't know if anyone entering the room during a meditation that you're undergoing would be affected by your meditation. My feeling is that they probably wouldn't, but it would disturb *your* deep state of rest. In any event, I like to be safe and not expose anyone to any unnecessary

energies they may not be prepared for. Again, we're not invoking evil angels, but we're experimenting with forces we don't have all the answers about.

What if there's an emergency and you have to stop in the middle of the meditation? Attend to the interruption, and when you come back, do the White Light Visualization or the LBRP and continue where you left off. (Of course, also repeat the LBRP when you close.) Remember, you're not surrounded by evil beings who want to harm you. You're doing something that's helping your spiritual development, with the assistance of good angels in their heavenly abode.

What I've been doing recently, if I'm interrupted and have to get up and go somewhere during the meditation, is visualize that the white light around me moves with me and continues to surround me no matter where I go. When I'm done taking care of whatever it is that I need to attend to, I go back to my chair and visualize the white light again and continue on where I left off.

I would not do this meditation too late at night since it energizes you and may keep you awake. Also, limit the time in which you meditate with the governors or angels to about fifteen minutes initially. You can increase this as time goes on and you become more comfortable with the process and also your individual reaction to it. I also like to be relaxed for a brief period of time before I do the Enochian Meditation.

It's interesting that, even in my dream state, if I'm experiencing negative forces or sensing negative energy, I can perform the entire LBRP ritual exactly as it should be done. Usually when dreaming our thoughts are fragmented and confusing, but this ritual is so deeply embedded in my mind or my astral body that I can do the entire ritual in my dream state if I need to.

In this book, I have only touched on one aspect of the Enochian Magic of Dr. Dee. The angels taught him other types of angelic magic, and you may want to learn about these also. (Again, I would refer you to Lon Milo DuQuette's book, *Enochian Vision Magick*.) When I first

started practicing magic, I got a very clear message that "everything I do is a magical act." Our lives should be a constant magical invocation of our higher self, of the god within us. The only purpose of a magical ritual is to awaken this higher self within. If we ask our guides for help, I'm sure they will try to assist us. Every day, ask your spiritual guides and God himself to help and guide you in the right direction so you can ascend on your spiritual path toward cosmic consciousness. Listen to that soft voice within yourself. We must also learn to be patient. All things happen in their due time.

Secrecy is another rule of magic. Sometimes it's better to keep your experiences or revelations to yourself. When we share them, they may be misunderstood, and you may feel like you have thrown them to the dogs. Remember the biblical verse (Matthew 7:6), "don't cast your pearls before swine." I've experienced this many times. Often when I've had an incredible experience and have shared it with someone, it doesn't sound right—it doesn't come out the way I want it to. There are some things that are important to share, but you have to make this distinction and be selective. Share your new wisdom, knowledge, and experience with discretion. Sometimes, if you keep your revelations and insights within you, they simmer and become fuller!

At first you may not feel at home with this magical procedure. That's okay because over time you will adapt and feel more comfortable with it. In fact, I feel more aware and natural when I'm exploring the higher heavens than when I'm in the physical reality. They are both necessary for our spiritual learning, but the higher worlds always carry the higher reality.

This may not be necessary to say, but you should not believe and accept everything you read, even in this book. Be selective and evaluate everything. Take what is good and reject what isn't applicable to you. I've also discovered that some things that were bad for me years ago are now good for me. We're dynamic spiritual beings, and we grow and change over time. I like the expression, "You can never go home again." Once you start on the spiritual path, there is no looking

back. The analogy of Lot's wife looking back and turning to a pillar of salt epitomizes this idea. Once we embark on the spiritual journey, we must keep going until we arrive at the source of the truth, which is God.

Life is a spiritual adventure.

I like the Quote in the *The Candle of Vision:*

> Sitting in your chair you can travel further than ever Columbus travelled and to lordlier worlds than his eyes had rested on. Are you not tired of surfaces? Come with me and we will bathe in the fountain of youth. I can point you the way to El Dorado.[1]

You will begin to realize that the White Light Visualization and the LBRP, if done on a regular basis, build up residual power and protection and actually remain with you all day long. You don't lose protection when you leave the area where you practice magic. No one ever told me this, but I've experienced it after many, many months of performing these rituals on a daily basis. They always surround you and go with you throughout the day and are your constant companions.

Remember, magic is an art, and you're the artist.

Also, don't expect to receive all the answers. We have just begun our path, at least most of us have, and any revelations that we receive will take time and much effort. We're exploring unknown worlds and realms and have to figure out what to do as we go along. There's no instruction manual, although there are aids in the form of teachers, books, and spirit guides. We're the final judges. We have to decide who to listen to and what to accept.

Always test the spirits because we must be careful that we're not getting advice from a mischievous or evil spirit. That's why it's always important to use your knowledge and intuition when making a decision. Also, things that reflect love, kindness, charity, humility, and goodness are usually from God, but we must be careful. Too many people have gone wrong by thinking God or angels were speaking to

them when it was really evil forces or mischievous beings. This isn't to scare you but to urge you to be careful and judge everything. We do this every day in our physical world, so why not do it in our spiritual world also?

Also, remember to always thank the angels for their guidance and insight as you would thank a friend who had helped you in some way. We should ask in humility and only want what is the will of God for us. If we're not meant to have a certain revelation, we should not push God or the angels for it.

Finally, we must not forget our relationship to others. We're all traversing the spiritual path together, and we depend on one another. Love and charity are the universal law. An angel once relayed to me that "we need to bring you up so you can bring others up." That was the first indication that one of my roles was to write a book to help others find God. But first I needed to do my part to learn and experience what I needed to, in order to teach others. I hope I've done that.

I also like to remember and follow these guidelines that I call my three golden rules of magic; they came to me during one of my rituals:

Be humble in everything you do.
God is in everything.
God is in everybody.

The first guideline allows us to know our place in the spiritual realm and not to take things for granted. Also, realizing that God is in everything makes us walk on holy ground all day long. Finally, realizing that God is in everybody gives us charity and love for our neighbors and our fellow travelers on the path.

Aleister Crowley

This book would not be complete unless I commented on Aleister Crowley, the English occultist and magician who was a member of the Golden Dawn and one of the founders of the OTO. Crowley attempted to enter all thirty Aethyrs and left a written record of his attempt. Crowley first tried to enter the Aethyrs in November of 1900 but didn't get very far. He only entered the Thirtieth and Twenty-ninth and stopped there; he felt they were overpowering. It's interesting that I also couldn't get past the Twenty-ninth Aethyr for many months. I also had the feeling of the overpowering presence of something very holy and thus held back. (Finally, my good friend, Lon Milo DuQuette encouraged me, so I pushed on.)

Crowley made another attempt in November 1909 in the area of the Sahara Desert with Victor Neuburg, an occult associate of his. He continued with the Twenty-eighth Aethyr and worked up to the First. He published his experience in his magazine, the *Equinox,* in 1911 under the title of "The Vision and the Voice" (this article was later published as a book). Crowley's visions are very bizarre to say the least, and he added much unnecessary ritual that Dee would never have approved of. In fact, to my mind, many of the rituals and practices that he used to supplement the Enochian Calls bordered on black magic. Much of Crowley's ritual was completely made up by him. It was unorthodox and would be repulsive to most people.

I *will* give him credit, though, for being one of the most gifted and talented magicians of all time—even though his life and practices were very controversial, and he was dubbed "The Wickedest Man in the World." Aleister Crowley may have come the closest of any one person to understanding the real significance of Enochian Magic. In Crowley's vision of the Twenty-second Aethyr, he describes a table of forty-nine characters. This is the same table that Dee generated from an early angelic communication in which the names of the angels of the seven planetary spheres were given.

When Crowley first saw this table appear, it was surrounded by numerous angels. There was light on the table, and he observed that it burned with an intolerable light that he had never observed in any of the other Aethyrs.[2] This is an interesting description of Crowley's experience in the Twenty-second Aethyr. I have to say that I also experienced one of the most profound altered states and the presence of God in the Twenty-second Aethyr; it was much deeper than any of the other Aethyrs I've explored.

Crowley's information makes sense in that the angels always stressed the importance of the number *seven* (seven angels), and the number *forty-nine* and its multiples. If Crowley's visions had not been so contaminated by his vivid imagination, perhaps the angels' revelations of the tables would have been more frequent and detailed. Perhaps previous information was blocked, and it may be that this was the only time the real message of the angels came through.

Crowley mentions that the light was extremely intense in the Twenty-second Aethyr. Perhaps it overwhelmed his imagination. Another way of looking at this is to imagine entering a room that you've never been in before, and it's filled with unique furniture and unusual décor. Instead of walking into this room and just observing what is there without bringing anything into it, what Crowley did when entering an Aethyr, in my opinion, was to bring in his own "stuff" and mix it with the other things in the room, leaving his visions clouded with his own preconceptions.

By analyzing Crowley's experiences in each of the Aethyrs and comparing them with our own and those of others, we may be able to see what was actually in the room and not generated from our own perceptions. When different people see and experience similar things in the same Aethyr, the objectivity and independence of that spiritual realm is revealed.

Another interesting difference between my technique and Crowley's is that, after Crowley recited the Enochian Call, he used a topaz to scry and to explore the Aethyrs. This is a method that many Enochian

magicians use today. They employ a scrying stone (usually a crystal ball or black mirror) instead of closing their eyes and meditating like I do. I believe that my meditative technique is more natural than scrying and that more people will have success with it. I've experimented with scrying, with crystals and other objects, during my Enochian Meditation and have not had good results. (See plate 14 of the color insert, which is a photo of a crystal skull; crystal skulls can be used for scrying also.)

I know other Enochian magicians who scry using a black mirror or crystal ball, and they've had good results, but they seem to have an innate ability and talent for scrying. You can try both methods and see what works the best for you. Remember, your abilities are unique so try different things and go with what works for you.

I know from the diaries that Dee and Kelley used scrying to receive the tables and the Enochian Calls. However, there is no indication that once the Calls had been received, they continued to use the scrying technique. Just because this was the method of transmission for Dee and Kelley doesn't mean that this should be the preferred method today. Let me reiterate that I believe that meditation is the most natural and God-given way to communicate with God.

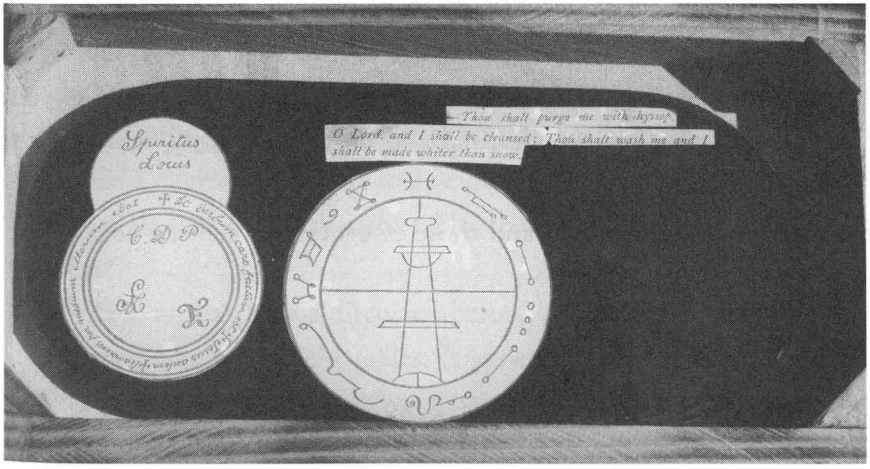


Figure 9.1. A black mirror made and used for scrying by Nick Nocerino, one of the world's foremost experts on crystal skulls.

Crowley also said that anyone with only the slightest capacity for magic will find that the Enochian Calls or Keys will work for them. I intentionally didn't read Crowley's book before I explored the Aethyrs since I didn't want my experiences to be influenced by his. Everyone should rely on their experiences and not those of others; thus, I don't recommend reading his book until you have explored the Aethyrs for yourself. And I can't overemphasize the importance of faithfully keeping a good spiritual diary.

I've already mentioned that initially Crowley had trouble getting past the Twenty-ninth Aethyr, and that I too had this same problem. It's important to realize that you may come to a limit in how far you can go as well. You may not be able to appreciate the higher Aethyrs beyond the particular level you're currently at. You need to follow your inner awareness regarding this. There is no need to race through all the Aethyrs; instead, go slowly and carefully. As mentioned, I spent many months on just the Thirtieth and Twenty-ninth Aethyrs before I advanced further. Everyone is different, and you need to determine your own pace.

Early this year, I began to realize that my task was to bring God's Meditation to the world, and I am thoroughly convinced that God and the angels want to share with everyone how to access the peace and presence of God. My sincere blessings to you—I wish you success on your spiritual path. May the Light of God illuminate all of you in your search and bring you to the final and only true reality, which is the presence of God.

10

HIDDEN REVELATIONS OF ANGELIC MAGIC

It's so interesting how you can look at something 100 times and then the 101st time discover something you never saw before, and you can't believe you overlooked it. This happened to me with the Dee diaries. I was trying to put all the pieces of Dee's Enochian Magic into a completed puzzle, but something wasn't fitting properly.

What Is the Real Function of the Tables?

The question that was nagging me is why did the angels go through all the trouble of creating the forty-eight tables letter by letter, a very time-consuming process, when they could have skipped this step and just given Kelley and Dee the forty-eight Calls directly letter by letter? Is it possible that the forty-eight tables themselves have another role or purpose?

In fact, and as I have discussed before, not all the Calls were generated from the forty-eight tables. It appears that the angels used the system of grid locations and giving the Calls in reverse order only for the first nineteen words of the First Call. Later they seemed to abandon this system—the Calls were given directly, letter by letter, and not in reverse order. With this method, the angel stood on a table and pointed

to the letters on a turning globe or letters directly on a table. I know for certain that the Nineteenth Call, the one used to generate the thirty Calls, was dictated by the angel Illemes standing on a table that had a globe with letters on it. The globe would turn, and the angel would point to the letters on the globe that would form the Calls. The transmission of the Nineteenth Call began on Thursday, July 12, 1584:

> Dee: Now in the name of Jesus, as concerning those 30 Calls, or thirty Call, we await your information of Ilemese. . . .
>
> EK: Now he standeth as Nalvage used to do, upon the Globe with the rod in his hand: And Gabriel sitteth by. . . .
>
> Dee: In the name of the eternal and everlasting God say on.
>
> EK: Now the Globe turneth swiftly, and he pointeth to letters thus, with the rod which Nalvage was wont to use.[1]

This method of the angel pointing to letters on a globe is mentioned several times during the transmission of the Nineteenth Call. This call was transmitted during several angelic sessions. During one session, about halfway through the Call, the globe was mentioned again by Kelley:

> EK: Now they appear, and the Table, or Globe with them.[2]

The thirty Calls of the Aethyr generated by the Nineteenth Call were the most important part of Dee's Enochian Magic, but the tables were not even used for this. That's what bothered me, because the angels had made incredible statements about the forty-eight tables. After the Nineteenth Call is given, Gabriel makes the following statement about the tables:

Gabr. . . . . Thus hath God kept promise with you, and hath delivered you the keyes of his storehouses: wherein you shall find (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens.[3]

From the time I began practicing Enochian Magic, I had not concerned myself with the tables. What would I use them for? What other functions might they have? This is where the missing pieces fall in. First, let's read what I found to be the most important sections in Dee's diaries concerning these tables.

On pages seventy-six and seventy-seven of Casaubon's 1659 edition of *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits*, we have the following communications between the angel Nalvage, Dee, and Kelley, which took place on Thursday, April 12, 1584, while they were in Poland. The angel doesn't specify the time period, which this vision describes, but I think it's safe to say it can refer to many different times: times past, Dee's time, and most likely even our own. It's a timeless description of the world and of humanity:

The Godhead in his secret judgment keeping in his Almighty bosom, the image and form of all things, universally, looked down upon the Earth; for he said, Let's now go down among the sons of men: He saw that all things grew contrary to their creation and nature; either keeping their dignities and secret virtues shut up in obscurity, or else riotously perishing, through the imbecility and forwardnesse of ignorance: So that it was said, Behold, I delight not in the World: The Elements are defiled, the sons of men wicked, their bodies become dunghills, and the inward parts (the secret chambers of their hearts) the dens and dungeons of the damned: Therefore I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance such as never was: No, not since the fall of the heavens.[4]

Nalvage is describing how bad and wicked human beings had become. Isn't this an apt description of the world today? Just look around. We're in ignorance of God and his will. He doesn't delight in the world. The "elements," nature and our environment, are defiled. Our atmosphere is polluted, and radioactive waste contaminates our planet. The secret virtues mentioned are our spiritual gifts, which people have ignored and buried. Instead of humans striving after God, we strive after material things and are filled with greed, selfishness, and lust. We keep our secret virtues shut up inside us; we don't use and expand upon our spiritual gifts.

A frightening allusion in the quote above is the comparison between today and the day of "the fall of the heavens." This is a probable reference to the time when a third of the angels rebelled against God and were cast out of heaven and fell to the earth, as described in the Book of Revelation and the apocryphal Book of Enoch:

> For, lo, the time is come, And he that's the Son of Unrighteousnesse, is and liveth: Unto him therefore shall be given strength and power: and the Kings of the Earth shall become mad: yea, even raging mad; yea even in the third madnesse, and that in the depth of their own imaginations; and I will build my Temple in the Woods, yea even in the Desert places; and I will become a Serpent in the wildernesses: for I've tucked up my garments and am fled away, and She shall mourn on the Mountains without comfort.[5]

The "Son of Unrighteousness" is the antichrist. We know this since Dee wrote "Antichrist" in the margin of his diary next to this name. What is interesting about this statement is that the angel says, "The antichrist liveth." Does that mean he is alive today and was alive in Dee's time? Maybe he has always been alive and is waiting for the end times to make his appearance. The "Woods" and "Desert places" (he capitalizes them) are our inner being where God dwells in our inner spiritual sanctuary.

> Lo, the Thunder spake, and the earth became misty, and full of fogge, that the Soul of man might sleep in his own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers: and they are entered into the holy places, and have taken up their seats in man. Woe be unto the earth therefore: For, it's corrupted. Woe be unto the earth, for she is surrendered to her adversary: Woe be unto the earth, she is delivered into the hands of her enemy: Yea, Woe be unto the sons of men, for their vessels are poysoned. But even then said the Lord, Lo, I will be known in the wildernesse, and will Triumph in my weaknesse.[6]

Perhaps these "Thunders" are related to the seven thunders described in the Book of Revelation. The witches and charmers are, in my opinion, people who practice black magic and don't use magic for its true purpose of spiritual development and seeking God, as Agrippa and Dee wanted it to be used.

> . . . it became a Doctrine, such was never from the beginning: Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of flesh: but simple, plain, full of strength, and the power of the holy Ghost: which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This selfsame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates: even above the Gate of Innocency. . . .[7]

This "Doctrine," or the Book of Enoch (the tables) and the forty-eight Calls are not "painted or carved," meaning they are not just useless words or scripture but full of the power of the Holy Spirit and of God. They will open the doors to heavenly realms. The phrase "it's delivered unto you" and the use of the word *water* both symbolize spirituality.

The following is the most important message regarding the true purpose of tables:

> I'm therefore to instruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49 voyces, or callings: which are the Natural Keyes, to open those, not 49, but 48 (for One isn't to be opened). Gates of understanding, whereby you shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary, which can very well, righteously, and wisely, open unto you the secrets of their Cities, and *make you understand perfectly that contained in the Tables.* Through which knowledge you shall easily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compasse of Nature, and of all things which are subject to an end.[8] (Italics mine.)

Thus, opening the gates by using the Calls and going into the cities (Aethrys) allows one to then unlock the forty-eight tables.

The forty-eight Calls allow us to enter the Aethyrs, and once inside, we're taught the secrets of how to read the tables as instructed by the angels. The angels had emphasized that the role of the tables is central, but this had just passed by me. I had been focusing on the Calls exclusively since the tables didn't seem to serve any additional purpose that I could figure out. But apparently one of the purposes of entering the Aethyrs (which the Calls allow us to do) is to unlock our understanding of the tables. I don't know how to do this, but maybe someone else does or will be able to figure it out in the future. (See the epilogue for my experiences with this.)

What's interesting is that in the diaries Dee specifically mentions that, when Kelley was in a trance, he was able to understand the tables. When the trance ended, he had no idea of their meaning. Maybe the trance mentioned is a reference to an altered state of consciousness like that produced with God's Meditation. I will share one of my experiences with regard to this as it may help others solve this puzzle.

The Mysteries of the Twenty-second Aethyr

The following vision took place when I was exploring the Twenty-second Aethyr during my Enochian Meditation. (Remember that this was the same Aethyr in which Crowley received his vision and explanations of the table with the forty-nine squares of letters.) What's significant is that I usually don't get visual phenomena in my meditation, but this time I did. As I was meditating on the governors, I started to get into a very deep altered state, and I strongly felt the presence of God and the holiness of this Aethyr and his angels. The last governor seemed to open up my awareness of the purpose of the tables more completely.

I saw all of the forty-nine tables (not just the forty-eight) floating in space, and it appeared that each leaf was separated from the next one by about an inch. (Remember, the angels had deemed that the First Call and table was not to be shared with humans; that's why I think my vision is so extraordinary.) Then, the hand of God appeared, and his finger brushed or touched the first leaf, and it moved toward the second, and the second brushed the third, and so on and so forth. This was similar to dominos falling in slow motion. As each leaf hit the next one, something like letters or possibly notes came out from the leaves. They were numerous and floated majestically in the air.

A good way to visualize this is if you had forty-nine very dusty pages of a book. If you fanned the book, dust would fly into the air. In this case, it wasn't dust that came out but letters. They moved and floated in a beautiful harmony, almost like a symphony. I knew this symbolized the creation of the universe by God. His finger brushing the first leaf was like the OM Point or the Big Bang, which began everything. His finger was the Word of God (John 1:1). God only touched the first leaf, and as his hand moved or fanned over the rest of the leaves; the wind that he produced from the hand motion moved the rest of them in a domino effect.

This wind represents "The wind of God" mentioned in Genesis Chapter 1. Many bibles translate this section as "The spirit of God"

but that is not correct. The wind was hovering over the deep before creation began. Some people translate the Hebrew word for wind as Holy Spirit. So, if this wind was the Holy Spirit of God, it was now taking over to finish the process of creating the universe. The English word *spirit* used here is translated from the Hebrew word *ruah,* which really should be translated as breath, wind. The religious people involved with the translation tried to imply it was the Holy Spirit but most scholars translate it as wind. In my vision, all three persons of the Godhead were present: the Father, the Son, and the Holy Spirit. Notice that God only touched the first leaf and no others. This is why the first leaf was never given to Dee, and he only received forty-eight and not forty-nine leaves. Since God actually touched the first one, it was too holy to be given to humans.

This vision is consistent not only with Christianity, in that the three aspects of God were present in the creation, but also Egyptian mythology. The Egyptian god Thoth was considered the tongue of God, through which the will of God was translated into speech. He has also been compared to the Logos or the mind of God. In addition, he was the Egyptian god of magic and writing. He was considered to be the scribe of the gods and was credited with inventing the alphabet.

The letters coming out of the pages would be consistent with a cosmology where Thoth ruled as a god. He was the god who originated all things; the Egyptians believed that he was responsible for making all of the calculations for the establishment of the universe, including the stars, the planets, the earth, and everything they contained. It's very interesting that his female counterpart Maat controlled the movement of all things in the universe and was the force which maintained creation—in other words, the wind.

In Crowley's vision of the Twenty-second Aethyr, an angel plays a pipe, and according to Crowley, the music is wonderful. The angel stops playing and moves his fingers in the air, which leaves a trail of fire of many colors. There is some similarity between this and my vision of God moving his finger in the air and fanning the forty-nine tables.

Crowley also seemed to see visions of the creation and dissolution of the universe. In my vision, I only beheld the creation. (Keep in mind I didn't read Crowley's description before I explored the Twenty-second Aethyr.) I was very grateful to the angels for revealing the vision of the Twenty-second Aethyr to me. It was one of the most sublime revelations I have ever received in my exploration of the Aethyrs.

In conclusion, it would appear that the tables are the final key to unlocking the secrets of God. Are we meant to do this during this time of human existence, or will the secrets be unlocked at some time in the future? That's another question I cannot answer.

A Few Last Thoughts

The Angel Gabriel made the following interesting statement:

> Thus hath God kept promise with you, and hath delivered you the keys of his storehouses: wherein you shall find (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens. . . . Therefore, now examine your Books, Confer one place with another, and learn to be perfect for the practice and entrance. See that your garments be clean.[9]

You must be prepared spiritually: as the angel says, "enter wisely, humbly, and patiently." How many magicians take the time to be in the proper state of body and mind before they practice their ritual magic? Are their lives consistent with these characteristics? Do they approach magic with humility and reverence? The phrase "See that your garments be clean," is a metaphor for spiritual cleanliness. Remember that Agrippa pointed out that one's frame of mind and attitude is of the utmost importance in magic.

I want to leave you with an idea that came to me during one of my recent Enochian Meditations. I was asking one of the angels to help me understand the tables, and the angel said to me, "What do the Tables

contain that was not used in generating the forty-eight Calls?" I took out my copy of the tables from the British Library and realized almost immediately that over each table (of the forty-nine by forty-nine grid pattern) was a title in the Enochian language (the meaning of which we have no idea). These titles were not used in generating the forty-eight Calls. Perhaps these titles are a key to something that's waiting to be discovered.

In this book, I have attempted to show that magic is a spiritual practice that helps one to experience God's presence and the higher realms or heavens that are within all of us. Magic is a spiritual path in our ascent or way back to God. The purpose of our existence is for us to become God-conscious, that is, to attain cosmic consciousness. I believe the practice of magic is the simplest and most direct method or means to attain this goal. Both Henry Cornelius Agrippa and Dr. John Dee believed this, and that was their sole purpose in studying and practicing magic. Magic opens up the spiritual world and hence the spiritual path for seekers of God. We attempt, through our practice of magic, to move closer and closer to God as we traverse the higher realms of the heavens.

So, if we sincerely believe the above and are using the practice of magic and magical meditations for spiritual development, then who or what are we?

We Are Mystics!

Mystics are individuals who transcend normal consciousness and are awakened to a higher reality. They experience the direct presence of God and his attributes. The veil is torn, and they now have spiritual vision and understanding. They now know the secrets of nature and feel the oneness of God within them. This experience is one that they never forget, and it can never be put into words, as hard as they may try to. This transcendence brings the true awareness and presence of God—his love, peace, and harmony. It is an infinite blissful or ecstatic

state, which reveals everything and the purpose of everything.

This spiritual illumination is the goal of life. The greatest mystics have tried to write about this experience, and they have given us glimpses. (See the writings of St. John of the Cross and St. Teresa of Avila.) This experience or state is dormant within every person and is just waiting to express itself. The attainment of this state is the birthright of every individual.

Thus, magic, as I see it, is a mystical path toward God, and we are the mystics on that path.

I would like to conclude this book by reflecting on the words *occult* and *esotericism*. The word *occult* means hidden or secret knowledge. *Esotericism* or *esoteric knowledge* has a similar meaning and refers to knowledge given or revealed to only a select few. I believe times have changed, and now this occult knowledge, of which Enochian Magic is a major part, is to be revealed to the masses and not just to the select few. That's the purpose of this book.

If what the angels say about these tables is true, we're sitting on one of the most important discoveries in the history of humankind: the knowledge and understanding of all things in the universe, the highest mysteries of God that a person can know. It's just waiting to be discovered by someone. The angels made these statements about the tables:

> Wherein, they will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you're yet but children; for every Table hath his key: every key openeth his gate, and every gate being opened, giveth knowledge of himself of entrance, and of the mysteries of those things whereof he is an inclosure.[10]

> One is one: neyther is, was or shall be known: And yet there are just so many. These haue so many names, of the so many Mysteries, that went before. . . . O what is man, that's worthy to know these Secrets?[11]

> This boke, and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man. . . . One thing excepted: which is the use thereof. Unto the which the lord hath appointed a day.[12]

The angels told Dr. Dee not to read this book aloud or try to understand it until the appointed time:

> God shall make clere when it pleaseth him: & open all the secrets of wsidome whan he unlocketh. Therfore Seke not to know the mysteries of this boke, tyll the very howre that he shall call thee.[13]

Perhaps that time is now?

Epilogue

FINAL DISCOVERIES ABOUT THE TABLES OF ENOCH

As I was coming to the end of writing this book, some important information was revealed to me. Given its significance, I've opted to include it here.

The Key to Reading the Tables of Enoch

My first discovery regarding reading the tables of Enoch occurred when I was exploring the Twenty-second Aethyr in my Enochian Meditation. (As you will recall, this was an important Aethyr for both Aleister Crowley and myself.) I was told by the angel of that Aethyr that the key to the tables is in the first leaf—the one composed of paragraphs of Enochian words, which were supposed to fit into the forty-nine by forty-nine grid patterns.

In the first two tables (unlike the rest—see appendix A) an entire Enochian word would be placed in the cell instead of a single letter, so Kelley had to write out the words in a long string (they would not fit into the small cell area). The angel told me that the ninety-four tables should also be read as a string of Enochian words. That is, start with row one, column one and list all the letters together until the end of that

row, at that point there should be forty-nine letters. Continue with the next row, until all the 2,401 letters are written out, one after another. I was told to do this for each table.

I asked, "How will I know how to separate the words since it would be just a string of letters?" He said, "When you look at the tables it will be apparent." I had no idea what he meant. So, I started looking at a scan of the tables on my computer and enlarged them so I could read each letter; that was not easy as the tables are very messy and the handwriting difficult to discern. As I was attempting to write down each letter in each cell, I noticed small commas and sometimes periods between groups of letters. I assume that's what the angel was referring to when he said, "It will be apparent."

I was totally surprised because I've studied these tables numerous times and never noticed the very small commas or periods. After I wrote out a few lines and separated the letters using commas to create words, I tried to read them. It's interesting that the words *did* sound like the Enochian language. Unfortunately, not all the tables have these commas and periods so there may be other clues with regard to how to separate the characters into words. I'm in the process of investigating this further.

If you will recall, another hint I received was that at the top of each table is a title in the Enochian language, which of course no one has been able to interpret. I had been told that these were an important key in that they were *not* used in producing the Calls. Maybe they tie in somehow with the string of letters forming the words. I am continuing to investigate this also, and my search has led me to my next revelation.

The Missing Tables of Dr. Dee

I propose that we may have an original table in Dee's handwriting. The full set of tables that we have today is written in Kelley's hand, but we don't know for certain if Dee wrote the initial set and then Kelley copied it later, leaving the recopied set for posterity.

We *do* know, as I've stated earlier in this book, that the tables were transmitted to Kelley by an angel pointing to a letter on his table. Kelley would see what that letter was and then repeat it out loud. Now, we don't know if Kelley wrote the letters down on his set of tables as he saw them, or if Dee wrote them down on his set after Kelley repeated them out loud. I believe Dee wrote them down because what reason would Kelley have to repeat them unless someone was listening to copy them, and that person would have to have been Dee?

What evidence do we have for this? We do know that *MS 3189* (the ninety-four tables with the several pages of Enochian words at the beginning) are all in Kelley's handwriting. Thus, if Dee initially wrote them down, Kelley must have later made a copy from Dee's original. We have to ask if there are additional tables in Dee's handwriting, and the answer is yes. In the preface of Meric Casaubon's *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* Casaubon stated that at the back of these diaries there were many tables. He went on to say that he would only reproduce one of them as it would be too costly to reproduce all of them. In addition, he didn't think they were very significant.

The table in the 1659 book can be compared with the identical one in *MS 3189* that's in Kelley's handwriting. I discovered that the one in Casaubon's book is in Dee's handwriting, not Kelley's. (I'm able to distinguish between Dee's and Kelley's handwriting by the way they formed some of their letters in a distinct way.) I realize it was redrawn by the engraver of the plate, but he must have traced or followed Dee's characteristic handwriting and the way he formed his letters. (Obviously, he must have used Dee's original drawing of this table.)

Thus, I believe that the tables in the back of Dee's spiritual diaries that Casaubon was referring to were the *original* ones drawn by Dee all in Dee's handwriting. Aside from a copy of this one table, the rest are all missing or destroyed. We only have the one that Casaubon decided to reprint in his book. There also is a discrepancy between the table in the Casaubon book and the same table in *MS 3189*; there appears to be

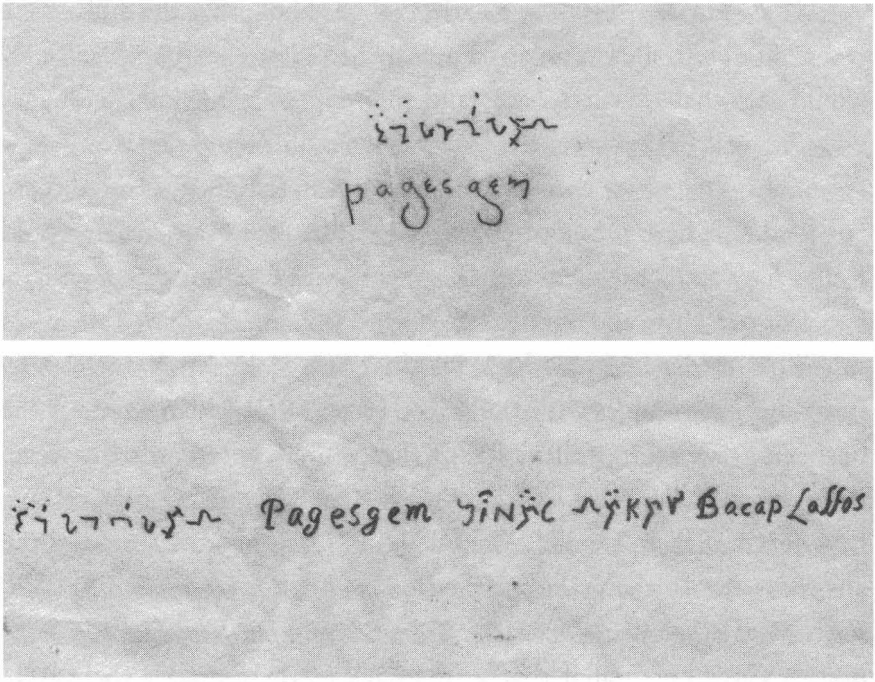


Figure E.1. The top script is from *MS 3189* in Kelley's handwriting with the shortened title. The bottom script is from the sample table in Casaubon's book—it's one of the missing Dee tables and is a representation of Dee's handwriting. (Redrawn by the author.)

more information on the Dee table, and the title of the table is longer in that it has additional Enochian words.

Did Kelley abbreviate and leave things out when he copied Dee's original tables? Is the *MS 3189* Kelley copy that we currently have in the British Library not a true and complete copy? Is there anything missing that would affect the supernatural effects or properties of these tables? Remember, I was told that the titles are a key to all of this. We will not know unless we eventually recover the missing Dee tables, which I believe are in Dee's handwriting and are the original or first ones drawn and, in fact, may contain additional information that was not included in the Kelley copies of the table.

The Discovery of the First Table

As I discussed in chapter 7, there are in reality forty-nine tables, but only forty-eight were given to Dee and Kelley. The first table was never given since the angels said that the soul of a human has no portion in this table and that this table neither is, was, or shall be known. I believe at a later date, the angels changed their mind, and Dee was given the first table. I may have discovered and deciphered it from Dee's notes and diaries.

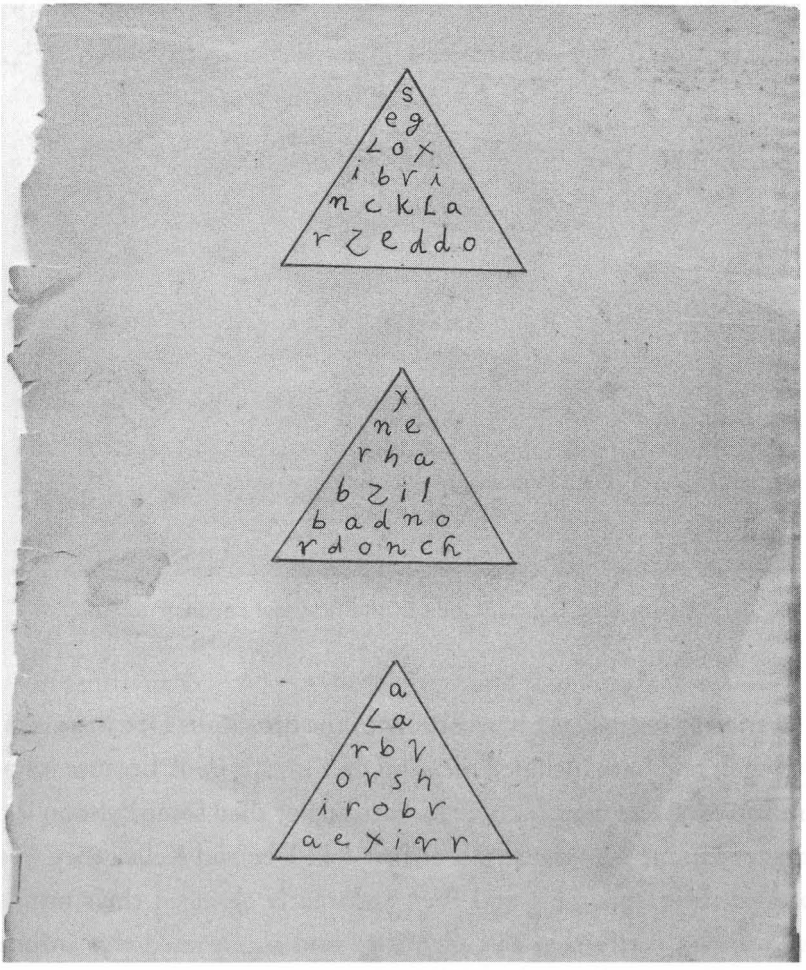


Figure E.2. The front side of the first leaf reconstructed

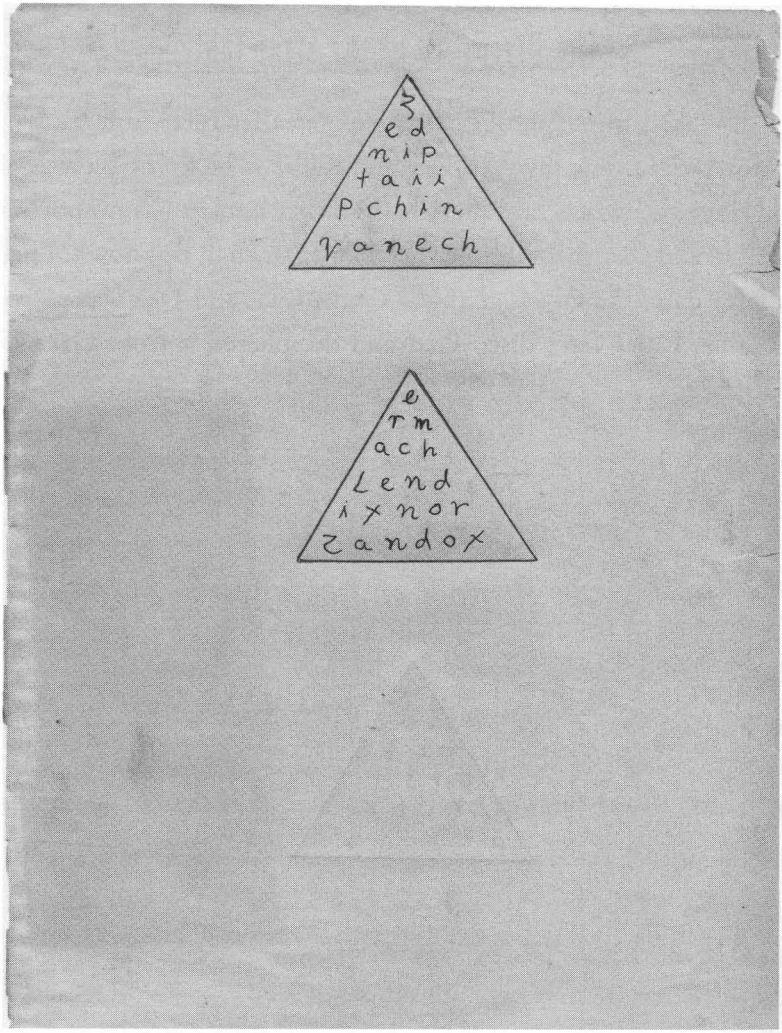


Figure E.3. The back side of the first leaf reconstructed

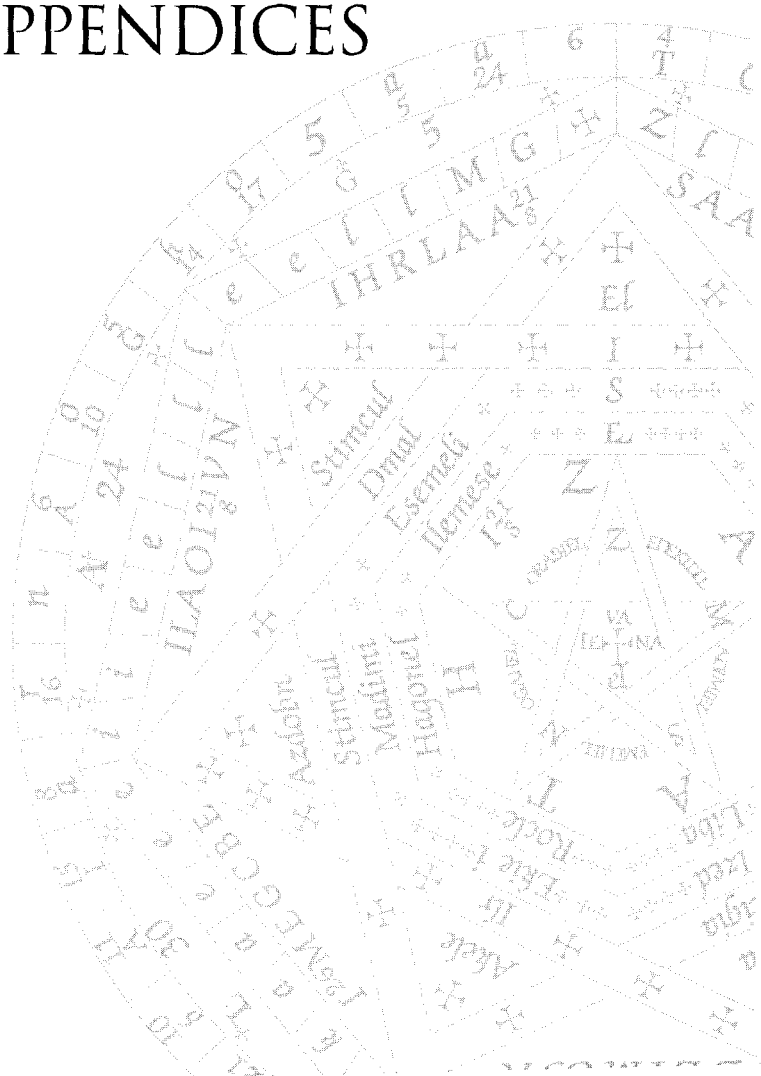
I tried to reconstruct it according to the directions Dee was given by the angels and have included mention of it in this book because it's possible someone else may discover its meaning or shed some light on it. It's a mystery to me why the angels at first told Dee and Kelley they would not give them this table and then apparently changed their minds. I also want to verify that I've identified and interpreted this information correctly. I will give all the details of this in a follow-up book to

be published by Inner Traditions. In this forthcoming publication, the complete Book of Enoch will be reprinted for the first time.

If you have made any discoveries, I would enjoy hearing from you so I can include this information in my next publication for others to take advantage of. I can be reached by e-mail at drjohn@gizapyramid.com. Or you can reach me through the website that I've created for this purpose: www.myangelmagic.com. I believe we can only solve these enigmas if we all work together. Even the Bible says, "For where two or three are gathered in my name, I AM there among them" (Matthew 18:20).

I believe we're all on this spiritual path together, and by helping each other, we will make more rapid progress to our ultimate goal of cosmic consciousness.

APPENDICES



Appendix A
THE QUESTION OF THE TABLES

Let's now turn our attention to the tables. I've been referring to them as ninety-five in number. The originals are in the British Library, and there are definitely ninety-five of them there. But here's what's confusing: the angels refer to these tables as the set of "forty-nine Tables." So why the discrepancy?

I believe the answer lies in a statement made by an angel. The angel "Ile," who later delivered the Calls to Kelley, said that

> Every Table containing one whole leaf. . . .[1]

Book collectors know that one leaf is composed of a front and a back. So, one leaf would contain two tables, one on the front side of the paper and one on the back side (referred to as the verso). For simplicity's sake, let's assume there were actually ninety-four tables instead of ninety-five. (We will see later why this assumption is justified.) If we divide ninety-four by two, we get forty-seven.

The angels had also said that the First Call couldn't be given to them as it's too heavenly or spiritual to be given to humans. Dee and Kelley were given forty-eight tables, not forty-nine. We're still short one table.

To confirm that only forty-eight tables were transmitted to Kelley and Dee, let's read the angels' own words and the actual vision of the book that Kelley observed on March 24, 1583. Notice that the angel uses the word *leaves* and not *pages* (remember, there are two pages per leaf). The angel also makes it clear that there are forty-eight total leaves.

First, Kelley observes that the angel Medicina Dei is holding a book. This is the Book of Enoch. The angel says:

> All the LEAVES are like gold and it seems that they were written with blood, not dried. . . . There are 48 LEAVES [Capitals are my emphasis, and I've modernized the English].

Then the angel "Medicina Dei" says:

> One . . . shall not be known.[2]

This definitely states that the Book of Enoch (which the angel was holding) has forty-eight leaves, and they are leaves and not pages. Kelley and Dee will not be shown the first leaf so they will only have the forty-eight to use.

Let's look in detail at this book that is in the British Library (known as *Sloane 3189*) and which Dee called the *The Liber Loagaeth*. The entire book itself consists of:

- Eight pages of Enochian words; we have no idea what they mean.
- One page with a table of nine lines composed of forty-nine letters per line.
- Ninety-five pages of individual tables.
- Finally, one blank page and one page with the twenty-one characters of the Enochian alphabet.

These first eight pages of Enochian words are in groups of—let's

call them paragraphs. There are forty groups or paragraphs, and each paragraph is composed of forty-nine separate Enochian words. Each word is supposed to fit into one space of a forty-nine by forty-nine table (instead of one letter). Since Kelley couldn't fit these words into the allotted space, he wrote it out in a long sentence. Thus, the forty-nine words in paragraph one would fill in the forty-nine columns in row one.

Paragraph two also has forty-nine Enochian words, which fit into each column on row two, and so forth. So, when we get done with the forty paragraphs of forty-nine words each, we have forty of the forty-nine rows filed in. Now, on the last page, is a table of nine rows by forty-nine columns, each one of which is filled in with a letter. These additional nine rows complete the table of forty-nine rows and forty-nine columns. So, these eight pages and the nine by forty-nine table make up one complete table. This is identified as the back side of the first leaf. The first side of the leaf isn't in this Book of Enoch but in another manuscript (*MS 3188*). Kelley never copied the first side of the first leaf into the Book of Enoch (*MS 3189*). In *MS 3188,* there are forty-nine groups or paragraphs of forty-nine Enochian words, so each word fits into one of the spaces in the forty-nine by forty-nine table. So, we now have two tables, one on the front side of the first leaf and the other on the back side of the first leaf. Thus, we have the first of the forty-eight leaves with two tables, one on the front and one on the back.

Thus, ninety-four tables plus the two additional tables, which are made up of the pages of Enochian words in each cell, equals ninety-six pages of tables. If we divide it by two, we get forty-eight *leaves.* This is consistent with the angels' statement that there are forty-eight tables or leaves.

Remember, there are actually ninety-five pages of tables in the British Library copy, and I assumed for our calculations there were only ninety-four.

I went through the British Museum scans in detail, and lo and

behold, I found a page that was reproduced twice. Whoever did these scans many years ago must have thought that the first scan of this page was too light, so they scanned it again but didn't discard the extra scan. That's my opinion of what probably happened. So, if you eliminate the duplicate page, you now actually wind up with ninety-four tables! (If you want to verify this, the duplicate page is numbered 18 in the manuscript in the British Library.)

Appendix B
THE ENOCHIAN MEDITATION SUMMARIZED

After you have performed this meditation many times, have learned it well, and have memorized the LBRP, you won't need to read over all the explanations and discussions in chapter 8. This page is a summary to have in front of you when you do the meditation:

ENOCHIAN MEDITATION SUMMARY

Preparation

- Sit near a lighted candle

  Meditate on how the candle connects you with the Light of God and the Presence of God.

- White Light Visualization (read the following):

  May the white light surround me.

  May the white light elevate me and put me in touch with my spiritual guides.

  May the white light connect me with the Divine Light, the Light of God.

- Do the Lesser Banishing Ritual of the Pentagram (LBRP)

  First you will first do the Kabbalistic Cross, and then you will construct the Pentagram of White Light.

The Kabbalistic Cross

- Stand facing east.
- Visualize the Light of God coming to you and hovering over your head in a dazzling ball of light.
- Reach up with your right index finger and bring this ball to your forehead and touch your forehead.
- Say or chant: AH-TEH (Unto Thee . . .).
- Move straight down and touch your chest or stomach and say or chant: MAL-KUTH (. . . the Kingdom . . .). (As you move your finger to each part of your body, visualize the white Light of God moving with you, and at the end, you will have a large cross over your body from the white light.)
- Touch your right shoulder and say or chant: VEE-GE-BUR-AH (. . . and the Power . . .).
- Touch your left shoulder and say or chant: VEE-GE DU-LAH (. . . and the Glory . . .).
- Finally, bring your hands together in front of you like in prayer and say or chant: LE-OL-LAM (. . . Forever . . .).
  AH-MEN.

The Pentagram of White Light

- Facing east, trace a large pentagram in the air. (As illustrated in figure B.1 on page 174, start at the lower left side of the pentagram and move in the directions indicated.)
- When the pentagram is complete, thrust your right index finger in the center of the pentagram and say or chant: YOD-A-HAY, VAV-A-HAY.
- Turn and face south.
- Make the same pentagram in the air (starting at the lower left side), and when completed, thrust your right index finger in the center and say or chant: AH-DO-NAI.

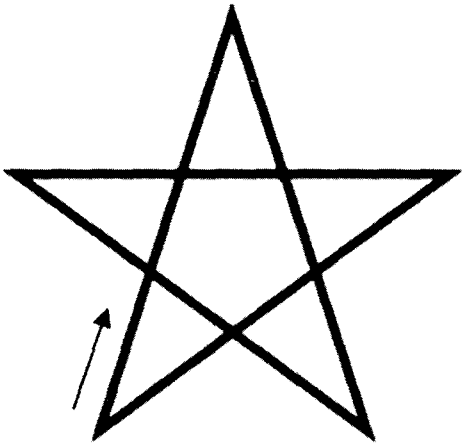


Figure B.1. Start at the lower left corner and trace the pentagram in the direction indicated until you come back to the starting point.

- Turn to the west, trace the pentagram, and, when completed, say or chant: E-HI-YAY.
- Turn to the north, trace the pentagram, and when completed, thrust your right index finger in the center and say: AH-GA-LA.
- Turn to the east and thrust your finger in the center of the pentagram you traced initially, thus completing a closed circle of four pentagrams. Visualize this circle and the pentagrams as a vibrant light surrounding and protecting you.
- Still facing east, stretch out your arms in the form of a cross and chant the following:
  Before me: RA-FAY-EL.
  Behind me: GA-BRE-EL.
  On my right: ME-CHI-ALE.
  On my left: UR-REE-ALE.
- Keep your arms outstretched and continue by saying:
  Before me, flames the pentagram.
  Behind me, shines the six-rayed star.

- Repeat the Kabbalistic Cross once more, and you're now done with the LBRP.

The Enochian Call (The Call of the Thirty Aethyrs)

Mā -drî -iax Ds praf (Name of Aethyr, i.e., TEX) ch(k)īs Mi-cā-olz Sa-ā-nir Ca- ōs-go, od fī-sis Bal-zi-zras Ia(ya)-ī-da, Non-ca(sa) Go-hū-lim, Mic(Mīk)-ma A-do-ī-an Mad, I-ā-od Bli-ōrb, Sâ-ba-o-o-ā-ô-na ch(k)īs Lu-cīf-ti-as pe-rīp-sol, ds Ab-ra-ās-sa Non-cf(sf) Ne-tā-â-ib Ca-os-gi od Ti-Ib Ad-phaht Dām-ploz, To-ō-at Non-cf(sf) Gmi-cāl-zô-ma L-rāsd Tōf-glo Marb yār-ry I-doi-go od Tor-zulp ia(ya)-ō-daf Go-hōl, Ca-ōs-ga Ta-ba-ord Sa-ā-nir od Chris-tê-os Yr-pō-il Ti-ō-bl, Bus-dir ti-lb No-aln pa-id ors-ba od Dod-rm(rum)-ni Zyl-na. El-zāp-tilb Parm-gi pe-rīp-sax, od ta Q(K)urlst Bo-o-a-pi-S. Lnib(Lmb)-m o-v-cho Symp, od Chris-tê-os Ag-tol-torn Mirc Q Ti-ōb-I Lel. Ton pa-ombd Dil-zmo As-pī-an, od Chris-tê-os Ag L tōr-torn pa-rāch A-symp, Cord-ziz Dod-pal od Fi-falz Ls-mnad, od Farg-t Bams O-ma-ō-as. Co-nīs-bra od A-uâ-vox To-nug, Ors-cāt-bl No-âs-mi Tab-gēs Levith-mong, un-chi(ki) Omp-tilb Ors. Bagel. Mo-ō-ô-ah ol cōrd-ziz. L ca-pī-mâ-o Ix-o-māx-ip od ca-cō-casb Go-sâ-a. Ba-glen pi-i Ti-ān-ta A-bā-bâ-lond, od fa-ōrgt Te-lōc-vo-vim. Mā-drî-iax Tor-zu O-ād-riax Or-ō-cha(ka) A-bō-â-pri. Ta-bā-ôr-i pri-āx ar-ta-bas. A-dr(dir)-pan Cor-sta Do-bix. Yol-cam pri-ā-zi Ar-co-a-zior. Od quasb Q-ting. Ri-pīr pa-a-oxt Sa-gā-cor(kor). vm-L od prd(pur)-zar ca-crg(cōrg) Aoi-vē-â-e cor-mpt. Tor-Zu, Za-Car, od Zam-Ran aspt Sib-si But-mô-na ds Sur-zas Tia Bal-tan. Odo Cicle Q-ā-a, od oz-az-ma pla-pli Iad-nâ-mad.

Meditate with the Governors' Names

See list of names on pages 130–34.

End the Meditation

- Thank the Spirits
- Intone the License to Depart

  O spirits, because you have been very ready and willing to come at my call, I hereby license you to depart to your proper place. Go now in peace and be ready to come at my call when requested. May the peace of God be ever continued between you and me.

- Do the Closing Lesser Banishing Ritual of the Pentagram

Appendix C
JESUS AND THE ANGELS

I was debating whether or not to add this section to the book since I did not want to give the impression that I was trying to push my personal views or beliefs on anyone. I hope by now, after reading this far, you realize that I do not believe in evangelizing or trying to convince anyone of my personal beliefs. We all need to find God for ourselves and within ourselves using our own means. Forcing your beliefs on someone else does not work. In fact, it has the opposite effect.

When I was director of religious education I saw this many times at different churches. It seemed that if a religious belief had been forced on a child, as soon as they became an adult and left home, they abandoned their faith and stopped going to church. This is most likely the case with almost anything in life. If you try to force your viewpoints or beliefs on anyone, they will most likely reject them as soon as they have the opportunity, even if what you tell them is the truth. I have tried to emphasize throughout this book that finding God is a personal and intimate experience. My approach and the one I have suggested is to find God through meditation. I believe that this is the most natural and gentle way to experience him.

After reading the final draft of this book, I realized I may have left out an important aspect of this angelic communication, which most authors choose to ignore. I felt that to leave this out would be to do an injustice to the message of the angels. What I am specifically referring

to are statements made by the angels about the role and importance of Jesus Christ. Thus, putting my own beliefs aside, I feel it is important to cover this ground in an objective way.

We know from Dee's diaries and writings that he was a devoted believer in Jesus Christ as the Son of God. But what did the angels say about this, and how is it relevant to what we have been discussing? Some may argue that the statements made by the angels were consistent with Dee's beliefs and practices and were expressed in such a way as to make them acceptable and consistent with his views. However, this does not make sense; the angels said many other things that were contrary to Dee's beliefs and religious views.

Let's look at some of the statements made by the angels that are about Jesus. I have selected what I believe are some of the most revealing ones:

> Madini: I rejoyce in the name of Jesus, and I am a poor little Maiden, Madini. . . .[1]

> Gabriel: For behold, you participate (in) the mercies of God through his Son Christ Jesus, in that we open unto you those things that have been sealed. . . .[2]

> Gabriel: Charity is the gift of the Holy Ghost, which Holy Ghost is a kindling fire, knitting things together, through Christ Jesus; in the true wisdom of the Father. . . . For it is the meat of us that are anointed, which is the son of God, and the light of the world.[3]

> Dic illis: My name is called Dic illis. I am one under Gabriel, and the name of Jesus I know and honour.[4]

> Uriel: Is not Jesus, God, and the High Priest of the Lord placed on the right hand of his Father?[5]

> An angel: O you of little understanding: Who is he that can and hath to give, but God, Jesus Christ the Sonne of the living God, unto whom all things are given in Heaven, and in Earth. . . .[6]

> An angel: Now then if you be man, then are you of earth, earthy. But according to your similitude, grafted in the image of God in his Sonne Jesus you are heavenly.[7]

> An angel: For he that dwelleth in Christ is quick, because he dwelleth in life and light. But he that goeth out of Christ through sin, and in whom Christ dwelleth not, he is dead.[8]

> Raphael: In the Name of Jesus Christ, I Raphael am now sent unto you to deliver unto you your question so far forth as God his will and pleasure is to command me. . . .[9]

> Raphael: In the Name of him that created me Raphael, and all the blessed Creatures, and likewise in his power made all the world, and all things therein contained: Jesus Christ of his great goodness hath sent me now at his will, and so I am bound at his will to return, when his pleasure is. All honour be given to him being God Almighty for evermore. Amen.[10]

So, to summarize the main points of the above quotes, the following are the attributes and the role of Jesus:

- Angels rejoice in the name of Jesus.
- Jesus opens up mysteries that have been sealed for us. (Compare Revelation.)
- The true wisdom of the Father can be found in Jesus.
- Jesus is the light of the world.
- The angels know and honor the name of Jesus.
- Jesus is placed on the right hand of the Father.

- All things, both in the heavens and on the earth, are given to Jesus.
- We are grafted in the image of Jesus, the son of God.
- Those that dwell in Jesus are alive and of the light.
- Jesus has sent Raphael to Dr. Dee to communicate this angelic communication.
- Jesus is God Almighty.

It is apparent from the above quotes that the angels believed Jesus is the Son of God: he was given all power in heaven and earth; his name is very powerful; and he has sent his angels to communicate important spiritual truths to Dr. Dee.

The name of Jesus is the most powerful name to use to protect yourself spiritually. I shared a story earlier in the book in which the name of Jesus protected me from negative influences when the other hundred names of God had no effect. This is very significant to me and something important for me to share with others.

Because of my experience with this, I add the name of Jesus to my opening prayer for the Enochian Meditation and also include his name in the License to Depart. This really gives me added comfort, and I feel very much protected with his presence.

Do I believe Jesus is the Son of God? How important is this belief? I cannot judge others or comment on their beliefs, but this is an important tenet of mine. I do not believe in Jesus in the way traditional and evangelical religions believe in him. I view Jesus more as a cosmic Christ that is in everyone and is the personal aspect of God that we can connect with. I believe Jesus is the sum total of the attributes of God that incarnated in human beings. When some say Jesus is the Son of God, we really have no idea what that means. It is just a way of trying to visualize or understand a spiritual mystery. I remember a statement made back in the 1970s by a follower of Meher Baba, a highly respected spiritual teacher from India. In fact, I was a follower of Meher Baba for many years and feel his simple philosophy helped me start to look for

God within myself, without being shackled with religious beliefs and ideology.

Even though today I do not accept everything Meher Baba taught, he was a powerful influence in my life. One of Meher Baba's well-known followers was asked if he believed Meher Baba was an avatar or God-conscious person, and his response was that the concept and understanding of what an avatar is goes beyond his comprehension and spiritual wisdom. It would be like asking a child to understand the Theory of Relativity. I feel the same way about Jesus. I do not have the spiritual wisdom to determine if he is the Son of God, but I do believe that he is the most important spiritual teacher that ever lived and embodied what I believe are the attributes of God. If that makes me a Christian, so be it, but I do not like labels. I feel the best description of Jesus is that he is the embodiment of the attributes of God incarnate and was born and died in order to give light and guidance to human beings.

One aspect of Jesus which many Christians do not always emphasize is the comfort that he brings. When I meditate or need some help, I withdraw into the presence of Jesus. It is similar to my approach when I meditate with the presence of God, but if I use Jesus' name, something more personal is communicated. It's difficult to capture in words, but the feelings evoked are ones of warmth, protection, love, and peace. It is not really much different than what I feel when I'm with God; it's perhaps another way to experience God.

I think other spiritual teachers throughout history have shared some of God's attributes and that is why many people were attracted to them and followed their teachings. However, I don't believe any of them came close to fully embodying the attributes that Jesus had. He truly embodied the concept of God for us in human form.

Jesus is important in my life for these reasons, which may or may not be shared by most Christians. I try to keep my beliefs simple and nourished by my meditation. To make my point clear and not give a false impression, I want to end with my favorite Sufi saying, one that

I have quoted earlier: "There are as many paths to God as souls in the world."

Author's Note: After I wrote this appendix, I decided to meditate on whether or not to include this section in the book since I didn't want to alienate any readers who don't believe Jesus has a special significance in the greater scheme of things. I was deliberating over which Aethyr to enter when I strongly felt the angels calling me back to the Twenty-second Aethyr, which, as I have previously mentioned, was one of the most powerful Aethyrs that I have explored. It was the one in which I experienced a very intense presence and the Light of God. Also, as discussed in chapter 9, this was one of the most intense Aethyrs that Aleister Crowley experienced.

After the Lesser Banishing Ritual of the Pentagram and the White Light Visualization, I decided to open my Bible to a random place and read what was there. (I usually do not do this.) When I did this, it opened on the first chapter of John. This was very appropriate, because I was asking whether or not to include a section on what the angels said about Jesus:

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.
>
> John 1:1 (AV)

The angels told me that even today we have not comprehended who Jesus really is and what he is. All the religions have additional doctrines created by humans that have distorted the true meaning of Jesus. Maybe the angels are also trying to restore that meaning today, and that's why

they mentioned and discussed Jesus so much throughout their spiritual communications with Dee.

I was told to pick up my pencil and write. This was an unusual request during my Enochian Meditation. This is what I wrote:

> God is the greatest thing (or concept) that man could comprehend in the world. No other concept should be considered. Meditate on God all day long. Jesus is the extension of God for human understanding and relationship. Do to others what you would do to Jesus. Love. Love. Love. Harmony. Harmony. Harmony. This is the original concept of Creation.

Their response to my question to the angels regarding whether or not to include this appendix to the book was, "Yes, yes, yes! This crowns the book!" Then they said, "No other questions please. Meditate and relax!"

After this I experienced the most incredible peace of God pervading everything. I felt lighted up like a Christmas tree and felt that the angels were smiling at me!

The final words I received from the angels were:

> The Light of Jesus will purify, cleanse, and elevate you.
> Man's job is to meditate on God. God's job is to elevate man.
> We cannot elevate ourselves on our own without the help of God.

Remember the saying, as we take one step toward God, he takes ten steps toward us.

NOTES

Foreword

1. DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford,* 202.

Chapter 1.
Magic and Its Influence on Our Everyday Lives

1. Agrippa, *Three Books of Occult Philosophy,* 3.

Chapter 3.
Magic in Ancient Civilizations

1. King, *Babylonian magic and sorcery,* 115.
2. Budge, *Egyptian Magic,* 3–4.
3. Spence, *An Encyclopedia of Occultism,* 135.

Chapter 4.
The Renaissance Magician— Henry Cornelius Agrippa

1. Agrippa, *Three Books of Occult Philosophy,* 554.
2. Ibid., 2.
3. Ibid., 346.

Chapter 5.
He Spoke to Angels—
The Life of Dr. John Dee

1. Dee, *To the Kings most excellent Maiestie,* 1.
2. Dee, *A letter, containing a most briefe discourse apologeticall,* B3.
3. Letter from Albert Einstein to Herman E. Peisach, February 15, 1946.

Chapter 6.
The Angelic Magic of Dr. Dee

1. Casaubon, *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* 174.
2. Ibid., 62.
3. Ibid., 3.
4. Ibid., 9.
5. Ibid., 10.
6. Ibid., 73.
7. Ibid., 237.

Chapter 7.
The Transmission of the
Enochian Tables and the Forty-eight Calls

1. Casaubon, *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* 64–65.
2. *Sloane 3188,* f101b.
3. Peterson, *John Dee's Five Books of Mystery,* 300–303.
4. Casaubon, *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* 79.
5. Ibid., 73.
6. Ibid., 82–83.
7. Ibid., 87.
8. Ibid., 101.
9. Ibid., 78.
10. Ibid., 209.

11. Ibid., 145.
12. Ibid., 88.
13. Ibid., 78.
14. Ibid., 79.
15. Ibid., 141.
16. Ibid., 139–40.

Chapter 8.
How to Practice the Enochian Meditation—A Practical Guide

1. Personal communication, 2009.

Chapter 9.
Expected Results and Recommendations

1. Russell, *The Candle of Vision,* 55.
2. Crowley, *The Vision & the Voice with Commentary and Other Papers,* 78.

Chapter 10.
Hidden Revelations of Angelic Magic

1. Casaubon, *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* 200–201.
2. Ibid., 206.
3. Ibid., 209.
4. Ibid., 76.
5. Ibid., 76–77.
6. Ibid., 77.
7. Ibid.
8. Ibid.
9. Ibid., 209.
10. Ibid., 88.
11. Peterson, *John Dee's Five Books of Mystery,* 263.
12. Ibid., 393–94.
13. Ibid., 351.

Appendix A.
The Question of the Tables

1. Casaubon, *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* 199.
2. *Sloane 3188*; and Peterson, *John Dee's Five Books of Mystery,* 263.

Appendix C.
Jesus and the Angels

1. Casaubon, *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits,* 1.
2. Ibid., 37.
3. Ibid., 40.
4. Ibid., 145.
5. Ibid., 232.
6. Ibid., 361.
7. Ibid., 367.
8. Ibid., 372.
9. Ibid., *37.
10. Ibid., *39.

BIBLIOGRAPHY

Agrippa, Henry Cornelius. *De incertitudine et vanitate scientiarum et artium, atque excellentia verbi Dei declamation [The Vanity of Arts and Sciences]*. Paris, 1531.

———. *De Occulta Philosophia*. Antwerp, 1531.

———. *De Occulta Philosophia Libri Tres*. Cologne, 1533.

———. *Three Books of Occult Philosophy*. London, 1651.

———. *The Fourth Book of Occult Philosophy*. London, 1655.

Budge, E. A. Wallis. *Egyptian Magic*. London: Kegan, Paul, Trench and Trübner & Co., 1901.

Casaubon, Meric. *A True and Faithful Relation of What Passed for Many Years Between Dr. John Dee and Some Spirits*. London: D. Maxwell, 1659. (Reprinted by Askin Press, London, 1974.)

Chronological Study Bible. Nashville, Tenn.: Thomas Nelson, 2008.

Clark, Andrew. *Aubrey's Brief Lives—chiefly of Contemporaries, set down by John Aubrey, between the years 1699 and 1699*. London, 1898.

Crowley, Aleister. *The Vision & the Voice with Commentary and Other Papers*. York Beach, Maine: Samuel Weiser, 1998.

Deacon, Richard. *John Dee: Scientist, Geographer, Astrologer, and Secret Agent to Elizabeth I*. London: Frederick Muller, 1968.

Dee, John. *General and Rare Memorials Pertaining to the Perfect Art of Navigation*. London, 1577.

———. *A letter, containing a most briefe discourse apologeticall with a plaine demonstration, and feruent protestation, for the lawfull, sincere, very faithfull and*

Christian course, of the philosophicall studies and exercises, of a certaine studious gentleman: an ancient seruant to her most excellent Maiesty royall. 1599.

———. *To the Kings most excellent Maiestie.* London: E. Short, 1604.

———. *The Hieroglyphic Monad.* London: John M. Watkins, 1947.

Debus, Allen G., ed. *John Dee, The Mathematicall Praeface to the Elements of Geometrie of Euclid of Megara (1570).* New York: Science History Publications, 1975.

DeSalvo, John. *Dead Sea Scrolls: Their History and Myths Revealed.* Barnes and Noble, 2009.

DuQuette, Lon Milo. *Enochian Vision Magick: An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley.* San Francisco, Calif.: Weiser Books, 2008.

DuQuette, Lon Milo. *The Chicken Qabalah of Rabbi Lamed Ben Clifford: A Dilettante's Guide to What You Do and Don't Need to Know to Become a Qabalist.* York Beach, Maine: Weiser Books, 2001.

Einstein, Albert. Albert Einstein to Herman E. Peisach, February 15, 1946. http://dowsingworks.com/einstein.html. Accessed March 11, 2010.

Fenton, Edward. *The Diaries of John Dee.* United Kingdom: Day Books, 1998.

French, Peter. *John Dee: The World of an Elizabethan Magus.* New York: Dorset Press, 1972.

Hislop, Alexander. *The Two Babylons.* Neptune, N.J.: Loizeaux Brothers, 1916.

James I, King of England. *Daemonologie in forme of a dialogue, diuided into three bookes.* Edinburgh: Robert Walde-graue Printer, 1597.

James, Geoffrey. *The Enochian Magick of Dr. John Dee.* St. Paul, Minn.: Llewellyn, 1994.

Kaiser, Jr., Walter C. and Duanne Garrett, eds. *Archaeological Study Bible: An Illustrated Walk Through Biblical History and Culture*, New International Version. Grand Rapids, Mich.: Zondervan, 2005.

King, Leonard W. *Babylonian magic and sorcery: being "The prayers of the lifting of the hand," the cuneiform texts of a group of Babylonian and Assyrian incantations and magical formulae edited with transliterations, translations and full vocabulary from tablets of the Kuyunjik collections preserved in the British Museum.* London: Luzac and Co., 1896.

Laycock, Donald C. *The Complete Enochian Dictionary.* San Francisco, Calif.: Weiser Books, 2001.

Manuscripts from the British Library. Sloane 3188, 3189, 3191; Cotton Appendix XLVI. *Parts 1 and 2.*

Morley, Henry. *Cornelius Agrippa: The Life of Henry Cornelius Agrippa von Nettesheim, Doctor and Knight, Commonly known as a Magician.* 2 vols. London: Chapman and Hall, 1856.

Nauert, Charles G., Jr. *Agrippa and the Crisis of Renaissance Thought.* Urbana: University of Illinois, 1965.

Peterson, Joseph H. *John Dee's Five Books of Mystery.* San Francisco, Calif.: Weiser Books, 2003.

Raphael. *The Familiar Astrologer.* London: T. Noble, 1849.

Regardie, Israel. *The Golden Dawn.* St. Paul, Minn.: Llewellyn, 1971.

Russell, George William. *The Candle of Vision.* London: Macmillian and Co., 1918.

Russell, Walter. *The Universal One.* New York: Brieger Press, 1926.

Shumaker, Wayne, ed. and trans. *John Dee on Astronomy—Propaedeumata Aphoristica (1558 & 1568).* Berkeley: University of California Press, 1978.

Skinner, Stephen and David Rankine. *Practical Angel Magic of Dr. John Dee's Enochian Tables.* London: Golden Hoard Press, 2004.

Smith, Charlotte Fell. *John Dee (1527–1608).* London: Constable and Co., 1909.

Spence, Lewis. *An Encyclopedia of Occultism.* New York: Dodd, Mead, and Co., 1920.

Suster, Gerald. *John Dee, Essential Readings.* Great Britain: Crucible, 1986.

The Holy Bible, English Standard Version (ESV). Wheaton, Ill.: Crossway Bibles, 2001.

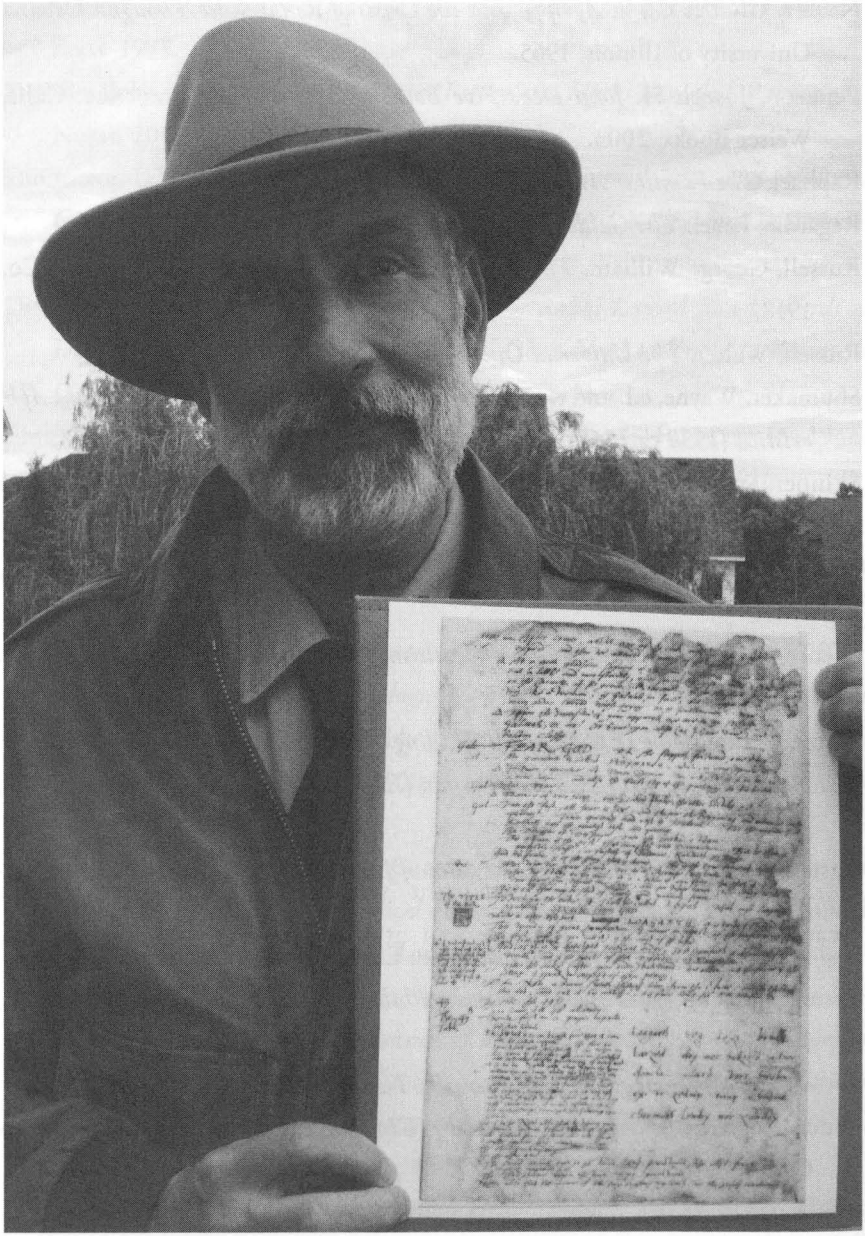
Turner, Robert. *The Heptarchia Mystica of John Dee.* Great Britain: The Aquarian Press, 1986.

———. *Elizabethan Magic.* Great Britain: Element Books Limited, 1989.

Tyson, Donald. *Three Books of Occult Philosophy.* St. Paul, Minn.: Llewellyn, 1993.

———. *Enochian Magic for Beginners.* St. Paul, Minn.: Llewellyn, 2007.

Vinci, Leo. *An Enochian Dictionary GMICALZOMA.* England: Authors OnLine Ltd., 2006.



ABOUT THE AUTHOR

John DeSalvo, Ph.D., is director of the Great Pyramid of Giza Research Association. His purpose in starting this association was to make available to the public general information and new research on the Great Pyramid and to post the work of pyramid researchers who may not have had the opportunity to publish their work in the traditional academic journals.

A former college professor and administrator, his B.S. degree is in physics, and his M.A. and Ph.D. degrees are in biophysics. He has taught the following subjects on the college level: human anatomy and physiology, biochemistry, general biology, human gross anatomy, and neurophysiology. His college administrative experience includes cultural affairs director, basic science department head, and dean of student affairs.

In 1979 DeSalvo coauthored of the book *Human Anatomy—A Study Guide* (currently out of print) with Dr. Stanley Stolpe, former head of the Anatomy Department at the University of Illinois. His publications in scientific journals include research on the infrared system of rattlesnakes ("Spatial Properties of Primary Infrared Neurons in Crotalidae"). He was also a recipient of research grants and fellowships from the National Science Foundation, United States Public Health and Human Services, and the National Institutes of Health.

For more than twenty years, John DeSalvo was one of the scientists

involved in studying the Shroud of Turin. Currently, he is executive vice-president of ASSIST (Association of Scientists and Scholars International for the Shroud of Turin), which is the largest and oldest research association in the world currently studying the Shroud of Turin. He was also a research consultant to the original STURP (Shroud of Turin Research Project) team and was the contributing science editor for the book *SINDON—A Layman's Guide to the Shroud of Turin* (published in 1982, currently out of print). His Shroud research involved the image formation process of the man on the Shroud and studies using three-dimensional reconstruction, spectroscopic, and ultraviolet analysis. He has lectured nationwide on the Shroud, and in 1980 the International Platform Association designated him as one of the top thirty speakers in the nation.

He published *The Complete Pyramid Sourcebook* in 2003 and *Andrew Jackson Davis: The First American Prophet and Clairvoyant* in 2005. His book *Decoding the Pyramids* was published by Barnes and Noble in May 2008 and has been translated into French, Spanish, Italian, Dutch, and Czech.

In October 2008, his book *The Seeress of Prevorst: Her Secret Language and Prophecies from the Spirit World* was published by Inner Traditions. His most recent book, *Dead Sea Scrolls,* was published by Barnes and Noble in July 2009 and is also available in French, Dutch, Spanish, and German.

INDEX

USING THE ENOCHIAN MEDITATION CD

The purpose of this CD is to review some of the key procedures of the Enochian Meditation that I discuss in the book and for you to hear how the words of the basic Enochian Meditation (otherwise known as the Call of the Thirty Aethyrs) should be pronounced so that you can learn and use its correct pronunciations for your own meditation practice. The CD contains the following:

Track 1 is an overview of basic suggestions for the entire Enochian Meditation.

After this general overview, we begin our preparation for the meditation itself. Proper preparation includes performing both the White Light Visualization and the Lesser Banishing Ritual of the Pentagram. Instruction and commentary on the White Light Visualization is found on track 2, and commentary and pronunciations of the Lesser Banishing Ritual of the Pentagram are on track 3.

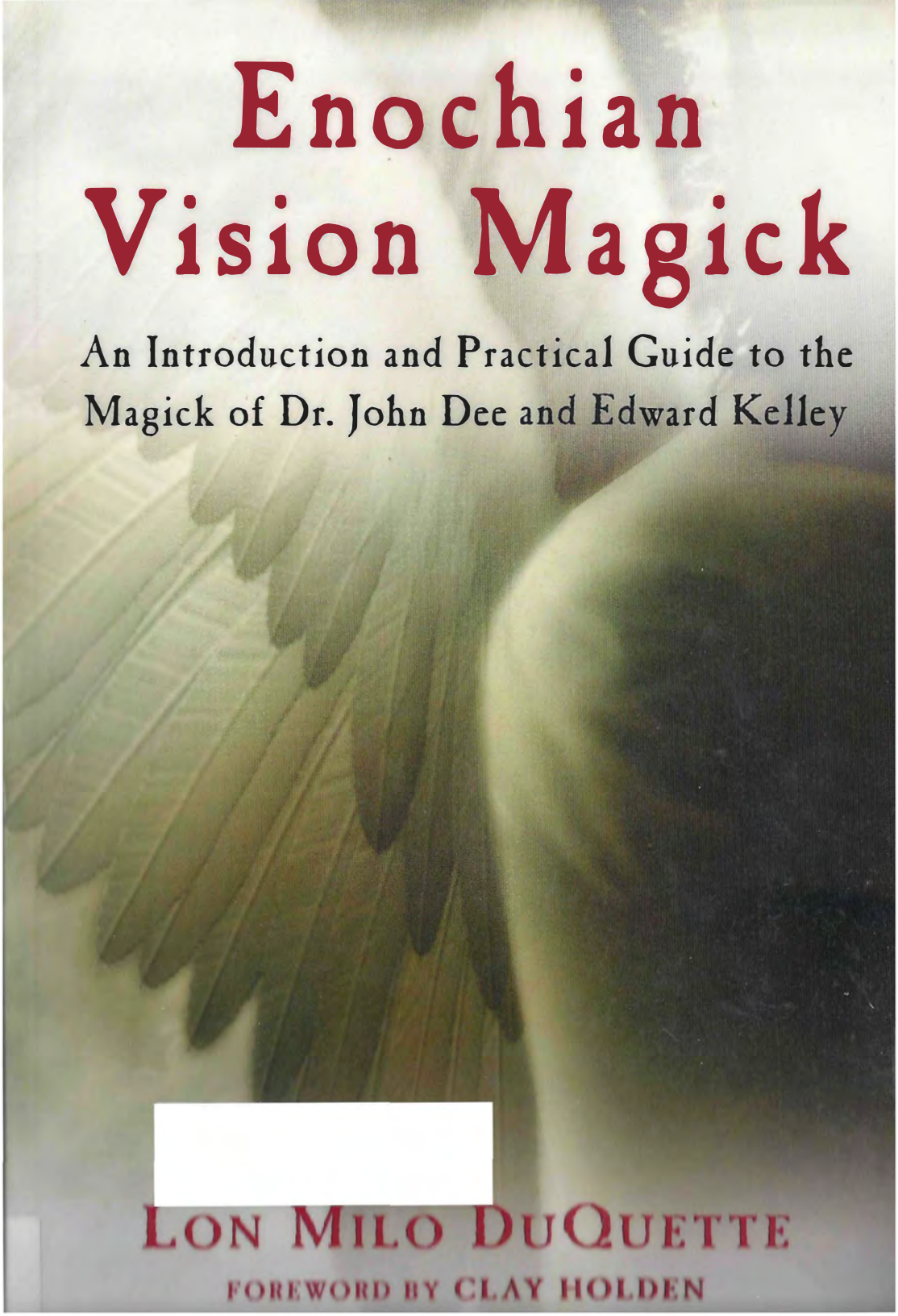
We then enter the heart of the meditation itself, wherein I will pronounce the entire Enochian Call (otherwise known as the Call of the Thirty Aethyrs) on track 4.

The next part of the CD will focus on meditating on the names of the angels or governors of each realm. Track 5 contains commentary on this process.

The closing steps to take to end the Enochian Mediation are found on Track 6.

Track 7 contains final comments and suggestions for you as you learn to integrate this practice into your life.

I wish you the best of luck in your Enochian Meditation!


Enochian
Vision Magick
An Introduction and Practical Guide to the
Magick of Dr. John Dee and Edward Kelley
LON MILO DUQUETTE
FOREWORD BY CLAY HOLDEN

Having mastered the arts and science of his age, Elizabethan magus Dr. John Dee [1527–1608] resolved that worldly knowledge could no longer provide him the wisdom he desired. He turned his attention to magick, and in 1582 he and his clairvoyant partner Edward Kelley made contact with a number of spiritual entities who identified themselves as angels—the same angels that communicated with Adam, Enoch, and the patriarchs of the Old Testament. Over the next three years three distinct magical systems were revealed to Dee and Kelley. The third, thanks largely to efforts from the adepts of the Hermetic Order of the Golden Dawn and the 20th-century practices of Aleister Crowley, is now widely known as Enochian Magick.

Enochian Vision Magick includes extensive background and historical notes, explores the foundation for the creation of the Enochian Magick system, and provides readers with a step-by-step process for using it.

"Lon DuQuette is a miracle worker, and *Enochian Vision Magick* is his greatest miracle. His uncanny gift for clear and simple explanations has produced the most accessible, interesting, personal and—most importantly—*practical* guide to Enochian magick available."

—Richard Kaczinski, Ph.D., author of *Perdurabo: The Life of Aleister Crowley*

"DuQuette has created a truly original and highly interesting vision of the practical application of the Enochian System. He treats the material as Dee intended it to be treated—as a gateway into another world."

—Geoffrey James, editor and translator of *The Enochian Evocation of Dr. John Dee*

"It has fallen to Lon Milo DuQuette to provide an easy entrance to the Watchtowers of Dee's magic. In doing so he has done modern magic a great service."

—Stephen Skinner, co-author of *The Practical Angel Magic of Dr. John Dees's Enochian Tables*

"We are lucky to finally have a useful introduction to this difficult subject that provides the aspiring Enochian conjurer with both the proper foundation and the tools to successfully begin what can become a lifelong adventure and labor of love."

—David R. Jones, Master of The Black Lodge of Santa Cruz

U.S. $19.95
ISBN: 978-1-57863-382-1

Enochian Vision Magick

An Introduction and Practical Guide to the Magick of Dr. John Dee and Edward Kelley

LON MILO DUQUETTE

FOREWORD BY CLAY HOLDEN

WEISER BOOKS
San Francisco, CA • Newburyport, MA

THE AUTHOR DEDICATES THIS WORK TO
THE MEMORY OF DAVID P. WILSON, THE MOST
TALENTED SCRYER I HAVE EVER MET.

Thy Name be mighty, O God, which canst open the veil whereby
Thy All-Powerful Will may be opened unto men. Power,
Glory, and Honour be unto Thee, For Thou art the same
God of all things, and art life eternal.

—PRAYER OF NALVAGE, APRIL 10, 1584

First published in 2008 by
Red Wheel/Weiser, LLC
With offices at:
500 Third Street, Suite 230
San Francisco, CA 94107
www.redwheelweiser.com

ISBN: 978-1-57863-382-1
Library of Congress Cataloging-in-Publication Data available upon request.

Cover and interior design by Maija Tollefson
Cover photograph © Michael Knight/iStockphoto
Interior painting, *Dr. John Dee*, oil on canvas © 2008 Zefxis The Elder

Printed in Canada
TCP
10 9 8 7 6 5 4 3 2 1

Contents

List of Illustrations

Acknowledgments

This book could not have been written without the inspiration and generous assistance of the following friends, scholars, and master Enochian magicians: David P. Wilson (S. Jason Black), Clay Holden, Christeos Pir, David R. Jones, Robin Cousins, Josh Norton (Benjamin Rowe), James Wasserman, Judith Hawkins-Tillirson, Rick Potter, I.Z. Gilford, Poke Runyon, Christopher S. Hyatt, and Robert Powell—and to the regular members of the Monday Night Magick Class of Heru-ra-ha Lodge O.T.O., I give my most heartfelt thanks; Constance DuQuette, who co-hosts this 30-year on-going class (and is my most ruthless heckler); Jonathan Taylor; Mike Strader; Jill Belanger; Olver Althoen; Carlos Casadas; and Sandy, Arto, Cobra, Vanessa, Bret, Michael, Patricia, Coleen, Mary, Evgeniy, Jane, Alan, Danny, and scores of others who throughout the years have brought Life, Love, and Liberty into our home each week.

I would also like to thank Glacier Nitz-Mercaeant, of The Enochian's Keep in Indiana, for his beautiful gifts of my gold Enochian Ring and Lamen; and the late Cecil Eugene Burns (a.k.a. Frater White Haired Bull) who built and donated the true and faithful replica of the Holy Table that now adorns our Enochian Temple space.

My thanks also go to Brothers Michael Strader, for his rendering of the Ensigns of Creation in the angelic script, and Robert Powell for his beautiful images of the Tablet of Union and the four Elemental Tablets. They are perhaps the clearest black and white renderings of these complex figures ever published.

Finally I offer my heartfelt gratitude to Clay Holden for his encouragement and support of this project. I am also deeply indebted to him for allowing me to use his magnificent recreations of the original angelic alphabet and his images of the Forty-nine Good Angels, the Holy Table, the Sigillum Dei Aemeth, and Golden Talisman.

I also draw the reader's attention to Brother Holden's original image of John Dee's Monas Hieroglyphica that adorns the cover page of each of the five books that make up *Enochian Vision Magick*. This

image is in itself a most profound and historic element in the entire book for it represents a solution of a geometric puzzle going back to ancient Greek mathematical texts—that is, the production of a regular heptagon in a circle using only a compass and ruler. Please pay special attention to Clay's foreword to discover more.

Finally I offer very special thanks to Jan Johnson, Brenda Knight, and Amber Guetebier of Weiser Books who patiently (and graciously) forgave several deadline breaches.

Foreword

This is the book I would have given my eyeteeth for twenty-five years ago. It is the first work to systematically lay out the whole corpus of Dee and Kelley's magickal system, and the only one to provide a useful path through the dense and multilayered labyrinth of what has come down to us as "Enochian Magick," based almost entirely on their original manuscripts.

When Lon asked me to consider writing a foreword to his book, I think he knew that I had not been deeply involved in Enochian research for a number of years, but asked me to at least consider looking at what he was writing. It took only about fifteen minutes of reading to reignite my enthusiasm for the material which at one time was an all-consuming passion, and to realize that what he was in the process of writing would become a landmark text on the subject. Now that the book is finished, I am even more deeply honored to be able to write a few words of introduction to his remarkable work.

What particularly impresses me with Lon's book is not only the sheer volume of material covered or the clarity with which it is presented, but its immense readability and the fact that he has struck an elegant balance between classical scholarship, practical magickal instruction, and anecdotal events.

One never loses the sense that there is a real person at work here, questioning, organizing, and reporting his conclusions together with his experiences along the path. The self-important tone of many so-called "Enochian Magick" texts is entirely absent, replaced by clear and well-organized content.

When I first encountered Enochian magick, the only available published materials were Regardie's *Golden Dawn* and Crowley's *Gems from the Equinox*, fascinating but largely incomprehensible to me. Next was the first of several largely incoherent books on Enochian Magick by Gerald Shueler, which elaborated on the Golden Dawn material and added much of his own invention, most of it of dubious value. In hindsight, they seem more suitable for Dungeons and Dragons than serious magickal work (though to be fair, as David Jones once pointed out to

me, D&D is probably an excellent introductory discipline for magickal ritual work).

Then came Geoffrey James's *The Enochian Evocation of John Dee,* a completely different matter altogether. Still more of a synopsis of a system than a workable guidebook (based largely on Sloane MS. 3191, Dee's precis of the materials received between 1582 and 1587), it gathered together the bulk of Dee and Kelley's work, and gave a sense of where it all came from. Still incredibly useful many years later, when coupled with an examination of the original scrying sessions that produced the material, it still does not serve as a proper guidebook through the system. The heart is there, but the how and why are largely absent.

When looking at what the Golden Dawn and Crowley and their successors put together as "Enochian Magick," it seems clear that they were missing huge chunks of this "how and why," along with many critical pieces to understanding what they were dealing with, and their attempts to graft basically everything else in their magickal system onto it produce a cumbersome thing that Dee and Kelley would not recognize as what they pulled through.

I have likened their resulting patchwork as similar to what happens when one attempts to open a Word document or a highly formatted database file in a text editor: one can read and even extract a good bit of raw data, but the formatting and links to other programs are entirely unreadable and bear little resemblance to the original document.

Without an understanding of Dee and Kelley's early material, mostly presented in Sloane MS. 3188, what comes later on, while workable on its own, will be largely incomprehensible. And while in many ways it can be convincingly argued that the later system, centered on the four Elemental Tablets, and the Tablet of Union are independent of the earlier material, Dee's diaries demonstrate that he went back and added marginal notes to even the earliest diaries to refer to events and communications that transpire several years later, as well as referencing the earlier communications in the later entries.

Fortunately for the reader, Lon's book gives full treatment, background, and application of both the early and the later materials, and provides in spades both the how and why that are missing from so many other books that purport to be guides to the system.

For me, not until David Jones's Center for Enochian Studies, based out of Thelema Lodge OTO in Oakland, began their annotated transcriptions

of the first of Dee's spirit diaries, did I get a real sense for the background story of Enochian magick. All of a sudden, it was like reading a Philip K. Dick novel, with the tables and diagrams coming to life, populated by spirits, angels, and demons of all sorts, each with his or her own personality. And notably, John Dee and Edward Kelley for the first time became real people, questioning and struggling to understand and document what was being communicated to them.

I was finally able to borrow microfilms of the spirit diaries from the always truly generous and helpful Bill Heidrick, and I spent countless days printing them out on microfilm reader printers. When I finally had a set of Sloane MS. 3188 (*Quinti Libri Mysteriorum*) printed out and bound in front of me, the real magick began to take place for me. It was as if one discovered that Jules Verne's Captain Nemo was a real person, and could read his own words and step back 400-plus years into the past, to share his thoughts and experiences. To this day, it is the closest thing to real time travel I have ever felt.

Dee's handwriting presented some difficulty at first, as did his use of many antiquated terms, abbreviations, and frequent recourse to Latin. To my aid came Elias Ashmole's "fair-copy" of the diaries (Sloane MS. 3677), transcribed many decades later, in a beautiful hand which was much easier to read than Dee's. It also has the benefit of being more complete in some cases than Dee's original, as the manuscript was in considerably better shape in the 1600s than it is today, and Ashmole made notes indicating where materials were missing.

Given the difficulty in reading the original texts, it occurred to me to begin transcribing the diaries into electronic texts, laid out exactly as Dee had in the original manuscripts, and this was the birth of the John Dee Publication Project. The idea, which I tested in reading circles at Thelema Lodge, was that once one could get past the difficulties of Dee's sixteenth-century italic and secretarial handwriting, the actual English was not so different from that of Shakespeare, and that the modern reader would more easily be able to approach the work. Producing small batches of texts, with my transcription facing pages of the actual manuscript, it proved a fairly simple matter for people to actually read and understand the material.

While the world has changed immensely over the past two decades, and it is now possible to download electronic copies of all of Dee and Kelley's spirit diaries off the Net, it is still valuable to have the

reconstructed electronic texts. And while I have never completed the transcriptions of the *Quinti Libri Mysteriorum*, it both taught me many valuable computer skills that ultimately changed my life and demonstrated that the text could be reproduced as written in an easily readable form. I am pleased that it still provides many readers with a place to begin in reading the spirit diaries.

It was suggested to me early on by David Jones that rather than attempting to comprehend the whole system, I should concentrate on a particular section and work to understand the mechanism of that piece of the system. In my case, that piece of the puzzle was the Sigillum Dei Aemeth.

While Lon in this book suggests that, rather than trying to reproduce Dee and Kelley's work, one ought to use the system they transmitted, I found it of inestimable value to read through the text of *Mysteriorum Liber Secundus*, where the layout and working of the Sigillum is systematically laid out, and fill in each of the squares in a blank Sigillum as I went through it. By so doing, this impressive talisman became a truly living being for me, and it was possible also to rectify certain errors which exist in Dee's diagram of the Sigillum.

Case in point: at the bottom of the Sigillum Dei Aemeth, both in Dee's original illustration at the end of *Mysteriorum Liber Secundus* and in virtually every version published since, one finds the character "y" with a "14" under it. The text however clearly gives this number as "15." Replacing this number, and applying the method of backwards and forwards rotation around the outer circle, one utilizes the remaining unused squares, and two additional names are produced, neither of which is mentioned in the text. This exercise is left to the reader.

It further demonstrated that Dr. Dee, in fact, *lies* in certain places in the record, indicating that there is material hidden even there that he did not want to be visible to an unthinking reader.

One of my favorite quotes from the beginning of *Mysteriorum Liber Secundus* is Dee's interchange with the archangel Michael:

> Mi. [...] Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into man's soule never to disclose these Mysteries
>
> D. Yf no man, by no means, shall perceyve any thing hereof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the churche of God. We in his Saincts are blessed for ever.

We separate the, from fyled and wycked persons: We move the to God.

D. I vow, as you require: God be my help, and Gwyde, now and ever, amen.

MIC. This is a Mystery, skarse worthy for us, ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

D. I am: God be my strength.

Keeping this in mind, one may begin to understand why Dee occasionally misdirects the reader in his diaries. As with Aleister Crowley's works several hundred years later, if one is paying attention to what one is reading, the erroneous data should just about jump out from the page, and provide a pointer to the actual information.

Investigating such parts of the magickal furniture can provide further unknown or undocumented information, such as the following:

If one adds and subtracts the numbers at the top and bottom of the letters around the outer ring of the Sigillum (having corrected the "y/15"), one arrives at a total number of 440. Adding the "1" in the concentric circles that is given at the end of the instructions on the outer ring (accompanied by the statement "Omnia unum est"), the total comes to 441, the gematric value of the Hebrew "Aemeth," or Truth. Without the correction of the "y/15" square, the total remains 440, the gematric value for "Meth," or Dead. Thus, the Sigillum may be considered as a Golem, and the published version an inactive and unworkable "dead" talisman.

There is also an additional Table to be generated from the instructions given for the characters around the outer ring, as they are described in the text:

D. Note: All the Cumpanies of these 40, stode, five togither, and five togither, and so in eight Cumpanyes; each, of five

Thus one can lay out the characters in eight rows of five, and in so doing, can produce symmetrical character sigils similar to the ones found on the Elemental Tablets for the angels of the outer ring.

In attempting to find a simple way to generate a regular heptagram in a circle for the purposes of reproducing the Sigillum on paper, I further discovered an interesting connection between the spirit diaries and Dee's earlier Monas Hieroglyphica.

While one cannot in fact produce a regular heptagon in a circle using only a compass and ruler (a geometric puzzle going back to ancient Greek mathematical texts), one can approximate it. There are several classical solutions, each of them rather close, but also involving complex methodology. Laying out the Monas Hieroglyphica in its 4 x 9 grid, as given in Dee's book, using a compass from the mid-point to trace a circle, and rotating the Monas so its "horns" touch on the circle from the top of the grid, one finishes with a *very* close approximation of a heptagon, in fact, as close or closer than any known classical solution.

Finally, it is perhaps fitting to suggest that one can read and consider Dee and Kelley's spirit diaries in a number of different ways, some of them mutually exclusive, but all of them perhaps of interest and value.

First, they can be considered as authentic records of spirit communication. Over the years I have worked closely with practicing Enochian magicians, including at least one incredibly talented scryer, who can both see and hear through the crystal ball, a very rare combination. Most scryers can do one or the other, but not both. In Edward Kelley, Dee found a rare man, however difficult he may have been to work with, and clearly knew it. Dee could only rarely see or hear anything himself, but with his amazing mathematical and classically trained mind, was perhaps the only man in the world capable of understanding and organizing the instructions that were presented to him. He was also skeptic enough to question and reject transmitted material that appeared to come from lying spirits, as Kelley periodically pulled through "illuding divils" that specialized in disinformation. The internal consistency of the bulk of the spirit diaries, as well as the coherent interrelationship of its many parts, speaks convincingly to its being a genuine record of actual events over a period of years.

Second, one can consider the material as an exercise in cryptographic method, intended as a means of communicating secret information back from the continent to Dee's colleagues and superiors in Elizabeth's

court. Clearly, as one reads through *Liber Mysteriorum Quartus*, and to a certain extent Secundus, one can see similarities to the methodology of Trithemius's *Steganographia,* a work with which Dee was quite familiar, and which has now been demonstrated to be entirely a cryptographic treatise.

The arrays of "dignified" and "undignified" spirits can be seen as referring to encryption methods involving "nulls," and Dee and Kelley's discussion of "transposition of letters" in *Quinti Libri Mysteriorum* Appendix is at the very least suggestive again of the same. Then there are the tables in *Liber Loagaeth*, at the end of which (Sloane MS. 3189) Dee has appended eight tables from "Aldaraia Sive Soyga," the mathematical methods of which have been demonstrated by Jim Reeds. They appear even on the surface to be cryptographic tables, though no one to date has made a systematic study of their content, nor provided any translation or decryption or methodology. They remain the most hermetically sealed of all Dee and Kelley's documents.

In a similar way, one may usefully compare this "cryptography" theme with the Kabbalistic method of transposition of letters along with numeric values as a strictly spiritual exercise (e.g., the "Sepher Yetzirah"), and arrive at the conclusion that the Enochian system might be considered "sacred cryptography" in the same sense as the classical Kabbalistic method, unrelated to the mundane world of secret transmission of political secrets.

Lastly, and perhaps most amusingly, I have entertained the idea that Dee was the author of the first science fiction novel over a period of years, and indeed the first to give thought to the idea of "cyberspace," an interdimensional world where communication takes place through a portal, giving thought to the twentieth-century works of H. P. Lovecraft, Philip K. Dick, and William O. Gibson.

In this view, while Edward Kelley is still a historic personage (he appears in Dee's private diaries as well as being clearly documented both in England and in Prague, usually in conjunction purely as an alchemist), the "Edward Talbot" and "Edward Kelley" presented in the Spirit Diaries, his frequent turns from devout scryer to blaspheming conjurer and back again, along with all the mischievous and light hearted spirits who are trotted on and off the stage, can be seen as an immense work of fiction. Whether written purely for Dee's amusement

or as a secret means of documenting a different sort of spiritual transmission remains hidden today.

Of course, as anyone who has spent any time actually working with the system(s) presented in the Spirit Diaries can attest, when you put them to work *as if* true, stuff happens. Once invoked (or evoked), the spirits do in fact seem to appear and go to work, whether one believes in them or not.

Which leads to the one piece of advice I would give to anyone starting out in working Enochian Magick: Be very clear of what you ask for, as you are certain to get as much of it as you can handle, and once started, it is much more difficult to get it to stop.

In closing, I would like to quote a passage from W. Wynn Westcott's translation of the "Chaldean Oracles" (quoting Proclus), which I have always found incredibly useful to keep in mind when working Enochian Magick, or indeed, any ritual work:

> As the Oracle therefore saith: God is never so turned away from man, and never so much sendeth him new paths, as when he maketh ascent to divine speculations or works in a confused or disordered manner, and as it adds, with unhallowed lips, or unwashed feet. For of those who are thus negligent, the progress is imperfect, the impulses are vain, and the paths are dark.

Lon's wonderful book provides the reader—for the first time—with a clearly lit and well-ordered guide through the maze of Dee and Kelley's Enochian system. The hallowed lips and well-washed feet are up to the reader.

Keep an open mind, a pure heart, and a clean temple, and you will surely hear their angels and spirits speaking to you.

Clay Holden
The John Dee Publication Project
www.john-dee.org

A Note Regarding Original Source Material and Footnote References

The original Enochian magick material is a labyrinth of manuscripts. In preparing this book, I was fortunate to have at my disposal electronic files containing the photographic images of original material currently housed at the British Library, London. The manuscripts are numbered and designated by the name of past owners. The ones I used for the present work are designated: Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II.

Within these numbered manuscripts are various "books," or "Libers" bearing separate titles. Some of these Libers were copied by Kelley or others and reproduced in subsequent manuscripts (sometimes renamed) and have found their way to London's British Library and the Bodleian and Ashmolean libraries at Oxford University. For my purposes the material from the British Library's Sloane 3188, 3189, 3191; and Cotton Appendix XLVI parts I and II proved to be quite sufficient. Digital scans of the Enochian manuscripts can be accessed electronically at: *http://www.themagickalreview.org/enochian/mss/.*

Enochian scholar Geoffrey James prepared a concise summary breakdown of Dee and Kelley manuscripts for the bibliography of his excellent book, *Enochian Magick of Dr. John Dee.*[1] He has graciously allowed me to reproduce his entries for the material that relates directly or indirectly to *Enochian Vision Magick*. The reader who wishes to explore the source material in greater detail (or who simply wishes to track the book's footnotes and references) should find this list very helpful.

SLOANE MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books', which are:—

Mysteriorum Liber Primus covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first scryer) and

the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

Mysteriorum Liber Secondus covering March 6, 1582 to March 21, 1582, and containing the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. This title page is missing, but can be inferred from textual references in SLOANE MS. 3677.

Mysteriorum Liber Tertius covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

Quartus Liber Liber Mysteriorum covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly[2] as the scryer.

Liber Mysteriorum Quintus covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into SLOANE MS. 3189.

Quinti Libri Mysteriorum Appendix covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the Great Table.

SLOANE MS. 3189.

Liber Mysteriorum Sextus and Sanctus or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each dealing with a different aspect of Dee's angelic magickal system. The books are:—

49 Claves Angelicæ Anno 1584 Cracoviæ (Liber 18) which contains Dee's transcription of the Angelical Keys (often called the Enochian Keys or Enochian Calls.)

Liber Scientiæ Auxillii et Victoriæ Terrestris which contains a complex system of magic based upon the Great Table (often called The Table of Watchtowers). It is entirely in Latin, and related to the Call of the Thirty Aires.

De Heptarchia Mystica which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

COTTON APPENDIX XLVI, PARTS 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or SLOANE MS. 5007. It contains thirteen 'books,' which are:—

Liber Mysteriorum (et Sancti) parallelus Novalisque covering May 28, 1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

Liber Pergrinatonis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlake to Cracow, Poland and various political speculations.

Mensis Mysticus Saobaticus Pars primus ejusdem covering April 10, 1584 to April 30, 1584, and containing the dictations of the first calls (backwards).

Libri Mystici Apertorii Cravoviensis Sabbatici covering May 7, 1584 to May 22, 1584, and containing the remainder of the calls (except for the call of the Thirty aires, in the Angelical tongue, and the spirits of the Thirty aires.

Libri Septimi Cracoviensis Mystici Sabbatici covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table or Watchtowers,* and the first third of the *Call of the Thirty Aires,* as well as the names of the Thirty aires.

Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires,* as well as the names of the Thirty aires.

Mysteriorum Pragensium Liber Primus Cæsarusque covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

Mysteriorum Pragensium Confirmatio covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

Unica Action, quæ Pucciana vocetor covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

Liber Resurrectionis Pragæ, Pactum sev Fædus Sabbatismi covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

Actio Tertia Trebonæ Generalis covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watchtowers* and the infamous wife-swapping episode.

Jesus, Omnipoten sempiterne & une Deus covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magickal experiment.

Some of this material has been published in more modern times in books that are still readily available. Foremost of these are *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits,*[3] and *John Dee's Five Books of Mystery.*[4]

To make things a bit easier for the reader to access more readily available source material, I will, wherever possible, try to make references with the text and in notes to passages in these modern works.

Prologue to the Prologue

Something Secret

Vyasa: There's something secret about a beginning. I don't know how to start.

Ganesha: As you claim to be the author of the poem, how about beginning with yourself?

—The Mahabharata[5]

There is indeed something secret about a beginning, secret and invisible like the soul of infinite potential that broods in the heart of every living seed. My tongue is tied. I stare at the blank screen of my monitor. I don't know how to start. For the writer it is the most difficult moment—a million things to say, but where to begin? My eyes search the walls and ceiling of my little office and fall upon the mask of the Hindu god Ganesha. His bright, pleasant face reminds me of the opening scene of Jean-Claude Carrière's play, *The Mahabharata*,[6] where Vyasa, the author of the epic poem is faced with his own writer's block as he strives to begin his monumental story. Unable to read or write himself, Vyasa is blessed by the arrival of Ganesha, the beloved elephant-headed god, who offers to serve as Vyasa's scribe and take down his story from dictation. He also gives Vyasa some advice about how to start.

"How about beginning with yourself?"

And so, in pale imitation of the poet Vyasa, I will heed the wise counsel of my elephant-headed lord, the remover of obstacles. I shall begin this work of magick by telling you something about myself. Don't worry, I won't tell you much. Just enough to get us started.

I am a man. I am what they call in the East a householder—that is, I am married and have for my entire adult life endeavored with varying degrees of success to provide a loving and stable environment for my family. I am also an exceedingly lucky man, for in truth, throughout the years it has been my sainted wife and beloved son who have provided *me* with a loving and stable environment.

Fate (coupled with a conspicuous lack of ambition) has conspired to make our lifestyle one of genteel poverty (well, not always so genteel). We've never owned a house, a new car, or a credit card. On the other hand, we've always lived in moderately affluent communities and safe neighborhoods. We've always owned old cars that usually get us where we're going. Our bills consist primarily of the rent, the utilities, health insurance, and our groceries. We have no debts.

Some people say that's a miracle. I agree. Miracles are part of my job, for I am a magician. I'm not the type of magician who creates illusions to entertain audiences, but the type of who seeks to *dispel* the myriad illusions that hinder my own spiritual growth and enlightenment.

Aleister Crowley (1875–1947), the great twentieth-century magician, defined magick as the "science and art of causing change to occur in conformity with Will."[7] This is obviously a very broad definition of the term. In my opinion, however, it is the only one that is entirely accurate. You are, of course, free to interpret this definition any way you wish. Personally, I've come to the realization that the only real changes I can effect with magick are changes in myself. By changing myself, I change the world around me, hopefully for the better.

Naturally, I haven't always considered myself a magician, but for as long as I can remember I've been a seeker. Please don't project any undue piety upon this statement. I'm as wicked as anyone who seldom breaks any criminal or civil statutes can be. But even as I wallow in my dark and lazy wickedness, I find myself again and again stumbling inadvertently toward the Light.

As a magician I have also been extraordinarily lucky. Early in my career I was befriended (and many times guided) by some very wonderful, and in their own ways masterful, magicians to whom I owe an immeasurable debt: Israel Regardie, Phyllis Seckler, Helen Parsons Smith, and Grady L. McMurtry. I have also collaborated with others who have enlarged and enriched my magickal life. Foremost among these is my wife, Constance, who is the greatest natural magician I have

ever known. There are many others as well: Karen James, whose profound sense of beauty and passion for the art of dramatic ritual keeps alive the mysteries of Eleusis; Douglas James, William Breeze, James Wasserman, Steven Abbott, LeRoy Lauer, David P. Wilson, Rick Potter, Dewey Warth, Nathan Sanders, Christopher S. Hyatt, Poke Runyon, Michael Strader, Sandra Brautigam, and Jonathan Taylor; and, for the last twenty-eight years, the assembled magi of my weekly magick class.

On my fortieth birthday I began to write professionally. In this vocation I have also been exceedingly fortunate. Readers who are familiar with the body of my work know that I am occasionally taken to task by knowledgeable critics who accuse me of writing for beginners and who chide me for diluting or oversimplifying complex and esoteric concepts. Against these charges I can say very little in my defense except to confess that I am indeed a simple man who, by conventional academic standards, is a lazy and undisciplined student. I have to learn anecdotally. I need to put things in a personal context. I need to appreciate and understand the general before I can be thrilled and inspired by the specifics.

Yes, I'm proud to write for beginning students of magick. But first and foremost I write to explain things to myself. I write to find out what I know. I write the books that I wish I could have studied during the first five years of my magickal studies—books that might have saved me years of frustration, blind alleys, and wheel-spinning. I also like to think that I write for more advanced students who may find themselves entangled in the elegance of magickal minutiae or else have become so entranced and self-impressed with their encyclopedic memories that they've lost sight of why they are doing magick in the first place.

I write about things with which I'm familiar and have had hands-on experience. One of those things is Enochian magick. I began my study of this most curious of quaint and curious subjects in late 1979 and began practicing it in earnest in autumn of 1980. Back then there was very little published information available. The only person I actually knew who had any significant hands-on experience with the system was Dr. Francis (Israel) Regardie,[8] who cautioned me in no uncertain terms that I probably shouldn't be dabbling in such things.

Nevertheless, armed with my copy of Aleister Crowley's *Gems from the Equinox*[9] and the two volume set of Regardie's *The Golden*

Dawn,[10] I naïvely plunged into what I thought was the deep end of the Enochian magick swimming pool. A year or so later a friend would present me with a huge stack of photocopied[11] documents from the British Museum. This material represented several significant portions of surviving diaries and magickal notebooks of Elizabethan magus Dr. John Dee (1527–1608 or 1609) and his clairvoyant partner Edward Kelley[12] (1555–1595).

Only then did I begin to realize how dreadfully deep the waters of Enochiana really are. By then, however, it was too late for me to get out of the pool. What little of the system I had mastered had already yielded breathtaking results. My life was becoming very magickal.

Those primitive photocopies eventually yellowed, then browned, then charcoal-blackened into illegibility, but my interest didn't fade. Neither did the interest of others in the magickal community. Today clear copies of the museum manuscripts are readily available to the serious student, and there are no less than thirty books currently in print with the word "Enochian" in the title. I confess a few of those are my doing. In 1991 Dr. Christopher S. Hyatt and I wrote a commentary on Aleister Crowley's little Enochian masterpiece, *Liber Chanokh*.[13] A year latter Herman Slater of Magickal Childe Publishing asked me to pen the introduction to the new facsimile edition of the 1659 *A True & Faithful Relation of What Passed for Many Yeers Between John Dee . . . and Some Spirits*. In 1995, my wife, Constance, and I created a deck of tarot cards[14] that incorporates a large number of images relating to the Enochian Elemental Tablets. In the book that accompanies the cards,[15] I elucidate on how they can be used for practical Enochian magick operations.

But writing (and reading) about Enochian magick is one thing; actually using it in a practical way to advance one's own spiritual evolution is another. With few exceptions, the thirty odd books mentioned above are very long on theory and history and very short on straightforward suggestions on how to actually sit down and perform Enochian magick, or reasons why one would want to do such a thing in the first place. I hope to remedy this, at least in small measure, by writing this book. I feel qualified to do this not because I have any illusions that I am the world's most knowledgeable scholar on the subject (I assure you I am not). I offer simply the credentials of nearly thirty years of applied

experience with several aspects of Enochian magick. I have come to some very fundamental conclusions that I believe might be of significant and practical value to both the speculative student and the operative practitioner of this elegant and complex magickal system.

Before I plunge us directly into those waters, however, I need to briefly address the question of why a relatively sane and rational twenty-first-century adult would wish to seriously embark upon the path of magick. I will do this with a device that will most assuredly irritate my publisher—a second prologue. And once again, to please my Lord Ganesha,[16] I will begin by talking about myself.

Prologue

Why Magick?

Magick is as mysterious as mathematics, as empirical as poetry, as uncertain as golf, and as dependent on the personal equations as Love.

—Aleister Crowley[17]

I'm a magician. I practice the art of ceremonial magick. I adore and *invoke* the essence of highest Deity and hold congress with divine angels. I also *evoke* and command spirits and demons.[18] Ceremonial magick is the path I have chosen to give expression to the spiritual yearnings I believe are inherent in every human being. It is my Tao, my Way, my religion, my philosophy, my psychology. But ceremonial magick isn't my life. I already have a life, thank you. But I use magick to help make my life magick.

I have closets and chests full of bizarre and colorful robes and crowns and wands and daggers and chalices and swords and lances and thuribles and banners and veils and rings and incense and candles and oils and tablets and talismans and mirrors and crystals. I have books—strange books (some very old and rare), books that would scare the daylights out of most of my neighbors. I use these magickal tools; I study these books in order to perform the rites of ceremonial magick. These things are not my life. But I use them to make my life magick.

On the surface one might think it reasonable and fair to ask, "Why are you a magician, Lon? Why do you believe in this stuff? Why do you do these crazy things?"

It might surprise you to know I don't have a proper answer to these questions. It is impossible for me to adequately explain or justify why

I celebrate my spiritual life through the vehicle of magick, for the same reasons it is impossible for any artist to properly explain why he or she has taken up the brush or the chisel or the violin or ballet slippers. If reasonableness were the sole criterion for the existence of art, there would be no music, no dance, no magick.

Make no mistake about it, magick is an art form, and every true magician is an artist. Just like the musician and dancer, the magician must practice, create, and perform. Just like the painter or sculptor, he or she must be armed with proper tools, skills, knowledge, and, most of all, inspiration. But what about people who've never learned to play a musical instrument, never learned to dance or paint or sculpt, yet who find themselves spiritually touched by listening to music, watching ballet, and visiting galleries? Are they not artists too?

In a very important way, I believe they are. As quantum physicists tell us, both the observer and that which is observed are changed by the act of observation itself. By appreciating the artist's handiwork, we are fundamentally affecting the reality and life of that creation. More importantly, when we expose ourselves to the artist's creation, we enjoy the passive luxury of allowing our consciousness to be altered, elevated, and enriched in unique and personal ways the artist might have never imagined.

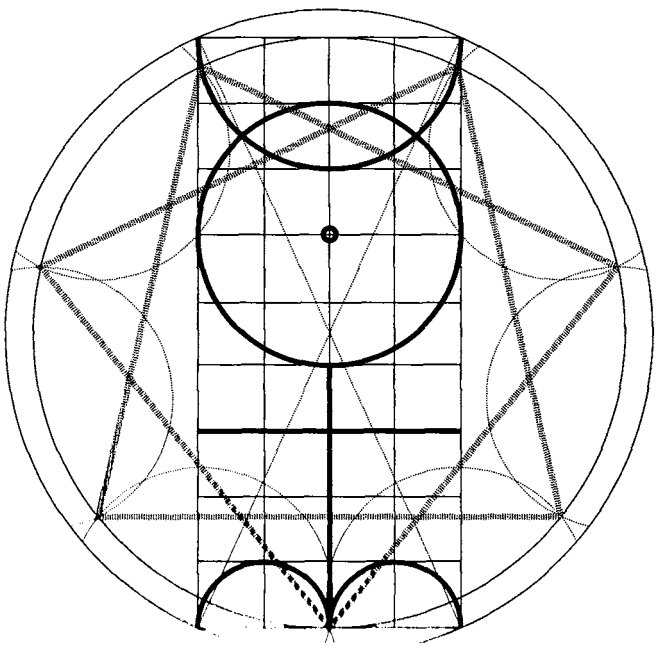
The art of ceremonial magick, however, is a little different. There is no painted canvas to display, no audience to applaud. Regardless of how altruistic the magician's motives may be, magick is spiritual *performance art* that must ultimately be executed and appreciated by the magician alone. He or she is at once the teacher, the student, the medium, the conductor, the performer, the venue, the audience, and the critic. The magician touches the broader audience of humanity only by affecting changes in the *magician*, and success can be weighed only in the silent Holy of Holies of his or her own soul.

So, here and now and for the duration of this book, I shall lay aside the question of "why magick?" If my magickal efforts seem to propel me closer to self-realization, if my work brings me a measure of health or happiness or wisdom or a sense of fulfillment, good. But none of these things, nor indeed any *thing*, can be the goal of my art. Instead of asking, "why magick?" I suggest all who would fancy themselves magicians seek answers to the following questions, questions I struggle to answer every day of my life:

Am I really an artist? Am I drawn to this strange and irrational art form because of my mad passion to enrich my art and fulfill my creative life purpose? Or am I doing all this to *avoid* fulfilling my destiny? Am I running away from myself? When I don my magickal robes and enter the temple, do I do so as a radiant artist-magician, armed and ready to storm the gates of heaven and hell to do battle for the triumph of my soul, poised to take the next step in my spiritual evolution? Or am I merely a foolish man in an exotic costume, a mystic poseur in serious need of a life?

BOOK I

Don't Try to Duplicate the Magick Dee and Kelley Did to Receive the System—Just Use the System They Received!



CHAPTER ONE

In the Middle of the Night

Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

—John Dee[19]

It's 3:43 a.m. I've been up for about a half an hour bathing, dressing, and preparing myself to operate. Constance is asleep in the bedroom, and I'm trying to be as quiet as I can. In just a few minutes I will turn off the computer here in my office, take up my almond wand, and go into the darkened living room. There I will quietly perform a Lesser Banishing Ritual of the Pentagram, light two tapered candles, and sit down before the Holy Table.

Once comfortably seated I will close my eyes and pray:

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

I will then open my eyes, take the golden Ring, and quietly recite the Prayer of the Ring:

Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

I will put on the Ring and then take up the golden Lamen that is attached to a black ribbon. Before putting it around my neck I will again pray:

Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

I will then take up my almond wand, reach across the Holy Table, tap the upper right-hand corner, and begin to chant. As I do so, I will move the tip of the wand from right to left along the far edge of the table and chant:

Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med Graph Graph Med Med Or Med Gal Ged Ged Drux.

Then, moving the tip of the wand down the left edge of the table, I will continue to chant:

Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med Un Ged Med Graph Van Ur Don Don Un.

Then, moving from left to right along the bottom edge:

Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med Graph Ceph Ged Ged Ur Mals Mals Fam Un.

Then up the right-hand edge to finish where I started:

Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un Van Un Med Un Gon Drux Drux Ur.

I will repeat this entire procedure six more times, each time increasing the intensity of my focus on the words and movements. When I've completed the seventh round of chanting, I will hold the wand over the center of the table and chant seven rounds of the following:

Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph.
Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

Then I will trace a circle over the center of the table and say:

Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is.

Galas Gethog Thaoth Horl*w*n Innon Aaoth Galethog,

Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel,

E(l) Me Ese Iana Akele Azdobon Stimcul,

I Ih Ilr Dmal Heeoa Beigia Stimcul,

S Ab Ath Izad Ekiei Madimi Esemeli,

E An Ave Liba Rocle Hagonel Ilemes,

Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael.

Finally, I will place the tip of my wand upon the center of my forehead and whisper:

luah lang sach urch

Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The chanting will take about eighteen minutes. By then I will have chanted myself into an altered state of consciousness. In fact, I'll be high

as a kite and struggling to avoid drifting into a directionless rapture. I will no longer be the overweight knot of worries and vices that haunts the daylight world of bills and phone calls and deadlines—vampires of time. I will be a magician, a key player in the business of creation, a spiritual being occupying my own indispensable rung on a hierarchical ladder of spiritual beings: gods, archangels and angels, spirits, and demons—spiritual entities who personify in metaphoric Technicolor every natural force, every monad of energy, every atom of matter, every concept and principle, potentiality, and tendency in the visible and invisible cosmos.

My living room will disappear, and in its place will tower the Temple of the Universe, holy ground demarcated by a consecrated carpet of red silk, upon which rests the Holy Table, the center of the universe, the Holy of Holies where heaven touches earth.

The table is completely veiled by a red silk cloth, with its gold tassels that hang from each corner. The cloth conceals an elaborately painted and engraved tabletop, the perimeter of which is carved with eighty-four squares containing letters from a sacred angelic alphabet—letters whose names I chanted in the angelic tongue during my seven rounds of chanting. A large carved hexagram spans the entire inner surface of the tabletop. And in the center of the hexagram broods a large rectangle made up of twelve squares, each containing an oversized angelic letter—the same letters whose names I chanted during the second round of chanting—artfully carved into the surface of the table. Seven talismans, Ensigns of Creation, are arrayed around the central rectangle. They are made of purified tin and are peculiarly lettered in the angelic script.

The centerpiece of the Holy Table is the *Sigillum Dei Aemeth*, a wax disk approximately nine inches in diameter and one and one-half inches thick, bearing the carved image of a complex diagram consisting of an interlocked heptagram, two heptagons, a pentagram, and an array of numbers and letters, which, when decoded, spell the names of seven sets of seven divine beings: *Seven who rest in seven, seven who live by seven, the seven who govern the seven, and seven by whom all government is.* Four smaller waxed versions of this Sigillum (wrapped in red silk bags) rest under the legs of the Holy Table, insulating it from distracting geocurrents.

The chanting completed, I will unveil a circular black mirror made of highly polished obsidian. I have it placed in a stand directly upon the covered Sigillum Dei Aemeth, and I will carefully angle it so I see my dimly lit face reflected in its pool of deep blackness. After only a few moments the reflection of my face will disappear, and I will see with magick eyes and hear with magick ears.

Now, the vision magick begins.

In the middle of the night I will call upon the angels.

I will call upon the angels, and they will answer.

CHAPTER TWO

The Magick of Dr. John Dee

If Merlin is an inner resonator who generated the literature which gathered about his name, then Dr. John Dee must be considered almost his outer manifestation in the real world.
He is probably the single most influential aspect of the magician ever to have lived and a worthy successor to the Arthurian mage.

—John and Caitlin Matthews[20]

The little ceremony I described in chapter one cannot be found in any other book of magick. I composed it in the spring of 2006 for the benefit of the members of my weekly magick class. It is designed as a ritual of preparation—a ceremonial "drug," as it were, to safely induce an altered state of consciousness, a trance in which specific techniques of magick may be practiced and visions can occur.

The components of the ritual are not, however, a modern invention. The magical implements and furniture were fabricated as faithfully as possible from descriptions found in sixteenth-century manuscripts and items currently housed at the Bodleian Library of Oxford University, the British Library, and the King's Library wing of the British Museum.

The prayers and the chants were drawn from those same ancient texts. In a group magical working, the prayers are recited in unison and the chants intoned Tibetan style, in a deep monotone chorus of two or

four groups of voices. The hypnotic effect on the participants is tangible and powerful. (I have yet to discover what it does to our eavesdropping neighbors.)

The ancient manuscripts I refer to are the diaries and magical records of Dr. John Dee[21] and his partner Edward Kelley, and these texts represent the source material for the system of magick known and practiced today as *Enochian magick.*

It is not my intention, nor is it within the scope of the present work, to present a proper biography of Dee. That has been handled nicely in Peter French's brilliant biography[22] and other texts that I've itemized in the bibliography. I cannot, however, escape the necessity of providing a brief outline of his life and work, because it will have a direct bearing on our understanding of Enochian vision magick and why I think my little ritual of preparation is so important for those who wish to pursue this path.

Son of a gentleman server to Henry VIII, John Dee was a true Renaissance magus and one of the most extraordinary individuals of his time. Historian John Aubrey called him "one of the ornaments of his Age."[23] That is saying a lot, for his age was peopled with some of the brightest lights in the history of western civilization: Queen Elizabeth I, Charles V, Francis Bacon, Ben Johnson, Edmund Spenser, Giordano Bruno, Christopher Marlowe, and William Shakespeare.

Dee's unique genius blossomed at Cambridge University, and his fame as a published mathematician propelled him as a young man to academic rock-star status throughout Europe. It also brought him to the attention of the rulers of his world, including the future Queen Elizabeth.

He was the master of scores of disciplines. He was a physician, an engineer, a theologian, an astronomer, and cartographer. He invented the nautical instruments and developed the advanced navigational charts that helped make Britannia ruler of the waves. He even coined the term *Britannia.* A master astrologer, he was allowed to choose the date of Elizabeth's coronation, and throughout her reign he remained her friend and counselor.

Because he was fluent in many languages and lectured often on the continent, Elizabeth enlisted his services as a spy. Dee enjoyed this role very much. As a matter of fact, I believe he remained in this position

until the day she died. He was fascinated with cryptography and loved word and letter puzzles. Dee was secretly known as "the queen's eyes," and he signed his dispatches to her with the stylized image of a hand shading two eyes.

Yes, John Dee, on "her majesty's secret service," was the first agent 007.[24] Dee possessed the largest private library in England and was constantly enlarging it. He was perhaps the most educated man of his day. Part of his education included esoteric philosophy, Qabalah, alchemy, and magick—not illogical pursuits for a Renaissance magus. Magick, in particular, was a science to be explored and exploited. Dee wanted to talk to angels (as did the biblical patriarch Enoch) not only to discover the wisdom of the past and the secrets of the universe, but also, more immediately, to discover the secrets of Elizabeth's enemies and brandish the power to magically manipulate the spiritual forces that control them. Dee wanted to be a magical spy.

His approach to magick (at least at first) was pretty standard procedure for the day. After bathing and dressing in clean clothes (extraordinary measures for the times—unless, of course, it was May, when many people of the day took their annual bath), he would enter a room set aside for the purpose. There he would drop to his knees before a consecrated table/altar and for a half hour or so pray fervently to God and His good angels, alternately reciting a litany of self-abasing confessions of his unworthiness to enter into the divine presence and boasting of his God-given right to do that very thing. With his consciousness duly exalted by prayer, he would then gaze into a crystal or a black mirror (a process known as scrying[25]) and wait to receive a vision.

In theory that's how it was supposed to work. However, even though Dee was skilled at composing long and eloquent prayers, he was not very good at scrying. In 1581 he started to advertise for someone who was. He had a small measure of success with a handful of rented seers until March of 1582, when he made the acquaintance of one Edward Talbot. Talbot (who would soon confess that his name was actually Kelley) was an unemployed alchemist's assistant and convicted

forger. Kelley's questionable character notwithstanding, his skills as a scryer immediately impressed Dee, who hired him on the spot at a salary of fifty pounds a year, a handsome figure for the day.

The partnership of Dr. John Dee and Edward Kelley would last until 1587. Their angelic-magick workings for the most part concluded in 1584. During their time together they engaged in hundreds of scrying sessions of varying lengths, in which Kelley gazed into a crystal ball or a black obsidian mirror and reported everything he saw and heard during a variety of angelic communications. Dee, sitting at a nearby table with pen and ink, led the questioning and recorded everything in anal-retentive detail.

Not all of the sessions yielded profound revelations. Indeed, many appear to be attempts by the communicating intelligences to simply keep the conversation going. There were numerous instances when information received in earlier sessions was amended (sometimes radically) in subsequent sessions. There were even times when the magicians were informed that they had been deceived in earlier communications by evil spirits. Nevertheless, the consistency of the bulk of the material is staggeringly impressive, and the double-/triple-blind nature in which it was delivered, especially the angelic language, calls, and magical tablets, boggles the imagination.

The Dee and Kelley years can be viewed as having occurred in three major phases, resulting in what appears on the surface to be three separate and unique magical systems. I will discuss these in more detail shortly. Here at the beginning it is enough to simply point out it is the third and last phase of their angelic workings (the three-month period between April 10 and July 13, 1584) that yielded the material for the system of vision magick that can be properly called Enochian.

The Enochian period was highly productive and bore much promise. In fewer than a hundred days Dee and Kelley received an angelic language, tablets containing the names of elemental and celestial beings, and calls in the angelic tongue that promised to unlock the secrets of heaven and earth. With sad, almost Faustian irony, however, once the Enochian material was in their hands, Dee and Kelley did not proceed to actually operate the system in subsequent workings.

They would go on to other magical adventures, attempting to impress (with little success) the crown heads of Europe with their supernatural

counsel. Finally, after nearly five years of working together, years of exhausting magical sessions, and years of traipsing their families around Europe (not to mention a notorious wife-swapping incident), familiarity finally bred contempt, and the two magicians parted company without ever getting into the driver's seat of Enochian magick and turning the key.

Dee's complicated life would draw him back to the English court and the distracting world of political intrigue and survival. In 1588, as the Spanish armada set sail to annihilate England's much smaller fleet (an event Dee predicted years earlier), Elizabeth called again upon her Merlin. Dee shocked her courtiers by urging the queen to not engage the Spanish armada and keep her ships at bay, prophesizing that a mighty storm would scatter and destroy the Spaniards. Elizabeth wisely heeded Dee's words. The storm manifested right on cue, and in the chaos that followed, the Spanish armada went down to defeat. In many circles Dee was credited with magically raising the tempest that saved England. The story of this event became instant legend. William Shakespeare, writing only twenty-three years later, would use Dee as the model for Prospero, the storm-raising magician in his play, *The Tempest*.

Kelley's post-Enochian years would not earn him such renown. His ambitions kept him on the continent, where he peddled the promise of alchemical treasures to the crown heads of Europe. He was knighted by Emperor Rudolph II of Bohemia but was shortly thereafter imprisoned by his royal patron for failing to manufacture alchemical gold. With fairy-tale panache, Sir Edward Kelley plunged to an untimely death in November of 1595 while attempting to escape from the turret of Emperor Rudolph's prison tower.

Dee's end was not so colorful. Elizabeth appointed him warden of Christ's College in Manchester, but it was not a happy tenure. His wife (and, it is believed, several of his children) died there during the plague in 1605. Dee returned to his home at Mortlake, where his daughter Katherine cared for him until his death in late 1608 or early 1609.

How so many of Dee's manuscripts survived to see the light of the twenty-first century is a magical wonder story in and of itself. Several of the most important documents Dee had hidden in the false bottom of a cedar chest (can we get much more romantic?), where they lay undiscovered for over fifty years after his death. Through a curious

chain of events (that tragically saw a portion of the manuscripts baked as pie wrappings), the surviving material came to the attention of the illustrious antiquary, politician, astrologer, chemist, and Freemason, Alias Ashmole (1617–1692), one of the few people in the world capable of recognizing the importance of the discovery. Thanks to Ashmole, the material was catalogued and finally housed safely in his own museum at Oxford, the British Museum, and the British Library, where, over three hundred years after its reception, it captured the attention of S. L. MacGregor Mathers, Wynn Wescott, and the adepts of the Hermetic Order of the Golden Dawn, then Aleister Crowley—and now you.

CHAPTER THREE

Dee and Kelley vs. the Golden Dawn and Aleister Crowley

Now hath it pleased God to deliver this Doctrine again out of darknesse: and to fulfill his promise with thee, for the books of Enoch: To whom he sayeth as he said unto Enoch. Let those that are worthy understand this, by thee, that it may be one witness of my promise toward thee.

—The angel Ave, Monday, June 25, 1584[26]

Modern Enochian magick (as first developed in the late nineteenth century by S. L. MacGregor Mathers and the adepts of the Hermetic Order of the Golden Dawn and later adapted and augmented by Aleister Crowley and others) is a remarkable and tidy self-referential system of visionary magick. It is based upon a small portion of sixteenth-century manuscripts of Dr. John Dee and Edward Kelley, and the mystique of its colorful origins make it initially alluring to magical dilettantes and dabblers. However, the complexity of the system, as outlined by Golden Dawn/Crowley texts, continues to effectively guard the mysteries of this marvelous magical art form from all but the most serious, courageous, tenacious, foolish, or naïve.[27]

For most of us who cut our Enochian-magick teeth during the latter half of the twentieth century, the Golden Dawn (GD) and Crowley books were at the time the only source material readily available to us. By following the intricate procedures outlined in these texts, we proceeded with our visionary quests along the two avenues of experimentation offered us by the GD/Crowley model: one branch of the system dealing with the elemental (manifest) universe, the other dealing with the aethyric (celestial). I'll discuss these branches in more detail in book IV.

Both of these magical environments are populated by spiritual beings whose names are drawn from five grids of lettered squares received by Dee and Kelley during a series of angelic communications during the third (or Enochian) period of their magical operations. Both the elemental and the celestial magical environments (and their spirit inhabitants) are accessed by intoning one or more of nineteen calls, which are chanted in an angelic language that was given to the Elizabethan magicians under breathtaking and extraordinary circumstances during the last months of their angelic magick workings. Theoretically, these calls induce very specific trances, whereby the magician can pinpoint particular spiritual entities or environments he or she wishes to contact or visit. As you can imagine, this is a very attractive prospect to the magical explorer.

The visionary labor of many post-modern Enochian explorers was well repaid, for we soon discovered that despite our very limited access to the original texts (not to mention our inexperience and ineptitude) this kind of magick actually worked. With surprisingly few exceptions, when we followed the GD/Crowley procedures and techniques, even the most insensitive and skeptical among us received visions we deemed appropriate to the particular regions we were exploring.

The technique used to receive visions such as these is called scrying. The Golden Dawn and Crowley often referred to the practice as "traveling in the spirit vision." Scrying is, quite simply, the ability to put oneself in touch with one's own psychic senses. In magical operations the scrying session is usually preceded by a formal ceremony designed to put the magician in an altered state of consciousness. It is, for all intents and purposes, a shamanistic experience. The thoughts, mental images, and impressions that flood the magician's mind during this altered state are subsequently recorded in the magician's journal and analyzed.

Naturally, some of us proved more talented than others. Art lovers and movie fans make particularly good candidates for Enochian vision magick, for they see with the romantic's eye and already possess a vast memory bank of evocative landscapes, archetypal characters, and supernatural beings. They are by nature dreamers skilled at communicating through a vocabulary of images and visual metaphors. But even the least imaginative of us, in short order, learned to develop our own visionary skills that became increasingly honed by our repeated work with the system.

There is no question (in my mind, at least) that the Enochian magick procedures and techniques developed by the Golden Dawn and Crowley embody a highly effective system of magical working that, if properly applied, can become an integral component in the modern magician's program of personal self-development. This is especially true for those of us whose magical careers have led us to the Qabalah-based disciplines referred to today in specialized circles as *hermetic* or *ceremonial* magick.

To modern ceremonial magicians, Enochian magick appears at first glance to enjoy a comfortable compatibility with our world of pentagram rituals, hexagram rituals, tarot cards, trees of life, qabalistic path workings, chakra work, invocations, god-forms, and spirit evocations. This compatibility, however, has been, for the most part, contrived and jerry-rigged. For as efficacious as the GD/Crowley applications and techniques are, they bear little resemblance to anything Dee and Kelley practiced or were instructed to engage in by their angelic contacts. With all due respect to Mathers, it is clear that he and his Golden Dawn adepts chose to limit their attention to only those portions of source texts that offered material that they could fit easily into the qabalistic/hermetic schema to which they were so passionately committed. Furthermore, it is clear that in many instances, when the original material didn't fit the schema, they found a way to make it fit.

This fact should not diminish in our respect for the wonderfully effective system the Golden Dawn and Crowley have bequeathed to us. But it has prompted many of us (who obviously have an inordinate amount of time on our hands) to examine in greater detail the surviving Dee and Kelley material that has now become more readily available to the serious student. What we discovered is an overwhelmingly large body of work—books, notebooks, and diaries—the most interesting of which span the better part of three years of intense magical operations.

Most of this material appears to have nothing whatsoever to do with Enochian magick as practiced today.

As I mentioned earlier, Dee and Kelley's magical workings took place in three distinct phases that yielded three unique magical systems. For convenience, I will refer to these as (1) *Heptarchia Mystica* (or simply *Heptarchia*), (2) *Loagaeth* (which includes an angelic alphabet), and (3) *Enochian.*

One could argue quite convincingly that the revelations Dee and Kelley received during the Enochian period represent the crème de la crème of their magical workings and that it is unnecessary to waste our time on the painfully complex details of the Heptarchia and Loagaeth working periods. After all, the GD/Crowley system and techniques were developed from this *plus ultra* Enochian material, and everything seems to work just fine, thank you. In fact, for the better part of twenty years I was one of the most vocal apologists for the Enochian school whose motto is, "Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!" Then, starting in 1999, a couple of things happened that caused me to rethink the wisdom of this attitude.

First, I became enthralled with the work of Clay Holden and the John Dee Publication Project, which brought the glories of *Quinti Libri Mysteriorum* to life on the World Wide Web. Then, in 2003, my O.T.O.[28] Brother and Enochian magick adept Christeos Pir sent me a computer disk of material from a marvelous Enochian seminar he presented in Pittston, Pennsylvania. Along with the seminar material, he sent me a collection of photographic files of surviving Dee manuscripts from the British Library and other materials that were of great interest to me. I assure you, I could not have written this book without these materials and the profound insights of this great modern magician.

Around the same time, my publisher sent me a copy of Joseph H. Peterson's book *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic.* I had years earlier examined much of this material enlarged from microfilm, but now I had the luxury of comfortably reviewing it in clearer formats (with Latin translations) on my home computer and from Peterson's marvelously well-organized book.

I must confess that even with this information stacked conveniently and legibly under my nose, I was overwhelmed by the sheer immensity of it all. I'm interested in the magical adventures of Dee and Kelley as

much as the next fellow, but I also have a life. Did I need to sacrifice three years of my own life in order to eavesdrop on every detail of three years of theirs? More than ever I saw the wisdom of simply using the magical system Dee and Kelley received and of not wasting precious time trying to recreate the magick they practiced to receive the system. After all, can't I drive a car without first having to build it myself?

But we're not talking about driving cars; we're talking about the art of magick. In the final analysis, no matter what system the magician chooses, in order to make it work most effectively he or she must first become attuned to that system's particular way of viewing of the universe. This concept is so important to the understanding of what will follow in this book that I will pause to illustrate with an example.

The ceremonial magician who practices qabalistic magick acquiesces (at least for the duration of the working) to see all things in heaven and earth in terms of a hierarchy of spiritual personages expressed by the various god names, archangels, angels, spirits, intelligences, and demons of the system. In Qabalah-based magic, such spiritual beings are conveniently organized and arranged according to fourfold formulas dictated by the Hebrew letters that make up the great Name of God, *Yod Heh Vav Heh*, and by the familiar schema of the Tree of Life, with its ten sephiroth and the twenty-two paths that connect them. Before the magician is ready to operate within the laws and peculiarities of this qabalistic worldview, he or she must first become a fit component of that universe—a harmonious and integral part of this great divine machine, a vital step on this hierarchical stairway of consciousness.

Like the ballerina whose ninety minutes on stage is the product of years of practice and thousands of hours of rehearsal, the magical artist must also be first transformed into a proper instrument of his or her craft. Magicians achieve this transformation with preliminary meditations and rituals, by which we adjust our focus step-by-step until we become comfortable citizens of the specific magical world in which we intend to operate. For the western ceremonial magician, the well-worn curriculum of the Golden Dawn provides perfect examples of this step-by-step adjustment process.

First the magician becomes master of the pentagram and a full citizen of the world of the five elements of the microcosmic universe. By repeated performances of the pentagram rituals and meditations, the magician's

psyche becomes balanced and accustomed to the world of the four directional winds, the four elements, and the corresponding magical weapons: the wand, cup, sword, and disk.

Once the elemental (microcosmic) universe is mastered, the magician then moves on to the next step in the attunement process by mastering rituals of the hexagram. Here the magician's point of reference is enlarged as his or her consciousness and identity is obliged to expand from the microcosmic world of the elements to the macrocosmic greater world—the world characterized by the sun orbited by the planets and surrounded by the belt of the zodiac.

This is very basic stuff, but it illustrates how rituals enable the ceremonial magician to externalize internal processes and undergo self-transformation. Would-be magicians who attempt more advanced work without being adjusted by these early attunements are ill prepared to understand or properly absorb what is happening to them within the context of the progressively higher magical environments in which they presumptuously wish to operate. It is true that some magicians may receive seemingly dramatic and noteworthy effects from such premature efforts, but seeds of promise cannot long take root in soil that is not properly prepared or that is too shallow.

Late in 2005, while gathering material for yet another workshop series on Enochian magick for my Monday night magick class, I poured over the records of Dee and Kelley's pre-Enochian workings in hopes of finding the key to their preparatory processes. What exactly did the angels *do* to Dee and Kelley during the years prior to the final Enochian revelations? Dee and Kelley received some pretty interesting things during those earlier workings, including instructions for the creation of an array of magical implements that the Golden Dawn and Crowley all but ignored:

- a Ring;[29]
- a Lamen, which was to be worn by the magician as a breastplate and which connects him or her to the Holy Table;
- the Holy Table itself, inscribed with letters from an angelic alphabet and upon which would rest the Sigillium Dei Aemeth;
- the Sigillium Dei Aemeth, an intricately carved disk made of purified beeswax (an artifact so stunning and historically

intriguing that it is prominently displayed today in the King's Library wing of the British Museum);

- seven talismans (five squares and two circles), called Ensigns of Creation, which surround the Sigillium on the Holy Table.

All of these items were linked to one another and to the magicians by an overwhelmingly complex process that distilled, shuffled, and organized thousands of letters from numerous and varied alphanumeric grids. These grids had been painstakingly received in vision, one letter at a time, by Kelley and duly transcribed by Dee. The letters spelled the names of great angels, which, in turn, when manipulated, yielded the names of subordinate angels, which produced still more names.

Now, before we get too excited about dusting off and playing with all these pre-Enochian magical tools and furniture, I have to make myself clear on one very important point. These items were received during the first phase of Dee and Kelley's workings.

This period yielded a unique system of planetary magick they referred to as Heptarchia Mystica (see book II). To all appearances, heptarchic magick has little or no direct relationship to the Enochian magick system they received during their final days of practice. Also, it is demonstrably clear (in my mind at least) that Enochian magick can be performed quite effectively without using the Ring, the Lamen, the Holy Table, and so on. However, it is equally clear to me that, as Dee and Kelley were receiving and working with the items and concepts of heptarchic magick, their minds and psychic bodies were, day by day, undergoing subtle yet profound evolutionary changes.

Could the reason the practical Enochian material came so very late in the game be that Dee and Kelley had to first complete their transformation into magicians who could appreciate and handle the advanced work? After all, isn't that what magick is really about—changes in the magician? Could these changes have been brought about by the mere act of meticulously following the angels' complex directions, which filtered and distilled these magical concepts into material manifestation? If so, this would be a vital preparatory step that modern Enochian magicians are omitting entirely.

I grew intrigued with this idea. Given the fact that the GD/Crowley methods of Enochian magick already work so well right out of the box,

how much better might these same techniques work if the magician were first prepared and attuned in a manner similar to the way Dee and Kelley had been prepared and attuned. A magician so equipped would be picking up, as it were, where the two Elizabethans left off in 1584.[30]

I was at first uneasy with this theory because it came dangerously near to destroying my comfortable philosophy of "Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received!" However, my inherent laziness was rewarded, and I eventually took comfort in the realization that in order to ceremonially prepare oneself to perform Enochian magick, one might not need to torturously repeat everything Dee and Kelley did to receive the Ring, the Holy Table, the Lamen, the seven Ensigns of Creation, and the Sigillum Dei Aemeth. Instead, one must simply understand and use (in a way that mirrors the preparation process) the Ring, the Holy Table, the Lamen, the seven Ensigns of Creation, and the Sigillum Dei Aemeth that they received!

This book was written to show the practicing Enochian magician how to do precisely that, and the little ritual in chapter one (and outlined in greater detail in appendix I) is the ceremony that embodies this preparation process. Like the rituals of the pentagram that prepare us for elemental magick, like the rituals of the hexagram that prepare us for planetary magick, I believe this little ceremony captures the essence of the step-by-step processes of personal alchemy that prepared and attuned Dee and Kelley.

The material is based on two series of classes that Constance and I held in our home in 2005 and 2006—visionary workings that spanned a period of just over seven months. While the class spent a considerable amount of time discussing and analyzing the magical theories that underlie these methods of preparation, most of our time was spent actually applying the techniques in a formal and ceremonial manner prior to group and individual Enochian scrying sessions.

My biggest challenge, for both the class series and writing this book, has been how best to communicate the essence of the breathtakingly intricate procedures that occupied Dee and Kelley during their years of preparation without enmeshing the reader in a time-devouring web of details. It is somewhat like trying to convey the profundity of a great cathedral without dwelling minutely on every action of every

stonemason who fashioned each perfect stone. I have resolved, therefore, to stay focused on the big picture and allow the reader to wrap his or her mind around the major themes, secure in the knowledge that he or she can proceed to dissect the method of the madness—and discover further revelations—by referring to the now readily available source texts. It is very important for the reader to understand that this book was not written as a substitute for the source material but simply as a guide to the practical, self-transformational applications of this magical art. I advise those of you who may be committed to in-depth academic research of this subject *not* to view my book as an authoritative replacement for the original texts. Dee and Kelley's records are liberally peppered with irregularities, conflicting instructions, missing pieces, and typos. I've done my best to wade through these and be as consistent and accurate as possible. But when I say I'm going to stay focused on the big picture, that is exactly what I mean.

Are you ready to begin? If so, we need to first talk briefly about the mind of Dr. John Dee and explore the reasons why the secrets of heaven and earth were communicated to him in alphanumeric ciphers, tables, and squares.

CHAPTER FOUR

The Mind of a Cryptographer

Now first I understand what he, the sage, has said: "The world of spirits is not shut away; Thy sense is closed, thy heart is dead!"

—*Faust*, Act I, Scene I[31]

Are angels, spirits, and demons real? Do they have an existence apart from and outside the mind? Ever since human beings could frame thoughts into words, we have asked ourselves that question. It is an eternal debate among magicians and mystics and one that likely will never be resolved to anyone's complete satisfaction. Personally, I agree with the venerable Rabbi Lamed Ben Clifford who said, "It's all in your head. You just have no idea how big your head is."[32] Certainly every outside impression we receive is ultimately processed inside our own minds. Just keeping that fact in mind we might conclude that, where objective reality is concerned, there is no outside-of-ourselves.

In either case, in the art of magick, the magician must behave (at least for the duration of the operation) as if the spirits are independent intelligences and have an objective existence in a dimension outside his or her own mind. Dee and Kelley (who believed most fervently in a tangible heaven, hell, and the characters and events of the Bible) certainly assumed that the communicating spirits and angels were real and enjoyed an independent existence. This gave the Elizabethan partners a

decided psychological edge over modern magicians, who must overcome a smug mountain of logic, rationality, and spiritual cynicism in order to even begin to operate this most naïvely romantic of spiritual art forms.

For practical purposes, it does not matter whether the magician is making contact with "spirit" intelligences from a "spirit world" or merely tapping into currently unexplainable levels in his or her own mind. If the magician is properly prepared (and operating under the right circumstance), it is indeed possible for him or her to make contact with intelligences that for all intents and purposes could be characterized (objectively or metaphorically) as angels, spirits, and demons.

No two individuals are alike, and the art of preparing oneself and arranging the right circumstances for spirit contact is unique for every magician. For us to understand the elements of Enochian magick, we will need to get a basic idea of how the spirits went about reaching the minds of Dee and Kelley—especially Dee, who was, after all, the operating magician. In fact, there are instances where the communicating intelligences indicated that they viewed the two magicians as a single entity with Kelley acting as an extension of Dee's mind. On April 28, 1582, Dee asks of the archangel Michael, "You mean us two (Dee and Kelley) to be joined so, and in mind united, as if we were one man?" and Michael answered, "Thou understandest."

As I mentioned earlier, Dee was not a particularly talented scryer. Although his diaries record several instances when he saw certain spirits and phenomena, he relied almost entirely on the visionary skills of others. This makes perfect sense to me. Dee's immense intellect was actually a magical handicap. His magnificent brain was too engaged to surrender its analytical control. His mind worked too fast, and his thoughts were too loud to hear the subtle messages from the spirits. This is not good for mystical experiences. In order for the communicating intelligences to get past Dee's constantly churning mind, they had to force him to *use* his mind to *overcome* his mind. They had to beat his brain at its own game.

And what were the favorite games of Dr. John Dee's brain? Ciphers, codes, puzzles, magick squares—these were the arts that touched Dee's sense of wonder. Had he been obsessed with music, the spirits might have communicated to him through melodies or harmonies or rhythm. Had he been a dancer, they would have communicated through elements

of body movement; had he been a military man, they would have through the metaphors of battle. But he wasn't a musician or a dancer or a soldier. Dee was, at heart, a cryptographer—perhaps the best in the world—and whether he consciously realized it or not, this was how he could make contact with his subconscious mind. This is how he expected the cosmos to unveil her secrets to him. For Dr. John Dee, the secrets of the universe were codes that could be broken. Divine revelation was a matter of decipherment, and he was willing to work for it. Indeed, by working for it, he would prepare himself to receive it. *Give me the raw data, and I will decode the mind of God.*

Dee was already looking for that raw data the day Edward Kelley first knocked on his door. He was looking for it in the *Book of Soyga*.

CHAPTER FIVE

The Book of Soyga

Dee: Is my book of Soyga of any excellency?

Uriel: That book was revealed to Adam in Paradise by God's good angels . . .

Dee: . . .Oh, my great and long desire hath been to be able to read those tables of Soyga.

—JOHN DEE AND THE ARCHANGEL URIEL, MARCH 10, 1582[33]

Even before Dee met Kelley he was immersed in the study of a magical treatise written in Latin called *Aldaraia sive Soyga: Tractatus Astrologico magicus* or, more simply, the *Book of Soyga.*[34] We know that Dee was intrigued by the *Book of Soyga* because his diary records that it was the subject of one of the very first questions he asked of the archangel Uriel during Edward Kelley's inaugural scrying session on March 10, 1582. In later diary entries he laments that he has misplaced his *Book of Soyga*, and still-later entries indicate that he eventually found it.

The book is an anonymous, late-medieval grimoire of planetary, angelic, and demonic magick that is in many ways not too dissimilar from other magical treatises of the period. However, there are several

things that distinguish *Soyga*—things that obviously made it particularly attractive to Dee. For one thing, a great deal of the text concerns itself with alphanumeric exercises and puzzles; letters with numerical, astrological, and elemental values, which are combined, recombined and reduced to form magick words (spelled forwards and backwards), all of which contain increasingly complex values and magical virtues. As we will see, this magical letter distillation process is characteristic of Enochian magick.

Perhaps most intriguing to Dee were the last eighteen leaves of *Soyga*. These pages contain thirty-six tables, each comprising a grid of 1,296 squares, arranged in 36 x 36 grids. Each of the tables' 1,296 squares is filled with a Latin letter. Together the tables could form a cube comprising 46,656 squares. Each of the thirty-six tables is identified by an astrological or elemental symbol; the first twenty-four are attributed (in pairs) to signs of the zodiac, the next seven to the planets, the next four to the elements (Fire, Water, Air, and Earth), and one simply to "Magistri."[35,36]

For our purposes, I impress upon the reader's mind the profound importance of alphanumerics and how much information can be encoded within a grid of a magick table. I will try to demonstrate this with a very simple illustration, shown in figure 1.

♆ A 1	☿ B 2	♄ C 3
♃ D 4	♂ E 5	☉ F 6
♀ G 7	☿ H 8	☽ I 9

Figure 1: A simple alphanumeric magick table

This table is made up of nine squares. Each square contains one of nine letters, and these letters can be considered by themselves or in combination with the others to spell magical words. Each individual letter has many traditional meanings attached to it. To keep things simple, I've arbitrarily assigned just two correspondences (numerical and planetary) to each of the letters; these are shown in the corners of each lettered

square. Theoretically, the number of correspondences each square can represent is nearly infinite.

For example, in this particular table, *c* not only represents the letter *c* but also the number three and all things threeish. What do I mean by threeish? One very big example is all things in the universe that *exist* in *time* and have *movement*, and all things that have a *beginning*, a *middle*, and an *end*. In this example *c* also represents Saturn and everything Saturnian (from wisdom and restriction to darkness, old age, and lead).

Like DNA, alphanumeric squares carry an unimaginably vast amount of information in a deceptively small package. As a resident of our 3 x 3 table, the *c* square also carries information drawn from its position relative to the other letters and their correspondences. Can you begin to see how much information is contained in that one little square alone? Imagine, then, the mass of complex data that could be tightly stored in a 36 x 36 x 36 square cube represented by the *Book of Soyga*.

I've discovered no evidence of a direct connection between the *Book of Soyga* and any of the magical workings that led ultimately to the reception of Enochian magick. Nevertheless, the fact remains that even before Dee met Kelley, the mechanics of the alphanumeric cipher system, as presented in *Soyga*, captured Dee's analytical imagination and had become part of the way he expected to receive divine information. Indeed, at every phase of Dee and Kelley's workings, alphanumeric squares and codes would play a major role.

We know Dee held the *Book of Soyga* in high regard and was particularly preoccupied with learning the secrets of the thirty-six tables. The magical process of the *Book of Soyga* (shuffling and distilling immense numbers of letters and squares into smaller and smaller bits of concentrated information) would become the modus operandi by which the spirits would ultimately communicate the secrets of Enochian magick to Dee and Kelley. It would be the method by which they received the Holy Table, the Lamen, the Ensigns of Creation, the Sigillum Dei Aemeth, the Table of Nalvage, the Elemental Tablets, and, most dramatically, the angelic language and the forty-eight calls. In a way, this process is a metaphor of the mechanics of creation itself. As Carl Sagan[37] said, "If you wish to make an apple pie from scratch, you must first create the universe." In this case, our apple pie is the manifest universe—the world as it presently exists—the world Dee and Kelley wished to understand and magically affect.

This world is the end product of a progression of cosmic events that physicists believe began with an immeasurably dense singularity (containing all the potential information that would eventually become the universe) that burst open and set into motion the phases of creation. The immensely packed assembly of thirty-six 36 x 36 alphanumeric squares found in the *Book of Soyga* is a crude but appropriate model for such a singularity. The intricate process of combining, shuffling, and distilling information-packed squares magically mimics the astronomical processes by which atoms and elements to stars and planets were formed in the creation cycle from seemingly chaotic units of a potential universe.

The *Book of Soyga* did not play a direct role in the magical operations of Dee and Kelley, but the patterns and formulae it embodied would remain the methodology of their angelic communications until the end of their association. I believe that the two magicians, by taking part in this incremental process of creation, became personally *attuned* to the magical universe as it presently exists, and thus prepared themselves to receive and engage in Enochian magick. In the chapters that follow, I will present only the briefest snapshots of the step-by-step process that I believe was the *attunement program* that prepared Dee and Kelley to receive the Enochian magick system. Hopefully, by your participation in the process, you also will undergo (however vicariously) a similar transformational experience and become fully prepared to actually practice Enochian vision magick.

But first, let us pray.

CHAPTER SIX

Let Us Pray

No man should ever undertake any great or important undertaking without first invoking the blessing of God.

—Master's admonition, California Free and Accepted Masons

The whole secret may be summarized in these four words: "Inflame thyself in praying."

—Aleister Crowley[38]

One of the most fundamental and important magical tools Dee used throughout his life was prayer. So, before we begin to examine magick rings and protective breastplates and holy tables and other such wizardly items, we need to first get something straight about prayer.

It's okay to pray. Even if you think you don't believe in the same God that Dee and Kelley believed in, it's okay to pray. I realize for many twenty-first-century magicians the word *prayer* carries with it unpleasant memories of childhood church and Sunday school traumas, and bedtime fears that "if I die before I wake" somebody was going to take my soul to God knows where.

In magick, prayer has nothing to do with religion. It does, however, have everything to do with the magician's grasp of facts of life in

the magical world in which he or she intends to operate. Part of that reality is the mystical fact that existence itself is an expression of consciousness, and there are levels of consciousness higher and lower than the one we are currently attuned to.

By the simple act of uttering a prayer, our apparently limited consciousness reaches out and makes contact with a higher level of consciousness, and by doing so, we insert ourselves into the divine circuitry of the cosmos. As we do, part of us (a part that we might not be aware of) wakes up, as it were, and recognizes our rightful place in this circuitry.

In my book *The Key to Solomon's Key*,[39] I illustrate this concept using the legend of King Solomon as my example. In the excerpt below, I discuss prayer in the context of spirit evocation, but the same thoughts hold true to all forms of magick, including Enochian.

> The third chapter of the book of Kings[40] tells us that at the beginning of his reign the Lord appeared to Solomon in a vision by night and said, "Ask that which I should give you." Solomon answered:
>
> *"Give therefore to thy servant an understanding heart to judge thy people and to discern between good and bad; for who is able to judge this thy so great a people?" And it pleased the Lord because Solomon had asked this thing. And the Lord said to Solomon, "Because you have asked this thing and have not asked for yourself riches, neither have you asked the lives of your enemies nor have you asked for yourself long life, but have asked for yourself wisdom to discern judgment; Behold, I have done according to your words; lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you."*[41]
>
> Before undertaking the task of ruling his people and building the Temple, Solomon doesn't begin by consulting with his inferiors (his ministers, his generals, his architects, his building-supply contractors, or labor leaders). He doesn't immediately enmesh himself in the energy-draining details of micromanaging

such a huge and important project. Instead he turns his attention upward to the highest level of the hierarchical scale of consciousness. He makes direct contact with Deity and, instead of behaving like a helpless youngster asking a parent for pocket money, he boldly makes himself available to serve as a conduit through which the Deity's infinite wisdom and understanding can pass.

This profoundly mature and uncomplicated request is instantly granted, *as if Deity had no choice but to acquiesce.* A unique[42] spiritual hierarchy is created, with Solomon enthroned midway between heaven and hell—poised to work in cosmic harmony with the divine consciousness above him, poised to compel the infernal spirits to do the same.

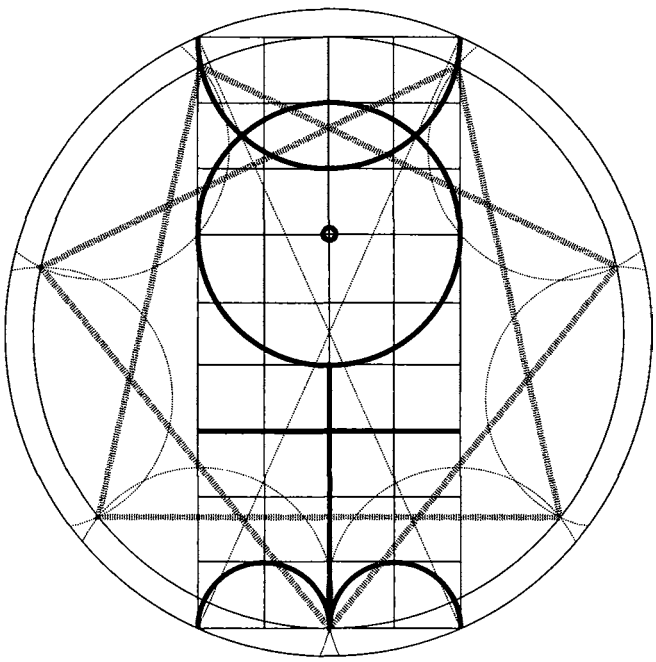
This is the primary secret of Solomonic magic. As long as the magician remains plugged in to *that which is above*, he or she is simultaneously plugged into (and must begin to master) *that which is below*.[43]

Dee's prayers, both in English and Latin, fill page after page of his diaries and magical records. I confess I am neither inclined nor devotionally equipped to follow his exhausting example. I do, however, recognize the efficacy of prayer as an indispensable preliminary to magical operations. And, while I do not personally believe that the biblical Solomon ever existed as such in empirical history, as a magical artist I embrace his myth and happily adopt him as a patron saint of magick.

How appropriate, then, that the first magical tool Dee and Kelley would receive from their angelic contacts was the Ring of Solomon, and that before putting on that ring, the magician must first pray.

BOOK II

De Heptarchia Mystica



CHAPTER SEVEN

The Ring

Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon.

—The archangel Michael, March 14, 1582

The first system of magick Dee and Kelley received from their angelic contacts was a form of planetary magick referred to as De Heptarchia Mystica. It was delivered mostly in late 1582 and amended somewhat the following year. The details of how it was painstakingly received are recorded in Dee's *Quinti Libri Mysteriorum*[44] and edited for purposes of practical working in his "De Heptarchia Mystica."[45] Unfortunately, we don't know exactly how, or even if, the magicians actually operated this particular form of magick. What we do know is that besides receiving the names and symbols for forty-nine planetary "good angels" Dee and Kelley were instructed to create a number of magical items—items that were almost entirely ignored by the Golden Dawn and Crowley. These items, I believe, can be extremely important tools for the modern Enochian magician; these are the Ring, the Holy Table, the Ensigns of Creation, the Lamen, and the Sigillum Dei Aemeth.

First we need to examine the Ring, for without the Ring the magicians were told they could "do nothing." Unlike most other things they

would receive from their angelic contacts, the Ring was delivered in a relatively straightforward manner.

I will not quote long passages from Dee's records, but his description of the circumstances surrounding the reception of the magic Ring are so colorfully dramatic that I cannot resist quoting a brief passage. The date is Wednesday, March 14, 1582. Dee and Kelley were engaged in their fourth action[46] and experiencing a close encounter with the archangels Michael and Uriel. (The following excerpt retains the inconsistent spelling and punctuation of Elizabethan English. The Greek delta, Δ, is Dee, "Mi" the archangel Michael.)

> Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:
>
> Mi: The strength of God, is unspeakable. Praysed be god for ever and ever.
>
> Δ: Then Uriel did make cursy unto him.
>
> Mi: After this sort, must thy ring be: Note it.
>
> Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.
>
> Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
>
> Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.

Δ: Then he layd the Ring down uppon the Table: and sayd, Note.

Δ: It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr cleane throwgh it: And had these fowre letters in it, P E L E. After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table and then he sayde, thus,

Mi: So shall it do, at thy commanndement. Without this, thow shalt do nothing. Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFULL: His Name worketh wonders from generation, to generation.[47]

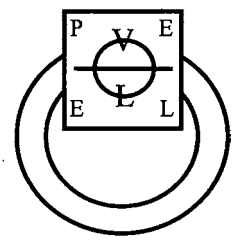


Figure 2: The Ring

Solomon was, and remains, the archetypal magician, and his legendary exploits as a master of spirits fill the pages of traditional Jewish, Islamic, and Ethiopian religious literature. In many of the stories, his magical ring played an important role as the source of his power to control demons. I can imagine Dee and Kelley were very impressed to be given the Ring of Solomon by none other than the archangel Michael himself.

Although the ring's design is unique, the word PELE (wonder worker) is found in two books which Dee already had in his library: *De Verbo Mirifico* by German humanist and Hebrew scholar Johann Reuchlin and Cornelius Agrippa's *Occult Philosophy*. (Agrippa apparently took the term from Reuchlin.)

Dee was told the Ring should be made of pure gold. If he indeed had one made, it has not survived the centuries. Realistically, few of us today have the skill to fashion or the resources to have a golden ring custom made.[48] Nevertheless, Michael seemed adamant, "Without this, thow shalt do nothing." And so I've come to the conclusion if I'm to practice this particular art of magick, then before I do *anything*, I'm going to wear the Ring.

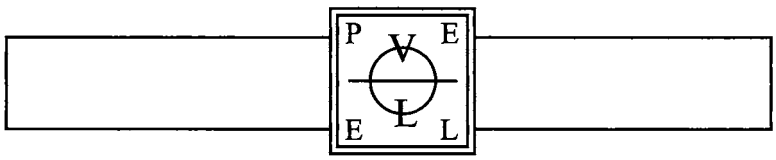


Figure 3: Pattern for a paper Ring

Here is the pattern for a Ring that can be made out of colored paper or poster board. I realize such material is not as impressive or romantic as pure gold. You might even think that a true magick Ring cannot be made from a scrap of paper. You might tell me you'd feel silly wearing a paper ring. If you feel this way, then I hope you won't be offended when I tell you that if you can't make a real magick Ring out of paper, then you'll not be able to make one out of gold. The same goes for the other magical items I am going to discuss in the next few chapters.

Before I practice any aspect of Enochian magick, I recite two short prayers. The first is a prayer John Dee used regularly throughout the years of his magical workings:[49]

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart.

The second is a prayer I fashioned from the words the archangel Michael spoke to Dee and Kelley during their March 14, 1582, action:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to

me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

After reciting these prayers and putting on the Ring, I then position myself at the Holy Table and prepare to put on the Lamen.

CHAPTER EIGHT

The Lamen

Beware of wavering. Blot out suspicion of us, for we are God's creatures that have reigned, do reign, and shall reign forever. All our Mysteries shall be known unto you.

—The angel Bralges, one of the angelic princes named on the Lamen, November 16, 1582, *Prince Bralges, November 16, 1582*[50]

The Lamen and the Holy Table are inextricably linked. By wearing the Lamen over the heart, the magician becomes linked to the Holy Table. I cannot say it any plainer than that. But putting on the Lamen and sitting at the Holy Table are empty gestures unless the magician has some idea of what these items represent and how they are connected.

The designs for both the Lamen and the Holy Table were distilled from tables composed of letters of the names of planetary angels of the Heptarchia. Even though the chronology of their reception is a bit tangled, it is probably easiest to discuss the Lamen first.

Traditionally a Lamen is a breastplate that is hung from the neck by a chain or ribbon. The breastplate of the high priest of Israel is the biblical archetype for this most important piece of magical adornment. It was a square plate, a 3 x 4 grid embedded with twelve precious stones representing, among other twelveish concepts, the tribes of Israel

and the signs of the zodiac. The Lamen that the angels delivered to Dee and Kelley contained no precious stones but displayed eighty-four angelic letters arranged in a most curious and exacting manner.

Two versions of the Lamen were received by Dee and Kelley. The first, delivered in 1582, was a rather odd assortment of lines, squiggles, and letters reminiscent of Solomonic or Goetic sigils. This Lamen, they were told, was to be made in gold and worn as a protective device. After receiving it, the magicians spent the rest of the year and part of 1583 receiving material relating to the forty-nine planetary good angels of the Heptarchia (see figure 5).

The seven-letter names of these angels were received (much to Dee's cryptographic delight, I'm sure) by the complex manipulation and distillation of letters from a cross-shaped table composed of seven 7 x 7 tables (343 squares in all, each containing a number and a letter). This process was dictated by the archangel Michael during a grueling three-hour session. Just to give you an idea of the shape and size of this table, I've included a rough image without the letters and numbers.

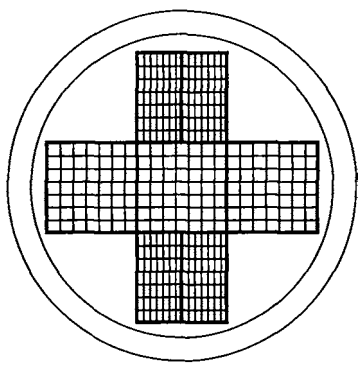


Figure 4: Cross of 343 letters and numbers

The magicians were then instructed how to organize and arrange these 343 letters to reveal the hierarchy of planetary good angels. Each of the seven planetary spheres was assigned a king, a prince, and five ministers. Figure 5 shows how the 343 letters form the names of the forty-nine good angels and how they are arranged according to planet (starting at the top of the wheel and working counterclockwise: Venus, Luna, Saturn, Mercury, Jupiter, Mars, Sol). Note also that only the names of the kings and princes are in all capital letters.

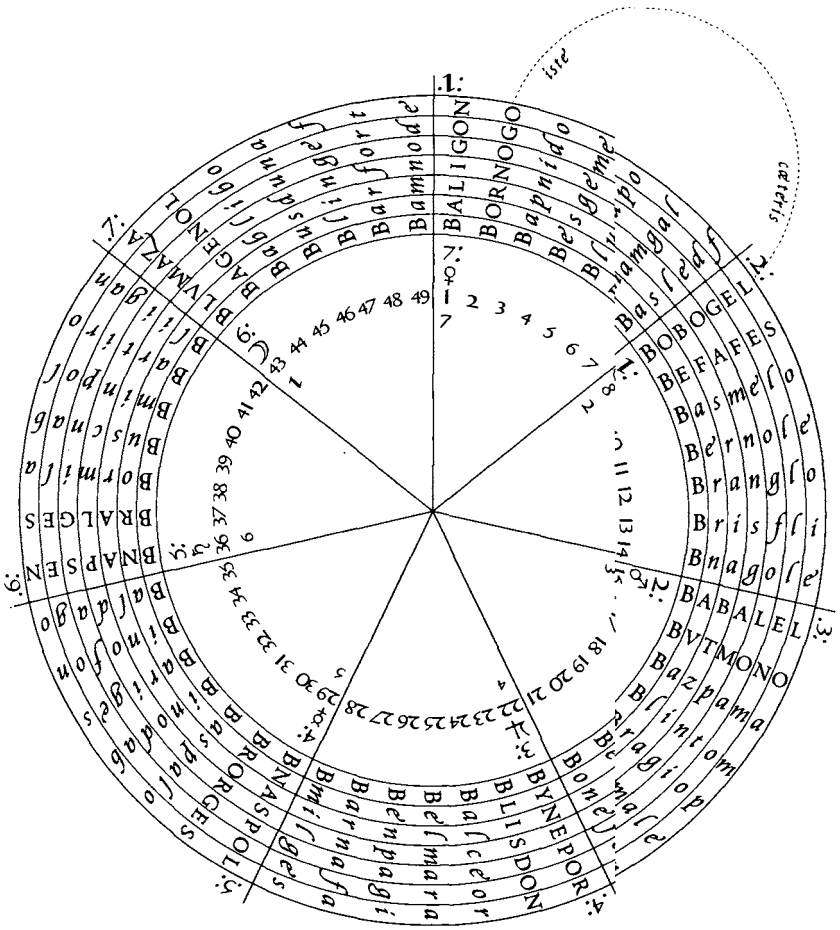


Figure 5: The forty-nine good angels (seve kings, seven princes, thirty-five ministers,

Venus	Sol
1. King BALIGON	8. King BOBOGIL
2. Prince BORNOGO	9. Prince BEFAFES
3. Minister Bapnido	10. Minister Basmelo
4. Minister Besgeme	11. Minister Berne
5. Minister Blumapo	12. Minister Brango
6. Minister Bmamgal	13. Minister Brisfi
7. Minister Basledi	14. Minister Bnagle

Mars

15. King BABALEL
16. Prince BVTMONO
17. Minister Bazpama
18. Minister Blintom
19. Minister Bragiop
20. Minister Bermale
21. Minister Bonefon

Jupiter

22. King BYNEPOR
23. Prince BLISDON
24. Minister Balceor
25. Minister Belmara
26. Minister Benpagi
27. Minister Barnafa
28. Minister Bmilges

Mercury

29. King BNASPOL
30. Prince BRORGES
31. Ministers Baspalo
32. Minister Binodab
33. Minister Bariges
34. Minister Binofon
35. Minister Baldago

Saturn

36. King BNAPSEN
37. Prince BRALGES
38. Minister Bormila
39. Minister Buscnab
40. Minister Bminpol
41. Minister Bartiro
42. Minister Bliigan

Luna

43. King BLVMAZA
44. Prince BAGENOL
45. Minister Bablibo
46. Minister Busduna
47. Minister Blingef
48. Minister Barfort
49. Minister Bamnode

It is obvious from the surviving material that some technique of practical magic was intended to call forth the heptarchic kings, princes, and ministers. Illustrations of flat wooden disks containing the names of the kings and other unexplained characters tantalize us with glimpses of an organized magical system. But the sad fact remains that important source material that could shed light on this has not survived the centuries.

However, just as amber encapsulates and preserves the essence of a prehistoric insect (right down to the DNA), so too the Lamen and the Holy Table capture the distilled essence of the heptarchic hierarchy and system.

After receiving the names, sigils, and hierarchical structures of the forty-nine good angels, the magicians were informed that the first Lamen they received during their actions the previous year was a false one, delivered to them by an "illuding spirit." They were given instructions how to create a new one, which was to be worn not for protection per se, but in order to "dignify" the magicians as worthy practitioners of this form of magick.

I'm going to try to illustrate (as painlessly as possible) how both the Lamen and the Holy Table were created and why I believe their use in Enochian magick is important. Now, the reader might be tempted to skim over the following material, invoking my slogan, "Don't try to duplicate the magick Dee and Kelley did to receive the system—just use the system they received." But I beg you to resist that temptation. By following through (even halfheartedly) the methods by which these magical tools were constructed, you will slip, however subtly, into the divine creative stream that produced them. You will become part of the same process that programmed and prepared Dee and Kelley.

The key to the construction of the Lamen was a 12 x 7 table containing the letters of the names (minus the initial *b*[51]) of the seven planetary heptarchic kings and their princes (see figure 6).

Mimicking the cooling phases of Big Bang creation, this 12 x 7 table was condensed from the 343 lettered squares of the much larger cross-shaped table (see figure 4).

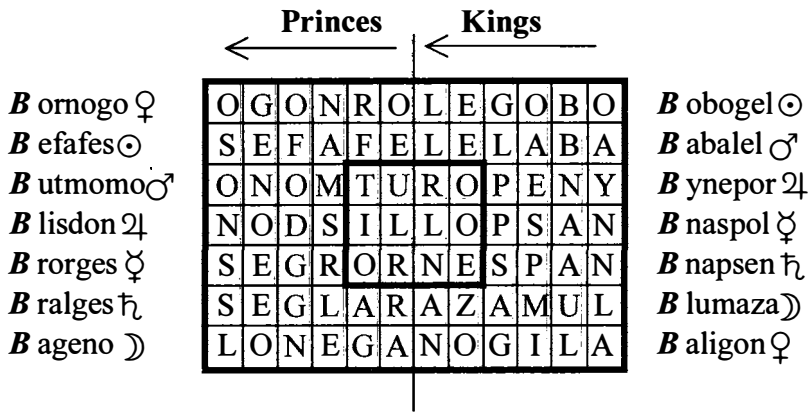


Figure 6: The 12 x 7 table of the Lamen

As you can see, the names of the kings are found on the right half of the table, the names of the princes on the left half. The names in *this* table are read from right to left. You will immediately notice that the kings of one planet are not matched on the same line as the prince of the same planet (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of on the line of the sun ☉ prince, Befafes).[52] This odd juxtaposition of planetary king and prince puts a certain strain on the sensitivities of those of us who like the order of our universe nice and symmetrical. However, this is the arrangement the angels insisted upon for the 12 x 7 table from which the Lamen was to be formed. As we will soon see in the following chapter, they will rectify the imbalance in the 12 x 7 table in order to create the Holy Table. But first let's continue to see how the Lamen is built.

The basic form of the Lamen is a table of twenty-four squares (arranged from top to bottom: 2—4—6—6—4—2) enclosed within diamond square, enclosed by a square, enclosed by a larger square.

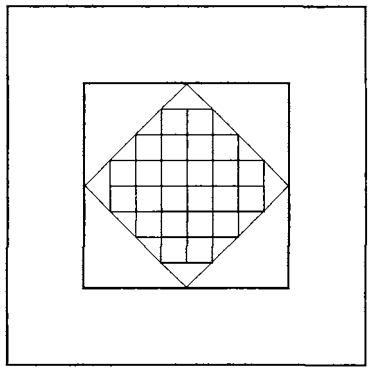


Figure 7: Blank Lamen form

The letters of the 12 x 7 table were applied to the Lamen by means of an exercise that first divided the table into three sections, described as flesh, heart, and skin. The letters were then transferred to the blank Lamen in three steps.

Step One: The letters of the *flesh* were added to the perimeter of the Lamen in their same relative positions to the 12 x 7 table.

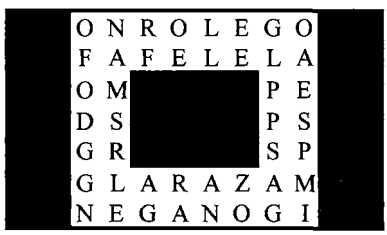


Figure 8: Letters of the flesh

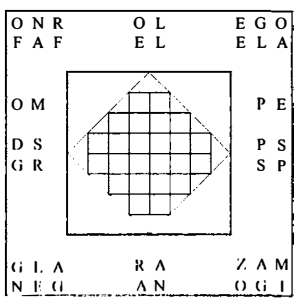


Figure 9: Letters of the flesh on the Lamen

Step Two: The letters of the *heart* were added to the corners of the next inner square of the Lamen in a curiously inconsistent manner. (I've added arrows indicating how the letters are applied.)

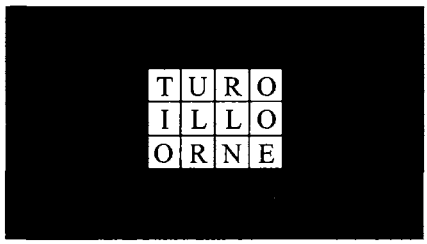


Figure 10: Letters of the heart

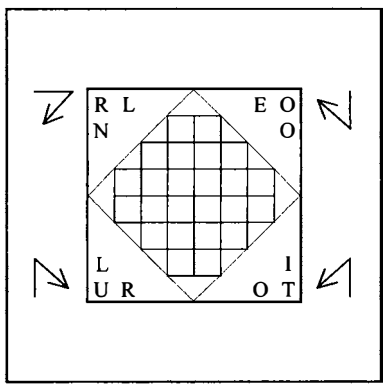


Figure 11: Letters of the heart on the Lamen

Step Three: First, the corners of the *skin* letters were added to the corners of the innermost diamond square of the Lamen in a manner consistent with their relative positions on the 12 x 7 table. Second, the remaining twenty-four letters of the 12 x 7 table were then braided into the remaining squares in the center of the Lamen.

Figure 12: Letters of the skin

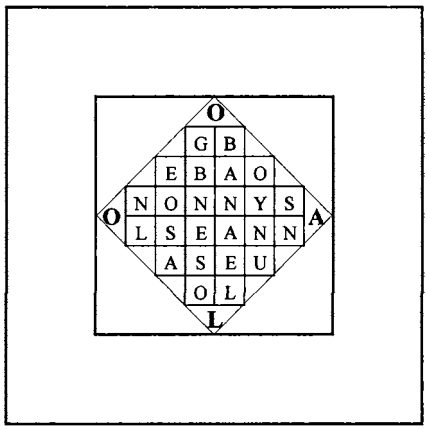


Figure 13: Letters of the skin on the Lamen

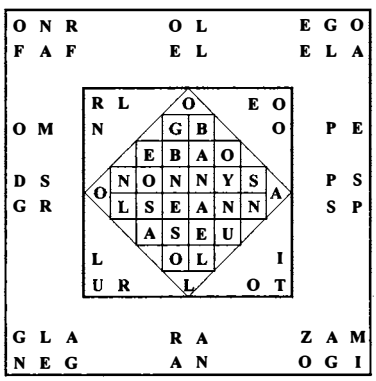


Figure 14: Completed Lamen (Latin letters)

Dee was told that the Latin letters of the finished Lamen should be translated into the angelic script. (I'll discuss the angelic alphabet a bit later.) Figure 15 shows the completed Lamen with angelic letters.

As with the Ring, gold was the material suggested for the Lamen, but it can be made from paper or poster board. The Lamen I first used was printed on both sides (Latin letters on one side, angelic script on the other) and laminated in plastic. In the area just above the top center I punched a hole through which I threaded a black ribbon.

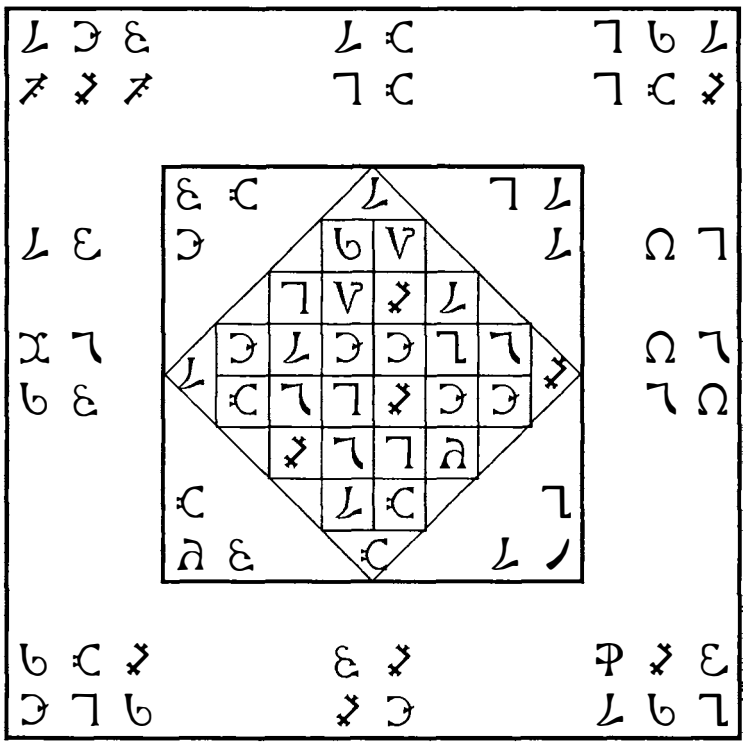


Figure 15: Completed Lamen (angelic letters)

As I put on the Lamen I utter the prayer:[53]

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

To understand what I mean by that prayer, we'll next need to turn our attention to the Holy Table.

CHAPTER NINE

The Holy Table

Every one of those sides must have 21 Characters: But first, at every corner make a great B.

—The angel Il, April 28, 1583[54]

Magick tables were nothing new to Renaissance magicians. Unlike the protective circle and triangle spirit-trap apparatus used by Solomonic magicians, a properly consecrated magick table in a room transforms the entire chamber into holy ground. The table itself becomes the Holy of Holies, the place whereupon earth and heaven touch. Drawings of the period show the magician on his knees, his arms stretched in supplication, before a magick table sheltered by a conical tent.

Dee was already using a table of practice before Edward Kelley entered the picture, but afterwards, as the elements of the heptarchic magick developed, it became clear that the communicating spirits wanted Dee to customize his table in a most specific manner. The angels wanted the Holy Table to be an "instrument of conciliation," made of "sweet wood,"[55] and built two cubits square and two cubits high.[56] The table was to stand upon a carpet of red silk that was large enough to accommodate the scryer's chair. Once the Sigillum Dei Aemeth and the seven Ensigns of Creation were in position, the Holy Table was covered by a red silk cloth with gold tassels that hung from the corners.

The scrying stone or black mirror was then placed upon the covered Sigillum.

The public's first view of the Holy Table (sometimes referred to as the Table of Covenant or Table of Practice) was published in 1659 by Meric Casaubon in his *A True & Faithful Relation . . . .*[57] It was Casaubon's image that was reproduced in 1912 in Aleister Crowley's magazine *The Equinox*[58] and numerous books since then.

It may come as a surprise to many (and be highly amusing to others) that Casaubon's impressively printed image of the Holy Table is perhaps the greatest flaw in his liberally flawed and ill-titled *A True & Faithful Relation*. One look at the description and drawing in Dee's *Quinti Libri Mysteriorum: Appendix*[59] reveals the eighty-four letters that form the border of the Holy Table and the twelve letters that fill the 3 x 4 center square of Casaubon's image are printed in backward order. Figures 16 and 19 illustrate the correct arrangement of the letters on the Holy Table.

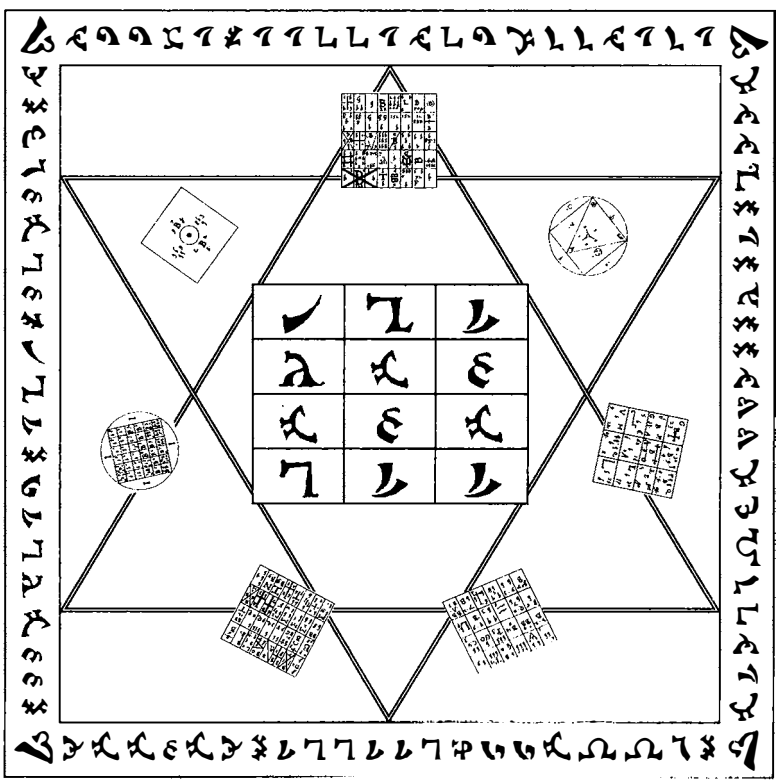


Figure 16: The Holy Table with Ensigns of Creation

The Holy Table and the Lamen are inextricably linked. By wearing the Lamen, the magician is linked, or conciliated, to the Holy Table. The object that forms this magical link and serves as the common denominator between the Holy Table and Lamen is the same 12 x 7 table that was used to construct the Lamen—the same table that bore the names of the seven planetary kings and the seven planetary princes of the heptarchic hierarchy.

Did I say the *same* 12 x 7 table? That's not entirely accurate.

Recall that when we were discussing the 12 x 7 table in the previous chapter, something appeared out of whack. The names of the planetary kings did not share the same lines as their planetary counterpart prince (e.g., the sun ☉ king, Bobogel, is set on the same line with the Venus ♀ prince, Bornogo, instead of his sun ☉ prince, Befafes). This planetary mismatch in the 12 x 7 table's construction did not appear to bother the angels, and indeed the "flaw" seemed to be a vital characteristic of the Lamen.

As you can see in Figure 17, the version of the 12 x 7 table that is the key to the Holy Table "corrects" this imbalance by rearranging the names of the planetary kings to match those of the princes of the same planet. Furthermore, the table is reversed, so that the kings now occupy the left side of the table and princes the right, and the direction in which the names are read is reversed to read from left to right.

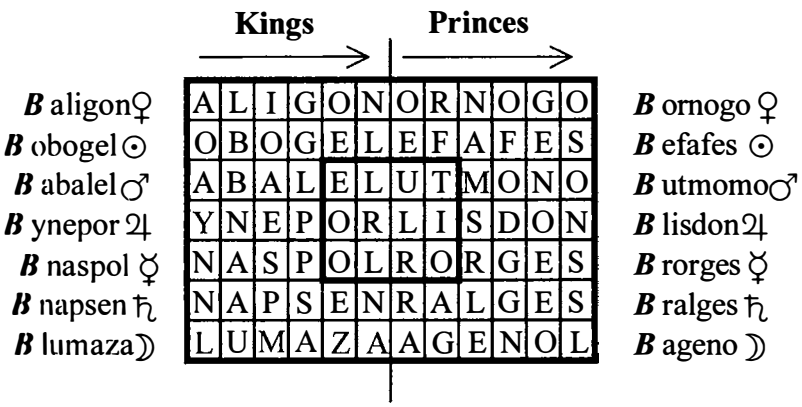


Figure 17: The 12 x 7 table adjusted to create the Holy Table

In my mind, the differences between the two 12 x 7 tables demonstrate a fundamental fact of life—the fact that even though human

beings are an integral part of the hierarchy of spiritual beings, we currently find ourselves "on earth," trapped in a tomb of matter and to all appearances separated from the greater realities of the spiritual "heavens."

Qabalists tell us that we are created in the image of Deity—that we are, in the truest sense, a little reflection (a microcosm) of the great intelligence and creative force that creates, sustains, and destroys all things in the universe (the macrocosm). As Hermes Trismegistus said, "As above, so below."

That's all fine and good, and I go about my magical business as if it were true. But honestly, even though I'm composed of the same material that makes up the sun and moon and stars and angels and archangels and the supreme Deity, even though I am striving for self-awareness and do my best to be a divinely creative individual, still I don't feel much like the macrocosmic Deity. Compared to the macrocosm, my microcosm is way out of whack. My life is one of stress and imbalance. From where I stand, there is a very big break between Deity's above and Lon Milo DuQuette's below. I'm like the 12 x 7 table from which the Lamen is created: I've got all the condensed components of a perfectly tuned universe in me, but they are out of sync just enough to keep me from actually being the perfect reflection of the big "way things are."

I can really identify with the way the Lamen is constructed. Like it, my hierarchy of planets is mismatched and unbalanced. (Take one look at my astrological chart if you don't believe it!) Like the curious inconsistencies that characterize how the individual letters are transferred from the 12 x 7 table to the Lamen, my individual components are a litany of curious inconsistencies.

The 12 x 7 table that makes the Holy Table, on the other hand, sets this all straight. It is like the macrocosm showing the microcosm how it's done. As I sit before the Holy Table with the Lamen over my heart, I can almost feel the Holy Table's order and perfection pulling magnetically at my heart through the Lamen, connecting me by an almost tangible electric current to the Holy of Holies, pulling my heart and my attention toward the sacred spot in my living-room temple where heaven touches earth. The Holy Table is indeed an *instrument of conciliation*, an instrument of reunion.[60]

The letters of the 12 x 7 table are transferred to the Holy Table in the following manner. First, to make things a little easier to see let's turn the 12 x 7 table on its end.

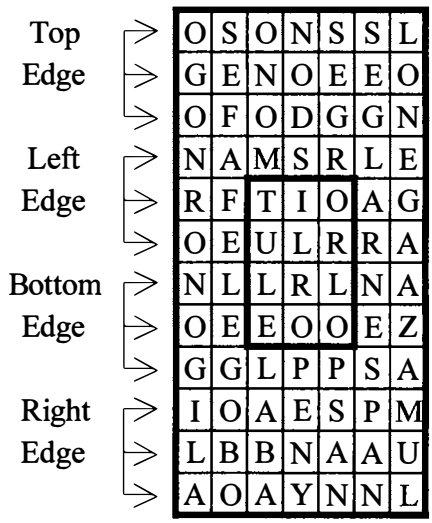


Figure 18: The Holy Table's 12 x 7 table turned on its end

The border of the Holy Table is first segmented into twenty-one cells per side. Per angelic instructions, the sacred letter *B* is placed in the four corners, and then the letters of the 12 x 7 table are inserted in the remaining cells as indicated by the four sets of arrows on figure 18. The 3 x 4 square in the center of the Holy Table is extracted from the central heart of the 12 x 7 table, as highlighted in figure 18.

The arrows around the edges of figure 19 (see page 54) show that the letters are arranged to generate a counterclockwise whirl. In the Ritual of Preparation of chapter one, I chant seven rounds of the perimeter letters in this order using the angelic pronunciation. I also do the same for the twelve letters of the center square. By doing so, I effectively activate the Holy Table and the objects that sit upon it (including the Sigillum Dei Aemeth, the Ensigns of Creation, and the skrying mirror). The chant affects a powerful shift in consciousness unlike anything I have experienced before in magical practice.

As the manifest universe is the evolving end product of the dynamic forces that created it, so too the Holy Table manifests on earth as the perfect miniature working model of the heavenly matrix. It is a magical machine with many moving parts, all in perpetual motion.

Picture in your artist/magician's mind how, like the stars in the rotating arms of a spiral galaxy, the eighty-four *angelic letters* that form

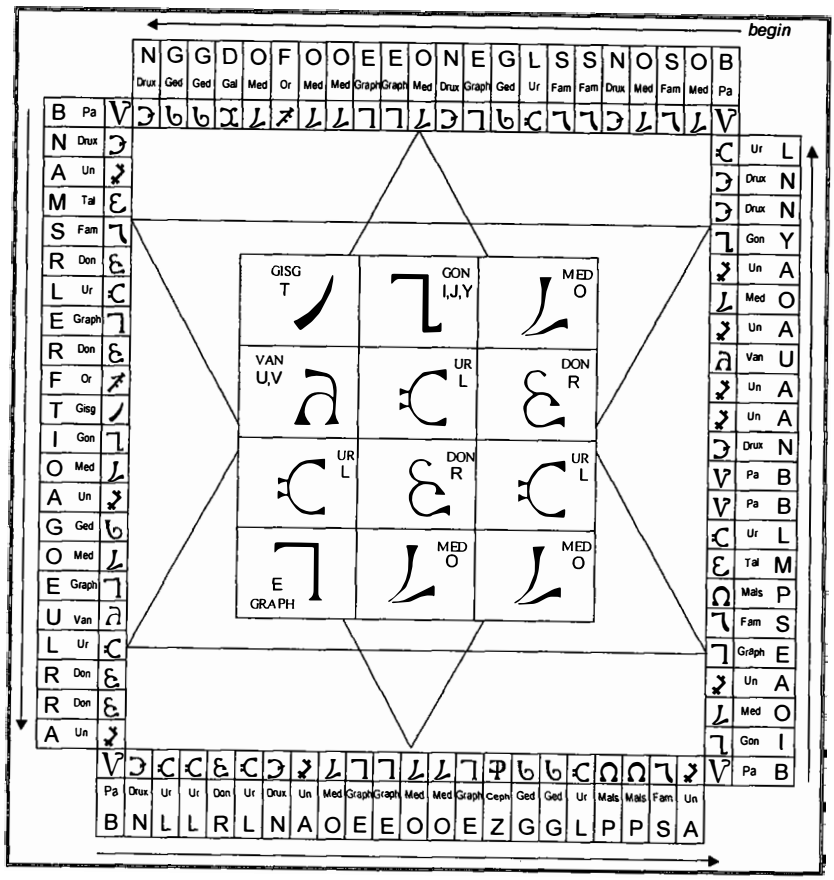


Figure 19: Master key to the Holy Table

the border of the Holy Table circumscribe the other objects on the table-top with an eternal counterclockwise movement around the *outside* of the table's *hexagram* (symbol of the macrocosm).

Within, the twelve *angelic letters* in the *3 x 4 square* in the center of the Holy Table's hexagram churn with the dynamics of the up-down/right-left movement suggested by its four rows of three letters networked with its three columns of four letters.

The Lamen is born of the same alphanumeric codes as the Holy Table, but its construction is flawed by a slight imbalance. So too the magician, in his or her present state, is the seemingly flawed *microcosmic* reflection of Deity. By wearing the Lamen, the imperfect magician is linked to the perfection of the Holy Table, and while in this exalted state may become privy to the secrets of the *macrocosmic* universe.

CHAPTER TEN

The Sigillum Dei Aemeth

Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7 all Government is.

—The archangel Michael, March 20, 1582[61]

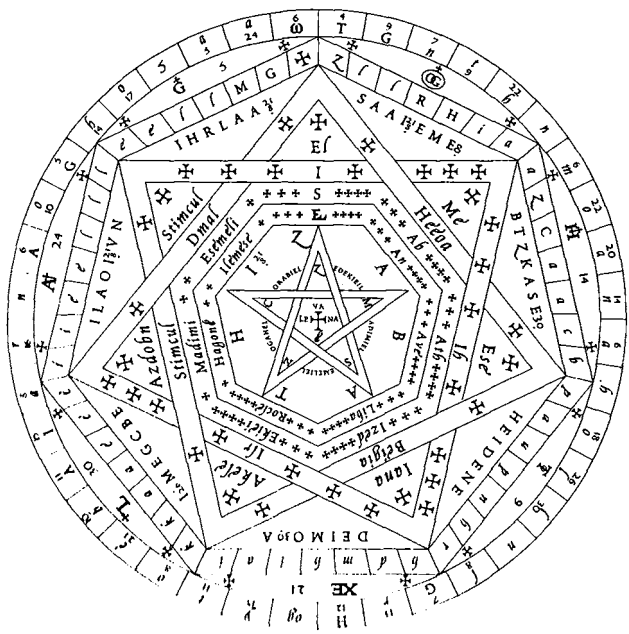


Figure 20: The Sigillum Dei Aemeth

The design of Dee's Sigillum Dei Aemeth ("the seal of God's truth") is perhaps the most recognizable image of Enochian magick. It is a powerful magical device, alive with the angelic forces of an ordered universe in which "Seven, rest in Seven: and the Seven, live by Seven: The Seven, govern the Seven: And by Seven all Government is."

Unlike the hierarchies of the Lamen and the Holy Table, the Sigillum's hierarchy of angels was not condensed, distilled, or otherwise generated from the seven 12 x 7 tables from which the names of the forty-nine good angels were drawn. Nevertheless, the Sigillum is the centerpiece of heptarchic magick and is the object through which all heptarchic energy (if we dare call it that) is focused.

The Sigillum itself was a disk nine inches in diameter and approximately an inch and a half thick. It was made of pure beeswax and placed in the center of the Holy Table. The scrying crystal or black mirror was placed upon it. Four smaller wax versions were placed beneath small boxes, upon which stood the four legs of the Holy Table.

Dee was first told to simply copy the design from a book he already had in his library. But Dee had at least two volumes[62] that contained designs for sigilla. He couldn't make up his mind which one to use, so he asked for further clarification. The angel then gave instructions how to construct an entirely new sigillum based on the format of the others but adding an array of heavenly personages: seven god names enclosing seven sets of angelic names.

It is clear to me that the construction of the Sigillum was a vital step in Dee and Kelley's preparation program and that construction can serve that same important purpose to the modern magician as well. I'm going to walk you through the steps of how it is constructed, because I hope readers who are serious about actually *doing magick*, rather than merely studying it, will want to build their own.

I've provided you with a blank sigillum (figure 21), and I encourage you to make multiple photocopies of it. Enlarge it, if you wish, to nine inches in diameter. Then follow the step-by-step instructions. As you do, you will not only be building this magical device on paper, but you also will be installing it inside yourself. Constructing your own Sigillum Dei Aemeth is the fastest and easiest way I know to meet and connect with the angelic forces resident in the design and make them part of *you*. It may take you several tries to get it all right,

but I'm confident when you have completed your Sigillum you will think it worth the effort.

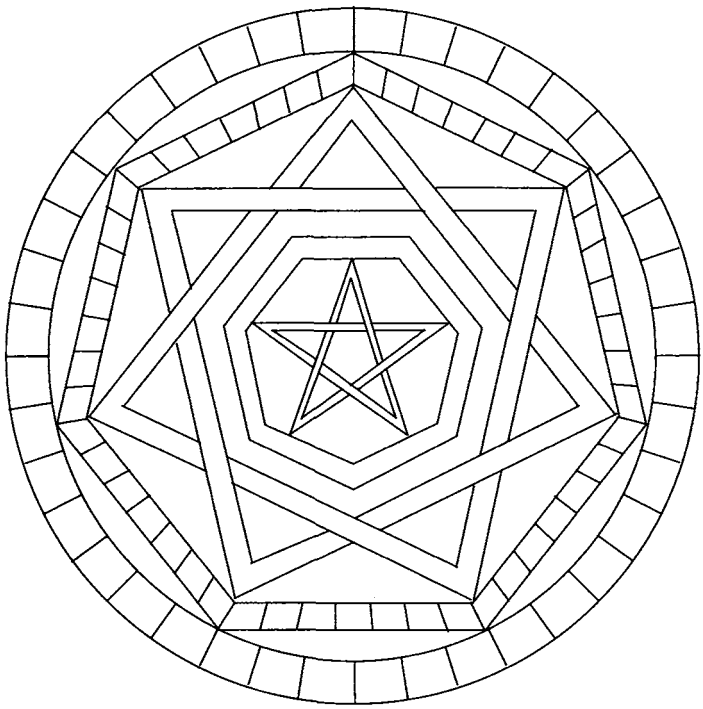


Figure 21: Blank Sigillum Dei Aemeth form

Building the Sigillum

Step One: The Seven God Names

The seven god names were drawn from numbers and letters that appear in the forty cells that make up the perimeter of the Sigillum. The magicians were told to divide the outer perimeter of a blank ring into four sections. Then they were to divide each of the four sections into ten (making forty cells in all). Kelley then had a dramatic and colorful

vision, facilitated by the archangel Michael, with the help of Uriel and the angel Semiael. In this vision, forty angels stepped forth, one at a time, and parted their garments to reveal one of three things:

1. a number positioned above a letter,
2. a letter positioned above a number, or
3. a single letter.

Some of the letters were capitalized, but most were lowercase. As they revealed their letters and numbers, each of the forty angels also uttered a different pious declaration in Latin, such as, "O God, God, our God, blessed are you, now and forever" or "And you are true in your works." Then the angel disappeared or was consumed in flashes of fire or other such dramatics. The magicians were then left with a string of numbers and letters, which I've arranged in a table (see figure 22).

←	4	9	7	t	22		6	22	20	14	6		18	26	*l*		*l*	7	13	H		y	t	o	e	10	11	15	8	r		6	o	5	h	o		a	u	[illegible]
→	T	G	n	9	h	n	m	o	a	n	a	h	o	*l*	30	n	8	G	r	12	og	15	11	8	21	b	A	I	a	16	n	A	10	G	14	17	s	5	24	[illegible]
	*	*																*		*								*				*		*						

Figure 22: Outer perimeter bar code (the lowercase letter l *is italicized so as to not be confused with uppercase* I*)*

First make sure your blank Sigillum is oriented so that the pentagram in the center is pointing toward the top of the page. Then refer to figure 23 and locate the topmost cell of the Sigillum's outer perimeter—the cell that contains the number 4 over the capital letter *T*. Fill in that cell with a 4 over a T. Then, referring to the table (figure 22) and moving clockwise, fill in the remaining thirty-nine cells of the outer perimeter of your blank Sigillum as you see them in figure 23.

From the letters and numbers of the perimeter the seven god names and their sigils are drawn. The starting points for the god names are the cells that contain capital letters. These are also identified in figure 22 with asterisks beneath them.

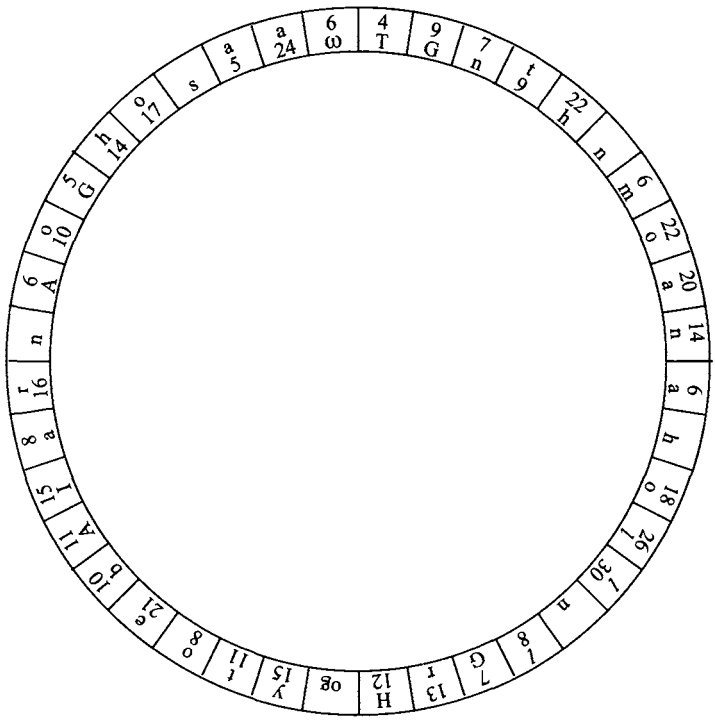


Figure 23: Outer perimeter letters

From those starting points, note the *number* inside the cell and count your way to find the next letter in the god name. You count *clockwise* when the *number* in the cell is positioned above the *letter*, and you count *counterclockwise* when the *letter* is positioned above the *number*. Keep counting until you reach a cell that contains a *letter* but no number. That will be the last letter of that particular god name. It's almost like turning the dial of a combination lock, and, indeed, that's exactly what you're doing.

Confused? Don't be. It's much easier to actually do it than describe it. Just keep figure 23 in front of you as you follow the directions that follow.

Galas

Figure 24: Sigil of Galas

Starting at the cell with 9/G in it (near the top of the circle), count nine cells clockwise (because the *number* is above) to 6/a. From there, count six cells clockwise to *l*/8. Count eight cells *counterclockwise* (because the *letter* is above) to 20/a. Count twenty cells clockwise to 8/a. Count eight cells clockwise to the single letter *s*. Because there is no number assigned to the *s* cell, we know that *s* is the final letter to this god name.

When all the counting is done, we have spelled the god name *Galaas*. The archangel Michael would later advise Dee and Kelley to alter the spelling (an archangel's prerogative) to *Galas*.

Michael assigned Galas a characteristic sigil and a number (see figure 24). He also instructed that the sigil and number of Galas should be placed on the Sigillum, in the area between the perimeter of cells and the outer bar of the heptagon at approximately the eleven o'clock position (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Galas* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Saturn.

Gethog

Figure 25: Sigil of Gethog

Starting with 7/G (near the bottom of the circle), count seven cells clockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the unnumbered letters *og* to finish the god name *Gethog*.

Michael assigned Gethog the sigil and number shown in figure 25 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately nine o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Gethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Jupiter.

Thaoth

Figure 26: Sigil of Thaoth

Starting with 4/T (near the top of the circle), count four cells clockwise to 22/h. Count twenty-two cells clockwise (because the *number* 22 is on top) to 11/A. Count eleven cells clockwise to a/5. Count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to the cell that contains the single letter *h* to finish the god name *ThAaoth*.

Again using his archangel's prerogative, Michael later advised Dee to slightly alter the spelling to *Thaoth*. He also assigned Thaoth the sigil and number shown in figure 26 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately seven o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Thaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mars.

Horlœn

Figure 27: Sigil of Horlœn

Starting with 11/12 (near the bottom of the circle), count twelve cells counterclockwise to 22/o. Count twenty-two cells clockwise to

r/16. Count sixteen cells counterclockwise to 26/*l*. Count twenty-six cells clockwise to 6/ω.[63] Count six cells clockwise to single letter *n*, producing the god name *Horlωn*.

Michael assigned Horlωn the sigil and number shown in figure 27 and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at six o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Horlωn* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Sol.

Innon

Figure 28: Sigil for Innon

Starting with 15/I (near the left-hand side of the circle), count fifteen cells clockwise to 7/n. Count seven cells clockwise to 14/n. Count fourteen cells clockwise to o/8. Count eight cells counterclockwise to the single letter *n*, producing the name *Innon*.

Michael assigned Innon the sigil and number shown in figure 28 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately four o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Innon* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Venus.

Aaoth

Figure 29: Sigil for Aaoth

With Aaoth, you have your choice of either (1) starting at 11/A (near the left-hand side of the circle) and counting eleven cells clockwise

to a/5 or (2) starting with 6/A (near the left-hand side of the circle) and counting six cells clockwise to a/5.

In either case, once you get to a/5, count five cells counterclockwise to o/10. Count ten cells counterclockwise to t/11. Count eleven cells counterclockwise to finish at *h*, producing the god name *Aaoth*.

Michael assigned Aaoth the sigil and number shown in figure 29 and instructed that they should be placed on the Sigillum in the space between the perimeter of cells and the outer bar of the heptagon at approximately two o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Aaoth* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Mercury.

Galethog

Figure 30: Sigil of Galethog

Starting at 5/G (near the left-hand side of the circle), count five cells clockwise to a/24. Count twenty-four cells counterclockwise to *l*/30. Count thirty cells counterclockwise to e/21. Count twenty-one cells counterclockwise to t/9. Count nine cells counterclockwise to h/14. Count fourteen cells counterclockwise to the single letters *og*, producing the name *Galethog*.

Michael assigned Galethog the sigil shown in figure 30 and instructed that they should be placed on the Sigillum in the area between the perimeter of cells and the outer bar of the heptagon at approximately one o'clock (see figure 32). Although a connection is not mentioned overtly in the original material, the god name *Galethog* and its sigil are generally considered by many modern Enochian magicians to be associated with the qabalistic planetary sphere of Luna.

These seven god names—*Galas*, *Gethog*, *Thaoth*, *Horlœm*, *Innon*, *Aaoth*, and *Galethog*—are distilled into one supreme name. Strangely enough, the great name is also spelled *Galethog*. The code that reveals this distillation can be found on those little numbers that appear beside six of the sigils of the god names. Let's take a look at the supreme god name as it appears with the sigils.

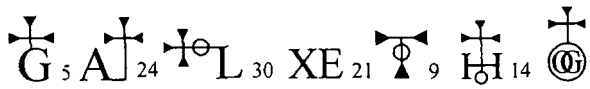


Figure 31: Supreme god name of the Sigillum Dei Aemeth

Obviously, the sigils of the divine names contain the stylized letters *G*, *a*, *l*, *xe*, *t*, and *og*. The little numbers beside the letters point out seven landmarks among the forty cells: 5/G, a/24, *l*/30, e/21, t/9. *Og* has no number attached to it, confirming that it is the end of the supreme god name.

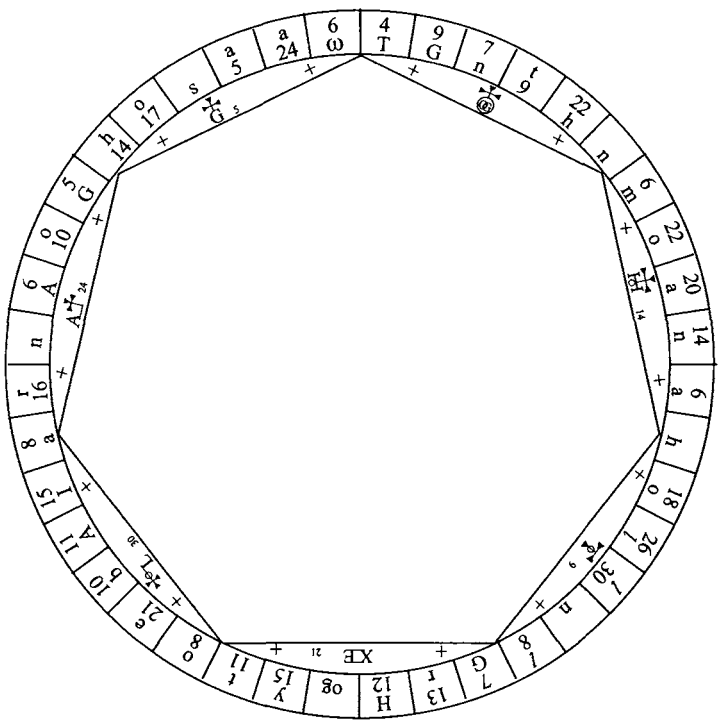


Figure 32: The seven god names and their sigils

Step Two: The Seven God Names of the Outer Heptagon and of the Planetary Archangels

A heptagon (a seven-sided figure) rests just inside the perimeter of the Sigillum. Each of the seven bars that compose the heptagon is divided into seven cells and is filled with the names of the next order of angels

in the hierarchy of the Sigillum. These seven names were drawn from a 7 x 7 (sevenfold) table delivered to Dee and Kelley in a series of brief and colorful visions (see figure 33).

Z	l	l	R	H	i	a
a	Z	C	a	a	c	b
p	a	u	p	n	h	r
h	d	m	h	i	a	i
k	k	a	a	e	e	e
i	i	e	e	l	l	l
e	e	l	l	M	G	☩

Figure 33: The first sevenfold table

The names are read horizontally and are inserted in the bars of the outer heptagon as shown in figure 34.

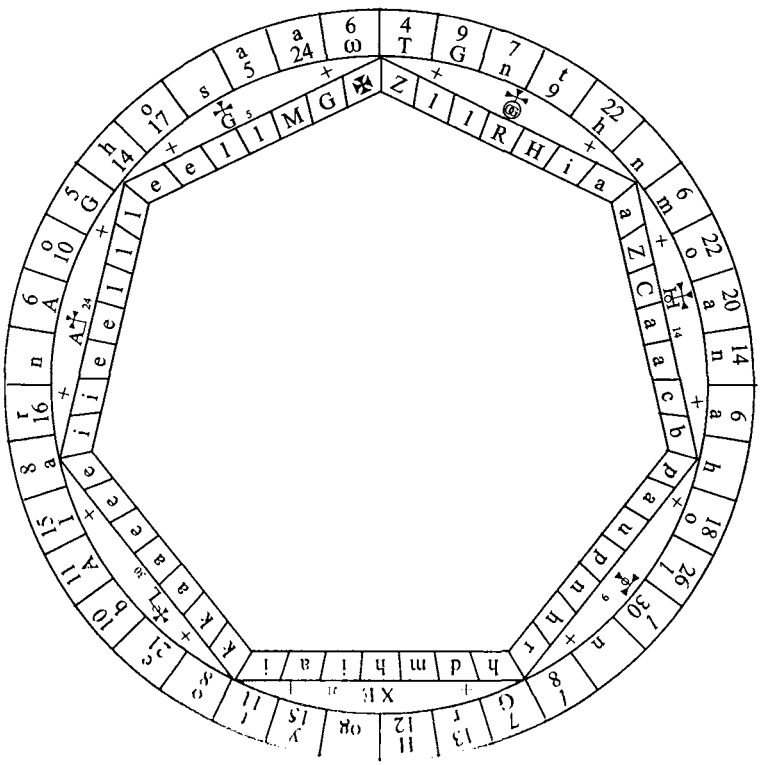


Figure 34: God names of the outer heptagon

When the table is read vertically, however, the names of the seven classic planetary archangels appear:

Zaphkiel	(Saturn)	Zadkiel	(Jupiter)
Cumael	(Mars)	Raphael	(Sol)
Haniel	(Venus)	Michael	(Mercury)
Gabriel	(Luna)		

These archangels were assigned to these planets many years before Dee and Kelley received them and could have been found in any number of books in Dee's library. However, Dee and Kelley insisted that the table was given to them before they noticed these names were generated by the table. Whether we choose to believe their assertion or not, the fact remains that these particular angels are not unique to the Enochian system.

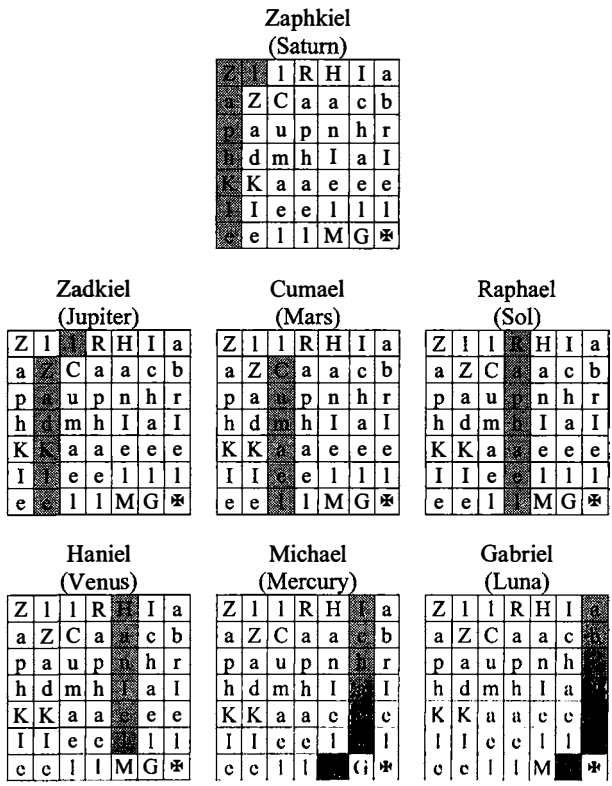


Figure 35: Planetary archangels from the first sevenfold table

In order to read each archangel's name using the seven god names on the bars of the heptagon, we are obliged to project the letters in progressive layers rising from the surface of the Sigillum itself. I wish I could graphically illustrate this using the modern magick of animation, but you can demonstrate this for yourself. Let's turn to the first table in figure 35 and use the name of the planetary archangel of Saturn, Zaphkiel, as our example.

Start with the capital *Z* found in the first cell of the name *ZllRHia*, then move to the first cell of the name *aZCaacb* (to pick up the *a*), then move to the first cell of the name *paupnhr* (to pick up the *p*), then move to the first cell of *hdmhIaI* (to pick up the *h*), then move to the first cell of *Kkaaeee* to pick up the *K*, then move to the first cell of *eellMG* (to pick up the *e*). Finally, move to the *second* cell of the *ZllRHia* bar of the heptagon and pick up the final *l* to spell *Zaphkiel.*

I hope you can visualize what happens every time you move to another bar of the heptagon to pick up a letter in the archangel's name. As you move, you are literally shifting the dimensional structure of the Sigillum up another level—in the case of *Zaphkiel*, eight levels in all (see figure 36). (Picture the multilevel chess game played by characters on *Star Trek*.)

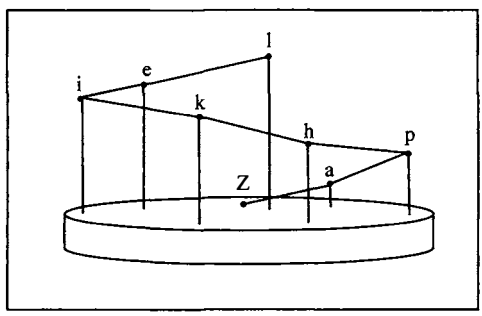


Figure 36: The name of the planetary archangel Zaphkiel spelled in eight layers above the Sigillum

Compound this with the fact that Zaphkiel's name is braided together in these same layers with the names of the six other archangels' names. Viewed this way, the Sigillum is no longer a flat image placed on the flat surface of the Holy Table. It is a multidimensional space hovering over the Holy Table—a magical basket formed of the netting of the entwined letters of the names of the seven planetary archangels. It is

within this invisible basket that the scrying stone or black mirror is placed during the magical operation. Is it any wonder visions appear in such an environment?

But we're far from through with the wonders of the Sigillum. Fill the cells of your personal Sigillum's outer heptagon, and then let's move inward another step.

Step Three: The Seven Names of the Planetary Angels Beneath the Bars of the Outer Heptagon

Just inside the bars of the outer heptagon are seven more divine names. These names are drawn from a second 7 x 7 (sevenfold) table given to Dee and Kelley, letter by letter, in vision. These names are read horizontally and placed beneath the bars of the outer heptagon.

S	A	A	I $\overset{21}{\underset{8}{\cdot}}$	E	M	E $\overset{8}{\cdot}$
B	T	Z	K	A	S	E $\overset{30}{\cdot}$
H	E	I	D	E	N	E
D	E	I	M	O	$\overset{30}{\cdot}$	A
I $\overset{\cdot}{26}$	M	E	G	C	B	E
I	L	A	O	I $\overset{21}{\underset{8}{\cdot}}$	V	N
I	H	R	L	A	A	$\overset{21}{\underset{8}{\cdot}}$

Figure 37: The second sevenfold table

You will immediately notice some of the squares in this table contain tiny numbers (21 over 8, 8, 26, 30, and so on) and variously placed dots. These are added to indicate the addition of the letter *l* or letters *el* or *al* (angelic suffixes) to the letter in the square, the better to spell out the names of the various angels this table will produce.

These names of these seven great angels are added to the Sigilum as shown in figure 38.

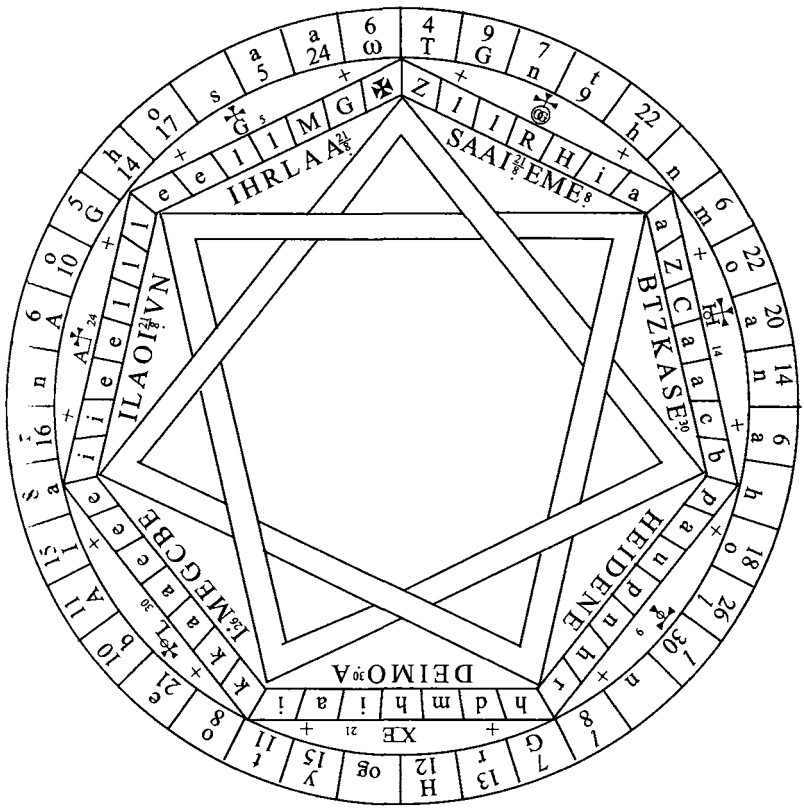


Figure 38: Names of the seven planetary angels beneath the bars of the outer heptagon

Step Four: The Daughters of the Light

Five more sets of planetary angels are drawn from the second sevenfold table. The first set was revealed in vision by seven young women (called "Daughters of Light" or "Women") clad in green silk. Each bore a little blue tablet on her forehead that identified her by name: El, Me, Ese, Iana, Akele, Azdobn, and Stimcul.

The names of the Daughters of Light are drawn from the second sevenfold table by reading the upper right section of the table in a diagonal, downward direction.

S	A	A	I 21 8	E	M	E
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	L	A	O	I 21 8	V	N
I	H	R	L	A	A	21 8

Figure 39: Names of the Daughters of Light on the second sevenfold table

Although the angels were not identified with planets in the original material, the manner in which the vision proceeded to reveal these names suggests these seven angels carry the following planetary assignments:

E(l)	Saturn	Me	Jupiter
Ese	Mars	Iana	Sol
Akele	Venus	Azdobn	Mercury
Stimcul	Luna		

The names of the Daughters of Light are placed on the Sigillum in clockwise order in the points created by the interlocking lines of the heptagram (see figure 40).

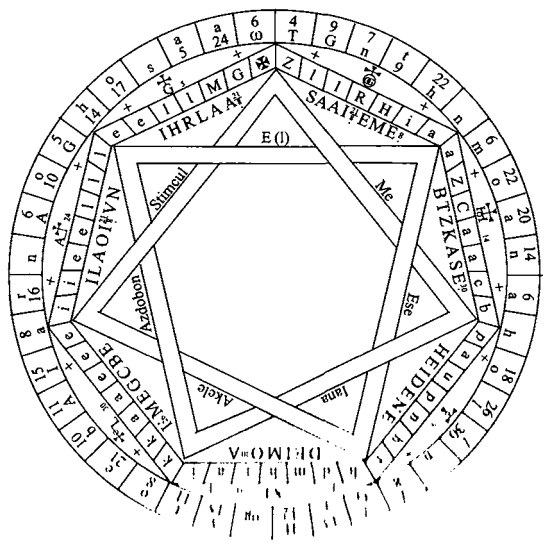


Figure 40: The Daughters of Light on the Sigillum

Step Five: The Sons of the Light

Next came seven young men (called the "Sons of the Light" or "Men") dressed in white, each carrying a metal ball: the first ball was gold, the second silver, the third copper, the fourth tin, the fifth iron, the sixth quicksilver, and the seventh lead. Each had a tablet of gold on his breast that identified him by name: I, Ih, Ilr, Dmal, Heeoa, Beigia, and Stimcul.

The names of the Sons of Light are drawn from the second sevenfold table by reading the lower left section of the table in a diagonal, downward direction.

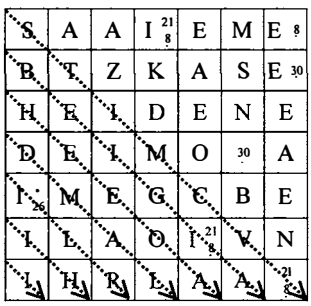


Figure 41: Names of the Sons of Light on the second sevenfold table

The metal of the ball carried by each of these characters suggests these seven angels carry the following planetary assignments:

I	Saturn	Ih	Jupiter
Ilr	Mars	Dmal	Sol
Heeoa	Venus	Beigia	Mercury
Stimcul	Luna		

The names of the Sons of Light are placed on the Sigillum in clockwise order on the interlocking bars of the heptagram (see figure 42).

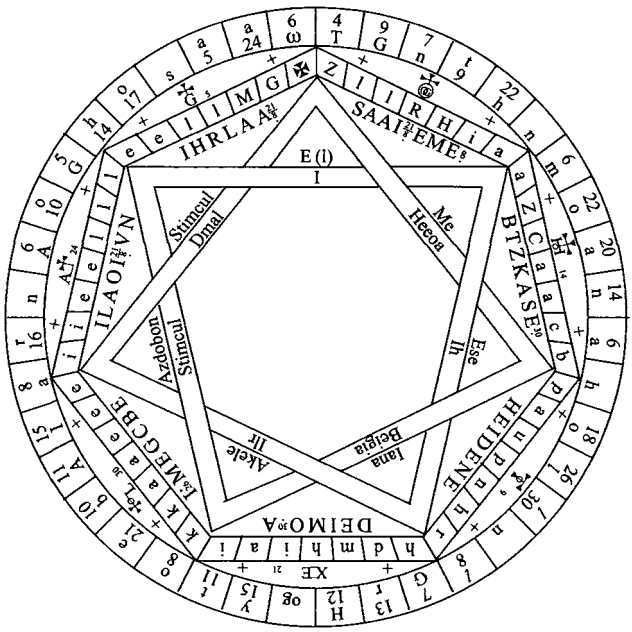


Figure 42: The Sons of Light on the Sigillum

Step Six: The Daughters of Daughters of the Light

Next came seven "little wenches" ("Daughters of Daughters") dressed in white, having tablets, which appeared to be white ivory, on their bosoms, identifying them as S, Ab, Ath, Izad, Ekiei, Madimi, and Esemeli.

The names of the Daughters of Daughters are drawn from the second sevenfold table by reading the upper left section of the table in a diagonal, downward direction.

S	A	A	I	E	M	E
B	T	Z	K	A	S	E
H	E	I	D	E	N	E
D	E	I	M	O	30	A
L 26	M	E	G	C	B	E
I	E	A	O	I 21	V	N
I	H	R	L	A	A	21

Figure 43: Names of the Daughters of Daughters of Light on the second sevenfold table

Although these seven angels are not identified with planets, they are generally believed to carry the following planetary assignments:

S	Saturn	Ab	Jupiter
Ath	Mars	Izad	Sol
Ekiei	Venus	Madimi	Mercury
Esemeli	Luna		

The names of the Daughters of Daughters of Light are placed on the Sigillum in clockwise order beneath the bars of the heptagram (see figure 44).

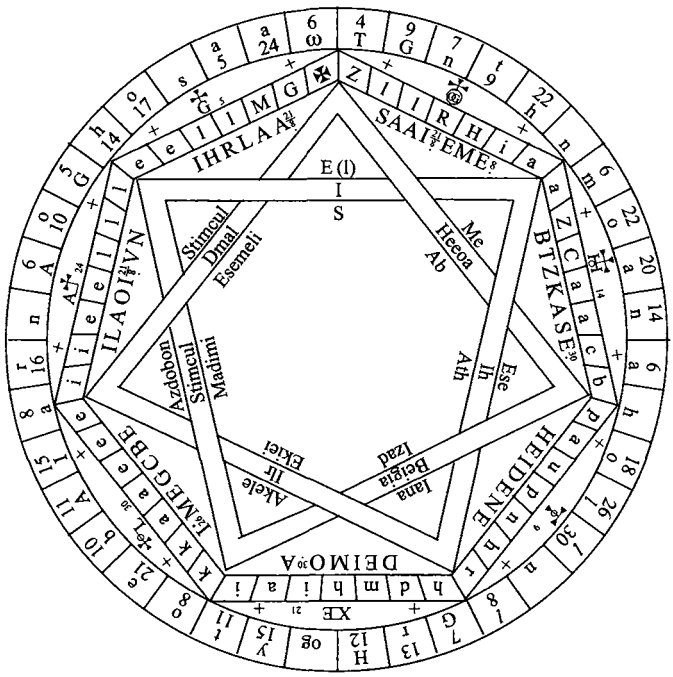


Figure 44: The Daughters of Daughters of Light on the Sigillum

Step Seven: The Sons of Sons of the Light

Next came seven "little children . . . like boys" ("Sons of Sons") dressed in robes of purple silk with long pointed sleeves and hats such as priests or scholars wear. They had triangular green tablets on their breasts identifying them as E, An, Ave, Liba, Rocle, Hagonel, and Ilemese.

The names of the Sons of Sons are drawn from the second sevenfold table by reading the lower right section of the table in an upward, diagonal.

S	A	A	I	E	M	E
B	T	Z	K	A	S	E
H	E	I	D	E	N	E
D	E	I	M	O	P	A
I	M	E	G	C	B	E
I	E	A	O	I	V	N
A	H	R	L	A	A	O

Figure 45: Names of the Sons of Sons of Light on the second sevenfold table

The names of the Sons of Sons of Light are placed on the Sigillum in clockwise order on the inner heptagon (see figure 46).

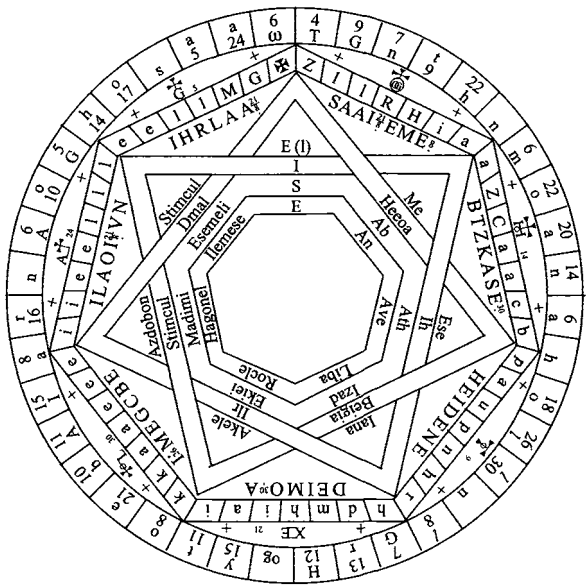


Figure 46: The Sons of Sons of Light on the Sigillum

Step Eight: The Planetary Angels of the Pentagram

Finally, Dee and Kelley were instructed in a relatively straightforward manner how to arrange the names of seven planetary angels—*Sabathiel*

(Saturn), *Zedekiel* (Jupiter), *Madimiel* (Mars), *Semeliel* (Sol), *Nogahel* (Venus), *Corabiel* (Mercury), and *Lavanael* (Luna)—around a pentagram at the very center of the Sigillum. These seven names are also drawn from the second sevenfold table by reading it in a zigzag manner, illustrated in figure 47.

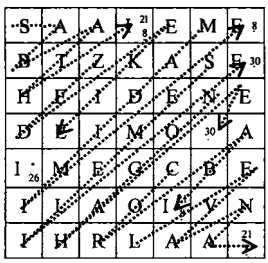


Figure 47: Names of the pentagram planetary angels on the second sevenfold table

Figure 48 shows the how the names of the pentagram planetary angels are arranged on the Sigillum.

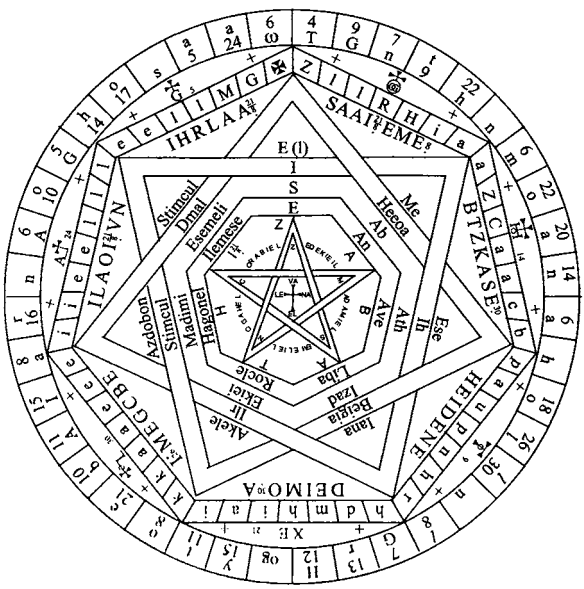


Figure 48: The pentagram planetary angels on the Sigillum

Because the original Dee and Kelley material does not confirm the planetary attributions to all the various names on the Sigillum, I will not presume to do so either. I have, however, created a chart (see figure 49) that I currently use to help me in my meditations on the subject. I offer it along with the key to reading the names of planetary archangels from the first sevenfold table.

Figure 49: Possible key to the planetary angels on the Sigillum

Zaphkiel	Saturn ♄ 1–8
Zadkiel	Jupiter ♃ 1–7
Cumael	Mars ♂ 1–6
Raphael	Sol ☉ 1–7
Haniel	Venus ♀ 1–6
Michael	Mercury ☿ 1–7
Gabriel	Luna ☽ 1–7

Step Nine: The Crosses

Once the names of these angels were placed around the central pentagram, a number of tiny crosses were added to the Sigillum in a curiously inconsistent manner (see figure 50).

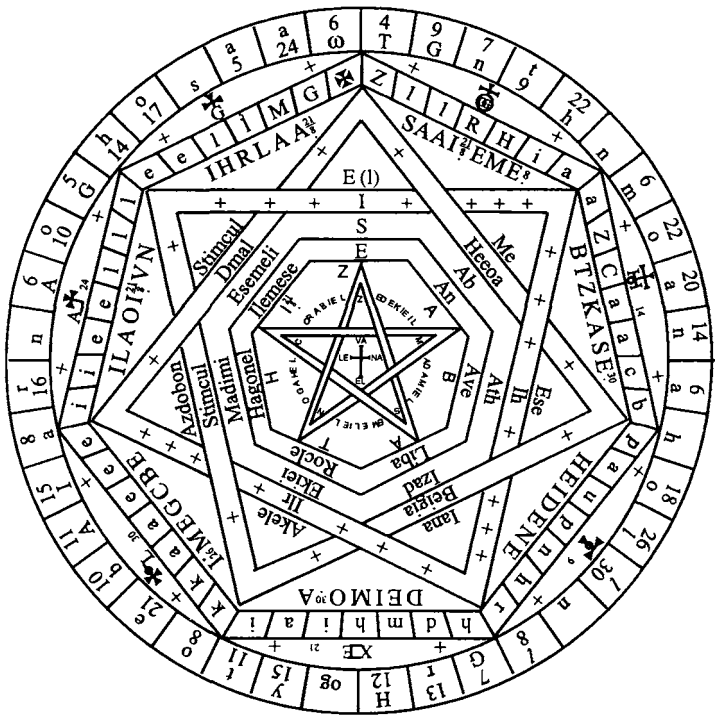


Figure 50: The completed Sigillum

And now your Sigillum is nearly complete. The only thing left to add is the design on the back. It is a very simple image of a cross dominating a small circle, around which are the letters of the divine word AGLA (an acronym for the Hebrew phrase *Ateh Gibor Le-olam Adonai*, "thou Lord is mighty forever.")

Years ago, on a Christmas morning, I melted the stubs of scores of candles into a round Christmas cookie tin.[64] After the wax cooled and hardened, I removed the wax disk from the tin and set to work carving

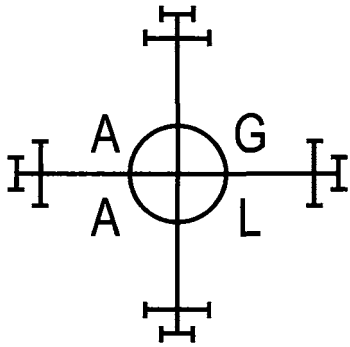


Figure 51: The back of the Sigillum Dei Aemeth

my own Sigillum. Other magicians I know have sealed their drawings of the Sigillum upon wooden disks that they purchased for pennies at a crafts store, or glued the image to foam board. Whatever the medium, I think the presence of the Sigillum is an important factor in creating the magical environment conducive to Enochian vision magick.

There is so much more the angels told Dee and Kelley about the Sigillum, including suggestions for how every letter in each of the names contains a set of angels, and on and on by sevens by sevens. I encourage you to continue your exploration of the Sigillum's mysteries. But now we must move on to the seven Ensigns of Creation, where I promise you a much shorter journey.

CHAPTER ELEVEN

The Ensigns of Creation

Of these seven tables, characters, or scotcheons. Consider the words spoken in the fifth book Anno 1583, April 2nd. How they are proper to every King and prince in their order. They are Instruments of Conciliation.

—JOHN DEE, FOOTNOTE TO *Quinti Libri Mysteriorum: Liber Tertius*

The Ensigns of Creation are seven planetary talismans designed to be positioned on the Holy Table in a circle surrounding the Sigillum Dei Aemeth or laid out in a line along the edge of the table nearest the scryer. They were to be made of purified tin or else painted directly upon the Holy Table. Like the Lamen and the Holy Table, they are "Instruments of Conciliation" connected to the Heptarchia planetary kings and princes in a manner that, I must confess, is not altogether clear to me.

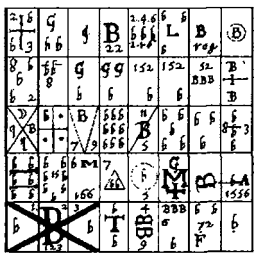
Five of them are square tables containing squares filled with numbers, letters, crosses, and lines. Two ensigns are a circle surrounded by a square. The letter *B* (*Pa* in the angelic language) is by far the most used letter in the ensigns.

The ensigns originally displayed Latin letters. The communicating angel would later insist that the Latin letters be replaced with the corresponding characters of the angelic script (see chapter fourteen). Dee was reluctant to do this and even asked the angel if he really had to. The angel said he must. We don't know if he ever did.

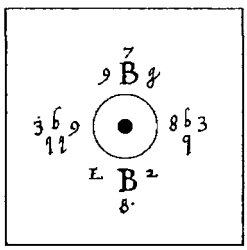
It is clear that the ensigns were to be utilized ritualistically, such as being held in the magician's hand during prayers or invocations. But information on exactly how things were to be done is incomplete, and there are no records whatsoever of Dee and Kelley actually performing rituals of heptarchic magick.

Figure 52 shows the ensigns with their Latin letters and the planet, king, and prince each represents.

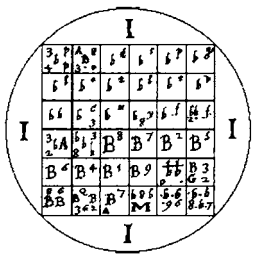
Venus
King Baligon
Prince Bornogo



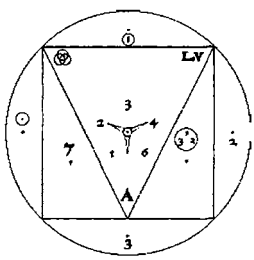
Luna
King Blumaza
Prince Bagenol



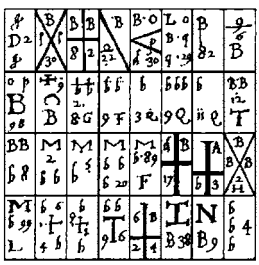
Saturn
King Bnapsen
Prince Bralges



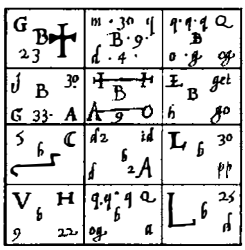
Sol
King Bobogel
Prince Befafes



Mercury
King Bnaspol
Prince Borges



Mars
King Babalel
Prince Butmono



Jupiter
King Bynepor
Prince Blisdon

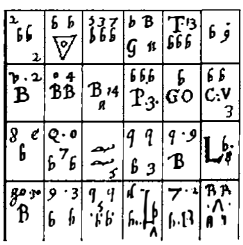
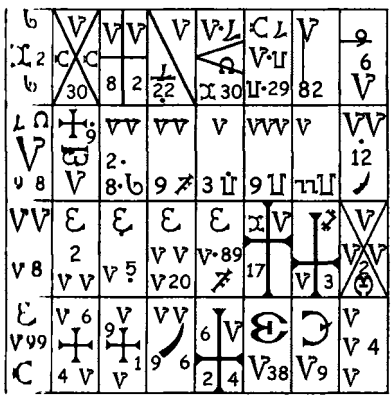


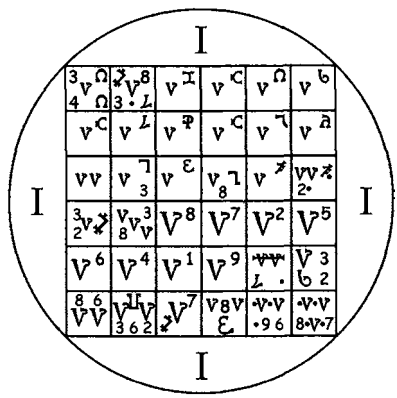
Figure 52: The seven Ensigns of Creation and their kings and princes

However, the ensigns remain part of the Holy Table ensemble, and their subsequent connection to the table and the magician's own Lamen make them, in my opinion, an integral component of the hierarchical current that charges the holy ground of the Enochian magick temple.

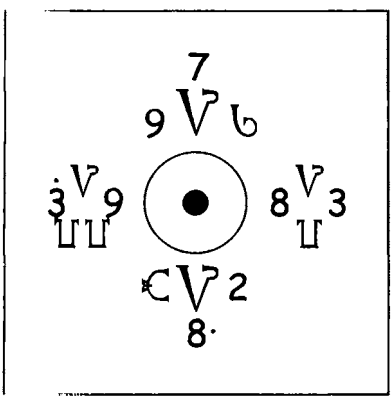
Figures 53 and 54 show the ensigns lettered in the angelic script. To my knowledge, this is the first time the ensigns have appeared in print in their correct form.[65] As with the Ring, Holy Table, Lamen, and Sigillum, the ensigns can be reproduced in paper board or whatever material is at the magician's disposal.



Ensign of Mercury

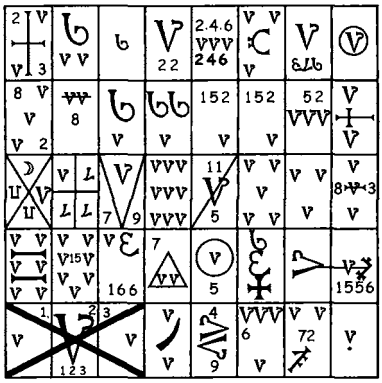


Ensign of Saturn

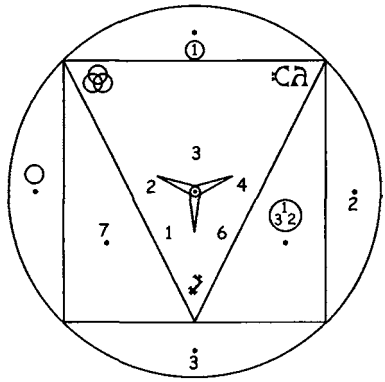


Ensign of Luna

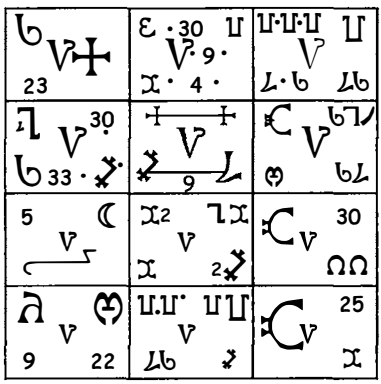
Figure 53: Mercury, Saturn, and Luna Ensigns of Creation in the angelic script



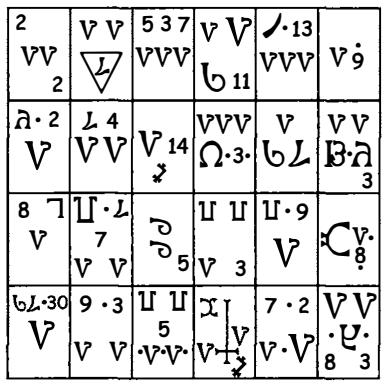
Ensign of Venus



Ensign of Sol



Ensign of Mars



Ensign of Jupiter

Figure 54: Venus, Sol, Mars, and Jupiter Ensigns of Creation in the angelic script

Figure 55 shows the positions in which the ensigns are placed on the Holy Table around the Sigillum. Note they are positioned near the points of the Sigillum's heptagram.

The entire assembly is one big magical machine—the Sigillum resting like a sevenfold, multidimensional dynamo in the center of the Holy Table's swirling and churning angels and the circling Ensigns of Creation. The *scrying stone* or *black mirror* is placed upon the Sigillum at the very heart of this magnificent instrument like the monitor screen of a magical computer connected to the ultimate worldwide-web.

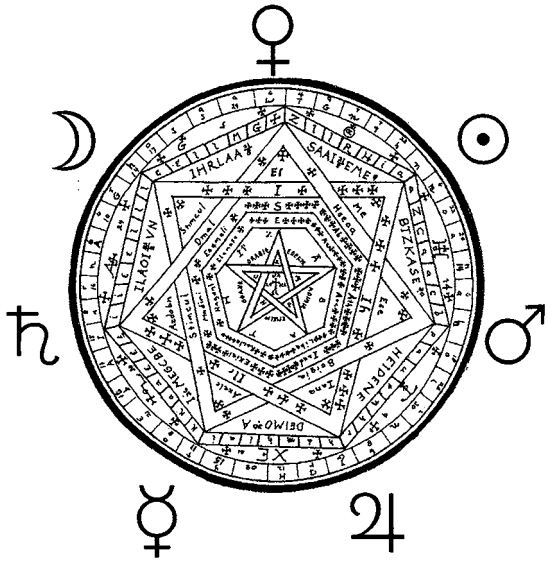


Figure 55: Position of the ensigns around the Sigillum

We have made only the tiniest scratch on the surface of Dee and Kelley's material of this period. There is much more information concerning De Heptarchia Mystica available to the serious student, and I encourage the reader who feels drawn to this system to make the effort. I know it is only a matter of time before some bright magician fine-tunes, perfects, and transforms the material into a workable magical system.

The focus of this book, however, is Enochian vision magick, and we must now move on to the second phase of Dee and Kelley's magical operations. Through our understanding of the Ring, the Lamen, the Holy Table, the Sigillum Dei Aemeth, and the Ensigns of Creation and of their construction, we have prepared ourselves to meet with angels on the holy ground of our temple.

CHAPTER TWELVE

Do I Need All This Stuff?

Never since the beginning of the world was this secret delivered, nor this holy mystery set open, before the weaklings of this world.

—The angel Il, April 29, 1583

The question I'm sure many of you are asking at this point is, "Do I need all this stuff?"

During the classes that I conducted in our home in 2005 and 2006 (with experienced magicians) and subsequent day-long workshops I've conducted around the country with people having little or no prior magical experience) it has become abundantly clear to me that the magical objects and "furniture" Dee and Kelley received during the Heptarchia periods (the Ring, the Holy Table, the Lamen, the Ensigns of Creation, and the Sigillum Dei Aemeth) can and *should* be formally employed in order to create the specific environment of consciousness conducive to the practice of angelic vision magick.

Furthermore, it has been my observation that regular and repeated activation of this magical "temple" by means of the little ritual outlined in chapter one (and laid out more fully in appendix I) can attune the magician to this uniquely ordered universe and serve to progressively strengthen and enhance his or her visionary capabilities.

Most exciting for me was the discovery that once the magician is prepared and the temple activated the angelic forces (especially the

good angels resident in the Holy Table, Lamen, Ensigns of Creation, and the planetary angels resident in the Sigillum) can be individually called forth or visited by means of classic evocation techniques or even informal extemporaneous prayers and conjurations. In other words, I believe that even if he or she never went on to practice Enochian magick per se, a resourceful magician, willing to experiment, and armed with a proper understanding of the tools and formulae of the Heptarchic periods would be already prepared to engage in angelic vision magick of a high order.

This is new territory for all of us, but it holds much promise, for it entails the possibility of contacting the same angelic forces that engaged Dee and Kelley throughout most of their day-to-day actions. Obviously, dealing with these angelic forces offers an alluring challenge for today's more intrepid magicians who, when frustrated by gaps and perplexities in the original material, will not be afraid to go straight to the communicating angels for guidance and clarification on how all this should operate. Indeed, I expect to see in the years to come exciting and viable magical systems develop as the result of the magical efforts of gifted practitioners who dare to make such angelic contact.

But do you need all this stuff?

My answer is this: In order to do this particular variety of magick you need all this stuff *inside* you. That's where the real magick takes place. But until such time as you have internalized all this (even in the most cursory and general manner) it is necessary to have some outward, visible, material representation of the magical concepts and forces you are dealing with.

I suggest, if you're serious about engaging in this magical art form, then you should, at the very least, provide yourself with a Ring, a Holy Table, a Lamen, a Sigillum Dei Aemeth, and the seven Ensigns of Creation. Make them out of paper if you have to. Copy them straight out of this book if you have to. But have them. Make them real to you. Consecrate them by using them. Use them to create your Enochian magick temple.

The sense of art for some magicians is stimulated by replicating as much as humanly possible the tools and procedures as outlined in ancient texts. By doing so, they achieve a level of empowerment they believe is necessary to execute the work. Personally, my sense of art is quite happy with paper rings and photocopied Holy Tables. However,

I have over the years been blessed with many talented colleagues who have generously helped me equip my temple so I might better demonstrate these things to others.

Here is as good a place as any for me to pause and describe what I believe the source material suggests would transform a clean uncluttered room into the holy ground of an Enochian magick temple.

The Temple

Upon the floor in the center of the room is a square carpet of red silk cloth large enough to accommodate the Holy Table and the chair of the scryer.

Upon the silken carpet are placed four miniatures of the Sigillum Dei Aemeth, made of wax. They are covered and protected from the table legs by shallow cylindrical boxes.

Upon the box-covered sigilli rest the four legs of the Holy Table.

The Holy Table is made of sweet wood (laurel).

Upon the Holy Table, arranged as we've discussed, are the seven Ensigns of Creation (lettered in the angelic script) and the Sigillum Dei Aemeth, made of purified beeswax, nine inches in diameter and an inch and a half thick.

The Holy Table and all the objects upon it are covered by a red silk cloth with gold tassels that dangle from the corners. This cloth should match in material and color that of the red silk carpet.

Upon the covered Sigillum the scrying stone (a crystal ball) or black mirror is placed.

The scryer's chair is placed on the carpet near the table. His or her feet should touch the carpet.

The Ring and Lamen should be near. The magician should ceremonially put them on at the beginning of each session and remove them at the conclusion.

Renaissance magicians often wore crowns and white linen robes, and on one occasion in preparation for a specific working, Dee and Kelley were instructed to wear white linen robes. In an operation that

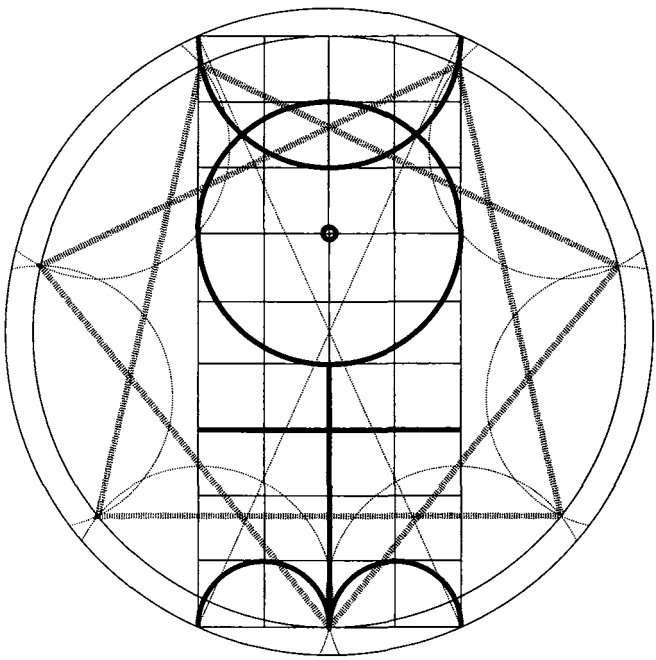
took place on July 13, 1584 (at the very end of the Enochian communications), the archangel Gabriel told the magicians:

> See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, my knock long before they enter.[66]

In practical operations conducted by my Monday night class and my Enochian magick workshops, everyone is shoeless and wears comfortable street clothes. In private sessions, such as the one I described in chapter one, I put on a simple black robe. Not only does it carry with it a certain personal magical virtue, but its color does not distract from the images reflected in the black mirror as I scry.

BOOK III

Liber Loagaeth and the Angelic Alphabet



CHAPTER THIRTEEN

Liber Loagaeth

Every element (of the book) hath 49 manner of understandings. Therein is comprehended so many languages. They are all spoken at once, and severally, by themselves, by distinction many be spoken. Until thou come to the City, thou canst not behold the beauty thereof.

—The angel Me to John Dee, Easter Day, 1583[67]

The second phase of Dee and Kelley's magical operations remains, for the most part, a tantalizing mystery to modern students. Covering most of 1582 and 1583, it is a period characterized by considerable tension between the two magicians, but one that also produced a large body of work in the form of a book referred to at various times as *Liber Mysteriorum Sextus et Sanctus*, the *Book of Enoch*, and *Liber Loagaeth*.[68] While in recent years Enochian scholars have courageously set out to give us a closer examination of this information, it unfortunately has not been enough to allow modern practitioners to develop anything near a workable system from this material.

One of the reasons more attention isn't paid to this period is the nature of the material itself and the nearly complete lack of direction concerning how it is to be applied. Also, the focus of the communications of this period is driven by Dee's very personal fixation on discovering lost books of the Bible, the Apocrypha, and in particular the *Book of Enoch*, which is mentioned in several places in the Bible. The resulting

character of *Liber Loagaeth* is rich in apocalyptic imagery and prophetic sounding rhetoric. This has been seized upon in recent years by commentators who would project a patently sectarian interpretation upon the material, even going so far as to suggest sinister (perhaps even Satanic or Lovecraftian) motives behind the "angelic" communications.

We are all, of course, free to our own religious convictions and spiritual worldviews. After all, they are part of the magical artist's pallet of tools. I think it wise, however, to keep in mind that when we study the Dee and Kelley material, we are not only eavesdropping on questions framed in the minds of two sixteenth-century Englishmen and put in the context of biblical literature, but we are also hearing the answers to those questions given in such a manner as these men could understand—that is, framed within the same cultural and Biblical context. I'm sure if Dee had been a Chinese alchemist or an African shaman in these same circumstances, the angels would have communicated the same universal answers unencumbered by the apocalyptic nomenclature familiar to the Jewish or Christian mind.

Joseph Peterson wrote in the introduction of his marvelous book *John Dee's Five Books of Mystery*:

> The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the beginning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE END."[69] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.[70]

Amazing indeed, but as I wrote concerning De Heptarchia Mystica, it is only a matter of time before someone cracks the code of this breathtakingly immense body of work. What do I mean by breathtakingly immense?

One surviving manuscript comprises forty-eight leaves, each containing 49 x 49 lettered squares, 115,000 lettered squares in all. Each square was filled, letter-by-letter, according to Kelley's vision. In the end, the magicians were left with forty-nine calls in an angelic language. (Note: These calls were not the same calls in the angelic tongue that would come later and form the centerpiece of the Enochian phase of

Dee and Kelley's partnership.) *Loagaeth* literally means "speech from God," and the magicians were informed that the words of the forty-nine calls were the same as those uttered by God at the dawn of creation—in the same language spoken by Adam when he named all things.

Unfortunately, these calls were never translated (or else the material has been lost), and attempts by modern linguists have failed to find enough landmarks of a properly constructed language to put the calls of *Loagaeth* in the same category as the angelic language that would be received in the third and final phase of the magicians' actions.

Kelley's visionary skills were severely exploited during this period, and his visions were characterized by the presence of a dazzling light that both magicians could see. The light would fly out of the scrying stone and penetrate Kelley's head, putting him in a trance in which he could read and comprehend the text of *Liber Loagaeth.* He was, however, forbidden to translate it and told that God would later provide the translation. At the end of the session, the light would leave Kelley's head and return to the stone. When he returned to normal consciousness, he claimed to have no memory of the experience.

As tempting as it might be, I am, for the time being not incorporating any of the calls from *Loagaeth* in my Enochian-magick preparation ritual. However, something else of great importance came out of this period: the angelic alphabet.

CHAPTER FOURTEEN

The Angelic Alphabet

He wiped his finger on the top of the Table, and there came out above the Table certain Characters enclosed in no line: but standing by them selves, and points between them. He pointed orderly to them with his finger, and looked toward the skryer at every pointing.

—EDWARD KELLEY DESCRIBING HIS VISION OF THE ANGEL'S REVELATION OF THE ANGELIC ALPHABET, MARCH 26, 1583[71]

I confess, even with clear copies and transcriptions of the source material in front of me, it has been very difficult for me to wrap my mind around the order of the visionary events of Dee and Kelley's years together. Because certain elements of these magical systems were often corrected or amended by the angels in subsequent visions, often occurring months apart, it is extremely difficult (for me at least) to present a clean chronology of events. The circumstances surrounding the reception of the angelic alphabet are no exception.

The alphabet was received during the Loagaeth period, but because the magicians were told to replace the Latin/English letters of the Lamen, Holy Table, and the seven Ensigns of Creation with letters from the angelic script, its influence reached back in time to touch the Heptarchia period as well.

The twenty-one characters of the angelic alphabet appeared fully formed in yellowish letters that rose in Kelley's vision above the table. The images of the individual letters then obligingly hovered over a sheet of paper and stayed visible long enough for him to copy them in ink before fading away.

Words in the angelic language are written from right to left, and that is the order the letters first appeared to Kelley. All twenty-one letters appeared in a single row and were separated by dots. There was also a dot preceding the first letter.

Figure 56: Characters of the angelic alphabet in the order received (read from right to left)

Script							
Name	Pa	veh	ged	gal	or	un	graph
English	b	c	g	d	f	a	e

Script							
Name	tal	gon	na	ur	mals	ger	drux
English	m	i	h	l	p	q	n

Script							
Name	pal	med	don	ceph	van	fam	gisg
English	x	o	r	z	u	s	t

Figure 57: Table of the angelic alphabet (read from left to right)

You will notice that the name for the first letter received, *Pa*, is the only letter whose name is capitalized. *Pa*, *b* in English, has a special significance in the magick of the Heptarchia. For example, the names of all the forty-nine good angels begin with *b*, the letter *b* appears overwhelmingly on the Ensigns of Creation, and each of the four corners of the Holy Table displays an oversized *Pa*.

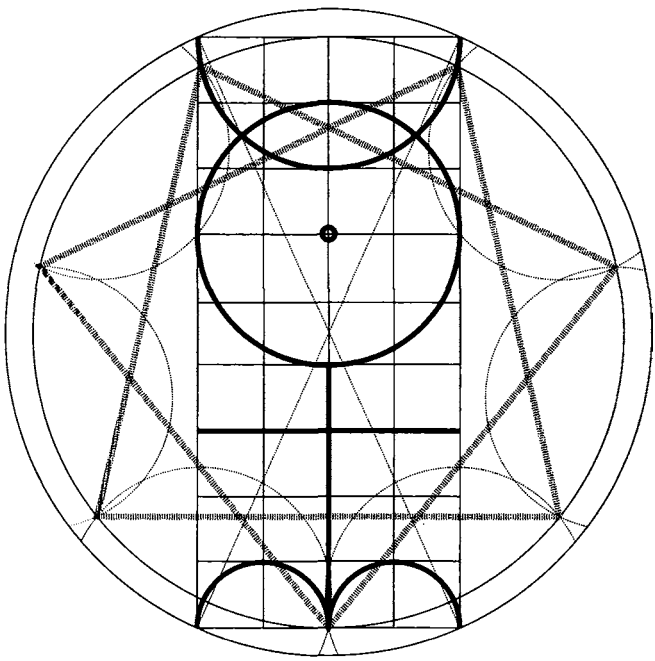
This abundance of *b*s has caused several knowledgeable modern magical commentators to speculate that *b* must represent the number seven, the number upon which these magical systems seem to be based. While that makes a great deal of sense to me, I have nonetheless found nothing in the original material that would specifically suggest numerical equivalents to any of the single letters of the angelic alphabet.

What is very clear, however, is the fact that the communicating angel wanted Dee and Kelley to immediately memorize the letters of the angelic alphabet and the letters' names. Dee was a busy man and wanted to be excused from this time-consuming duty. The angel Me would have none of it. In this March 26, 1583, exchange, Dee tries to make the angel understand, "Look man, I've got a life!"

> Me: I instructed thee before-hand and told thee, that both of you must jointly learn those holy letters (For, so, I may boldly call them) in memory: with their names: to the intent, that the finger may point to the head, and the head to the understanding of his charge.
>
> Dee: You perceive that I have diverse affairs which at this present do withdraw me from peculiar diligence using to these Characters and their names learning by heart: And therefore I trust, I shall not offend, if I bestow all the convenient leisure that I shall get, about the learning thereof.
>
> Me: Peace, Thou talkest, as though, thou understoodest not. We know thee, we see thee in thy heart: Nor one thing shall not let another. For short is the time, that shall bring these things to proof.[72]

BOOK IV

Enochiana



CHAPTER FIFTEEN

Enochian Magick

The Lord appeared unto Enoch, and was merciful unto him, opened his eyes, that he might see and judge the earth, which was unknown to his Parents, by reason of their fall : for the Lord said, Let us shew unto Enoch, the use of the earth : And lo, Enoch was wise, and full of the spirit of wisdom.

—The angel Ave, Monday, June 25, 1584[73]

To my knowledge, Dee and Kelley never used the word *Enochian* to describe the system of magick they received between April 10 and July 13, 1584. Throughout their actions, they simply referred to it as angelic. We cannot, however, be faulted too badly for attaching the biblical patriarch's name to the system. The magicians were told that this was the magick given by God to Enoch (the seventh man from Adam) in the form of a book and that Enoch (before he ascended bodily into the presence of God) passed it on to others. Over the generations, the book fell into wicked hands, and God caused it to be lost. But because of Dee's piety and prayers, God was moved to once again deliver it to mankind.

These final days were an especially difficult period in Dee and Kelley's relationship. They and their families were living in Krakow, Poland. Their actions were regularly interrupted by "evil spirits," who

encouraged the magicians to abandon the actions. Kelley was increasingly impatient and uncomfortable with the work, voicing his fear of the possible evil nature of the communications on one hand. Ironically, Kelley was at the time practicing demon magick behind Dee's back. Dee was furious when he learned of this. So were the communicating angels, who warned that such behavior attracted evil spirits into the magician's environment—an annoying and time-consuming distraction. Finally Kelley promised Dee and the angels that he would knock off the black magick.

The angels, too, appeared to be growing impatient with Dee and Kelley, as if they realized the magical chemistry that existed between the two magicians (the personal factors that made them such a perfect operator/receiver team) was rapidly disintegrating. In April, the magicians were told in no uncertain terms that the work had to be completed by August. The magicians met their deadline with time to spare. July 13, 1584, Dee's fifty-seventh birthday, saw the final communication that completed the reception of the angelic calls and provided the names of the thirty Aethyrs. Not only had the Enochian phase of Dee and Kelley's operations ended, but, indeed, the entire angelic adventure had also come to a close. The plug was pulled. The communicating angels fell silent.

The magicians would continue on and off for several years with visionary operations and unsuccessful mago-political adventures in Europe. But, with the exception of only three brief references in their subsequent diaries, they never again mention the angelic magick. One of those latter-day references (the *Tabula Recensa*), however, is very significant to the study of the Enochian magick period. I'll speak more on that very soon.

The reception of the Enochian material was (at least to my impatient attention span) even more confused and topsy-turvy than that which characterized the Heptarchia and *Liber Loagaeth* periods. Sadly, as we discovered in the two earlier cases, the surviving information, while abundant, still does not provide us with adequate information on how it all was supposed to work as a practical system of magick.

And here is where we must again tip our magical hats to S. L. MacGregor Mathers, the adepts of the Golden Dawn, and Aleister Crowley, who at the dawn of the twentieth century developed this material into a

remarkably logical system of vision magick—a system possessed of the solid infrastructure lacking in the surviving source material, a system that, for all intents and purposes, offers the diligent practitioner a practical and elegant unified field theory of hermetic and qabalistic magick.

As applied most commonly today, Enochian magick is a two-part magical system: one part focusing on the elemental universe, the other on the aethyric. The former enables the magician to summon or visit in vision the spirits of the myriad levels of the elemental worlds of Fire, Water, Air, Earth, and Spirit; the latter enables the magician to systematically penetrate increasingly higher heavens (or Aethyrs) to access information from those heavenly levels of consciousness.

I will soon show how these two systems are operated. But before I do that, and in keeping with our program of systematic attunement, I need to introduce you to another magick table. It was the first revelation of the Enochian period, but it is also, in my opinion, the final component of the preparation protocol. This tablet was delivered to the magicians by the angel Nalvage in April of 1584. It is an item that was acknowledged by the adepts of the Golden Dawn but never incorporated into any practice. It is something, however, I believe should not escape our attention. No name was given to this object. Some modern scholars designate it simply the Tablet of God. I shall refer to it as the *Round Tablet of Nalvage.*

CHAPTER SIXTEEN

The Round Tablet of Nalvage

The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things.

—THE ANGEL NALVAGE, APRIL 10, 1584

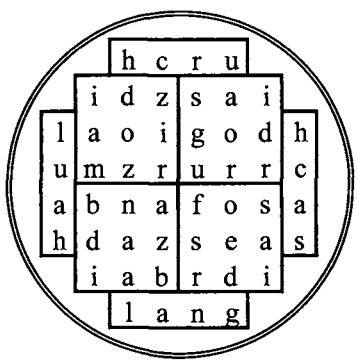


Figure 58: The Round Tablet of Nalvage

"The Method of Science—The Aim of Religion" was the official motto of *The Equinox*, the great magical periodical first published by Aleister Crowley and his colleagues in the early years of the twentieth century.[74] This same phrase could also comfortably serve as the watchwords that describe what the art of magick is to me.

Conversely, superstition (as the word is commonly understood) has, in my opinion, no place in the arsenal of the modern magician. This, I believe, is especially true concerning the practice of Enochian vision magick. In all my years of magical practice and exploration of this system, I have never encountered a single case of so-called psychic attack, demon possession, headache, hives, or hernia—indeed *any* ill effects whatsoever—resulting from the practice of this particular kind of magick.

That being said, strange and unexpected things do occasionally happen to those who practice magick. And while I believe it is bad for one's mental health to ascribe undue importance to these phenomena, it is important that they be dispassionately observed and recorded. So, before I discuss the Round Tablet of Nalvage and its importance to the system of Enochian magick, I feel I must share with you two little stories that might help you understand the level of respect I hold for this particular magical object.

Twenty years ago, I was teaching a class in Enochian vision magick at our home in Costa Mesa. This class was different from the Enochian magick classes I had taught previously, for it was the first time we would study and experiment with using the Round Tablet of Nalvage. In preparation for the first class, I decided to make a copy of the tablet out of wax (as I had done with my Sigillum Dei Aemeth). A friend had given me two massive, black wax candles shaped like giant chessmen (bishops). My plan was to melt these down in a round Christmas cookie tin and carve the squares and the angelic letters of the Tablet of Nalvage on the cooled wax disk.

It was a foolish time to be starting an arts project like this, because our landlord had just informed us he was bulldozing our house in two weeks and building apartments on our lot (thanks a lot!), and we were deep in the midst of packing up our things to move. Still, magick is magick, and life goes on. I put the two black wax bishops in the cookie tin and slid them into the oven. I set the heat on the lowest possible warm level and went out to the garage to help (watch) Constance pack.

As you might imagine, we had some very interesting things in our garage, many of which we hadn't looked at in years. We did more reminiscing than packing. I didn't forget the black wax bishops in the oven,

however, and checked on them regularly. It seemed they were taking a long time to melt, so I turned up the heat a little higher.

Back out in the garage we found a stash of psychedelic artwork Constance had painted and drawn in the late sixties, when we were hippies living in the woods of southern Oregon. We hadn't seen them in fifteen years. What a treat! We lingered over them for probably ten minutes before I remembered the black wax bishops for the Round Tablet of Nalvage in the oven.

When I opened the back door, I found the kitchen dark except for a warm orange glow that, like a spectacular sunset, brightened the dark clouds of smoke that filled the house from the ceiling to about four feet from the floor. The oven was completely engulfed in flames. I ran into the living room and found our son, Jean-Paul, lying on the floor watching television completely oblivious to the black smoke pressing its way toward him from above.

Once he and the dog were evacuated, I called for Constance (always a level head in times of emergency), and we proceeded to attack the fire. When I opened the flaming oven, I discovered that one of the bishops had slid to the side of the cookie tin and parts of it had melted down the outside rim. The wax had run to the bottom of the oven and dripped down upon the pilot light, which then become the eternal flame of Costa Mesa. There was nothing we could do to turn off the oven. Constance eventually had to turn off the gas outside, and with the help of baking soda and wet towels, we got the fire out. I rescued the cookie tin and let it cool in the sink. A couple hours later, in the charred ruins of our kitchen, I carved a beautiful black wax Round Tablet of Nalvage.

Now, I'm the first to confess that this story has less to do with magick and superstition and more with my own carelessness and stupidity. (I am now forbidden to use the oven for magical crafts.) The accident did, however, serve to give me a healthy respect for the Round Tablet of Nalvage—a respect that in the last year has increased immeasurably. And that brings me to my second magical tale of Nalvage.

As we'll soon see, there is much we know about the Round Tablet of Nalvage. What we don't know is how it was intended to be used. As I was preparing for the class series that inspired this book, I debated with myself how (or even if) I was going to introduce it into our studies. After all, there is nothing in the source material that hints at what is to

be done with it. Late in the afternoon, I prepared our living room temple for the evening's class. The Sigillum and ensigns were set neatly on the Holy Table; the table was covered with its red silk cloth, and the obsidian mirror was set in place.

I went to the closet cupboard in my office and took down my black wax Round Tablet of Nalvage from the topmost shelf. I unzipped its plastic bubble-wrapped envelope and carefully removed it. I had to admit, after all those years, it still looked magnificently magical. I took it into the living room and set it down upon the covered table. I sat down in my comfy chair, and in the warm glow of sunset (which brought to my mind the glow of our blazing kitchen so many years earlier), I meditated about how the Round Tablet of Nalvage fits into the system.

I didn't get much meditating done, because the moment I closed my eyes I fell asleep. I awoke just a few minutes before people would start arriving for class. I still didn't know how or if I was going to the use the tablet for the night's gathering. I hastily decided that if I didn't have sound reasons for using the tablet, I was going to skip it altogether—at least for that night. I took the tablet off the Holy Table, wrapped it back up, and carefully put it back on the top shelf of the closet cupboard.

I went to my desk to turn off the computer and gather things for class, when I was startled by the sound of something smashing against my guitar, which was mounted upright in its stand near the open closet door. With the guitar strings still ringing, I turned to see that the Tablet of Nalvage had flown from its shelf, ricocheted off my guitar, and was resting inches from my feet.

As a reasonably rational man, I am of the opinion that there is nothing supernatural in the world, just natural things that have yet to be explained. I'm sure there is nothing I can say to convince the cynic that the tablet hadn't fallen naturally from the shelf because I hadn't put it there properly. I remain, however, extremely impressed at the distance this object had to travel across physical space in order to strike the guitar and find its way to my feet at the very moment I had decided not to discuss it at that evening's class.

Needless to say, I changed my mind about the importance of the tablet, and in the few moments remaining before class members started

to arrive, I composed the two-part chorus that incorporates the dynamics created by the letters of the Round Tablet of Nalvage—a chant that has become the last (and perhaps the most important) component of the Ceremony of Preparation.[75]

Now, let's take a brief look at those dynamics and how a chant based on the Round Tablet of Nalvage can be constructed.

The Tablet of Nalvage is not really round. It is a square divided into four squares (or continents) and surrounded by four outer bars (see figure 59). The continents and bars are subdivided into lettered squares (nine squares per continent and four squares per bar). But before we start filling in the letters, let's see what the angel Nalvage had to say about the continents.

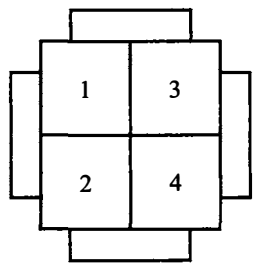


Figure 59: The four continents of the Round Tablet of Nalvage

Nalvage told Dee and Kelley that continents 1 and 2 are "dignified," while 3 "is not yet dignified, but to be dignified," and 4 is "without glory or dignity." Nalvage described them in Latin as follows:

1. *Vita suprema* (highest life), the continent of "joy";
2. *Vita* (life), the continent of "potentiality";
3. *Vita non dignificata, sed dignificanda* (life not dignified, but which shall be dignified), the continent of "creation"; and
4. *Vita est etiam haec, sed quae perperit mors* ("Even this is life, but life which will be paid with death"), the continent of "discord."

Each continent contains nine letters that, when read in various ways, yield words in the angelic language. In order to more easily see these words, I have separated the tablet into its component parts (see figure 60).

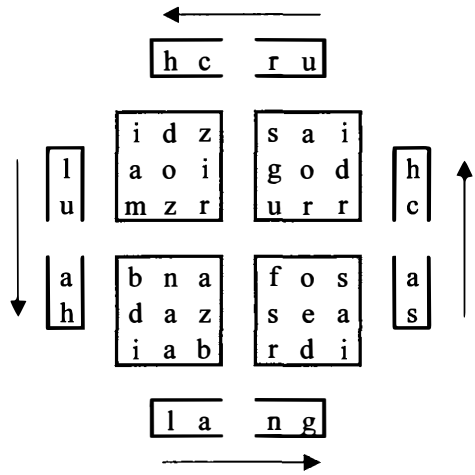


Figure 60: Separated Round Tablet of Nalvage

When read counterclockwise, the outer bars of the tablet spell the names of four classes of angels: *luah* (praising angels), *lang* (ministering angels), *sach* (confirming angels), and *urch* (confounding angels).

These angels circumscribe and contain the angelic forces at work within the continents. Nalvage gave the following Latin meanings to the words inside the continents when the words are read horizontally from left to right (see figure 61).

idz – Gaudium – Joy *aoi* – Praesentia – Presence *mzr* – Laudantes – Praising	*sai* – Actio – Action *god* – Factum – Events *urr* – Confirmantes – Establishing
bna – Potestas – Power *daz* – Motus – Motion *iab* – Ministrantes – Ministering	*fos* – Luctos – Lamentation *sea* – Discordia – Discord *rdi* – Confundantes – Confusing

Figure 61: Words and meanings of the words of the four continents

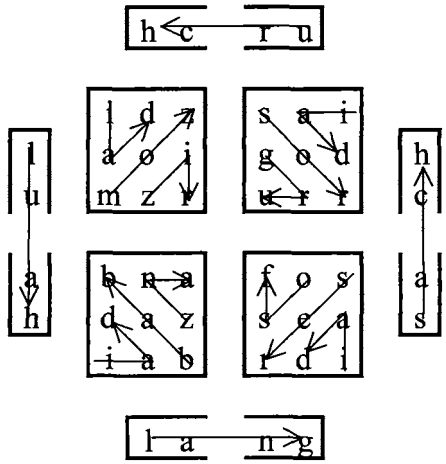


Figure 62: Key to the Round Tablet of Nalvage

Figure 62 shows how the letters of the continents are read to reveal the nature of the divine powers resident in the tablet.

First notice how the three letters of *outer* corners of each of the four continents (upper left corner of upper left continent, lower left corner of lower left continent, and so on) all spell the Enochian word meaning God—*iad.*

Notice next that the three diagonal letters of continents spell the words *moz* (joy), *bab* (power), *sor* (action), and *ser* (lamentation).

Finally, the three letters of the *inner* corners of the continents spell the words *zir* (I am), *zna* (motion), *gru* (deed), and *osf* (discord).

The arrows in figure 62 show the beautiful symmetry the words create within the tablet. If we put the words of each continent together, we arrive at phrases such as:

Continent 1.	*iad moz zir* (I am the Joy of God.)
Continent 2.	*iad bab zna* (God's Power in Motion)
Continent 3.	*iad sor gru* (Result of God's Action)
Continent 4.	*iad ser osf* (God's Discord and Lamentation)

This rich tapestry of joy, movement, creation, and sorrow is contained and encircled by a counterclockwise whirl of the angels: *luah, lang, sach,* and *urch.*

Concerning the tablet as a whole, Nalvage said,"The Substance is attributed to God the Father."[76]

In reference to the letters on the outer bars, Nalvage said, "The first circular mover, the circumference, God the Son, The finger of the Father, and mover of all things."[77]

Referring to the continents and the manner in which their letters are read, he said, "The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghost. Lo the beginning and end of all things."[78]

Like the Holy Table, the Round Tablet of Nalvage, once decoded, displays divine and angelic words and names in perpetual motion in such a way that one can almost sense what is meant by the term *choir of angels*. In group workings, I break the participants up into two voices as we ceremonially chant the words from the tablet.

Voice One: *luah lang sach urch*

Voice Two: *iad moz zir—iad bab zna—iad sor gru—iad ser osf*

The effect is powerful even when I'm alone in the middle of the night and chant one voice at a time.

Once Nalvage described the dynamics of the tablet, he didn't go on to provide instructions on how, or even if, the tablet was to be used. Is it a talisman? Is it to be worn as the Lamen? Is it to be held or placed on the Holy Table? We don't know.

However, we do know that after the two magicians had become attuned to the structure of the Round Tablet of Nalvage, the entire remaining system of Enochian magick was revealed in less than ninety days. This has led more than a few magicians to speculate that the Round Tablet of Nalvage might be the key to a mysterious and unexpressed "first call" of the Enochian system, or perhaps even represent the call itself.

CHAPTER SEVENTEEN

The Forty-eight Calls

Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

—FROM THE FIRST CALL[79]

The centerpiece of the Enochian system is a collection of calls[80] in an angelic tongue that is significantly different from the language delivered in *Liber Loagaeth*. The reception of the calls followed that of the Tablet of Nalvage. They were first dictated to the magicians in the angelic tongue, then afterwards translated into English. Careful examination of the calls and their translations reveal that Enochian is a real language and not simply strings of barbarous names and words. The calls read like evocative hymns or invocations. They are constructed of real, sometimes breathtakingly beautiful sentences that can be translated (not merely transliterated). The language exhibits a remarkable consistency of word meaning from call to call. It has a form of grammar and syntax. This phenomenon, coupled with the multiple double-blind/letter-by-letter method by which it was received, makes this (in my mind at least) one of the most extraordinary aspects of Dee and Kelley's workings.

Technically, there are forty-nine calls. However, as the first call was said to be unexpressed, I will refer to them as if there were forty-eight.

They appear translated in their entirety in appendix II of this book, along with the keys to how they are put to use by modern Enochian magicians (see also chapter twenty-seven).

Beginning on April 10, 1584, the first four calls were painstakingly delivered, letter-by-letter (in backward order, because the angels at first voiced fears that the calls were so powerful it might be too dangerous to deliver them in a straightforward manner). As usual, the letters were drawn from an assortment of lettered grids. The angels also provided translations to the first four calls immediately after their delivery.

Then things changed. It appears that even the angels became impatient with this tedious method. They proceeded to deliver calls five through eighteen in a straightforward manner, but they would wait six weeks before delivering the English translations.

The fact that the translated words from the first four calls (delivered backwards) matched (or were otherwise linguistically compatible with) the translated words of calls five through eighteen (delivered forward and translated six weeks later) all but rules out the possibility that either Dee or Kelley invented the angelic language or the calls.

The nineteenth call (the Call of the Ayres or Aethyrs) and the names of the thirty Aethyrs (or heavens) were received on July 13, 1584, Dee's fifty-seventh birthday, effectively ending Dee and Kelley's angelic magick relationship. However, before that final communication, the angels would deliver an incredible amount of material to the two magicians between April 10 and July 13—material that three hundred years later would inspire the adepts of the Golden Dawn to develop the hybrid system we now call Enochian magick. I call it hybrid because the "Enochian" magick developed by the Golden Dawn and Crowley is based on a number of assumptions that connect the forty-eight calls with other "Enochian" material Dee and Kelley received after the reception of the calls. I refer to what are now commonly called the Elemental Tablets, which I will discuss in detail in chapter twenty-three and beyond. While eminently logical and based on the most anal-retentive hermetic principles, many of the assumptions made by the Golden Dawn and Crowley were nonetheless not clearly made in the original Dee material.

First, however, we need to look at the circumstances that triggered the final and most astounding chapter in the story of the reception of Enochian magick. It all started with Dee wanting to spy on the king of Poland and ended with the reception of what appears to be nothing less than the printed circuit board of the mind of God.

CHAPTER EIGHTEEN

The Ninety-one Parts of the Earth

Dee: Hey Nalvage, I'd sure like to magically eavesdrop on secret meetings between King Stephen of Poland and his ministers. I'd like to know if Count Albert Laski will soon succeed Stephen as king of Poland. Can you help me do this?

Nalvage: No problem, Dr. Dee. But first you have to understand how the universe where this can happen operates. You need to understand how everything in heaven and earth is connected to everything in heaven and earth.[81]

—IMAGINARY CONVERSATION, JOHN DEE AND THE ANGEL NALVAGE

The fantasy dialogue above is more than just another one of my lame attempts to be witty. It describes what, for all intents and purposes, was happening during this phase of the Enochian magick revelations. Dee was indeed trying to squeeze from the angels some information regarding political intrigues in Poland. The angel Nalvage's response was to first try to explain to Dee the mechanics of how specific spirits rule specific parts of the earth. In doing so, Nalvage would ambitiously attempt to demonstrate how everything in heaven and earth is connected to everything in heaven and earth. The results of this revelation Dee would neatly memorialize thirteen months later in *Liber Scientae Auxilii et Victoriae Terrestris*.[82]

Nalvage started by dividing the universe into thirty segments that would eventually be identified as Aires, or Aethyrs (see column I of figure 63). To the thirty Aires he assigned ninety-one parts of the earth (see column II), which he first referred to by the geographical name recognizable to the sixteenth-century magicians, such as Syria (see second name in column III), then by the name by which it is known in the divine realms, such as Pascomb (see second name in column IV).

He then assigned each of these pairs of names to one of the twelve mythical tribes of Israel, along with their directional coordinates, an angelic king, and a respectable number of good ministers.

All this information and more can be found in figure 63. Columns I through V contain the information Dee and Kelley received at this stage of the reception. The symmetrical characters found in column VI and the names of the good princes of the Air in column VII were delivered to Dee and Kelley at a later date than the information in columns I through V. This fact will have astonishing significance when we examine the circumstances and sequence of events that brought to a close the angelic adventures of the two magicians.The key to the columns of the table is as follows:

Column I	Number of the Aire
Column II	Sequence of the ninety-one parts of the earth
Column III	Names of the ninety-one parts of the earth as imposed by man[83]
Column IV	Names of the ninety-one parts of the earth as imposed by God (Note: These are also the names of ninety-one governors of the Aethyrs; see chapter twenty-eight.)
Column V	(from top to bottom) Tribe of Israel, quarter of the earth assigned to the dispersed tribes of Israel, angelic kind, number of good ministers
Column VI	Divinely ordained symmetrical characters (see chapter twenty-one) (Note: The mystery of the missing symmetrical characters 28, 29, and 30 would be revealed to Dee and Kelley later; see chapter twenty-four.

Column VII — Names of the good princes of the Air (Note: These are also the names of the thirty Aethyrs; see chapter twenty-eight.)

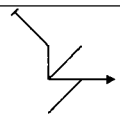
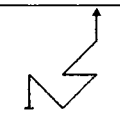
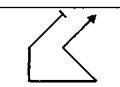
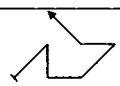
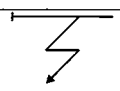
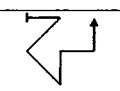
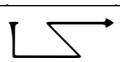
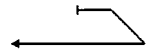
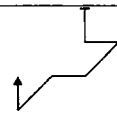
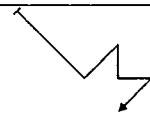
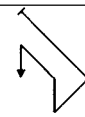
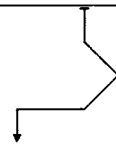
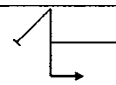
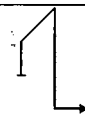
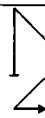
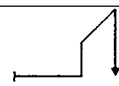
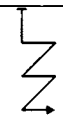
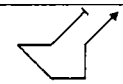
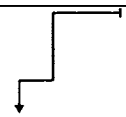
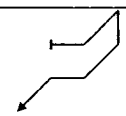
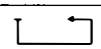
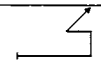
I	*II*	*III*	*IV*	*V*	*VI*	*VII*
1	1	**Aegyptus**	Occodon	Nephthalim East N-E Zarzilg 7209		L I L
	2	**Syria**	Pascomb	Zabulon West S-W Zinggen 2360		
	3	**Mesopotamia**	Valgars	Isacaraah West N-W Alpudus 5362		
2	4	**Cappadocia**	Doagnis	Manasse North Zarnaah 3636		A R N
	5	**Tuscia**	Pacasna	Reuben South Ziracah 2362		
	6	**Parva Asia**	Dialiua	Reuben South Ziracah 8962		
3	7	**Hyrcania**	Samapha	Nephthalim East N-E Zarzilg 4400		Z O M
	8	**Thracia**	Virooli	Isacaraah West N-W Alpudus 3660		
	9	**Gosmam**	Andispi	Gad South S-E Lavavoth 9236		

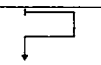
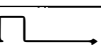
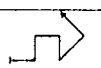
Figure 63: The ninety-one parts of the earth, together with pertinent correspondences

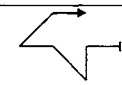
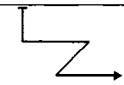
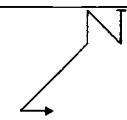
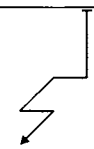
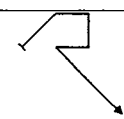
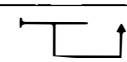
I	*II*	*III*	*IV*	*V*	*VI*	*VII*
4	10	**Thebaidi**	Thotanp	Gad South S-E Lavavoth 2360		PAZ
	11	**Parsadal**	Axziarg	Gad South S-E Lavavoth 3000		
	12	**India**	Pothnir	Ephraim North N-W Arfaolg 6300		
5	13	**Bactriane**	Lazdixi	Dan East Olpaged 8630		LIT
	14	**Cilicia**	Nocamal	Isacaraah West N-W Alpudus 2306		
	15	**Oxiana**	Tiarpax	Zabulon West S-W Zinggen 5802		
6	16	**Numidia**	Saxtomp	Asseir East S-E Gebabal 3620		MAZ
	17	**Cyprus**	Vauaamp	Ephraim North N-W Arfaolg 9200		
	18	**Parthia**	Zirzird	Asseir East S-E Gebabal 7220		

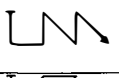
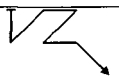
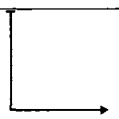
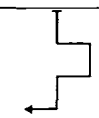
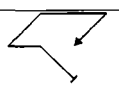
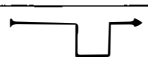
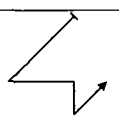
I	*II*	*III*	*IV*	*V*	*VI*	*VII*
7	19	**Getulia**	Opmacas	Manasse North Zarnaah 6363		D E O
	20	**Arabia**	Genadol	Iehudah West Hononol 7706		
	21	**Phalagon**	Aspiaon	Zabulon West S-W Zinggen 6320		
8	22	**Mantiana**	Zamfres	Asseir East S-E Gebabal 4362		Z I D
	23	**Soxia**	Todnaon	Dan East Olpaged 7236		
	24	**Gallian**	Pristac	Nephthalim East N-E Zarzilg 2302		
9	25	**Illyria**	Oddiorg	Iehudah West Hononol 9996		Z I P
	26	**Sogdiana**	Cralpir	Gad South S-E Lavavoth 3620		
	27	**Lydia**	Doanzin	Nephthalim East N-E Zarzilg 4230		

I	*II*	*III*	*IV*	*V*	*VI*	*VII*
10	28	**Caspis**	LEXARPH	Zabulon West S-W Zinggen 8880		Z A X
	29	**Germania**	COMANAN	Isacaraah West-NW Alpudus 1230		
	30	**Trenam**	TABITOM	Nephthalim East N-E Zarzilg 1617		
11	31	**Bithynia**	Molpand	Gad South S-E Lavavoth 3472		I C H
	32	**Graecia**	Vsnarda	Simeon South S-W Zurchol 7236		
	33	**Licia**	Ponodol	Iehudah West Hononol 5234		
12	34	**Onigap**	Tapamal	Simeon South S-W Zurchol 2658		L O E
	35	**India Major**	Gedoons	Benjamin North N-E Cadaamp 7772		
	36	**Orcheny**	Ambriol	Reuben South Ziracah 3391		

I	*II*	*III*	*IV*	*V*	*VI*	*VII*
13	37	**Achaia**	Gecaond	Gad South S-E Lavavoth 8111		Z I M
	38	**Armenia**	Laparin	Dan East Olpaged 3360		
	39	**Cilicia**	Docepax	Isacaraah WestN-W Alpudus 4213		
14	40	**Paphlagonia**	Tedoand Tedoond	Asseir EastS-E Gebabal 2673		V T A
	41	**Phasiana**	Viuipos	Isacaraah WestN-W Alpudus 9236		
	42	**Chaldei**	Ooanamb	Ephraim North N-W Arfaolg 8230		
15	43	**Itergi**	Tahando	Nephthalim East N-E Zarzilg 1367		O X O
	44	**Macedonia**	Nociabi	Gad South S-E Lavavoth 1367		
	45	**Garamantica**	Tastoxo	Ephraim NorthN-W Arfaolg 1886		

I	*II*	*III*	*IV*	*V*	*VI*	*VII*
16	46	**Sauromatica**	Cucarpt	Reuben South Ziracah 9920		L E A
	47	**Aethiopia**	Lauacon	Ichudah West Hononol 9230		
	48	**Flacim**	Sochial	Ephraim NorthN-W Arfaolg 9240		
17	49	**Colchica**	Sigmorf	Reuben South Ziracah 9623		T A N
	50	**Coreniaca**	Aydropt	Dan East Olpaged 9132		
	51	**Nasamonia**	Tocarzi	Nephthalim EastN-E Zarzilg 2634		
18	52	**Carthago**	Nubaomi	Asseir East S-E Gebabal 2146		Z E N
	53	**Coxlant**	Zallaad	Isacaraah West N-W Alpudus 7699		
	54	**Idumea**	Yulpoodo	Ephraim South E-W Arfaolg 1129		

I	*II*	*III*	*IV*	*V*	*VI*	*VII*
19	55	**Parstavia**	Torzoxi	Ephraim North N-W Arfaolg 6236		POP
	56	**Celtica**	Abaiond	Benjamin North N-E Cadaamp 6732		
	57	**Vinsan**	Omagrap	Zabulon West S-W Zinggen 2388		
20	58	**Tolpan**	Zildron	Asseir East S-E Gebabal 3626		CHR
	59	**Carcedonia**	Parziba	Iehudah West Hononol 7629		
	60	**Italia**	Totocan	Isacaraah West N-W Alpudus 3634		
21	61	**Brytania**	Chirspa	Ephraim North N-W Arfaolg 5536		ASP
	62	**Phenices**	Toantom	Benjamin North N-E Cadaamp 5635		
	63	**Comaginen**	Vixpalg	Simeon South S-W Zurchol 5658		

I	*II*	*III*	*IV*	*V*	*VI*	*VII*
28	82	**Idumian**	Labnixp	Gad South S-W Lavavoth 2630		B
	83	**Felix Arabia**	Focisni	Nephthalim East N-E Zarzilg 7236		A
	84	**Metagonitidim**	Oxlopar	Simeon South S-W Zurchol 8200		G
29	85	**Assyria**	Vastrim	Iehudah West Hononol 9632		R
	86	**Affrica**	Odraxti	Manasse North Zarnaah 4236		I
	87	**Bactriani**	Gomziam	Ephraim North N-W Arfaolg 7635		I
30	88	**Afran**	Taoagla	Ephraim North N-W Arfaolg 4632		T
	89	**Phrygia**	Gemnimb	Manasse North Zarnaah 9636		E
	90	**Creta**	Advorpt	Iehudah West Hononol 7632		X
	91	**Mauritania**	Dozinal	Simeon South S-W Zurchol 5632		

Using the second of the ninety-one parts of earth, Syria, as our example, we see that its divinely ordained name is Pascomb. The tribe of Zabulon is assigned to Syria/Pascomb, as are the angelic king Zinggen and 2,360 good ministers.

In order for you to appreciate the amazing circumstances surrounding the reception of the Enochian material, it will be important for you to have a general understanding of the chronology of events that took place in the spring and early summer of 1584. This I will try to provide in the following chapter.

CHAPTER NINETEEN

The Golden Talisman and the Watchtowers of the Universe

Now therefore hearken unto me: for I will open unto you the secret knowledge of the Earth, that you may deal with her, by such as govern her, at your pleasure; and call her to a reckoning, as Steward doth the servants of the Lord.

—The angel Ave, June 20, 1584[84]

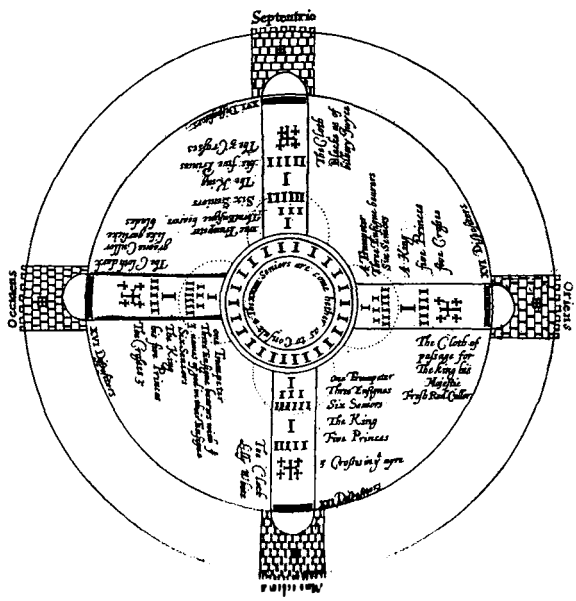


Figure 64a: The Golden Talisman

Very early on the morning of Wednesday, June 20, 1584, Edward Kelley was aroused from a sound sleep by someone (something) patting him on the head. He opened his eyes and beheld an angel, "clothed with feathers, strangely wreathed about him all over, etc." standing at the head of his bed. The angel would later identify itself as Ave, one of the Sons of Sons of Light from the Sigillum Dei Aemeth (see chapter ten). Ave proceeded to project a vision that would dramatize the elements and structure of the entire system of Enochian magick as widely practiced today. The following is from Dee's diary:[85]

> There appeared to him [Kelley] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet. Then it seemed out of every Castle a cloath to be thrown on the ground, of more than the breadth of a Table-cloath . . . [86]
>
> . . . Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end.
>
> After the Trumpeter followed three Ensign Bearers.
>
> After them six ancient men, with white beards and staves in their hands.
>
> Then followed a comely man, with very much Apparel on his back, his Robe having a long train.
>
> After him came five men, carrying up of his train.
>
> Then followed one great Crosse, and about that four lesser Crosses.
>
> These Crosses had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over.
>
> After the Crosses followed 16 white Creatures,

After them, an infinite number seemed to issue, and to spread themselves orderly in a compasse, almost before the four foresaid Castles.

The highlights of Kelley's vision would eventually be memorialized upon a round talisman etched in gold, which is today on display at the British Museum. Much as I'd like to believe this object was fashioned by Dee himself, it is almost certainly a forgery patterned upon the flawed image printed in Casaubon's *A True & Faithful Relation.* For reference, however, I will continue to refer to both the vision and the image as the *Golden Talisman.*

The four castles, or Watchtowers, formed a cross, the center of which was a circle supported by twenty-four columns. Figure 64 illustrates the lower quarter of the Golden Talisman.

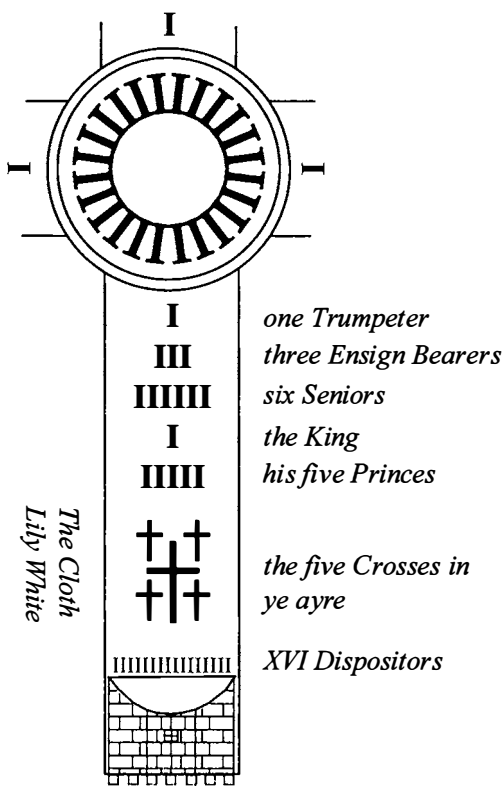


Figure 64: The lowermost of the four castles of the Golden Talisman

Ave would elucidate upon the nature, powers, and hierarchical status of the characters on the Golden Talisman. Eventually he would go into far greater detail by projecting and organizing all of it upon what he called the Great Table or the Great Table of the Watchtowers. The Great Table is the Rosetta stone of Enochian magick. How it was received and how it is connected to the information Dee and Kelley had already received concerning the ninety-one parts of the earth present us with perhaps the most convincing proof that the two magicians were indeed in contact with noncorporeal intelligences of a superior order.

CHAPTER TWENTY

The Unlettered Great Table and the Four Great Seals

The seals and authorities of these Houses are confirmed in the beginning of the World. Unto everyone of them be 4 characters, (tokens of the presence of the son of God: by whom all things were made in Creation.)

—THE ANGEL AVE, JUNE 20, 1584[87]

In a working that took place on Wednesday, June 25, 1584, the angel Ave showed the magicians the image of a table that was divided into four sections by a central cross. Each of the four sections was identified as one of the castles of the Golden Talisman vision. Also called Watchtowers, Watchmen, princes, and mighty angels of the Lord, they were each represented by a seal. Three of these seals, by their imagery, bear a direct and unambiguous connection to the Sigillum Dei Aemeth or the Ensigns of Creation.

The first seal was assigned to the upper left section of the table. It was the image of a capital letter *T* with four rays beaming vertically from the top bar. This seal comes from a major landmark of the Sigillum Dei Aemeth. The 4/T cell is the first (near the top) of the forty cells that form the perimeter (see figure 2.3). The 4/T cell is where we began counting to create the seven Names of God drawn from the Sigillum.

The second seal was assigned to the upper right section of the table and identified as an alphabet cross. We first saw this cross on the (lower right) corner of the first sevenfold table (see figure 33), which generated the letters of the large outer heptagon of the Sigillum, where the cross appears at the top left (see figure 34).

The third seal was assigned to the lower right section of the Great Table. Its origin was a little harder to track down. Ave said, "It is in that table, which consisteth of 4 and 8." One of the seven Ensigns of Creation that ring the Sigillum on the Holy Table (the one many modern magicians associate with Mercury) is a 4 x 8 table (see figure 54). The square occupying the position of the second column, second row, contains the cross, numbers, and letters exactly as appears on the vision of the third seal.

The forth seal was assigned to the lower left section of the table and was the image of "a little round smoke, as big as a pin's head." It is illustrated in one of the drawings of the Great Table in Sloane 3191 as a tiny circle with twelve rays issuing from it. It is perhaps the stylized representation of the figure that appears on the back of the Sigillum Dei Aemeth: a small circle from which projects the four capital Ts of a cross potent formed from twelve right angles (see figure 51). Perhaps it is connected to the Round Table of Nalvage and the twelve words that occupy its four continents. Frankly I've been unable to find any reference in the original material that would suggest either of these connections.

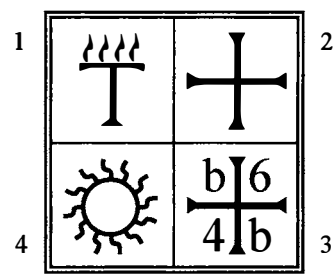


Figure 65: The original positioning of the four Great Seals upon the Great Table

Figure 65 shows the positions of the Great Seals on the Great Table and the order in which they were revealed to Dee and Kelley on June 25, 1584. On April 18, 1587 (nearly three years after the magicians had, for all intents and purposes, discontinued their angelic workings), Kelley would receive a vision that would alter (or reform) several aspects of the Great Table, including the relative positions of the seals and all they represent.

As one might expect, this reformation remains the source of intense frustration to Enochian students and practitioners. To add to all the confusion, Dee at different times assigned different directional attributes to the quarters of the table. Later, the Golden Dawn, in order to develop a workable system from this material, would attribute the quarters of the Great Table to the elements of Air, Water, Earth, and Fire. Eventually, I will do that as well, but for the moment, let's be satisfied with identifying the four quarters of the Great Table by their seals and original numbers as shown in figure 65, while we move on to the wonders of what next took place.

CHAPTER TWENTY-ONE

The Great Table

There was a terrible storm of thunder and rain, toward the end of our yesterdays action: which I said, was somewhat more than natural.

—John Dee, June 26, 1584[88]

I feel I must here briefly outline (if only for my own benefit) the sequential landmarks of the Enochian magick period up to this point:

- The reception of the Round Tablet of Nalvage,
- The beginning of the reception of the forty-eight calls in the angelic language,
- The reception of the order and earthly name of each of the ninety-one parts of the earth, together with:
  - its divinely given name,
  - the tribe of Israel to which it is assigned,[89]
  - the direction assigned to that tribe,
  - the name of its ruling angelic king,
  - the number of good ministers.

(All of the above information is itemized in columns I through IV of the figure 63 in chapter eighteen.)

Then came:

- The vision of the Golden Talisman, with its four sets of castles:

  - one trumpeter,
  - three ensign bearers,
  - six seniors ("six ancient men"),
  - the king and his five princes (the "comely man, with very much Apparel" and the "five men, carrying up of his train"),
  - five crosses in the air ("one great Crosse" and "four lesser Crosses"),
  - sixteen dispositors ("16 white Creatures").
- The vision of the unlettered Great Table and the four Great Seals.

What happened next was so remarkable that I hope I can recount what happened clearly enough for you to appreciate how remarkable it was.

During the working of Monday, June 25, 1584, Kelley was given in vision four blank grids, each of which was twelve squares wide by thirteen squares high. These grids were said to represent the four quarters of the unlettered Great Table of the vision of a few days earlier. As the vision proceeded, "little pricks," or dots, began to appear in the squares. Kelley was then instructed to connect the dots in groups of seven, which created sigils, each forming a curious pattern.

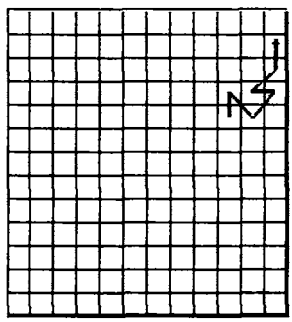


Figure 66: Example of a symmetrical character on a grid

When he was through connecting the dots, all but eight of the 624 squares that make up the four grids were covered by eighty-eight characters, each unique in form, each covering seven squares, but none of which intruded upon another character's squares. These symbols were identified as "the true images of God his Spiritual Creatures."

Now we know what those zigzag lines that fill column *VI* in chapter eighteen's figure 63 are. They are called *symmetrical characters* because each one is formed from the same number of pricks—in this case, seven.

Once the blank grids were filled with the lines of the symmetrical characters, Kelley was instructed to fill in the squares with letters. Starting at the top left of each grid and moving to the right, letters began to appear to Kelley, one by one, as Dee copied them down. Some of the letters were capitalized, but most were not. A few of the capitalized letters appeared to be written backwards.

When all four grids were filled in with letters and characters, it became clear that the characters spelled out names. Not only that, but each of these eighty-eight names also began with a capital letter and contained no other capital letter among the remaining six.

This phenomenon is in itself impressive, but it is nothing compared to what Dee and Kelley would learn next. Within a few hours (and with a few helpful hints from the angels), the two magicians discovered, to their utter amazement, that the symmetrical characters spelled all but three of the divine names of the ninety-one parts of the earth—names they had been given days earlier and in list format. Figure 67 shows an example of how the divine name of the second part of the earth, *Pascomb*, is spelled out by its symmetric character.

All four grids were filled with similar characters all spelling out (with a few minor irregularities) the names of eighty-eight of the ninety-one parts of the earth.

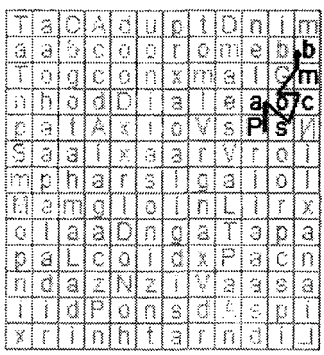


Figure 67: The name Pascomb *drawn from its symmetrical character*

The next day the angels tidied up this array by joining the four 12 x 13 grids with a central cross and turning it into one Great Table. The

letters of the three missing divine names of the parts of the earth were found distributed in the central cross (sometimes referred to as the *Black Cross* or the *Great Central Cross*) and a mysterious ninety-second name, *Paraoan*, was created from certain of the backwards letters that occupied the squares left vacant by the symmetrical characters (see chapter twenty-four). Things were wrapped up pretty neatly.

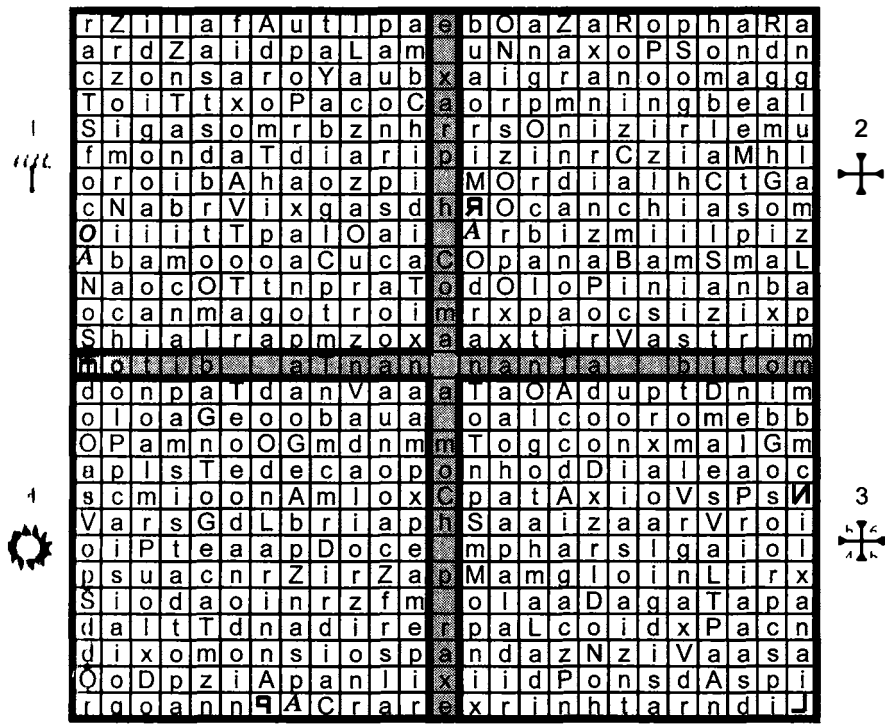


Figure 68: Lettering of the original Great Table

Before we continue, I would like to again stress how impressive was the method of reception. Enochian scholar and magician David R. Jones, wrote:

> The student of Enochian can compare the lists of names with the sigils, which formulate their existence on the Watchtowers, and easily see the correlation. But realize that the names were delivered first and then the Watchtowers horizontally line by line and after having both figures at hand. The Angels demonstrated

> that, by discrete (7 letters, the number of letters in each Governor's name) linear connections, all of the letters given in the Watchtowers could be accounted for from the letters that formulate names of the Governors previously given. This would require either a monumental and complex second and third order memorization (2 dimensions to 1 dimension then back to 2 dimensions and with directional correlation from a 3 dimensional origin to a 3 dimensional conclusion) on Kelly's part or an elaborate and extremely obtuse deception on Dee's part. This constitutes one of the chief proofs of the system.[90]

The magicians would eventually be informed that the ninety-one divine names of the parts of the earth are also the names of ninety-one governors who inhabit the thirty Aethyrs, or Aires, or heavens that surround the Watchtowers like a heavenly glass onion. We've yet to discuss the Aethyrs because their names (see figure 63, column VII) were among the last bits of information Dee and Kelley received in their Enochian magick workings. The lowest of these Aethyrs, Tex, is inhabited by four governors. The remaining Aethyrs including the highest, Lil, each have three governors.

I will talk more about the Aethyrs in chapter twenty-five. Here it is important for us to simply understand that linking the ninety-one parts of the earth to the thirty Aethyrs was the Enochian way of identifying and linking all levels of divine consciousness from bottom to top. Thus, the dynamics of the Great Table really are a demonstration of how everything in heaven and earth is indeed connected to everything else in heaven and earth.

CHAPTER TWENTY-TWO

Tabula Recensa

At length, E. K. was willed to go down into his Chamber, and I did remain still at our Dineing Table till his return, which was within an hour or somewhat more. And at his return this he brought in writing . . . .

—John Dee, April 20, 1587[91]

Such was the amazing genesis of the Great Table. How all this is connected to the vision of the Golden Talisman and the practice of modern Enochian magick will be the subjects of the next chapters. Before moving on, however, and in order to more easily illustrate the structure of the system, I need to temporarily tighten up some of the loose ends that the irregularities in the original material often leave dangling in the eyes of the student. The most serious of these concerns the lettering of the Great Table and the various names of angels drawn therefrom. Here's the problem:

After they initially received the Great Table, the magicians were obliged to change or add certain letters in some of the squares. To confuse things further, in documents they received both earlier and later,[92] the names of a handful of the ninety-one governors of the table (whose names are spelled out by the symmetrical characters) and the names of specific angels drawn from the Watchtowers of the Great Table are in

subsequent communications spelled a bit differently than they appear in the original table. This difference has proven very frustrating to modern Enochian magicians, who naturally would like to be confident in their ability to accurately identify and spell the name of the angel with whom they wish to communicate.

There are other loose-end inconsistencies that plagued Dee and Kelley, one of which was the uncertainty over which compass directions were to be assigned to the four quarters of the Great Table—a problem that Dee appears never to have resolved to his satisfaction, and one that I have chosen to sidestep completely by not using the directional references to identify the four quarters of the Great Table at all. These inconsistencies, however, pale before what happened in April of 1587, nearly three years after Dee and Kelley had ended their Enochian workings.

For some reason Kelley felt compelled to revisit the mysteries of the Great Table and once and for all settle the questions of unresolved inconsistencies. During a conversation with the archangel Raphael that lasted approximately one hour, he claimed to receive the *Tabula Recensa*, or "Reformed Table." This table, while correcting a few of the letters, was characterized by one very dramatic change: three of the quadrants housing the four Watchtowers were shifted to different positions within the full table. This alteration did not change any symmetrical characters, nor did it tinker all that much with the names of the governors or other angels within the table. What it did do was change the basic construction of the Great Table.

Figure 69 shows the new positioning of the reformed table. (The letters with an asterisk indicate backwards letters.)

For the duration of this book I will, for the sake of consistency, try to use the Tabula Recensa as my main model for both the lettering and arrangement of the Watchtowers of the Great Table. I say "try to use" because for nearly the entire Enochian period the angels referenced the original Great Table (figure 68) when explaining the angelic hierarchies and spelling the names of individual angels. It will be necessary from time to time to refer to the original, unreformed Great Table, especially when we start discussing the Kerubs (see chapters twenty-three and twenty-four), whose names might be dramatically affected by the reformed table's new arrangement.

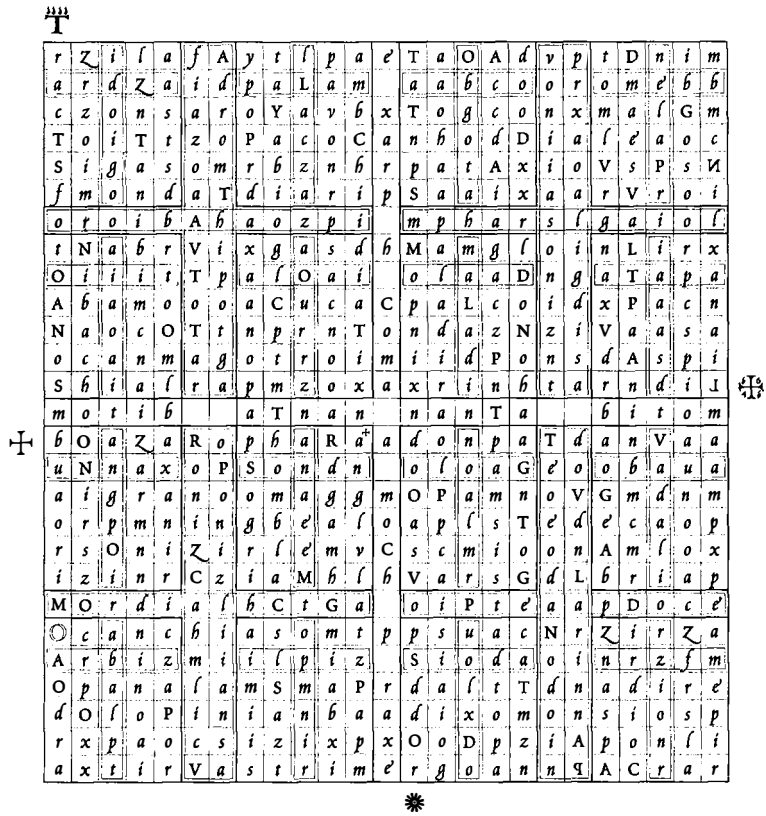


Figure 69: Lettering and arrangement of the reformed Great Table (Tabula Recensa)

I should remind the reader that in magick it is eminently possible for many contradictory ideas to be simultaneously true. In the pages that follow, the alert reader will notice that the names of certain angels are spelled in a manner inconsistent with the original Great Table, the Tabula Recensa, and/or other obvious references within the text. It is probable that particular inconsistencies are the result of subsequent angelic instructions or other extenuating reasons. For a practical manual such as this it would be distracting to the point of absurdity for me to pause, footnote, cross reference, defend, and explain each and every one of these aberrations, especially considering the fact that in many instances I myself have not been able to track down the source of the differing lettering. For those of you whose research will take you deeper into this subject, I have included in appendix IV versions of the Watchtowers containing all the variations in lettering that I have been able to discover.

Also for convenience sake, I'm going to represent the segue between the Enochian magick of Dee and Kelley and Enochian magick as it is generally practiced today. Up to this point in the chronology of the adventures of Dee and Kelley, each of the four Watchtowers of the Great Table (both the original and reformed) have been identified by the one of the four Great Seals (see figure 65) or by certain landmark letters. At different times in the original material they have been identified by the order they were received or by the directions: east, south, west, or north. Nowhere in the surviving documents have I been able to find the four quadrants of the Great Table overtly identified as the *Elemental Tablets* of Fire, Water, Air, and Earth.

That being said, certain clear references in the continuing communications revealed elemental hierarchies and rulerships both *of* and *within* the individual Watchtowers. Building on this information, the adepts of the Golden Dawn projected an eminently logical elemental structure to the Great Table, its central Black Cross, and its individual subdivisions. These elemental attributions are the heart and soul of the system of Enochian magick taught and practiced by the Golden Dawn, Aleister Crowley, and most modern practitioners.

I personally believe that when these more modern adepts treated the Watchtowers as expressions of the elements they were picking up where Dee and Kelley had stopped and were taking the next logical step in the development of the system. To more easily discuss how all this is going to relate to the practical application of the system, I will now and for the remainder of this book, refer to the four Watchtowers by their modern elemental designations. Please refer to figure 69.

- The *upper left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Air.
- The *upper right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Water.
- The *lower left* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Earth.
- The *lower right* quadrant of the reformed Great Table I will now refer to as the Watchtower, or Elemental Tablet, of Fire.

This is how they are identified in most modern Enochian literature. There is a fifth Elemental Tablet—the Tablet of Union—that is attributed to the quintessential element, Spirit. It is much smaller, containing only twenty squares, and its letters are drawn from those on the central Black Cross of the Great Table, which serves to unite the four Watchtowers in precisely the same way Spirit is said to unite and separate the four elements. I will have more to say about this very important tablet in chapter twenty-six.

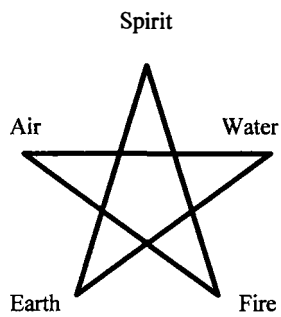


Figure 70: Elemental Tablets (Watchtowers) are placed in the same positions as found on the pentagram.

CHAPTER TWENTY-THREE

The Great Table Meets the Golden Talisman

The Angels of the 4 angles shall make the Earth open unto you, and shall serve your necessities from the 4 parts of the Earth.

—The angel Ave, July 2, 1584[93]

Recall, from chapter nineteen, that the vision of the Golden Talisman revealed *four castles* from which flowed four cloths of different colors. Out of each castle, marching in procession came *one trumpeter*, *three ensign bearers*, *six seniors*, and *one king*. The king was followed by five men (who held up his train) and five crosses (one great cross surrounded by four lesser crosses) that floated in the air above them. Each of the four lesser crosses "had on them, each of them ten, like men, their faces distinctly appearing on the four parts of the Crosse, all over."[94]

After the crosses came sixteen *white creatures*, identified as dispositors on the Golden Talisman, and then "an infinite number seemed to issue, almost before the four foresaid Castles."[95]

These images and characters provide, at least partially, the key to the divine hierarchy of the Great Table. This hierarchy represents the spiritual forces that govern not only the phenomenal universe but also heaven. Let's take a moment and project the vision of the Golden Talisman upon the Great Table.

The Four Castles

The castles are obviously the four Watchtowers (Elemental Tablets) themselves, and the rest of the characters in the vision represent the angelic hierarchy resident in each tablet. These angels can be called forth and visited in vision by intoning one or more of the first eighteen calls to activate the Elemental Tablet and the specific area of the tablet where they reside. I will show how that is done in appendix I. First, let's see how the cast of characters from the Golden Talisman fit on the individual Elemental Tablets.

For purposes of illustration, I will use the Elemental Tablet of Fire (the lower right quarter of the reformed Great Table) as our model.

d	o	n	p	a	I	d	a	n	V	a	a
o	I	o	a	G	e	o	o	b	a	u	a
O	P	a	m	n	o	V	G	m	d	n	m
a	p	I	s	T	e	d	e	c	a	o	p
s	c	m	i	o	o	n	A	m	I	o	x
V	a	r	s	G	d	L	b	r	i	a	p
o	i	P	t	e	a	a	p	D	o	c	e
p	s	u	a	c	N	r	Z	i	r	Z	a
S	i	o	d	a	o	i	n	r	z	f	m
d	a	I	t	T	d	n	a	d	i	r	e
d	i	x	o	m	o	n	s	i	o	s	p
O	o	D	p	z	i	A	p	a	n	I	i
r	q	o	a	n	n	¶	A	C	r	a	r

Figure 71: The Elemental Tablet of Fire

The Trumpets (Trumpeter)

The first character to issue from each of the castles was the trumpeter. The trumpeters are the Great Seals of the tablets. In our example (the Elemental Tablet of Fire), the seal is the image of the sun emitting rays.

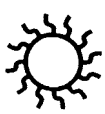


Figure 72: The Great Seal of the Elemental Tablet of Fire

The Three Ensign Bearers

At the top of the hierarchical ladder of each Elemental Tablet are the three ensign bearers, who represent the *Three Great Secret Names of God*. These names appear in the central horizontal *row* of the Great Central Cross that divides each Elemental Tablet. This cross is made of the two vertical columns that bisect the tablet into left and right; the left column is called the *Line of the Father* and the right column is called the *Line of the Son*, and the single central row that bisects the tablet top and bottom is called the *Line of the Holy Ghost*.

Dee and Kelley were told that the three ensign bearers were respectively of the nature of "3, 4, and 5." This means that the Three Great Secret Names of God are spelled using the first three letters, the next four letters, and the final five letters of the central horizontal row of the central cross. In the case of the Fire tablet, these letter combinations are: *oiP*, *teaa*, *pDoce*.

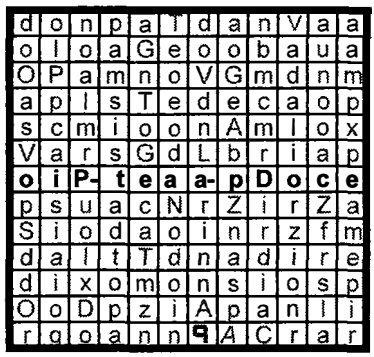


Figure 73: The Three Great Secret Names of God of the Elemental Tablet of Fire

If there was any doubt as to the angels' meaning concerning the four sets of the Three Great Secret Names of God, they thoughtfully provided a round diagram with all twelve names neatly represented as ensign flags surrounding a central quartered square. In that diagram, all the letters of the names appeared in uppercase letters: *OIP*, *TEAA*, *PDOCE*.

The Three Great Secret Names of all four Elemental Tablets are found in appendix IV.

The Six Seniors

Next came the six seniors. While there is little specific indication in the surviving documents that would suggest the six seniors carry planetary attributions, it is nonetheless a logical assumption; it was made by the adepts of the Golden Dawn and is made by most modern practitioners. For clarity of reference (and for the duration of our discussion), I will adapt the modern planetary designations given to the seniors.

The six seniors of each of the Elemental Tablets are found on the Great Central Cross of each tablet. The seven-letter names of the six seniors radiate from the center two letters of the cross to its extremities.

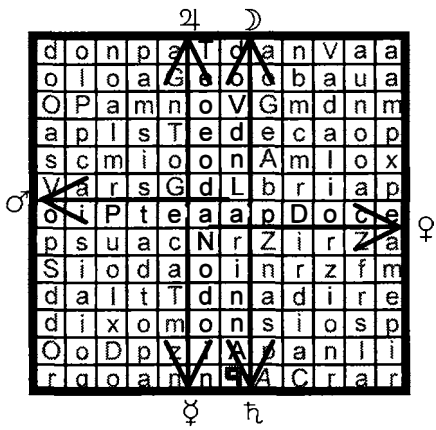


Figure 74: Positions of the six seniors on the Elemental Tablet of Fire

On the Elemental Tablet of Fire, the six seniors are: *aaetPio* (Mars), *aloeoet* (Jupiter), *aLndVod* (Luna), *aapDoce* (Venus), *arinna* (Saturn), and *aNodoin* (Mercury).

In subsequent references to the seniors (such as in lists and prayers), Dee would standardize the capitalization of the names on all the Elemental Tablets. In our example: Aaetpio, Adoeoet, Alndvod, Aapdoce, Arinna, Anodoin.

The names of the seniors of all four Elemental Tablets are found in appendix IV.

In Kelley's vision of the Golden Talisman, the six seniors from each of the four castles march to the center and meet as pillars that support, so it were, the entire structure. This image is suggestive of the twenty four

elders who surround the throne of God in the Book of the Revelation of John.[96] The twenty-four seniors together are represented on the Golden Talisman as the twenty-four columns that ring the center circle of the talisman (see figure 64).

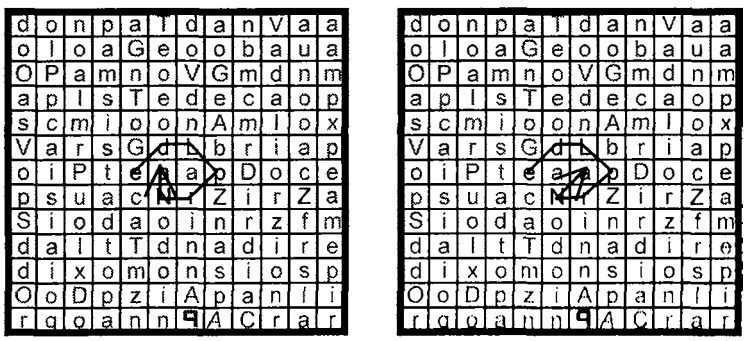
There is a seventh planetary senior who is attributed to the sun. Just as the sun is the central "king" of our solar system, so too is the sun senior identified as king and found in the center of each Elemental Tablet.

The King

Like the sun, which attracts and holds the planets in orbit, the king of each Elemental Tablet is said to summon and direct the seniors for heavenly duties. When those duties are of a *merciful* nature, the king spells his name a bit differently than when the duties are those of *severity* and judgment.

Like those of the six seniors, the seven letters of the king's name are drawn entirely from the Great Central Cross (the lines of the Father, Son, and Holy Ghost) of the Elemental Tablet. Beginning with the fifth letter from the left in the horizontal line of the Holy Ghost, the name is spelled out in a clockwise whirl that ends in *one* of the two squares that occupies the center of the cross: either at the *sixth letter* from the left for operations of *mercy* (figure 75) or the *seventh letter* from the left for operations of *judgment* (figure 76).

In the case of the Elemental Tablet of Fire, the letters that hold those positions are both *a*s, so both names are *Edlprna.*



Figures 75 and 76: Clockwise whirl spelling the two names of the king of the Elemental Tablet of Fire, Edlprna *and* Edlprna

Perhaps my use of the Elemental Tablet of Fire is not the best example to illustrate how the name of the king is formed by the clockwise whirls because the resulting names are the same. The other three Elemental Tablets yield distinctly different names.

The names of the Kings of all four Elemental Tablets are found in appendix IV.

The Five Crosses (One Great Cross and Four Lesser Crosses)

Each of the four quarters formed by the Great Central Cross is a rectangle five squares wide by six squares high. These quadrants are often referred to in modern Enochian magick as *lesser angles* or *subangles.* Just as the reformed Great Table positions the Elemental Tablet of Air in its *upper left*, Water in its *upper right*, Earth in its *lower left*, and Fire in its *lower right* quadrants, so too each subangle is assigned one of the four elements and positioned on its Elemental Tablet in the same way.

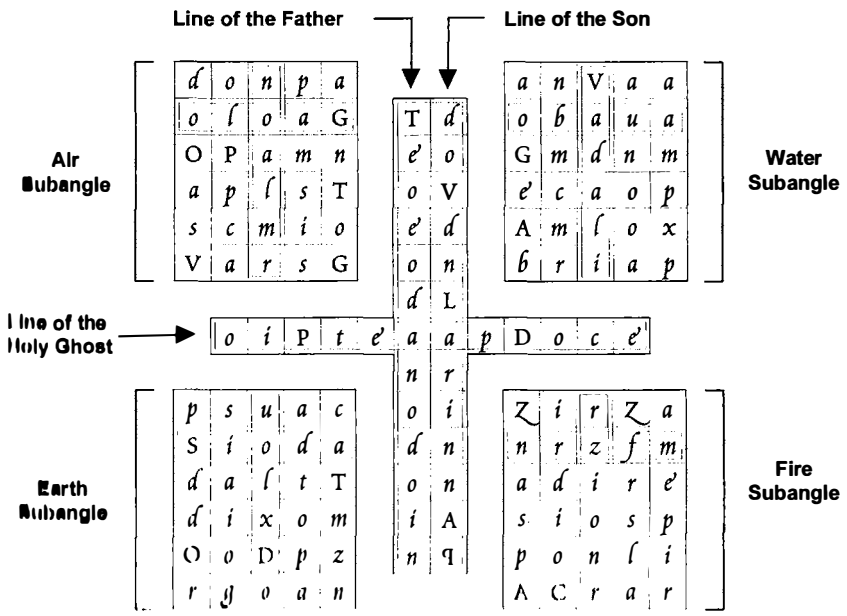


Figure 7-7: Positions of the subangle elements

Each of the four subangles is dominated by a Calvary cross made up of ten squares (the ten men of the vision of the Golden Talisman), which form the two god names of the subangle. The name drawn from the six letters of the vertical column of the cross (read top to bottom) was said to *summon* the angels of the subangle, and the five-letter god name of the horizontal bar of the cross (read left to right) was said to *command* them. Figure 78 shows the god names *rzionr* and *nrzfm* from the Fire subangle (the lower right quadrant) of the Elemental Tablet of Fire.

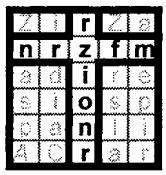


Figure 78: God names from the Calvary cross of the Fire subangle of the Elemental Tablet of Fire

The god names of the subangles of all four Elemental Tablets are found in appendix IV.

Sixteen White Creatures (Dispositors)

Next in procession in Kelley's vision (and next in the hierarchy of the Elemental Tablets) are the "16 white Creatures." On the Golden Talisman diagram they are represented as sixteen small columns standing side-by-side at the extremity of each rectangular cloth (see figure 64) where they are labeled "XVI Dispositors."

Among modern magicians there are several schools of thought concerning the identity of the sixteen dispositors. The simplest (and in my opinion the most correct) theory holds they are made up of the four angels who reside beneath the arms of the Calvary cross of each of the four subangles of the Elemental Tablet. Referred to as *good angels* or *servient angels*, they are invoked and commanded by the god names of their Calvary cross and have powers and knowledge that can be of great practical use to the magician (see appendix IV).

The names of the servient or good angels can be spelled with four letters (if you omit the central letter from the vertical bar of the Calvary cross) or with five letters (if you include the letter from the cross). In our example, the names are:

adre or ad[i]re

sisp or si[o]sp

pali or pa[n]li

ACar or AC[r]ar

Figure 79: Servient angels of the Fire subangle of the Elemental Tablet of Fire

This is a logical and very workable way of looking at the angelic hierarchy of the Elemental Tablet and conforms nicely to the vision of the Golden Talisman and to the way Dee composed his prayers to conjure these good angels.

This theory does, however, leave out in the cold the four letters *above* the arm of each Calvary cross. To address this issue we must bring up the several schools of thought concerning *Kerubs*.

Kerubic Angels

In Christian iconography, every well-appointed crucifix bears a rectangular piece of wood nailed above the head of Christ and displaying the four letters INRI.[97] So too above the arms of the Calvary cross of every subangle we find four letters that spell the name of the Kerub of the subangle, a unique spiritual personage. The Golden Dawn dubbed these angels Kerubs.[98]

Now, if you are paying attention, you might want to point out that there are only four subangles and only four Calvary crosses (one in

each Elemental Tablet), and therefore there should only be four Kerub/dispositors, not sixteen, per tablet. Of course, your observation would be accurate—if we restrict ourselves to spelling their names in a straightforward and orderly manner. But according to *this theory*, there are actually four Kerubs hidden in the four letters above the arms of every Calvary cross, and these sixteen Kerubs are actually the sixteen dispositors.

Let's use the Fire (lower right) subangle of the Fire Elemental Tablet and the Kerub ZiZa as our example.

Figure 80: Kerub ZiZa of the Fire subangle of the Elemental Tablet of Fire

This subangle's four Kerubs are created from a simple permutation of the four letters above the arms of the Calvary cross; simply slide the four letters to the left, each time placing the displaced first letter to the back of the line:

ZiZa iZaZ ZaZi aZiZ

This dynamic perpetual motion of letters doesn't stop with the Kerub, for each letter of the Kerub's name can also rule a column and row of the sixteen letters of the servient angels residing beneath the arm of the Calvary cross.

In our example, the first *Z* in the Kerub's name rules the column directly beneath it and the arm of the cross: *aspA*.

The *Z* also rules the bottom row of the subangle: *ACar*.

Figure 81 shows how the other letters in the Kerub's name rule the servient angels of the subangle.

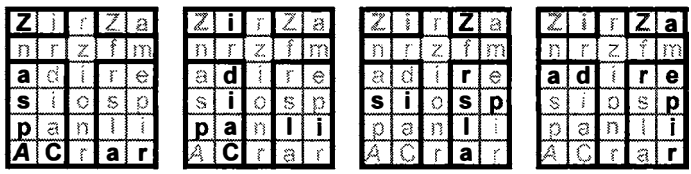


Figure 81: How the letters of the Kerub rule the servient angels of the Fire subangle: The first Z *rules column name* aspA *and row name* ACar. *The letter* I *rules column name* diaC *and row name* pali. *The second* Z *rules column name* rsla *and row name* sisp. *And finally, the letter* a *rules column name* epir *and row name* adre.

According to this theory, in order to open a subangle to summon or contact a servient angel, the magician must first invoke the two god names of the Calvary cross of the subangle in question, then invoke the Kerub, then invoke the servient angel of choice. This is a logical and workable system, but one that doesn't appear to have been on Dee and Kelley's menu. In fact, original material suggests that the Kerub is a unique citizen of the subangle, one who is not under the rulership of the Calvary cross, but under a "god" whose name begins with a sacred letter drawn from the Black Cross (the Great Central Cross) of the Great Table.

A Super Kerub?

Neither Dee or Kelley nor the modern magicians of the Golden Dawn ever use the term *Super Kerub*.

There is, however, a variety of kerubic angel who seems to embody that title. Like the variety of kerubs we've just discussed, the names of the Super Kerubs are drawn from the letters above the arms of the Calvary crosses of the subangles of the Great Tablet. But, instead of answering to the two Calvary cross god names of their subangle, the Super Kerubs answer to a higher authority—a supercharged angel who is linked directly to the Black Cross of the unreformed Great Tablet. This angel was the subject of much discussion in the original Dee and

Kelley material, for its existence and posers were central to the understanding of the "wicked" angels.

In order for us to understand the nature of the Super Kerubs and the wicked angels, we will need to take a closer look at the Black Cross.

CHAPTER TWENTY-FOUR

The Black Cross, Super Kerubs, Wicked Angels, Missing Symmetrical Characters, and the Tablet of Union

That shall make the cross that bindeth the 4 Angles of the Table together. The same that stretcheth from the left to right, must also stretch from the right to the left . . .

—THE ANGEL AVE, JUNE 25, 1584[99]

I stated earlier that I have been unable to find in the surviving Dee and Kelley material any overt references to the four Watchtowers as being Elemental Tablets of Fire, Water, Air, and Earth. However, the communicating angels gave every indication that the dynamics and hierarchical structure of the Great Table were, at least in part, elemental in nature. In the communication of Monday, June 25, 1584, the angel Ave speaks of the virtues of the table:[100]

First, generally this Table containeth:

1. All humane knowledge.
2. Out of it springeth Physick.
3. The knowledge of all elemental Creatures, amongst you. How many kindes there are, and for what use they were created. Those that live in the air, by themselves. Those that live in the waters,

by themselves. Those that dwell in the earth, by themselves. The property of the fire—which is the secret life of all things.

4. The knowledge, finding and use of Metal.
   The vertues of them.
   The congelations, and vertues of Stones.
   } They are all of one matter.
5. The conjoining and knitting together of Natures. The destraction of Nature, and of things may perish.
6. Moving from place to place, [as, into this Country, or that Country at pleasure.]
7. The knowledge of all crafts Mechanical.
8. Transmutatio formalis, sed non effentialis.[101]

If we look at the four quarters of the Great Table as being the Elemental Tablets of Air, Water, Earth, and Fire, the Black Cross that separates and joins the tablets would then obviously represent Spirit—that quintessential force that binds the four elements together in infinite quantities and ratios to create and sustain the universe, while at the same time keeping the elements separated just enough to retain their identities. This push/pull, active/passive nature is a defining characteristic of Spirit. As I mentioned earlier, this characteristic is illustrated (as every good ceremonial magician knows) by the dynamics of the pentagram, which allow for two types of Spirit pentagram, one active and one passive.

The Black Cross contains forty letters that radiate from the central blank square. When we read from the top of the column toward the center, we find the curiously spaced and inconsistently capitalized letters *e xarp* and *h Coma*. When we start at the center square of the Black Cross and read to the right, we find the letters *nanTa* and *bitom*.

We can find identical sets of letters if we read from the bottom of the column toward the center and from the center of the row to the left. In other words, the Black Cross contains mirror images of the letter groups *e xarp*, *h Coma*, *nanTa*, and *bitom*—a phenomenon curiously reflective of the dual nature of Spirit.

During the same June 25 session, Ave would (in remarkably few words) explain the letters on the Black Cross, answer questions concerning the three missing symmetrical characters of the tenth Aire (Lexarph, Comanan, and Tabitom—the twenty eighth, twenty ninth, and thirtieth

parts of the earth; see chapter eighteen, figure 63), and demonstrate how those three names construct a master table, the *Tablet of Union*, which appears to rule the whole Great Table.

But before discussing all that, we have a small bit of unfinished business to clean up from the last chapter. I am, of course, talking about the Super Kerubs and the wicked angels.

Super Kerubs, or Gods of the Kerubs?

It is my opinion, and I'm sure many will disagree, that there are two hierarchies of angels existing simultaneously in each subangle. The first hierarchy simply begins with the two god names of the Calvary cross, who are invoked before calling upon the four servient angels whose names appear beneath the arm of the cross. In this schema, all the names of the angels in the hierarchy are drawn neatly and exclusively from within the subangle itself. The Kerub plays no role at all.

The second hierarchy, I believe, does not use the two god names of the Calvary cross at all, nor does it necessarily concern itself with the servient angels. Instead, it places a new character, a Super Kerub, or kerubic god, above a group of angels whose names are drawn exclusively from the four letters above the arms of the cross.

Figure 82 is a version of the original, unreformed Great Table that I've highlighted to, hopefully, make this all clear. I realize it may sound crazy for us to bounce back to using the unreformed table when locating these angels, but it is the unreformed table the angels used in 1584 when this information was received. For the moment, please ignore the circled backwards letters on the diagram.

The letters of the Black Cross are the key to creating the kerubic gods. Note how four of the letters in the column are isolated from others that appear neatly in groups of four. Reading from the top toward the center, the *e* of *e xarp* and the *h* of *h Coma* are isolated. Reading from the bottom toward the center, the *p* of *exar p* and the *a* of *hCom a* are also isolated. Note that these four isolated letters appear in the same rows as the Kerubs who live above the arms of the Calvary crosses of all sixteen subangles.

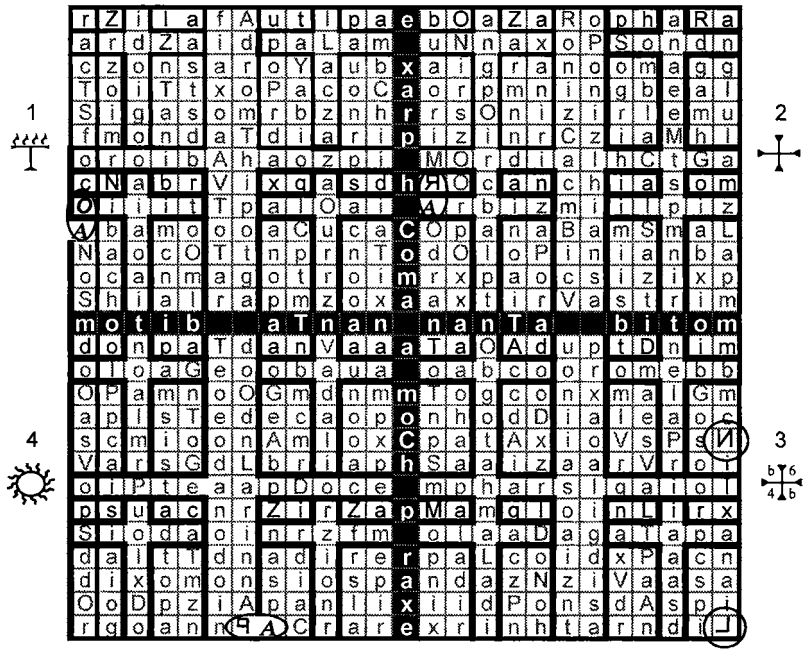


Figure 82: Key to the Black Cross and Kerubs

To determine the name of a subangle's kerubic god, simply insert the isolated letter (that appears on the same row as the Kerub's name) at the beginning of the Kerub's four-letter name. For example, the Kerub of the Fire subangle of the Fire tablet, *ZiZa*, would be transformed into the Super Kerub, *pZiZa* (see figure 80). Instead of ruling the servient angels, this Super Kerub *pZiZa* directly rules four angels whose names are created by the permutation of the Kerub's own name: ZiZa, iZaZ, ZaZi, and aZiZ. A table containing all the kerubic gods and their Kerubs can be found in appendix IV.

The important thing to remember is that in this system there are two hierarchies of angels in each of the sixteen subangles: one hierarchy that simply uses the god name of the Calvary cross to summon or contact the serviant angels living under the arms of the cross, and one hierarchy that selects a letter from the Black Cross (outside the Elemental Tablet) and adds it to the Kerub's name to create a kerubic god who rules four Kerubs whose names are created by the permutation of the regular Kerub's own name.

When to use one hierarchy and not the other in a magical operation remains a subject of debate among modern magicians. One thing is certain, the more the magician understands about the nature and dynamics of the Great Table, the more he or she will be able to devise a logical and workable mode. So let's discover more wonders of the Black Cross. Let's start with something we haven't encountered before in Enochian magick—wicked angels.

Wicked Angels

The letters of the Black Cross are also the key to creating the names of the four wicked, or evil or malevolent, angels of each subangle. Up to now we've been dealing with angels whose names are representative of complete and balanced segments of the Great Table and its Elemental Tablets. But during the June 25 session, as the angel Ave was expounding on the virtues of the Black Cross, he also introduced Dee and Kelley to a set of angels that are not complete and balanced—angels he referred to as being "wicked." These malevolent angels manifest aversely the powers of their good-angel subangle neighbors. For example, if the good angels are useful for healing, the wicked angels bring sickness and affliction (see appendix IV).

But some of the wicked angel duties seem rather tempting and are said to be useful in obtaining money and for gambling. Kelley initially got pretty excited about such prospects and was very disappointed when Ave in no uncertain terms told him hands off the evil angels. Why Ave would give details of these critters and turn around and tell the magicians not to use them remains a mystery. Or does it?

The name of an evil angel is a portrait of incompleteness and imbalance supercharged with an injection of the immense power of the Black Cross—a dangerous recipe if there ever was one. Creating it is very simple. Here's how to do it.

Remember how we created the name of a kerubic god by prefacing the name of a regular Kerub with the letter from the Black Cross occupying the same row? Well, that's almost exactly what we do to create the name of a wicked angel. However, instead of prefacing the four letters of a Kerub's name, we preface only the *first two letters* of the servient

angel's name with its neighboring letter from the Black Cross. This three-letter supercharged perversion of the first half of a servient angel's name is a wicked angel.

Figure 83 is the Air (upper left) subangle of the Elemental Tablet of Earth (upper right Elemental Tablet in the *unreformed* Great Table) with the adjoining Black Cross letters. The four evil angels of this subangle are *xai*, *aor*, *rrs*, and *piz*.

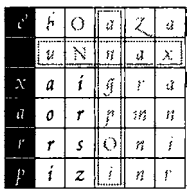


Figure 83: Names of wicked angels of the Air subangle of the Elemental Tablet of Earth (unreformed Great Table)

And how does one, if one were inclined, call forth these evil angels? Who are their hierarchical rulers? As one might expect, the adverse god names that call forth the evil angels are the names on the Calvary cross *spelled backwards*. In the case of our example they are *iOpgna* and *xanNu*.

You can easily work out the names of the other evil angels and their rulers by referring to figure 82 or consulting the table in appendix IV.

Paraoan

Ave was particularly concerned that Dee and Kelley locate the name *Paraoan* on the Great Table. The significance of this great angel has not (at least to my satisfaction) been adequately explored or explained. The name *Paraoan* first appeared among the ninety-one parts of the earth as one of the three divine names (number 65) in the twenty-second Aire. *Paraoan* is the divine name of the part of the earth designated as Marmarica. According to Enochian scholar Robin Cousins, in Dee and Kelley's day, *Marmarica* was a North African coastal region straddling the Egyptian and Libyan coasts, bounded on the east by the River Nile (see appendix III).

Oddly enough, a perfectly good sixty-fifth symmetrical character already existed. It is found in the lower right section of the Elemental Tablet of Water, and spells the name *Laxdizi*.

Nevertheless, Paraoan seems to also hold the title of the sixty-fifth part of the earth known as Marmarica. The obvious and inescapable similarity between the names *Marmarica* and *America* inserts (into my mind at least) an added dimension of mystery to this curious anomaly. Add to this the enigmatic and direful comments Ave made concerning the final *n* in *Paraoan*:

> As far as that N. stretcheth in the Character, so far shall that Countrey be consumed with fire, and swallowed into Hell, as Sodom was for wickednesse. The end of all things is even at hand: and the earth must be purified, and delivered to another.[102]

A bit later, Dee presses Ave on this:

> Dee: I beseech you say somewhat of the N in Paraoan, of which you said, so far as that stretched, should sink to hell.
>
> Ave: Every letter in Paraoan, is a living fire: but all of one quality and of one Creation. But unto N is delivered a viol of Destruction, according to that part that he is of Paraoan the Governour.[103]

The letters of the name *Paraoan* are created from seven of the eight backward letters that appear scattered among the four Elemental Tablets of the Great Table. See the circled letters in figure 82. The eighth backwards letter, the backward *L* found in the lowermost square on the right of figure 82, has another very important job to do.

The Three Missing Symmetrical Characters of the Tenth Aire

Recall from the table in chapter eighteen (figure 63) that there were no symmetrical characters for the three parts of the earth assigned to the tenth Aire (those whose divine names were *Lexarph*, *Comanan*, and

Tabitom). Neither can these three names be found within the available letters in any of the four Elemental Tablets. They are, however, to be found on the Black Cross, and the angel Ave, in his highly productive lecture of June 25, 1584, shows how it is done.

Ave instructed Dee and Kelley to pluck the backward capital *L* from the lower right corner of the lower right Watchtower (I've circled it in figure 82) and preface the lowercase letters *e*, *x*, *a*, *r*, *p*, and *h* from the column of the Black Cross to form dual versions of the divine name *Lexarph*.

Then starting with the capital letter *C* in the column, moving down from the top *C* (or up from the bottom *C*), then continuing to read either right or left into the horizontal row, dual versions of the divine name *Comanan* are formed.

Then, starting with the capital letter *T* in the left and right arms of the Black Cross and reading toward the extremities, we discover dual versions of the divine name *Tabitom*.

Lexarph, *Comanan*, and *Tabitom* are respectively the divine names of the twenty-eighth, twenty-ninth, and thirtieth parts of the earth in the tenth Aire, whose symmetrical characters were missing from the original material concerning the ninety-one parts of the earth. Their characters are simply the straight lines and rotating *L*s that spell out their names on the Black Cross.

Obviously, angelic beings whose names are drawn from the Black Cross are of a nature that sets them apart from their neighbors in the Elemental Tablets. Their presence in the tenth Aire also distinguishes that portion of the ninety-one parts of the earth for special attention—something that will be important to us later.

The Four Names of the Tablet of Union

Lexarph, *Comanan*, and *Tabitom* also contain within themselves the four names that appear in pairs on the Black Cross, names that are very familiar to practicing Enochian magicians: *EXARP*, *HCOMA*, *NANTA*, and *BITOM*. These are the four divine names of the elements that (in the practice of modern Enochian magick at least) rule the four Elemental Tablets.

These four names are arranged into a table five squares wide by four squares high. This *Tablet of Union*, in its profound simplicity, extracts the essence and hierarchical dynamics of the entire Great Table. The Tablet of Union is quite literally the Great Table distilled.

E	X	A	R	P
H	C	O	M	A
N	A	N	T	A
B	I	T	O	M

Figure 84: The Tablet of Union

We'll soon learn much more about the Tablet of Union. But first, we are almost ready to bring the story of Dee and Kelley's Enochian period to an end. It was not long after Ave's revelations concerning the Black Cross, Kerubs, wicked angels, missing symmetrical characters, and the Tablet of Union that the two magicians' great angelic adventure, for all intents and purposes, came to a close. There remained only a couple of loose ends to tie up. But my heavens, what loose ends those were!

CHAPTER TWENTY-FIVE

"There Is All."

Nalvage is called away and cannot be in Action with you until Wednesday. Then shall you have the Calls that you look for. And so enter into the knowledge and perfect understanding of the 49 Gates and Tables if you will.

—The archangel Gabriel, Monday, July 9, 1584[104]

In early July of 1584, the two magicians were busy trying to tie up loose ends before a mysterious August deadline. On July 7, the angel Ave waxed eloquent about how Enoch made tablets such as those Dee and Kelley now possessed, and had labored fifty days in prayer and confession before receiving a supreme revelation. It appears from the communication[105] that the two magicians were to do likewise.

In a breathtakingly short amount of time, Dee and Kelley received the translations of the remaining angelic calls (five through eighteen), which they had six weeks earlier received in the angelic tongue, together with tantalizing hints that the eighteen calls might be connected to the Tablet of Union and the four Elemental Tablets.

On Thursday, July 12, the angel Ilemese[106] began to deliver a nineteenth call, together with its translation. This call was said to be actually thirty calls, bringing the total number of calls to forty-eight. Add the unexpressed "first" call (see chapter sixteen), and we have a grand total

of forty-nine (7 x 7) calls. The next day, Friday the thirteenth, 1584, John Dee's fifty-seventh birthday, Ilemese delivered the remaining portion of the nineteenth call and revealed that it was the key to accessing the thirty Aires (the heavens connected to the ninety-one parts of the earth). Lastly, he revealed the names of the thirty Aires, which until then had only been identified by numbers (see chapter nineteen, figure 63, columns I and VI).

The nineteenth call was a master call to be used to access each of the thirty Aires or Aethyrs. The only thing that differentiated the thirty calls from one another was insertion of the name of the particular Aire in the first line. Ilemese delivered the names of the Aires as a simple list and then engaged in a brief exchange with Dee.

The first Aire is called _____ Lil.
The second _____ Arn.
The third _____ Zom.
4. _____ Paz.
5. _____ Lit.
6. _____ Maz.
7. _____ Deo.
8. _____ Zid.
9. _____ Zip.
10. _____ Zax.
11. _____ Ich.
12. _____ Loe.
13. _____ Zim.
14 _____ Uta.
15. _____ Oxo.
16 _____ Lea.
17 _____ Tan.
18 _____ Zen.
19 _____ Pop.
20 _____ Chr.
21 Asp.
22 Lin.

23. _____ Tor.
24. _____ Nia.
25. _____ Uti.
26. _____ Des.
27. _____ Zaa.
28. _____ Bag.
29. _____ Rii.
30. _____ Tex.

Ile: There is all—Now change the name, and the Call is all one.

Δ: Blessed be he who onely is always one.

I take these names to be as primus, secudus, tertius, and to 30.

A voice . . . Not so, they be the substantial names of the Aires.

Δ: It was said they had no proper names; but were to be called, O thou of the first Aire, O thou of the second, etc. I pray you reconcile the repugnancy of theses two places, as they should seem.[107]

Dee's testiness evoked a response from none other than the archangel Gabriel, who was sitting nearby in Kelley's vision during Ilemese's discourse. The great angel stood and informed the magicians they now possessed the knowledge they needed. He encouraged them to study and prepare for the August operation and then, after one more little jab at Dee's cheekiness, delivered a most poignant valediction.

E. K. The Curtain is opened.

E. E. [sic] Now Gabriel standeth up.

Gabr . . . Thus has God kept promise with you, and hath delivered you the keyes of his storehouses: wherein you shall find, (if you enter wisely, humbly, and patiently) Treasures more worth than the frames of the heavens.

But it is not August come: Notwithstanding the Lord hath kept his promise with you be the time. Therefore, Now examine you Books, Confer one place with another, and learn to be perfect for the practice and entrance.

See that your garments be clean. Herein be not rash: Nor over hasty; For those that are hasty and rash, and are loathsomely appareled, may knock long before they enter.

There is no other reading of the Book, but the appearing of the Ministers and Creatures of God: which shewing what they are themselves, shew how they are conjoyed in power, and represented formally by those letters.

E. K. Now he taketh the Table, and seemeth to wrap it up together.

Δ: Seeing I have moved the doubt of their names I pray you to dissolve it.

Gab . . . You play with me childishly.

Δ: I have done.

Gab . . . Thinkest thou that we speak any thing that is not true?

Thou shalt never know the mysteries of all things that have been spoken.

If you love together, and dwell together, and in one God; Then the self-same God will be merciful unto you: Which bless you, comfort you, and strengthen you unto the end. More I would say, but words profit not. God be amongst you.

E.K. Now they both be gone in a great flame of fire upwards . . . [108]

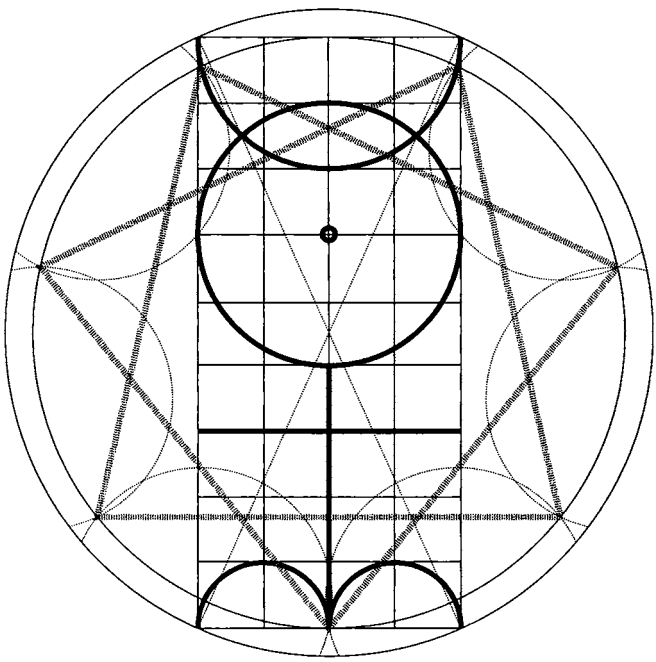
Thus, in a dramatic burst of flame, the angels of Enochian magick fell silent, and the most amazing magical operation ever recorded came

to an end. Unfortunately, we don't know if the two magicians actually performed the fifty-day operation scheduled for August. Surviving diary entries for the month treat on other matters. What we are left with, however, is an elegant and remarkably coherent system of vision magick.

For those of us who have made Enochian magick a part of our spiritual quest, Gabriel's parting words ring profoundly true. God did keep promise with Dee and Kelley and delivered unto them (and us) the keys to the storehouses wherein we shall find, if we enter wisely, humbly, and patiently, treasures worth more than the frames of the heavens.

BOOK V

Putting It Together



CHAPTER TWENTY-SIX

Rulership of the Tablet of Union

The Tablet of Union is a Great Table *you can put in your briefcase; but EHNB is a* Tablet of Union *you can put in your pocket.*

—Lon Milo DuQuette

I have purposefully placed this brief overview of practical Enochian vision magick after the chronology of Dee and Kelley's great Enochian adventure. I do so because Enochian vision magick as it is generally practiced today is a system that depends heavily on innovations that were developed long after the great magicians passed into history. Not that I think that modern Enochian magick is an affront to the memories of these two giants of magick. But I do think it is important for us to know the difference between the foundational material and the structures that have later been built upon it.

I think it is also important to remember that there is nothing particularly sacrosanct about the methods and techniques developed by the Golden Dawn, Crowley, or any other latter-day magicians. As an informed and competent magician, you are just as free as these individuals were and are to develop your own Enochian magick art form based and structured on your personal interpretation and understanding of Dee and Kelley's experiences and material. After all, in order for you to justly claim the title of magician you must *be* a magician, not

merely a one-man or one-woman Society for Creative Anachronism dedicated to simply recreating the lives and works of real magicians of the past.

Enochian vision magick as practiced today can be divided into two broad categories: elemental and aethyric. Both require the ability to scry and to keep a faithful written record of one's workings. Scrying the Aethyrs has, in my later years, become the focus of most of my Enochian operations, because that process deals most directly with the current state of my personal initiatory career—by that I mean my personal transformational process, my spiritual journey, the lifting of my consciousness.

However, it has not always been so. Indeed, I would never encourage any magician, especially in the early stages of his or her Enochian career, to neglect either branch of Enochian exploration. I spent many years honing my visionary skills by exploring the elemental worlds that not only make up my physical, mental, and emotional environment but also actually represent everything that my limited senses tell me is *me*.

It is the elemental branch of Enochian vision magick that I will first discuss. To help me do this, I'm going to talk briefly about the structure of another great magical tool, the tarot.

Rulership of the Tablet of Union

The classic tarot image of the Magician shows the magician standing behind a table, upon which are four magical tools; a wand, a cup, a sword, and a disk. These are the four elemental weapons of the magician. They represent respectively the four suits of the tarot and the elements Fire, Water, Air, and Earth.

The master card of each suit is the ace. The ace is the "Spirit" of the suit—the "Spirit" of the element. The other cards in the suit are given life by the spirit of the ace. They are essentially subdivisions, components, and aspects of the ace—they all "live" inside the ace.

If we put an ace under a magick microscope, we would first see that it is composed of four major components.[109] These are the four court cards (commonly titled king, queen, prince, and princess) that represent respectively the elements Fire, Water, Air, and Earth. For example, if we

put the Ace of Wands (Fire) under our magick microscope, we would see that it was composed of the King of Wands (the fiery aspect of Fire), the Queen of Wands (the watery aspect of Fire), the Prince of Wands (the airy aspect of Fire), and the Princess of Wands (the earthy aspect of Fire).

In the Enochian model, we can actually see Spirit's influence interpenetrating the heart and every quadrant of the Elemental Tablet in the form of the Great Central Cross and the Calvary crosses of the subangles. The Black Cross of the Great Table reveals Spirit's influence on an even larger scale. It literally holds together and separates the four Elemental Tablets. The Black Cross is like the ace of aces. All this is expressed most simply and elegantly in the Tablet of Union.

I draw your attention to figure 85 and the four rows of names in the Tablet of Union.

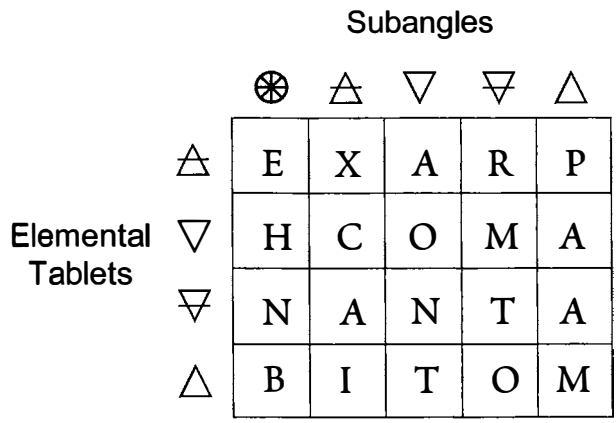


Figure 85: The elemental key to the Tablet of Union

Recall that *Exarp*, *Hcoma*, *Nanta*, and *Bitom* are the four names found in pairs on the Black Cross of the Great Table. In modern Enochian magick, these Black Cross letters represent the element Spirit. The four names on the Tablet of Union are not merely the master keys to the elemental universe—they are the elemental universe.

Starting with the top row, we see that EXARP is the elemental world of Air; HCOMA the world of Water; NANTA, Earth; and BITOM, Fire.[10] (Note the little symbols of the elements to the left of each row of names.)

Now let's look at the five columns of the Tablet of Union. The leftmost column is made from the four first letters of the names, giving us the name *EHNB*. At the top of this column is a little circle with spokes inside. This is the symbol of Spirit. It tells us that *EHNB* is the column of Spirit and the essence of the entire tablet.

Obviously, the angelic entity described by the letters *EHNB* is profoundly powerful. It is a name that represents and contains within itself the entire Great Table and all the angelic forces within it. *E* represents the entire the Elemental Tablet of Air, *H* the Elemental Tablet of Water, *N* the Elemental Tablet of Earth, and *B* the Elemental Tablet of Fire.

In a real sense, the remaining sixteen letters all live inside *EHNB* in just the same way the sixteen court cards of the tarot live inside their aces. Put *E* under a microscope and see the letters *XARP*. Put *H* under a microscope and see *COMA*. Put *N* under a microscope and see *ANTA*. Put *B* under a microscope and see *ITOM*.

As we move right, the next column is *XCAI*, whose letters represent the four Air subangles of the four Elemental Tablets and all the resident angels inside the Air subangles. (XCAI would be the four princes of the tarot.)

AONT does the same for the Water subangles (queens of the tarot), *RMTO* for the Earth subangles (princesses of the tarot), and *PAAM* for the Fire subangles (kings of the tarot).

Now are you starting to see the power resident in the Tablet of Union? If we were to call EXARP, HCOMA, NANTA, and BITOM archangels of the elements, then we would have to say that EHNB is the archangel of archangels of the elements. The Tablet of Union is a *Great Table* you can put in your briefcase, but EHNB is a *Tablet of Union* you can put in your pocket.

The Tablet of Union and the four Elemental Tablets are activated and penetrated in vision by intoning one or two of the first eighteen calls in the angelic tongue. I give details showing how this is done in appendix II, but here is a brief overview:

The first two calls are dedicated to the Tablet of Union exclusively and are never used to call or visit the angels of the Elemental Tablets.

The next four calls (three through six) deal with the angels of the individual letters of EXARP, HCOMA, NANTA, and BITOM, and/or are used to activate and penetrate the *native subangles* of the Elemental

Tablets. (A native subangle is the subangle of an Elemental Tablet that represents the same element as the Elemental Tablet—e.g., the Air Subangle of the Air Tablet, the Water Subangle of the Water Tablet.)

The next twelve calls (seven through eighteen) are used to activate and penetrate the remaining three subangles of the Elemental Tablets. How these calls are allotted to the various subangles is an exercise in routine hermetic logic.

As I mentioned earlier, it is not necessary for you to have elaborate or expensive models of the Elemental Tablets and the Tablet of Union in order to perform Enochian magick. But it is important that you have a good understanding of them and have the equipment "installed" in your mind. When I work with the angels of the Elemental Tablets or the Tablet of Union, I simply have my four colored Elemental Tablets (positioned as they appear in the reformed Great Table) on a table before me and place my small Tablet of Union on the top of them in the center.

Now on to the business of actually doing Enochian vision magick.

CHAPTER TWENTY-SEVEN

Elemental Workings, Temple Openings, and Addressing the Hierarchies

Sylphs and Gnomes and Undines too,

Salamanders beckon you . . .

—"THEME FROM MOUNT OREAD"[111]

Why on earth would anyone wish to call upon an angel of the elements? What can a salamander (Fire elemental) do for me? When does an undine (Water elemental) come in handy? Does a sylph (Air elemental) really look like Tinkerbell? Are gnomes (Earth elementals) really grumpy? Is exploration of the elements a necessary prerequisite to higher magical workings?

As I wrote in the prologue, the question of, "why magick?" is one that is not easily answered. The supreme goal of the magician is spiritual enlightenment and liberation of the soul. Do I expect to accomplish that end through the aid of elemental spirits?

Not directly. But the elementals are a part of my world, a part of my being. They move within me and around me. They dwell among themselves in their infinite number, ratios, and proportions. "Know

Thyself" was chiseled above the doors of the ancient temples of initiation. How can I know myself when the mysteries of the elements of my own heart and soul remain undiscovered?

Enochian elemental magick is not a matter of calling up a spirit to command it to do a job for you, to cause the girl next door to fall in love with you, to bewitch your neighbor's cow, or to kill an enemy at a distance. Instead, when you visit an Enochian elemental angel in vision, you are exploring a specific aspect of creation, a highly specialized area of which the angel is the visual and metaphoric embodiment. You see things the way they *are* in that narrow quadrant of the universe. Once armed with the insights these spiritual specialists can provide, you are better prepared to know how to go about causing the girl next door to fall in love with you or bewitching your neighbor's cow. (I understand that killing at a distance is less satisfying than one might imagine.)

Does this really help the magician? First and most obviously, it broadens his or her understanding of how the spirit world is the subjective and underlying reality of the objective world. Just as the educated and seasoned traveler is better equipped than the novice to understand rewards and pitfalls of world travel, a magician experienced with elemental work is endowed with a greater understanding of existence. That in and of itself is a spiritual reward.

But more than that, each willed encounter with the angels of the elements activates, readjusts, and rebalances the magician's own internal elemental components. Like the computer user who periodically defragments the hard drive of his or her computer in order to make things to run more efficiently, the magician is changed and (hopefully) improved with every thoughtful and seriously examined elemental encounter.

At our Monday night magick class, we've developed a series of simple questions we first ask every angel we call from an Elemental Tablet. Just as we would not expect any two computer hard drives to be fragmented in exactly the same way, no two magicians should expect the exact same answers to these questions. Here are a few of them. The first questions are the simplest yet most important:

- What is your name? (Confirm you have who you've called.)
- What is your nature?

The next questions deal with how the angel is perceived by the human senses:

- What is your color?
- What is your sound (musical note, if possible)?
- How do you feel to the human touch?
- What do you taste like?
- How do you smell?

The next questions deal with how the angel makes itself known to us through our thoughts and emotions:

- How do I express you through emotions?
- In what form of images and ideas are you most revealed to me?
- When are you most manifest in my daily life?

Other questions could concern things more specific to one's own personal magical issues, but I think you get the picture.

Now that we know a little more about why to practice Enochian elemental magick, let's look at how to do it. It is likely that my opinion on this subject will be slightly at odds with a number of practicing Enochian magicians. It is even more certain to receive condemnation by legions of others who don't actually perform Enochian magick but instead enjoy speculating how Enochian magicians should operate.

Dee and Kelley contacted the angels by praying. Boy, did they pray! There is nothing in the surviving records that suggests that they performed banishing rituals, drew pentagrams or hexagrams in the air, made knocks or magical gestures, or called upon the strings of classic qabalistic Hebrew divine names from the sephiroth of the Tree of Life. The operating procedures of the Golden Dawn and Crowley, however, do all those things and more.

Here is an example of a Golden Dawn–style temple opening appropriate for working with the Elemental Table of Earth. It is a ceremony that incorporates ritual components from the GD's neophyte degree, the grade that represents Malkuth, the tenth and lowest sephirah on the Tree of Life. As you can see, the ritual invokes the qabalistic hierarchy of divine names, archangels, and angels traditionally attributed to Malkuth and the element Earth.

The Opening of the Temple in the Grade of 1° = 10□

Give the Sign of the God SET fighting.

Purify with Fire and Water, and announce

"The Temple is cleansed."

Knock.

"Let us adore the Lord and King of Earth! Adonai ha Aretz, Adonai Melehk, unto Thee be the Kingdom, the Sceptre, and the Splendour: Malkuth, Geburah, Gedulah, The Rose of Sharon and the Lily of the Valley, Amen!"

Sprinkle Salt before Earth tablet.

"Let the Earth adore Adonai!"

Make the Invoking Hexagram of Saturn.

Make the Invoking Pentagram of Spirit Passive and pronounce . . .

"AHIH AGLA NANTA"

Make the Invoking Pentagram of Earth, and pronounce . . .

"ADNI MLK." And Elohim said: "Let us make Man in Our own image; and let them have dominion over the Fish of the Sea and over the Fowl of the Air; and over every creeping thing that creepeth upon the Earth. And the Elohim created ATh-h-ADAM: in the image of the Elohim created They them; male and female created They them. In the Name of ADNI MLK, and of the Bride and Queen of the Kingdom; Spirits of Earth, adore your Creator!"

Make the Sign of Taurus.

"In the Name of Auriel, great archangel of Earth, Spirits of Earth, adore your Creator!"

Make the Cross.

"In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore your Creator!"

Sprinkle water before Earth Tablet.

"In the three great secret Names of God, MOR, DIAL, HCTGA, that are borne upon the Banners of the North, Spirits of Earth, adore your Creator!"

Cense the Tablet.

"In the name of ICZHIHA, great king of the North, Spirits of Earth, adore your Creator! In the Name of Adonai Ha-Aretz, I declare that the Spirits of Earth have been duly invoked."

Knock. 4444—333—22—1

For many modern Enochian magicians, rituals such as this qabalistically formatted degree opening ceremony are perfect vehicles for establishing the proper elemental environment in which to operate. For years they were an indispensable part of my operating procedure as well. I discontinued, however, about ten years ago.

As we myopically focus on the fascinating intricacies of different magical systems, we often forget the big picture and the fact that we have only one universe to play with. There is no such thing as a separate qabalistic magick universe, or a separate Solomonic magick universe, or a separate Enochian magick universe. These various systems simply oblige us to view the same universe from different angles. Granted, when we look from differing points of view, we see certain similarities. After all, it's the same universe. There are certain to be recognizable landmarks. But we can't expect the structure of one system's point of view to neatly match or define the other.

It is my opinion that the spiritual forces inherent in Enochian magick are expressed units of living consciousness that reflect a uniquely structured and organized point of view of the universe—one that the communicating angels obliged Dee and Kelley to build from scratch. It is a perfect, self-referential system of looking at things that cannot be expected to be consistently compatible with other self-referential systems.

With all due respect to the knowledgeable and eloquent magicians who created the above temple opening, I believe that (unless your sensitivities as a magical artist demands it) most of it is completely unnecessary in order for you to properly activate an Elemental Tablet and effectively address the hierarchy of angels who rule the angel you may wish to contact. The use of the various pentagrams and the hexagram, the assumption of a Samo-Thracian elemental god-form, the invocation of the various names of the Hebrew deity and traditional angels, and the recitation of Bible verses are all tried-and-true magical methods to access the elemental world of Earth, but they are tools used in *another* kind of magical system—a system that views the magical universe from a slightly different angle, music played using a different scale of notes.

Please don't misunderstand me. Qabalistic temple openings such as the one above work effectively enough for Enochian elemental operations. But what makes them work, in my opinion, is not the pentagrams, Hebrew god names, or Bible verses. They work because, nestled within the ramblings and tossing about of salt and water, the magician is required to recognize and address by name the spiritual forces of the elements as they are uniquely organized and expressed in the Enochian magick system. In our example above, those names are Nanta (the great angel of Earth from the Tablet of Union), Mor, Dial, Hctga (the Three Great Secret Names of God from the Elemental Tablet of Earth), and Ixzhiha (the king of the Elemental Tablet of Earth). The hierarchy of high elemental forces that the *other* magical system calls Adonai ha Aretz, Adonai Melehk, Malkuth, the Rose of Sharon, and the Lily of the Valley—everything the *other* system calls forth by means of pentagrams, gestures, and Bible verses—are all wrapped up and neatly addressed in the Enochian system in the names Nanta, Mor, Dial, Hctga, and Ixzhiha.

If you conclude that my thoughts on this subject have some merit, I encourage you to customize for yourself a simply formatted little

speech that addresses by name and in proper order the various angelic personages of the hierarchies of each Elemental Tablet. I will outline my address to the hierarchies at the end of this chapter. But first, let's discuss what the proper procedure for an elemental working might be.

DuQuette's Protocol for Enochian Elemental Vision Magick

The lower the angel you wish to contact is in the hierarchy of the Elemental Tablet, the more superior angels there are above it who must be named and addressed. Therefore, for our example I will use Adre, a lowly servient angel found under the arms of the Calvary cross of the Fire Subangle of the Elemental Tablet of Fire. (See chapter twenty-three, figures 71 through 79.)

I. Preliminaries

Before embarking on any formal magical operation it is helpful, indeed necessary, to feel good about oneself. Therefore, I always recommend that the magician first bathe, dress in clean clothing, and operate in a clean and uncluttered space. It is also wise to formally purify and banish the area before operating. These preliminary ceremonies can be as simple or as elaborate as you feel necessary. I always begin with a simple Lesser Banishing Ritual of the Pentagram that I've customized to reflect my own taste and spiritual proclivity. A classic version if the pentagram ritual can be found at the beginning of appendix I.

I next perform the Ceremony of Preparation that is outlined in chapter one and appendix I of this book. I consider this ritual an Enochian magick temple opening par excellence. I believe it serves to purify, banish, and consecrate both the temple and the magician in a manner that is in harmony with the universe as perceived by the Enochian angels. It also establishes and sanctifies the magical environment for the black mirror or scrying stone.

II. The Call(s)

A complete list of the angels of all four Elemental Tablets, together with their traditional duties, can be found in appendix IV.

In order to contact any angel from an Elemental Tablet, one need first activate the tablet by intoning the proper call or calls in the Enochian tongue. The calls and the key to their use can be found in appendix II.

Only one call is necessary if your target angel resides in the Great Central Cross (one of the Three Great Secret Names of God, a senior, or a king). Also, only one call is necessary if your target angel resides in the *native* subangle of the Elemental Tablet (e.g., the Fire Subangle of the Fire Tablet, the Water Subangle of the Water Tablet, etc.). But if your target angel resides in a non-native subangle (e.g., the Earth Subangle of the Water Tablet, the Air Subangle of the Fire Tablet, etc.), you must also recite an additional call assigned specifically to the subangle.

Our target angel, Adre, resides in the native subangle (Fire Subangle of the Fire Tablet), so we need only recite the sixth call (see appendix II).

Reciting the sixth call switches on the power of the Elemental Tablet of Fire, as it were, and puts it in standby mode to await more specific actions from the magician.

III. Addressing the Hierarchy

Whether you feel it or not,[112] your recitation of the sixth call has put you in an altered state of consciousness. Magically speaking, you are now present within the environment of the Element Tablet of Fire. You have awakened the spiritual forces of the tablet, and they are waiting to see if you are worthy of their attention. If you can convince the spirits of the tablet that you know where you are and how you got there, they will acknowledge you as a natural citizen of their well-ordered magical universe. Once you've established rapport with its superiors, the target angel will have no choice but to be compliant and ready to open its mysteries to you.

You prove your worthiness by remembering your manners and addressing by name the angels who reign over your target angel. In the case of a servient angel like Adre, the hierarchy is essentially the whole cast of characters. Starting from the top we have:

1. The Supreme Name of Fire from the Tablet of Union: *Bitom.*
2. The Three Great Secret Names of God of the Elemental Tablet of Fire: *Oip*, *Teaa*, *Pdoce.*
3. The name of the king of the Elemental Tablet of Fire: *Edlprna.*
4. The names of the six planetary seniors of the Elemental Tablet of Fire: *Aaetpio*, *Adoeoet*, *Alndvod*, *Aapdoce*, *Arinna*, and *Anodoin.*
5. The first god name of the Fire subangle: *Rzionr.*
6. The second god name of the Fire subangle: *Nrzfm.*
7. And finally, the name of our target servient angel: *Adre.*

If the target angel is higher on the hierarchical ladder, there are fewer names to include in your little speech. For example, to call a senior, you only need to use the names in steps 1, 2, and 3 before calling on the name of the target senior. If your target angel is the king of the Elemental Tablet, you only have to use the names in steps 1 and 2.[11]

And what about the kerubic angels who, as we learned earlier, have a separate hierarchy that skips the god names of the subangle?

In the case of the Fire subangle of the Elemental Tablet of Fire, simply replace the name in step 5 with the name of the god Kerub (*Pziza*) and replace the name in step 6 with the name of the Kerub (*ZiZa*, *iZaZ*, *ZaZi*, or *aZiZ*).

IV. Calling Your Target Angel

Repeat out loud the name of the target angel, Adre, several times. State why you have called it; ask your questions and/or make your requests, then sit quietly and scry. If necessary, repeat the call to induce a deeper state of mind. If you wish, have a tape recorder running and describe your vision as it unfolds. Don't tire yourself. Conclude your visionary business at the first signs of fatigue. Thank the angel and formally close the session with a banishing ritual of your choice.

V. Write It All Down

Immediately transcribe everything into your magical journal. I mean *everything*: the date and time, weather conditions, astrological aspects (if you know them and care about such things). Even if you think there is nothing to report, write that down, along with your thoughts of why things might not have worked.

Sample of a Hierarchical Invocation

The invocation below is what I currently use to acknowledge and invoke the hierarchy of the Elemental Tablet. I will provide the English translation of it first so you will know what it is saying. You may easily customize your own by referring to an Enochian dictionary.[114]

With the Elemental Tablet before me, I utter each angel's name and I wave my wand over the squares that spell it.

> I invoke and move thee, O thou, Spirit (name of target angel).
>
> And being exalted above you in the power of the Most High, I say unto you come forth and obey!
>
> In the name of (Supreme Name from the Tablet of Union; e.g., Exarp, Hcoma, Nanta, or Bitom);
>
> and in the name of (the Three Great Secret Names of God of the Elemental Tablet),
>
> and in the name of (the name of the king of the Elemental Tablet),
>
> and in the name of (the names of the six seniors of the Elemental Tablet),
>
> and in the name of . . . ,
>
> and in the name of. . . ,

and in the name of . . . (as many names in hierarchy as necessary),

I invoke and move thee, O thou Spirit (name of target angel).

Here is the same invocation in the Enochian angelic language:

Ol vinu od zacam, Ils gah (name of target angel).

Od lansh vors gi Iad, gohus pugo ils niiso od darbs!

Dooiap (Supreme Name from the Tablet of Union),

od dooiap (the Three Great Secret Names of God),

od dooiap (the name of the king),

od dooiap (the names of the six seniors),

od dooiap . . . ,

od dooiap . . . ,

od dooiap . . . (as many names in hierarchy as necessary),

Ol vinu od zacam, Ils gah (name of target angel).

CHAPTER TWENTY-EIGHT

Aethyric Workings

Everything in heaven and earth is connected to everything in heaven and earth.

Everything in heaven and earth is the reflection of everything in heaven and earth.

Everything in heaven and earth contains the pattern of everything in heaven and earth.

Look hard enough at anything and you will eventually see everything.

—Rabbi Lamed Ben Clifford[115]

In order to more easily understand what follows, I ask that you turn back to chapter eighteen and refer to the columns in figure 63.

Right up until the last day of the Enochian period, Dee and Kelley believed that the thirty Aires (column I) were simply the numbered segments of creation that organized in groups of three[116] the ninety-one parts of the earth. Furthermore, they believed that the ninety-one divinely appointed names of the parts of the earth (column IV) were merely the angelic language names for the geographic areas of the earth named in column III. But in his final communication of July 13, 1584,

the angel Ilemese revealed that the thirty Aires had names and a certain connection with the nineteenth call. As we saw in chapter twenty-five, this concept appeared to confuse and irritate Dee, who seemed comfortable with merely identifying the Aires by their sequence number.

Even though there is very little in the surviving material to suggest the thirty Aires are anything other than containers for the parts of the Earth, many modern magicians believe they carry a more profound significance. Indeed, it appears to me that this is an excellent example of modern magicians picking up the football where Dee and Kelley dropped it and running with it for a very big touchdown. The basic idea is this.

In keeping with the most fundamental hermetic and qabalistic axiom, "As above, so below," the *micro*cosmic world (the physical universe and humanity) is the reflection of a heavenly *macro*cosmic world of divine consciousness. So too, the thirty Aires containing the ninety one parts of the earth are the microcosmic reflection of thirty Aethyrs, or heavens, that surround and enclose the four Watchtowers of the Great Table in thirty heavenly spheres, like layers of a glass onion.

Like the ten sephiroth and the twenty-two paths on the Tree of Life, the thirty Aethyrs can be viewed as emanations of divine consciousness. The thirtieth or lowest Aethyr would represent a level of divine consciousness that is so low that it has almost descended into matter. The first or highest Aethyr would represent the pure and undifferentiated mind of Deity.

Using this model, the ninety-one parts of the earth (column IV of figure 63) have their counterparts in the Aethyrs, and the divine names of the parts of the earth (e.g., Pascomb for Syria) also serve as the names of angelic governors, who, in groups of three, inhabit the thirty Aethyrs. The only exception to this is the thirtieth Aethyr, Tex, which has four governors.

There is a great temptation among modern practitioners to project this thirty-Aethyr model upon classic schema of the qabalistic Tree of Life with its ten sephiroth and twenty-two paths that also represent levels of consciousness. Some magicians go so far as to suggest the thirty Aethyrs can simply be divided by three into ten units and superimposed upon the ten sephiroth of the Tree. I wish I could believe things were as simple as that, but, as I wrote in the previous chapter, the classi-

qabalistic and Enochian models oblige us to view the same universe from different angles.

Aleister Crowley gave perhaps the most comprehensible way of viewing the relationship of the thirty Aethyrs and the Tree of Life:

> It is to be remarked that the last three æthyrs have ten angels attributed to them, and they therefore represent the ten Sephiroth. Yet these ten form but one, a Malkuth-pendant to the next three, and so on, each set being, as it were, absorbed in the higher. The last set consists, therefore, of the first three æthyrs with the remaining twenty-seven as their Malkuth.[117]

The angels Crowley is referring to are the governors of the Aethyrs. Because Tex contains four governors instead of three, Crowley considered the last three Aethyrs (Tex, Rii, and Bag) as a set containing ten governors who could be projected on a Tree of Life (see figure 86).

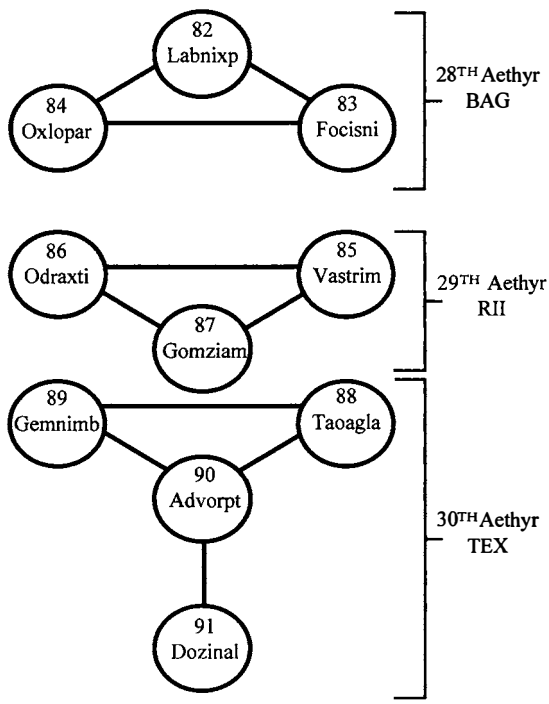


Figure 86: The first (lowest) set of governors (of the thirtieth, twenty-ninth, and twenty eighth Aethyrs) projected on a single Tree of Life

He then posited that this entire Tree of Life becomes the Malkuth (the tenth and lowest sephirah) of a higher Tree of Life made up of the nine governors of the next three Aethyrs (Zaa, Des, and Vti), which, in turn, become the Malkuth of the next three Aethyrs, and so on all the way to the top.

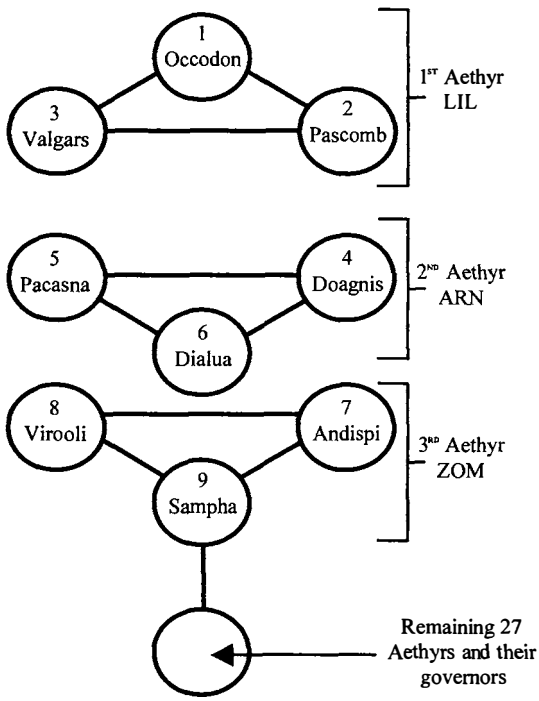


Figure 87: The last (highest) set of governors (of the first, second, and third Aethyrs) with the remaining twenty-seven Aethyrs and their governors encapsulated in a master Malkuth

You may or may not resonate with Crowley's view on this subject. Still, it is not unreasonable to compare the thirty Aethyrs to the sephiroth of the Tree of Life, especially when we understand both of them to be levels of personal initiation. This is precisely how Aleister Crowley viewed them. His systematic scrying of the Aethyrs as he walked across the North African Sahara in 1909 are chronicled in his visionary masterwork,

The Vision & the Voice, a text I believe should be studied by anyone interested in Enochian aethyric vision work.

While I certainly am not yet ready to compare my aethyric adventures with those of Crowley's, I have on multiple occasions engaged in a systematic exploration of the Aethyrs. I have, on a number of occasions, scryed each Aethyr, starting with number thirty, Tex, and worked my way to number one, Lil. Even my Monday night magick class is obliged to now and again undergo thirty weeks of scrying the Aethyrs.

Am I suggesting that we all actually achieve the sublime levels of consciousness represented by the higher Aethyrs? Of course I am not. But most of us receive provocative and highly personal visions, especially in the lower Aethyrs. That is because the lower Aethyrs represent levels of consciousness that we visit all the time in the natural course of daily life—in dreams, reveries, ecstasies, even deliriums. Even as I write these words, I am probably dipping into the lower Aethyrs as my memory and imagination conjure images that help me crystallize ideas I can put into words on the page. (I probably spent my entire senior year of high school staring into space and cruising in the lower Aethyrs!)

As the magician moves upwards through the Aethyrs, he or she progressively breaks into higher and higher levels of consciousness. If we are prepared for this new territory, our visions are characterized by a certain spontaneity and lucidity. However, when we begin to get out of our depth—when we haven't yet achieved the level of consciousness necessary to take the next step—our visions become murky and forced, as if we were watching it through a glass darkly. When this happens, the vision is usually characterized by a clear message announcing in no uncertain terms that we have not completely penetrated the Aethyr.

But that is not a bad thing. In fact, it is exactly what we want to happen, because we then know where we are on the initiatory ladder. Moreover, we have a chance of knowing what it is we need to do (or, more accurately, we will know who we need to become) to take the next step in our initiatory career. Allow me to illustrate with a hypothetical example.

Let's say you've resolved to systematically scry all thirty Aethyrs, one per night, from thirty to one, over a one-month period. Each night after your scrying session, you dutifully record in your journal the details of your vision. Everything is going along nicely until you

attempt to penetrate in vision the fifteenth Aethyr, Oxo. You recite the nineteenth call in the proper manner and call for the three governors of Oxo (Tahando, Nociabi, and Tastoxo; see figure 63 column IV).

As the vision begins, three angels appear in the mirror, crystal, or your mind's eye, and march in a circle around you so that you cannot move in any direction. They will not respond to your questions or vouchsafe a proper vision. When something like this happens, you know that your present level of consciousness (your personal initiatory grade) is not refined enough to penetrate, let alone appreciate, the next Aethyr. It's as though you are a radio receiver not yet equipped to pull in higher broadcast frequencies. In order for you to do so, you will need to upgrade your equipment by raising your level of consciousness.

You will need to undergo an initiatory experience that will turn you into a more refined visionary traveler. And, as in all initiations, there is an obstacle that needs to be overcome. This obstacle can be anything from a psychological issue to a personal demon or character flaw. In order to conquer it, you might need just a tiny illumination concerning life, or a magical shift of focus, or to successfully achieve a more profound meditative state or trance.

You won't need to look far to discover what this obstacle is. It should be right there in your magical diary, in the record of the last Aethyr you could successfully penetrate. Somewhere in that vision there is a message telling you what it is you must do in order to take the next step in your spiritual journey through the heavens. It is sublimely simple and personal. It makes Enochian aethyric magick, in my opinion, a far more effective and user-friendly method of magical self transformation than guided meditations or qabalistic pathworkings.

The method I use is straightforward. After performing a banishing and the Ceremony of Preparation, I simply recite the nineteenth call using the name of the particular Aethyr I wish to visit. Then I repeat the names of the three governors of the Aethyr until the vision begins.

The vision is usually characterized by the appearance of one or more of the governors, who stand ready to answer my inquiries and demonstrate the nature of the Aethyr. As in elemental workings, I try not to tire myself, and afterward make a detailed record of my experiences in my diary.

A complete list of the governors is found in chapter eighteen, in column IV of the table designated figure 63, and in appendix II, figure 90

Epilogue

In the Middle of the Night

Isn't it enough to see that a garden is beautiful without having to believe that there are fairies at the bottom of it too?

—Douglas Adams

It's 3:15 a.m. For the last few days, I have arranged to sleep through the afternoon heat of an unseasonably hot late summer so that I may write undisturbed in the cool peace and quiet of the wee hours. This book of magick has taken me much longer to complete than I anticipated. Did I say "complete"? It's a well-worn cliché that a writer never finishes a work, but merely abandons it. I've finally come to the place where I'm ready to abandon this book. For as slim as it is, it might be hard for you to believe that it has dominated my life for nearly three years. My publisher expected it in their hands over a year ago, and for their patience I am profoundly grateful.

This is far from the end of the material, however. I've worked hard and long on the appendices, which for the practicing Enochian magician will likely become the most worn and dog-eared section of the book.

I must confess that my attitudes concerning Enochian magick have changed many times in the thirty years it has been part of my life. My respect for the magical art form, however, has never diminished and has continued to grow unabated. I feel like the musician who is moved to tears by listening to a great symphony, but who can play only a few notes himself and those only moderately well.

Perhaps you will never choose to make Enochian magick a part of your spiritual repertoire. Perhaps you will. In either case, as I abandon this book, it is my sincerest hope that I have been able to help you in some small measure attune your magical ear to the music of the spheres.

Adieu.

Appendix I

The Ceremony of Preparation

The magician purifies and banishes the temple as he or she has skill to do so. Below is a standard version of the Lesser Banishing Ritual, a ceremony used by many modern magicians.

Touching the forehead, say, *Ateh* ("Unto Thee").

Touching the breast, say, *Malkuth* ("the Kingdom").

Touching the right shoulder, say, *ve-Geburah* ("and the Power").

Touching the left shoulder, say, *ve-Gedulah* ("and the Glory").

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* ("to the Ages, Amen").

Turning to the east, make the banishing pentagram (that of Earth) with the wand. Say, *IHVH* ("Ye-ho-wau").

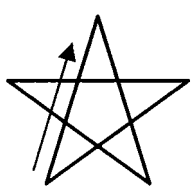


Figure 88: Banishing pentagram (Earth)

Turning to the south, again draw the pentagram but say, *ADNI* ("Adonai").

Turning to the west, again draw the pentagram but say *AHIH* ("Eheieh").

Turning to the north, again draw the pentagram, but say *AGLA* ("Agla").

Extend the arms in the form of a cross say:

Before me Raphael,
Behind me Gabriel,
On my right hand, Michael,
On my left hand, Auriel,
For about me flames the pentagram
And in the column stands the six-rayed star.

Touching the forehead, say, Ateh ("Unto Thee").

Touching the breast, say, Malkuth ("the Kingdom").

Touching the right shoulder, say, ve-Geburah ("and the Power").

Touching the left shoulder, say, ve-Gedulah ("and the Glory").

Clasping the hand upon the breast, say, *le-OLAHM, AMEN* ("to the Ages, Amen").

The Ceremony of Preparation

The Temple

The Holy Table is set in the middle of the room upon a carpet of red silk. Four small versions of the Sigillum Dei Aemeth rest under the table

legs. In the center of the Holy Table rests the Sigillum Dei Aemeth surrounded by the seven Ensigns of Creation. All are covered and draped by a red silk cloth with gold tassels at the corners. The black mirror or scrying crystal is placed upon the covered Sigillum. The Ring and Lamen are at hand upon the covered table.

A chair is positioned before the table so that the face of the scryer may be reflected in the mirror. The chair must also rest upon the red silk carpet. When operating at night or in a dimly lit room, one or two candles can also be place upon the covered Holy Table.

The Ceremony

After banishing, the magician sits down and prays:

> Teach me (O creator of all things) to have correct knowledge and understanding, for your wisdom is all that I desire. Speak your word in my ear (O creator of all things) and set your wisdom in my heart. Amen.

The magician picks up the Ring and prays:

> Behold the Ring. Lo, this it is. This is it, wherewith all miracles, and divine works and wonders were wrought by Solomon: this is it, which the Archangel Michael has revealed to me. This is it, which Philosophy dreameth of. This is it, which the Angels scarce know. This is it, and blessed be his name: yea, his Name be blessed forever. Without this I shall do nothing. Blessed be his name, that encompasses all things: Wonders are in him, and his name is WONDERFUL: PELE. His Name works wonders from generation to generation. Amen.

The magician picks up the Lamen and prays:

> Behold the Lamen. As the Holy Table conciliates Heaven and Earth, let this Lamen which I place over my heart conciliate me to the Holy Table. Amen.

The magician recites seven complete rounds of the chant of the Holy Table's Perimeter Letters. If possible, the magician traces with the wand the covered letters he or she is chanting:

Pa Med Fam Med Drux Fam Fam Ur Ged Graph Drux Med Graph Graph Med Med Or Med Gal Ged Ged Drux.

Pa Drux Un Tal Fam Don Ur Graph Don Or Gisg Gon Med Un Ged Med Graph Van Ur Don Don Un.

Pa Drux Ur Ur Don Ur Drux Un Med Graph Graph Med Med Graph Ceph Ged Ged Ur Mals Mals Fam Un.

Pa Gon Med Un Graph Fam Mals Tal Ur Pa Pa Drux Un Un Van Un Med Un Gon Drux Drux Ur.

The magician chants seven rounds of the twelve letters of the Holy Table's central square:

Med Gon Gisg, Don Ur Van, Ur Don Ur, Med Med Graph.
Med Don Ur Med, Gon Ur Don Med, Gisg Van Ur Graph.

The magician chants one round of the names of the forty-nine angels upon the Sigillum Dei Aemeth:

Galas Gethog Thaoth Horlωn Innon Aaoth Galethog

Zaphkiel Zedekiel Cumael Raphael Haniel Michael Gabriel

E(l) Me Ese Iana Akele Azdobon Stimcul

I Ih Ilr Dmal Heeoa Beigia Stimcul

S Ab Ath Izad Ekiei Madimi Esemeli

E An Ave Liba Rocle Hagonel Ilemes

Sabathiel Zadkiel Madimiel Semeliel Nogahel Corabiel Lavanael

Finally, the magician quietly whispers the Holy Names of the Round Table of Nalvage. First the angel names of the corners:

luah lang sach urch

Then the god names of the four continents:

Iad moz zir—iad bab zna—iad sor gru—iad ser osf.

The magician then proceeds to the business at hand—calling an angel of an Elemental Tablet or scrying an Aethyr.

When the magician's work is done, he or she dismisses the spirit with thanks and prays:

> Thy Name be mighty, O God, which canst open the veil whereby Thy All-Powerful Will may be opened unto men. Power, Glory, and Honor be unto Thee, For Thou art the same God of all things, and art life eternal. Amen.

Appendix II

The Enochian Calls (Keys)

The genuineness of these Keys, altogether apart from any critical observation, is guaranteed by the fact that anyone with the smallest capacity for Magick finds that they work.

—Aleister Crowley[118]

Invocations?

Enochian magick as developed by the Golden Dawn and widely practiced today uses the first eighteen calls to activate the Elemental Tablets and contact the resident angels. However, in the hectic last days of the Enochian period, Dee was instructed in several places to write his own invocations. It remains unclear to me whether or not the angels were suggesting that additional "homemade" invocations were to be created as appendages to the calls. What *is* clear to me, after more than a quarter century of practical application, is the fact that the calls by themselves (with only the briefest of additional verbiage to awaken target angels and their hierarchy) serve admirably as the only invocations a magician needs.

Naturally, if it appeals to your magical sense of art to compose additional invocations to utter before and/or after the call, I encourage you to do so.

Pronunciation

You will probably be very surprised at how little time I spend on this subject. In fact, I am very tempted to simply paraphrase Rabbi Ben Clifford's heretical comment about the Hebrew language and tell you bluntly, "There is no such thing as correct Enochian pronunciation!" On a few occasions, the communicating angels gave Dee and Kelley suggestions as to how certain words are pronounced. But, by and large, we modern magicians are left to our own devices as to how to push these awkwardly constructed words out of our mouths.

Dee notated the words of the calls in columns. The left column contained the Enochian word in all uppercase letters—*PIRIPSOL*, for example. The right column contained the word in upper- and lowercase letters, which split the word into syllables and characterized certain letters as if to suggest pronunciation: *Pe rip sol*. Sometimes the translation of the word appeared in a center column: "of the heavens."

The Golden Dawn and Crowley use a pronunciation method that they felt rolled more fluidly off the tongue. This method obliged the magician to insert a natural Hebrew vowel sound after every Enochian consonant. For example, the word *butmon* (meaning "mouth") would be pronounced, "but-a-mon-u." This is wonderful for words such as this one, giving it an almost Italian lilt. But things get a little crazy when in comes to the letter *z*, which the English currently pronounce as "zed" and in Dee and Kelley's day was pronounced "zod."

The angels did on occasion instruct Dee when and when not to use "zod," but its universal application to a language that uses the letter *z* very often becomes, in my opinion, laughably cumbersome. Using the Golden Dawn pronunciation method, the simple, one-syllable Enochain word *zims* ("clothing") becomes the unwieldy, four-syllable "zod-I-me-zod." You tell me which rolls off the tongue better.

The most obvious alternative to the GD pronunciation is simply sounding out the words as they are written (which appears to be what the angels generally wanted Dee and Kelley to do). For the last fifteen years, this is what I have done, and it is what I recommend to students who are learning Enochian magick. Before that, however, I used the GD/Crowley pronunciation method and was perfectly happy with it. In

fact, I still use the Italian sounding method when I recite the first and second calls because I have them memorized and they hold a special place in my heart.

Both methods work just fine. In fact, any sincere effort on the part of the magician to sound out the words as they appear in the call works. Some of the best group scrying sessions I have experienced have followed the most horribly butchered recitations of the calls. It's as though the Enochian angels (like the French) appreciate any attempt on your part to speak their language. I often use the example of a mouse. If a mouse hopped up on your shoe and squeaked, you'd just shoo it away. But if it hopped up on your shoe and started to talk to you in your native tongue, you'd be impressed. You wouldn't even care if it spoke with a thick accent!

I have tried to present the calls below as close as possible to the original spelling, breaks, letter characterization, and punctuation. The English translation that follows each call is generally punctuated in the same way as the Enochian.

The Calls, the Tablet of Union, and the Elemental Tablets

According to the Golden Dawn, Crowley, and many modern Enochian magick practitioners, the first eighteen calls activate the Tablet of Union, the Elemental Tablets, and the hierarchy of angels resident in the tablets in a very specific (and demonstrably logical) manner. Although the Dee and Kelley source material does not support this arrangement, it has become the foundation of a remarkably workable system. This table is the key to their use.

The First Call

> Ol sonf vorsg, gohó Iad balt lansh calz vonpho, sobra z-ol ror i ta nazpsad Graa ta Malprg Ds hol-q Qa-a nothóa zinz, Od commah ta nobloh zien: Soba thil gnonp prge aldi Ds urbs óbôlch grsam: Casarm ohoréla cabá pir Ds zonrensg cab erm

Iadnah. Pïlah farzm od znrza adna od gono Iädpil Ds hom od tóh, Soba Iaod Ipam Ul Ipâmis, Ds lóhôlo vep zomd Poamal od bogpa aäi ta piap piamos od vaoan: ZACARe c-a od ZAM-RAM: odo cicle Qaa: zorge, lap zirdo noco MAD: Hoath Iaida.

CALL	*ELEMENTAL TABLET*	*CALL USED FOR . . .*
1	TABLET OF UNION	The first call is to be used first in all invocations of angels of the Tablet of Union. According to the Golden Dawn, it is never used for actions dealing with angels of the Elemental Tablets.
2	TABLET OF UNION	The second call is to be used second (after call 1) to invoke Angel EHNB of Tablet of Union. According to the Golden Dawn, it is never used with Elemental Tablets.
3	AIR	The third call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of EXARP of the Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Air. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Air or for angels from the Air Subangle of the Elemental Tablet of Air.
4	WATER	The fourth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of HCOMA of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Water. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Water or for angels from the Water subangle of the Elemental Tablet of Water.
5	EARTH	The fifth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of NANTA of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Earth. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Earth or for angels from the Earth subangle of the Elemental Tablet of Earth.

Figure 89: Key to the calls

CALL	*ELEMENTAL TABLET*	*CALL USED FOR . . .*
6	FIRE	The sixth call can be used in one of three ways: 1. Used third (after calls 1 and 2) to invoke angels of BITOM of Tablet of Union. 2. Used first for operations involving the Elemental Tablet of Fire. 3. Used by itself for invocations of the Seniors from the Elemental Tablet of Fire or for angels from the Fire subangle of the Elemental Tablet of Fire.
7	AIR	The seventh call is used after call 3 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Air.
8	AIR	The eight call is used after call 3 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Air.
9	AIR	The ninth call is used after call 3 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Air.
10	WATER	The tenth call is used after call 4 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Water.
11	WATER	The eleventh call is used after call 4 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Water.
12	WATER	The twelfth call is used after call 4 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Water.
13	EARTH	The thirteenth call is used after call 5 to call forth or visit the angels of the Air subangle of the Elemental Tablet of Earth.
14	EARTH	The fourteenth call is used after call 5 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Earth.

CALL	*ELEMENTAL TABLET*	*CALL USED FOR . . .*
15	EARTH	The fifteenth call is used after call 5 to call forth or visit the angels of the Fire subangle of the Elemental Tablet of Earth.
16	FIRE	The sixteenth call is used after call 6 to call forth or visit the angels of the Air subangle of hte Elemental Tablet of Fire.
17	FIRE	The seventeenth call is used after call 6 to call forth or visit the angels of the Water subangle of the Elemental Tablet of Fire.
18	FIRE	The eighteenth call is used after call 6 to call forth or visit the angels of the Earth subangle of the Elemental Tablet of Fire

I reign over you, sayeth the God of Justice, in power exalted above the firmaments of wrath: in whose hands the Sun is as a sword and the Moon as a through-thrusting fire which measureth your garments in the midst of my vestures, and trussed you together as the palms of my hands: Whose seats I garnished with the fire of gathering and (which) beautified your garments with admiration: to whom I made a law to govern the holy ones and delivered you a rod with the ark of knowledge. Moreover you lifted up your voices and swear obedience and faith to him that liveth and triumpheth whose beginning is not, nor end can not be, which shineth as a flame in the midst of your palace and reignneth amongst you as the balance of righteousness and truth. Move, therefore, and show yourselves: open the Mysteries of your Creation: Be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Second Call

> Adgt v-pa-âh zongom fa-á-ip sald viv L sobam Iál-prg I-zâ-zaz pi-ádph, Cas-arma abramg ta talho paráclêda Q-ta lors-l-q turbs öoge Baltoh. Giui chis Lusd orri. Od micalp chís bia ózôngon. Lap noán trof cors ta ge, o-q manin Ia-í-don. Torzu góhel. ZACAR ca c-nó-qod: ZAMRAN micalzo: Od ozazm vrelp Lap zir Ioiad.

Can the wings of the winds understand your voices of wonder, O you the second of the first, whom the burning flames have framed within the depth of my Jaws, whom I have prepared as Cups for a wedding, or as the flowers in their beauty for the Chamber of righteousness. Stronger are your feet than the barren stone. And mightier are your voices than the manifold winds. For you are become a building such as is not, but in the mind of the All powerful. Arise, sayeth the First. Move therefore unto his Servants: Show yourselves in power: And make me a strong Seer: for I am of him that liveth forever.

The Third Call

> Micma gohó Piad zir cómselh azien biab Os Lón-doh. Norz chis othil Gigîpah, und I chis tá pû im: Q mos pleh teloch Qui-i-n

toltorg chis I-chis-ge, m ozíen dst brgda od torzul í-lí E ól balzarg od áála Thiln os ne-tâ-ab dluga vomsarg Lonsa cap-mi-áli vors cla homil cocasb, fafen izízop od miinôag de gne-táab vaun na-ná-ê-el: panpir Malpirgi caósg Pild noan unalah balt od vooán. do-ó-i-ap MAD Gohólor gohús amiran. Micma Iehúsoz ca-cá-com od do-o-â-in noar mi-cá-olz a-aí-om. Casármg gohia: ZACAR, unîglag od Im-uâ-mar pugo plapli anánael Qáan.

Behold, sayeth your god, I am a Circle on whose hands stand 12 Kingdoms. Six are the seats of Living Breath, the rest are as sharp sickles: or the horns of death wherein the Creatures of ye earth are to are not, except mine own hand which sleep and shall rise. In the first I made you Stewards and placed you in seats 12 of government, giving unto every one of you power successively over 456, the true ages of time, to the intent that from your highest vessels and the corners of your governments you might work my power: powering down the fires of life and increase continually on the earth. Thus you are become the skirts of Justice and Truth. In the Name of the same your God, lift up, I say, your selves. Behold his mercies flourish and Name is become mighty amongst us. In whom we say: Move, Descend and apply your selves unto us, as unto the partakers of the Secret Wisdom of your Creation.

The Fourth Call

Othíl lasdi babâge od dorpha Gohól G-chisge avávâgo Cormp pd dsonf viv-di-v Casármi Oali Mapm Sobam ag cormpó c-rp-l Casarmg croódzi chis od vgeg dst capimáli chis Capimaon lonshin chis ta Lo Cla: Torgú Nor quasáhi, od F caósaga: Bagle Zirenáiad, Dsi od Apâla. Do-ó-â-ip Q-á-al ZACAR, od ZAMRAN Obelisong rest-el aaf Nor-mô-lap.

I have set my feet in the south and have looked about me, saying, are not the Thunders of increase numbered 33 which reign in the second Angle under whom I have placed 9639 Whom none hath yet numbered but one, in whom the second beginning of things are and was strong, which also successively are the number of time: and their powers are as the first 456: Arise, you Sons of pleasure, and visit the earth: for I am the Lord your God, which is, and liveth. In the name of the

Creator, Move and show yourselves as pleasant deliverers that you may praise him amongst the sons of men.

The Fifth Call

> Sapáh zímii du-i-v od noas ta-qa-a-nis adroch dorphal Ca ósg od faonts péripsol tablior Casarm amipzi nazarth af od dlugar zizop z-lida caósgi toltórgi od z-chis esîasch L taviu od iaád thild ds peral hubar Peóal soba cormfa chis ta la vls od Q-có-casb. Ca niis od Darbs Q-á-as, Feth-ar-zi od blióra. ia-ial ednas cicles: Bágle? Geiad i L.

The mighty sounds have entered into the third Angle and are become as olives in the olive mount, looking with gladness upon the earth and dwelling in the brightness of the heavens as continual comforters, unto whom I fastened pillars of gladness 19 and gave them vessels to water the earth with her creatures and they are the brothers of the first and second and the beginning of their own seats which are garnished with continually burning lamps 69636 whose numbers are as the first, the ends and the contents of time. Therefore come you and obey your creation, visit us in peace and comfort. Conclude us as receivers of your mysteries: for why? Our Lord and Master is all One.

The Sixth Call

> Gah s díu chis em micálzo pilzin sobam El harg mir babálon od obloc samvelg dlugar malprg arcaósgi od Acám canal sobólzar f-bliard caosgi od chis anétab od miam ta viv od d. Darsar sol-peth bien: Brita od zácam g-micálzo, sob-há-hath trían Lu-iá he odecrin MAD Q-a-a on.

The spirits of the 4th Angle are Nine, Mighty in the firmament of waters: whom the first hath planted a torment to the wicked and a garland to the righteous giving unto them fiery darts to vanne the earth and 7699 continual Workmen whose courses visit with comfort the earth and are in government and continuance as the second and the third. Wherefore hearken unto my voice: I have talked of you and I move you in power and presence, whose Works shall be a song of honor and the praise of your God in your Creation.

The Seventh Call

> Raas isâlman paradiz oécrîmi aao ial-pîrgah qui-in enay butmon od inóas ni paradîal casarmg vgéar chirlan od zonac Luciftian cors to vaul zirn tol-hâ-mi Soba Londóh od miam chis tad o dés vmadêa od piblîar Othílrit od miám. Cnoquol Rit, ZACAR, ZAMRAN, oëcrimi Q-a-dah: od omicaolz aaîom Bagle papnor idlúgam lonshi od vmplif vgêgi Biglîad.

The East is a house of virgins singing praises amongst the flames of first glory wherein the Lord hath opened his mouth and they are become 28 living dwellings in whom the strength of man rejoiceth, and they are appareled with ornaments of brightness such as work wonders on all creatures. Whose Kingdoms and continuance are as the third and fourth strong towers and places of comfort, the seats of mercy and continuance. O you Servants of Mercy, Move, Appear, sing praises unto the Creator and be mighty amongst us. For to this remembrance is given power and our strength waxeth strong in our Comforter.

The Eighth Call

> Bazmêlo i ta pirípson oln Nazâvábh ox casarmg vrán chis vgeg dsa-bramg baltôha gohó î-ad soba miam trian ta lól-cis Abaíuônin od aziágîer rior. Irgil chís da ds pá-â-ox busd Caósgo ds chis odípûran téloâh cacrg O isâlman loncho od Vouéna carbaf. Niíso, Bagle aváuâgo gohón: Niíso, bagle mómâo siáîon od mábza Iad-oiás-mômar poilp. Niis ZAMRAN ciaofi caósgo od bliors od corsi ta a-brâmig.

The Midday the first is as the third heaven made of Hyacinth Pillars 26 in whom the Elders are become strong which I have prepared for my own righteousness sayeth the Lord whose long continuance shall be as bucklers to the stooping Dragons and like unto the harvest of a Widow. How many are there which remain in the glory of the earth, which are, and shall not see death until this house fall and the Dragon sink? Come away, for the Thunders have spoken: Come away, for the Crowns of the Temple and the coat of him that is, was, and shall be crowned are divided, Come, Appear to the terror of the earth and to our comfort and of such as are prepared.

The Ninth Call

> Mi-ca-ôli bransg prgel napta ialpor (ds brin efáfâfe P vonpho oláni od obza: sobca vpâah chis tatan od tranan balye) alar lusda sobôln od chís hôlq Cnoquódi cial. vnál aldon mom caósgo ta las óllor gnay limlal: Amma chiis sobca madrid zchis, oöanôan chiis auíny drilpi caósgin od od butmôni parm zumvi Cníla: Daziz ethámz a-chíldao od mirc ózól chis pidiai collal vlcínin a-sóbam vcim. Bagle? Iadbáltoh chirlan par Niiso od ip ofafâfe Bagle acósasb icórsca vnig blior.

A mighty guard of fire with two-edged swords flaming (which have vials 8 of wrath for two times and a half: whose wings are of wormwood and of the marrow of salt) have settled their feet in the West and are measured with their Ministers 9996. These gather up the moss of the earth as the rich man doth his treasure: Cursed are they whose iniquities they are, in their eyes are millstones greater than the earth, and from their mouths run seas of blood: their heads are covered with diamond, and upon their hands are marble sleeves. Happy is he on whom they frown not. For why? The God of righteousness rejoiceth in them! Come away, and not your Vials, for the time is such as requireth comfort.

The Tenth Call

> Coráxo chis cormp od blans Lucal azíâzor pæb, Soba Lilônon chis virq op eôphan od Raclir maâsi bagle caosgi, ds ialpon dosig od basgim: od oxex dazís siâtris od salbrox cynixir fabôan Vnâl-chis coust ds dâox cocasg ol oánîo yor eors vóhim ol gizyax od math cocasg plosi molui ds pagêip Larag om droln matorb cocasb emna. L patralx yolci math nomig monons olôra gnay angêlard Ohio Ohio Ohio Ohio Ohio Ohio noib Ohio Caósgon Bagle madrid I, ziróp, chiso drilpa. Niiso crip ip nidâli.

The Thunders of Judgment and Wrath are numbered and are harboured in the North in the likeness of an oak, whose branches are Nests 22 of lamentation and weeping laid up for the earth, which burn night and day: and vomit out the heads of scorpions and live sulfur mingled with poison. These be The Thunders that 5678 times in the 24th part of a moment roar with a hundred mighty earthquakes and a thousand times

as many surges. which rest not neither know any echoing time here. One rock bringeth forth 1000, even as the heart of man doth his thoughts. Woe, Woe, Woe, Woe, Woe, Woe, yea Woe be to the earth! For her iniquities is, was and shall be great. Come away: but not your noises.

The Eleventh Call

> Oxiayal holdo od zirom O coráxo ds zildar raâsy, od vabzir comlîax od báhal, Niiso. salman telóch Ca-sár-man hol-q od ti ta z-chis soba cormf i ga. Niisa. Bagle abramg noncp. ZACARe ca od ZAMRAN. odo cicle qaá. Zorge lap zirdo noco Mad, Hoath Iaida.

The Mighty Seat groaned and they were 5 thunders which flew into the East, and the Eagle spake and cried with a loud voice, Come away. And they gathered themselves together in the house of death of whom it is measured and it is as they are, whose number is 31. Come away. For I have prepared for you. Move therefore, and show your selves. Open the Mysteries of your Creation. be friendly unto me: for I am the servant of the same your God, the true worshipper of the Highest.

The Twelfth Call

> Nonci dsonf Babage od chis ob, hubíâo tibibp, allar atraâh od ef. drix fafen Mian ar E nay ovof soba dooâin aai i VONPH. ZACAR, gohus, od ZAMRAM, odo cicle Qaa. Zorge, Lap zirdo noco MAD, Hoath Iaida.

O you that reign in the South and are 28, the lanterns of sorrow, bind up your girdles and visit us. Bring down your train 3663 that the Lord may be magnified whose name amongst you is Wrath. Move, I say, and show yourselves, open the Mysteries of your Creation. Be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Thirteenth Call

> Napêai Babâgen dsbrin vx ooáôna Iring vonph doâlim, côlis ollop, orsba ds chis affa. Micma isro MAD od Lon-shi tox ds

ivmd aai GROSB. ZACAR od ZAMRAN. odo cicle Qäa, Zorge, Lap zirdo Noco MAD, Hoath Iaïda.

O you swords of the South which have 42 eyes to stir up the wrath of sin, making men drunken which are empty. Behold the promise of God and his power which is called amongst you a Bitter Sting. Move and show your selves. Open the Mysteries of your Creation: be friendly unto me: for I am the servant of ye same your God, the true worshipper of the Highest.

The Fourteenth Call

Norómi bagíe pasbs oîad ds trint mirc ol thil dods tolham caósgo Homin, ds brin oroch Quar, Micma bial oîad aîsro tox dsivm aai Baltim. ZACAR od ZAMRAN. odo cicle Qäa. Zorge, Lap zirdo Noco MAD, hoath Iaïda.

O you sons of fury, the daughters of the Just, which sit upon 24 seats vexing all creatures of the earth with age, which have under you 1636, behold the Voice of God promise of him which is called amongst you Fury or Extreme Justice. Move and show your selves. Open the Mysteries of your Creation. Be friendly unto me. For I am the servant of the same your God, the true worshipper of the Highest.

The Fifteenth Call

Ils tabâan Liálprt casarman vpaáhi chis darg dsoâdo caôsgi orscor ds ômax monasci Bæôuib od emetgis iaíâdix. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo noco MAD, hoath Iaïda.

O Thou the governor of the first flame under whose wings are 6739 which weave the earth with dryness which knowest of the great name Righteousness and the Seal of Honor. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Sixteenth Call

Ils viuíâlprt salman blat ds acroódzi busd od bliôrax balit, dsinsi caosg lusdan Emod dsom od tliob drilpa geh yls Madzilodarp. ZACAR od ZAMRAN, odo cicle Qöa, zorge, Lap zirdo noco MAD, hoath Iaída.

O Thou second flame the house of Justice which hast thy beginning in glory and shalt comfort the just, which walkest on the earth with feet 8763 that understand and separate creatures, great art Thou in the God of Stretch Forth and Conquer. Move and show your selves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Seventeenth Call

Ils dialprt soba vpâah chis nanba zixlay dodsih, od brint Faxs hubaro tustax ylsi, sobaíad I vónpôvnph, Aldon daxil od toátar. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo Noco MAD hoath Iaïda.

O Thou third flame whose wings are thorns to stir up vexation, and hast 7336 lamps living going before thee, whose God is Wrath in Anger, gird up thy loins and harken. Move and show yourselves, open the Mysteries of your Creation, be friendly unto me, for I am the servant of the same your God, the true worshipper of the Highest.

The Eighteenth Call

Ils Micaólz Olprit ialprg Bliors ds odo Busdir oîad ouôars caósgo, Casarmg Laíad erán brints casâsam, ds ivmd á-q-lo adóhi MOZ od maóffas, Bolp comobliort pambt. ZACAR od ZAMRAN, odo cicle Qäa, zorge, Lap zirdo Noco MAD, hoath Iaïda.

O Thou mighty Light and burning flame of comfort which openest the glory of God to the center of the earth, in whom the Secrets of Truth 6332 have their abiding, which is called in thy kingdom JOY and not to be measured, be Thou a window of comfort unto me. Move and show your selves, open the Mysteries of your Creation, be friendly unto

me: for I am the servant of the same your God, the true worshipper of the Highest.

The Call of the Thirty Aethyrs

The nineteenth call is used to open each of the thirty Aethyrs. Only the name of the Aethyr itself (the third word in the first sentence) is changed.

Each Aethyr (with the exception of the thirtieth) is inhabited by three governors, who could be considered personifications of the nature of the Aethyr. I believe that after you recite the call and before you settle down to scry, it is important to pronounce, vibrate, or otherwise incorporate the names of the governors in a brief invocation.

The names of the Aethyrs and their governors are listed in figure 90. If you wish to incorporate the sigils of the governors (the symmetrical characters) for visualizations or to create talismans, the sigils can be found in chapter eighteen, in column VI of figure 63.

The Nineteenth Call

> Madriax dspraf [name of Aethyr, e.g., *TEX*, *RII*, or *BAG*] chis Micaólz saánir Caósgo, od físis balzizras Iaída, nonca gohúlim, Micma adoían MAD, Iáod bliorb, sabaooáôna chis Lucíftîas perípsol, ds abraássa noncf netáâib Caósgi od tilb adphaht dámploz, toóat noncf gmicálzôma Lrásd tófglo marb yárry IDOIGO od torzulp iáodaf gohól, Caósga tabaord saánir od christéós yrpóil tióbl, Busdir tilb noaln paid orsba od dodrmni zylna. Elzáptilb parmgi perípsax, od ta qurlst booapiS. Lnibm ovcho symp, od Christéos Agtoltorn mirc Q tióbl Lel. Ton paombd dilzmo aspian, Od christêos ag L tortorn parach asymp, Cordziz dodpal od fifalz Lsmnad, od fargt bams omaóas, Conísbra od auâuox tonug, Orscatbl noâsmi tabges Levithmong, unchi omptilb ors. Bagle? Mooóah ol córdziz. L capîmao ixomaxip od cacócasb gsâa. Baglen pii tianta ababâlond, od faórgt telocvovim. Mádrîiax torzu oádriax orócha abóâpri. Tabáôri priáz artabas. Adrpan corsta dobix. Yolcam priazi arcoazior. Od quasb qting. Ripir paaoxt sagácor. vml od prd zar cácrg Aoivéâe cormpt. TORZV, ZACAR, od

ZAMRAN aspt sibsi butmôna ds surzas tia baltan. ODO cicle Qáa, od ozama plapli Iadnâmad.

O you heavens which dwell in the First Ayre are mighty in the parts of the Earth, and execute the Judgment of the Highest, to you it is said, Behold the face of your God, the beginning of comfort, whose eyes are the brightness of the heavens, which provided you for the government of the Earth and her unspeakable variety, furnishing you with a power of understanding to dispose all things according to the providence of Him that sitteth on the Holy Throne, and rose up in the beginning saying: the Earth let her be governed by her parts and let there be division in her, that the glory of her may be always drunken and vexed in it self. Her course, let it run with the heavens, and as a handmaid let her serve them. One season let it confound an other, and let there be no creature upon or within her the same, All her members let them differ in their qualities, and let there be no one creature equal with an other: the reasonable Creatures of the Earth let them vex and weed out one an other, and the dwelling places let them forget their names: the work of man, and his pomp, let them be defaced: his buildings let them become caves for the beasts of the field. Confound her understanding with darkness. For why? It repenteth me I made Man. One while let her be known and an other while a stranger: because she is the bed of a Harlot, and the dwelling place of Him that is Fallen. O you heavens arise: the lower heavens underneath you, let them serve you! Govern those that govern: cast down such as fall! Bring forth with those that increase, and destroy the rotten! No place let it remain in one number: add and diminish until the stars be numbered! Arise, Move, and Appear before the Covenant of his mouth, which he hath sworn unto us in his Justice. Open the Mysteries of your Creation: and make us partakers of Undefiled Knowledge.

1	1	Occodon	**11**	31	Molpand	**21**	61	Chirspa
LIL	2	Pascomb	**ICH**	32	Vsnarda	**ASP**	62	Toantom
	3	Valgars		33	Ponodol		63	Vixpalg
2	4	Doagnis	**12**	34	Tapamal	**22**	64	Ozidaia
ARN	5	Pacasna	**LOE**	35	Gedoons	**LIN**	65	PARAOAN
	6	Dialiua		36	Ambriol		66	Calzirg
3	7	Samapha	**13**	37	Gecaond	**23**	67	Ronoamb
ZOM	8	Virooli	**ZIM**	38	Laparin	**TOR**	68	Onizimp
	9	Andispi		39	Docepax		69	Zaxanin
4	10	Thotanp	**14**	40	Tedoand Tedoond	**24**	70	Orcanir
PAZ	11	Axziarg	**VTA**	41	Viuipos	**NIA**	71	Chialps
	12	Pothnir		42	Ooanamb		72	Soageel
5	13	Lazdixi	**15**	43	Tahando	**25**	73	Mirzind
LIT	14	Nocamal	**OXO**	44	Nociabi	**UTI**	74	Obuaors
	15	Tiarpax		45	Tastoxo		75	Ranglam
6	16	Saxtomp	**16**	46	Cucarpt	**26**	76	Pophand
MAZ	17	Vauaamp	**LEA**	47	Lauacon	**DES**	77	Nigrana
	18	Zirzird		48	Sochial		78	Bazchim
7	19	Opmacas	**17**	49	Sigmorf	**27**	79	Saziami
DEO	20	Genadol	**TAN**	50	Aydropt	**ZAA**	80	Mathula
	21	Aspiaon		51	Tocarzi		81	Orpanib
8	22	Zamfres	**18**	52	Nabaomi	**28**	82	Labnixp
ZID	23	Todnaon	**ZEN**	53	Zafasai	**BAG**	83	Focisni
	24	Pristac		54	Yalpamb		84	Oxlopar
9	25	Oddiorg	**19**	55	Torzoxi	**29**	85	Vastrim
ZIP	26	Cralpir	**POP**	56	Abaiond	**RII**	86	Odraxti
	27	Doanzin		57	Omagrap		87	Gomziam
10	28	LEXARPH	**20**	58	Zildron	**30**	88	Taoagla
ZAX	29	COMANAN	**CHR**	59	Parziba	**TEX**	89	Gemnimb
	30	TABITOM		60	Totocan		90	Advorpt
							91	Dozinal

Figure 90: Aethyr/governor table

Appendix III

The Geographical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in John Dee's *Liber Scientiae Auxilii Et Victoriae Terrestris*[119]

by Robin E. Cousins

Liber Scientiae Auxilii et Victoriae Terrestris, which forms part of Sloane Manuscript 3191, provides the details necessary to operate a system of magic, by which the magician can discover

> 'how to compare . . . [the] divisions of provinces according to the Divisions of the Stars, with the Ministry of the Ruling Intelligences, and Blessings of the Tribes of Israel, the Lots of the Apostles, and Typical Seals of the Sacred Scripture, [so that he] shall be able to obtain great and prophetical oracles, concerning every region, of things to come.'[120]

On Wednesday 23 May 1584, while in Krakow, John Dee and Edward Kelley received from the Spirit Nalvage the names of ninety one regions and provinces of the physical world, as defined by man. At this time America was no longer considered to be a group of islands; but Australia had yet to be discovered and the search for the North West Passage had just commenced. The names of the ninety-one parts relate to the Ptolemaic ancient world of about AD 150 with some additions. The Spirit Nalvage explains:

> 'Notwithstanding, the Angel of the Lord appeared unto Ptolemie, and opened unto him the parts of the Earth: but

some he was commanded to secret: and those are Northward under your Pole. But unto yon, the very true names of the World in her Creation are delivered.'[121]

The list is not altogether satisfactory. Dee, who was well-versed in geography, had not heard of some of the places and even Nalvage said, 'Here are 15, which were never known in these times . . . The rest are'. Many of the strange locations are indeed in the Polar Regions, which were uncharted at the time. In fact, a considerable Arctic land mass was believed to exist and was featured on sixteenth century maps. Nevertheless, locations for this region are desirable and there are many areas in the extreme north, whether land or sea, which can be covered by the descriptions. The belief of a south polar continent (Tolpam, Part 58) was not inaccurate, a location which can usefully extend to Australasia which was undiscovered at the time.

Two points emerge at the end of the communication relating to known lands not included in the list. Firstly, when Dee asks of 'Polonia, Moschovia, Dania, Hibernia (Ireland), Islandia, and so of many others', Nalvage replies: 'Polonia and Moscovia, are of Sarmatia (Russia); Denmark, Ireland, Frizeland, Iseland, are of Britain: And so it is of the rest.'[122] Does this imply that Brytania (Part 61) can be used to gain access to lands not included within the ninety-one parts? Secondly, when Dee presses Nalvage as to which part governs 'Atlantis and the annexed places, under the King of Spain called the West Indies', Nalvage replies: 'When these 30 appear, they can each tell you what they own. Prepare for tomorrows Action'. The communication is, therefore, incomplete. Unfortunately, 'tomorrows Action' never occurred, because Kelley believed Nalvage to have taken the descriptions from books, including Agrippa's *Occult Philosophy*, and refused to communicate further. 'E. K. remained of his wilful intent', noted a frustrated Dee. However, Onigap (Part 34) may refer to these lands and there is the possibly implied use of Brytania, as described above. Note that Dee held that the term 'West Indies' was very misleading and preferred to use 'Atlantis' instead of 'America', as a name for the new lands. Nevertheless, the additional thirty parts wait to be realised, which would bring the total of the parts of the Earth to 121. It is interesting to speculate, whether they would affect the design of the Great Table.

Dee bought Gerhard Mercator's *Universal Chart of the World* and the geographical work of Pomponius Mela to help him with his locations. He does not record his success. Ultimately, the advice of Nalvage in relation to Chaldei (Part 42) and Chaldea (Part 72) is the only way to establish the locations of the obscure and ambiguously described parts of the world: 'You shall finde the difference of it, in practice'.

The Ninety-One Parts of the World

Many of the locations are well-known. However, for the obscurer areas Dee's Spiritual Diaries (*Cotton Appendix XLVI, Parts 1 & 2,* published as *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits*, edited by Meric Casaubon, 1659) are often the only guide. In these instances, supportive quotations are given. Other parts, especially those located by Kelley or Nalvage in the Far Orient or in the Arctic regions, are difficult to place on the world map today, as in Dee's time these regions were largely unexplored and uncharted.

1 **AEGYPTUS**: Egypt.

2 **SYRIA**: Southern Syria.

3 **MESOPOTAMIA**: Land between the Tigris and Euphrates rivers in Northern Iraq and North-East Syria.

4 **CAPPADOCIA**: Extensive province of Central Turkey, stretching from the Black Sea in the north to Cilicia (Part 14) in the south. The original territory, Cappadocia Proper, occupied the southern areas.

5 **TUSCIA**: Tuscany or Etruria, a province in Central Italy including Florence.

6 **PARVA ASIA**: Asia Minor, Anatolia or Asiatic Turkey.

7 **HYRCANIA**: Area south-east of the Caspian Sea in Iran.

8 **THRACIA**: Thrace includes Eastern Greece, Turkey in Europe, and Southern Bulgaria.

9 **GOSMAM**: According to Kelley, 'Here appear great Hills, and veins of the Gold Mines appear: the men seem to have baskets of leather. This is one of the places under the Pole Artick.'

10 **THEBAIDI**: Thebes (Egypt) and surrounding area.

11 **PARSADAL**: Kelly, 'Here the sun shineth fair.' Most probably Pasargardae or Parsagarda ('the habitation of the Persians'), the ancient capital of Parsa/Persis/Persia Proper or the modern Iranian province of Fars (Part 74). Parsagarda is located about 60 miles northeast of Shiraz.

12 **INDIA**: Includes Indian provinces along the Indus River, roughly present-day Pakistan and India West of the Ganges (India Intra Ganges).

13 **BACTRIANE**: Bactriana covers Northern Afghanistan and the south-east of the Turkmenistan, the River Amu Darya (Oxus) forming the northern boundary. For lands to the north of the river, see Sogdiana (Part 26).

14 **CILICIA**: Coastal country bordering the Mediterranean in South-East Turkey.

15 **OXIANA**: Alexandreia Oxiana, a town and its surrounding area on the Oxus River (Amu Darya) on the borders of Northern Afghanistan and Uzbekistan.

16 **NUMIDIA**: Eastern Algerian coastal district between Africa (Part 86) and Mauretania (Part 91).

17 **CYPRUS**: Cyprus.

18 **PARTHIA**: North-East Iran, to the south of Hyrcania (Part 7). The region has a common border with Turkmenistan.

19 **GETULIA**: The Western Sahara, south of Morocco, including Southern Algeria, Mali and the modern state of Mauritania.

20 **ARABIA**: Saudi Arabia.

21 **PHALAGON**: Dee: 'I have never heard of it.'

Kelley: 'It is toward the North, where the veines of Gold . . . appear . . . The men have things on their shoulders of beasts skins.'

Dee: 'Groynland as I think' (i.e. Greenland).

22 **MANTIANA**: This is Matiana or the Mattieni by Lacus Matianus, now Lake Urmia in North-Western Iran. The population is mainly Kurdish. Lake Van, approximately 200 miles west in Eastern Turkey, was once called Lake Mantiana.

23 **SOXIA:** Sacae/Sachia/Sakas approximates with Xinjiang Uygar or Sinkiang Uighur region, North-West China. It is also known as Chinese Turkistan.

Kelley: 'People here appear of reddish colour.'

24 **GALLIA:** A 'greater' France with the Rhine forming the northern and eastern boundaries, thereby including Belgium, Luxembourg, and the Southern Netherlands.

25 **ILLYRIA:** At its greatest extent, Illyria included Central and Eastern Austria, Western Hungary or Transdanubia, the former Yugoslavia excluding Macedonia, Northern Bulgaria and Romania.

26 **SOGDIANA:** District between the rivers Amu Darya (Oxus) and Syr Darya (Jaxartes) including Uzbekistan, with the cities of Bokhara and Samarkand, and Western Tajikistan. Afghanistan is to the south, for which see Bactriana (Part 13).

27 **LYDIA:** Coastal region in Western Turkey.

28 **CASPIS:** Area to the south-west of the Caspian Sea in Iran.

29 **GERMANIA:** Includes modern Germany, Poland, the Czech Republic, Slovakia, and extends to the Italian border in the south, incorporating Switzerland and the Tyrol in Western Austria. In the north, Germania can include Denmark, Norway and Sweden, although Dee was told that Brytania (Part 61) could be used for Denmark, which at that time governed Norway as well.

30 **TRENAM:** Kelley: 'Here appear Monkies, great flocks. The people have leather Coats, and no beards, thick leather, and Garthers . . . '

Nalvage: 'These people are not known to you?'

Dee: 'Are they not in Africa?'

Nalvage: 'They be.'

Probably Teniam, a region on Jodocus Hondius's *World Map* (1608) straddling the Ivory Coast/Upper Volta/Ghana borderlands.

31 **BITHYNIA:** Black Sea coastal region in the north of Turkey, west of Paphlagonia (Part 40), including Istanbul (Asian side).

32 **GRAECIA:** Nalvage: 'A great Citie, and the Sea hard by it.'

Dee: 'Is not that great Citie Constantinople?'

Nalvage: 'It is . . .'

Graecia is thus Istanbul, not Greece; for which use Achaia (Part 37).

33 **LICIA**: Lycia is a country on the south coast of Turkey or Anatolia.

34 **ONIGAP**: Kelley: 'Here appear handsome men, in gathered tucked garments, and their shoes come up to the middle of their legs, of diverse coloured leather.'

Nalvage: 'These be beyond Hispaniola.'

Kelley: 'It is a low Countrey. Here appear great piles of Stones like St Andrews Crosses . . . There are on this side of it (a great way) a great number of dead Carkases . . .'

Nalvage: 'It is beyond Giapan.' (That is, beyond Japan across the Pacific to the Americas. Note that Onigap is an anagram of Giapon.)

Dee: 'Then it is that land, which I use to call Atlantis.'

Nalvage: 'They stretch more near the west.'

This can only be Mexico, particularly the Yucatan. Beyond Hispaniola (Haiti and Domenica) and west of 'Atlantis' or America is Central Mexico and the Yucatan, which is a low-lying peninsula. The people wore bright colours; the temples could resemble St Andrew's crosses; and, many people were slaughtered by the Spanish Conquistadores.

35 **INDIA MAJOR**: India Extra Gangem or India east of the Ganges, which includes all of South-East Asia.

36 **ORCHENY**: Nalvage: 'A great many little Isles.'

Dee: 'Do you mean the Isles of Orkney?'

Nalvage: 'No.'

Dee: 'They seem to be the Isles of Malacha.'

Dee is mistakenly thinking of the islands around Malaya (Malacha or Malacca) or even the Moluccas. The Orcheni were a people south of Chaldea (Part 72), living on or by islands in the marshlands of the lower Tigris and Euphrates.

37 **ACHAIA**: Southern Greece, including Athens and the Peloponnisos.

38 **ARMENIA**: Extensive region which, most comprehensively, stretches

from the Euphrates in eastern Turkey to the Caspian Sea, thereby including Armenia and Azerbaijan.

39 **CILICIA (NEMROD):** Nalvage: 'You never knew this Cilicia. This is Cilicia where the Children of Nemrod dwell. It is up in the Mountains beyond Cathay.' Probably Calatia, a region in this location featured on Emery Molyneux's terrestrial globe of 1592. It equates with the extreme north-eastern province of Russia by the Bering Straits, the Magandan Oblast. Cilicia in Turkey is Part 14.

40 **PAPHLAGONIA:** Black Sea coastal country in the north of Turkey.

41 **PHASIANA:** Mainly Kurdish region in Eastern Turkey, north of Lake Van, not to be confused with Phazania/Fezzan in Libya, for which see Garamantica (Part 45).

42 **CHALDEI:** The people of Chaldea (Part 72).

43 **ITERGI:** Nalvage: '. . . the people are yellow, tawney . . . They are to the south of the last Cilicians.' This is possibly Mongolia, Manchuria (North-East China), and Korea. The name appears in this region on a terrestrial globe, dated 1492, of German geographer Martin Behaim (c.1459–1507).

44 **MACEDONIA:** Northern Greece and the Former Yugoslav Republic of Macedonia.

45 **GARAMANTICA:** Garamantes, a large area in Inner Africa, covering the Eastern Sahara, including the south of Libya (Fezzan), extreme South-Eastern Algeria, Niger and Chad.

46 **SAUROMATICA:** Sarmatia or European Russia.

47 **AETHIOPIA:** Includes Ethiopia south of Egypt and also the entire unknown African continent south of the Equator, which was known as Ethiopia Interior in Dee's time. Unexplored parts of Africa north of the Equator were known as Libya Interior.

48 **FIACIM:** Kelley: 'Now he sheweth by the North Pole and the great Mountain.'

This is the North Pole. A great mountain was believed to exist at the Pole.

49 **COLCHICA:** Colchis roughly equates with the modern Republic of Georgia, located to the east of the Black Sea.

50 **CIRENIACA**: Cyrenaica, a Mediterranean coastal region of Eastern Libya.

51 **NASAMONIA**: Ill-defined north-eastern Libyan coastal district by the Gulf of Sirte in the west of Cireniaca (Part 50).

52 **CARTHAGO**: Carthage, Tunisia.

53 **COXLANT**: Nalvage: 'It appeareth very Eastward.'

Kelley: 'It is on high ground. There come four Rivers out of it, one East, another West, another North, and another South . . . Is this the Paradise that Adam was banished out of?'

Nalvage: 'The very same.'

A discussion follows which does not help to locate Coxlant. The search for the Earthly Paradise, like the Eldorado, was the dream of early explorers. The four rivers are the Pison (The Persian Gulf?), Gihon (The Nile?), Hiddekel (Tigris), and Euphrates. The favourite location of Paradise was considered to be a little north of the confluence of the Tigris and Euphrates. However, other locations favoured sites further north in Mesopotamia and Armenia. Tibet could be another location. It is very easterly; on high ground; and the four rivers are the Mekong (east), the Indus (west), the Yangtze (north), and the Brahmaputra (south). Ultimately, however, the location of Coxlant or the Earthly Paradise must rest with the spirituality of the individual.

54 **IDUMEA**: Also called Edom, this is Southern Israel and Jordan.

55 **PARSTAVIA**: Actually Bastarnia, approximately Bessarabia or Moldavia to the east of Romania.

56 **CELTICA**: Nalvage: 'It is that which you call Flandria, the Low Country.'

This is North-West France and Belgium, not Central Gaul which is usually known as Celtica.

57 **VINSAN**: Kelley: 'Here appear men with tallons like Lions. They be very devils. There are five isles of them.'

Suggest the ancient kingdom of Wu-Sun, south of Lake Balkhash in Kazakhstan. The 'isles' could be communities near the lake.

58 **TOLPAM**: Kelley: 'Under the South Pole.' This is Antarctica and Australasia.

59 **CARCEDONIA:** Carchedonia or modern Tunisia.

60 **ITALIA:** Italy, including the Istrian Peninsula in Croatia.

61 **BRYTANIA:** The British Isles, Scandinavia, and possibly places not included in the 91 parts.

62 **PHENICES:** Phoenicia, approximately the Lebanon and Northern Israel.

63 **COMAGINEN:** Commagene, a land-locked district in Southern Turkey, bounded on the east by the Euphrates and on the south by Syria. Cilicia (Part 14) is to the west.

64 **APULIA:** Province in south-east Italy between the Apennines and the Adriatic, bounded on the south by Calabria or the 'heel' of Italy.

65 **MARMARICA:** North African coastal region straddling the Egyptian and Libyan border. The Nile forms the eastern boundary.

66 **CONCAVA SYRIA:** Hollow Syria, usually known as Coele Syria, now forms Northern Syria.

67 **GEBAL:** Later Byblos, now Jubayl, about twenty miles north of Beirut, Lebanon.

68 **ELAM:** Also known as Susiana, it is approximately the same as the modern Iranian province of Khuzestan at the north of the Persian Gulf, bordering Iraq and including Abadan.

69 **IDUNIA:** Nalvage: 'It is beyond Greenland.'

70 **MEDIA:** North-Western Iran, south of Caspis (Part 28) and Hyrcania (Part 7). Includes Teheran.

71 **ARIANA:** Eastern Iran, Pakistan west of the Indus, Southern Afghanistan.

72 **CHALDEA:** A tract of country in South Iraq running along the Euphrates from the Persian Gulf to Babylon (about 50 miles south of Bagdad). The Shamiya Desert forms the western boundary.

73 **SERICIPOPULI:** A people in Eastern Asia. Serica or Seres equates with China and the Far East.

74 **PERSIA:** Persis or Parsa, this is approximately the modern Iranian province of Fars. Located in South-West Iran and bounded on the west by

the Persian Gulf, the province was the kernel of ancient Persia and includes the ancient cities of Parsagarda (Part 11) and Persepolis.

75 **GONGATHA**: Kelley: 'Towards the South Pole.'

This is Gongala, an area to the south of Libya Interior by the Equator. In the sixteenth century Kelley's description is apt, but today the region equates with South Sudan.

76 **GORSIM**: Kelley: 'Beares and Lions here.'

Most probably Chorazin/Korazim/Gorazim, an ancient site to the north of Lake Tiberias (Sea of Galilee), Israel, with the ruins of a black basalt synagogue. The place was condemned by Jesus and legend claims the Antichrist will be born there. Note also Chorasmia/Khorezm/Khiva, south-east of the Caspian Sea in Turkmenistan.

77 **HISPANIA**: Spain and Portugal.

78 **PAMPHILIA**: Southern Turkish coastal land, between Lycia (Part 33) and Cilicia (Part 14), forming a narrow strip of land around the Bay of Antalya.

79 **OACIDI**: This is Oasitae ('. . . of the Oasis'), the oasis area west of the Nile, which includes the great oasis of the Oracle of Amon.

80 **BABYLON** or **BABYLONIA**: Region in Southern Iraq, extending north from the Persian Gulf between the Lower Tigris and the northeastern Arabian desert. Babylon, the capital, is about fifty miles south of Bagdad.

81 **MEDIAN**: Kelley: 'It is much Northward.'

Note, however, Midian—the land of the Midianites by Sinai; or, even the people of Media (Part 70).

82 **IDUMIAN**: Kelley: 'They are two Isles environed with an arm of the Scythian Sea, which goeth in at Maspi.'

Most probably the region to the north-east of the Aral Sea in the Kazakhstan. Suggest 'Maspi' is a corruption of the Aspisii Montes/Mons Aspisii, which shortened to M. Aspisii, distorts to Maspi. The mountains were supposedly located in this region, but in the sixteenth century much of this land and especially the far north of Siberia or Scythia was Terrae Incognita. Mercator's map of North-East Asia, which is dated 1569, shows a hypothetical arm of the Scythian Sea (Laptev and East Siberian

seas) almost reaching to the north-east of the Aral Sea with the M. Aspisii nearby. The Aspisii Scythea were the people dwelling to the west of the mountains and to the north of the River Jaxartes (Syr Darya). Note also, however, the Arimaspi detailed in Part 88 below. The Maspii, a noble Persian tribe, are too far south to be considered.

83 **FELIX ARABIA:** Arabian Red Sea coastlands, particularly the south-western areas, including the Yemen.

84 **METAGONITIDIM:** The Metagonitae were a people living in Tangiers and the surrounding area. The district forms the west of Mauretania (Part 91) or modern Northern Morocco.

85 **ASSYRIA:** Eastern Iraq between the Tigris and the Iranian border.

86 **AFRICA:** Mediterranean coastal region of Libya, including Tripoli and the modern province of Tripolitania, but excluding the eastern part, for which see Cireniaca (Part 50) and Nasamonia (Part 51). The region also includes the eastern Algerian coastlands and the Algerian/Tunisian border. This is not the continent of Africa.

87 **BACTRIANI:** The people of Bactriana (Part 13).

88 **AFNAN** or **AFRAN:** Kelley: 'Here appear people with one eye in their head, seeming to be in their breast, towards the Equinoctial.'

Dee: 'I remember of people called Arimaspi.'

Dee is confused here, as the Arimaspi ('the one-eyed') were a people on the left bank of the Middle Volga, north of the Caspian Sea. The Afran are the people Ptolemy called the Aphricerones, located just north of Equatorial Africa in North Zaire. The ancient scholars considered that all the southern parts of Africa were uninhabitable (as with many unexplored lands) and populated with strange beasts. Herodotus included in his conjectures on unknown Africa descriptions of peoples with 'one eye in the breast instead of the usual head', which must be the people referred to.

89 **PHRYGIA:** Large province in Central Turkey. Greater Phrygia was bounded on the east by Cappadocia (Part 4).

90 **CRETA:** Crete.

91 **MAURITANIA** or **MAURETANIA**: Morocco and the north Algerian coastlands, not to be confused with the modern state of Mauritania, which is located further south and for which see Getulia (Part 19).

References

Geography of Claudius Ptolemy, New York, 1932.

Kiepert, H. *Formae Orbis Antiqua*, Berlin, 1894.

Louis, V. de St Martin. *Atlas dresse pour l'histoire de la geographie et des decouvertes geographiques*, Paris, 1874.

Oestergaards Handatlas durch alle Welt, Peter J. Oestergaard Verlag, Berlin, 193–.

Skelton, R. A. *Decorative and Printed Maps of the Fifteenth to Eighteenth Centuries*, London, 1965.

Smith, W. *Dictionary of Greek and Roman Geography*, London, 1878.

Taylor, E. G. R. *Tudor Geography: 1485–1583*, London, 1930.

Appendix IV

Angels of the Elemental Tablets

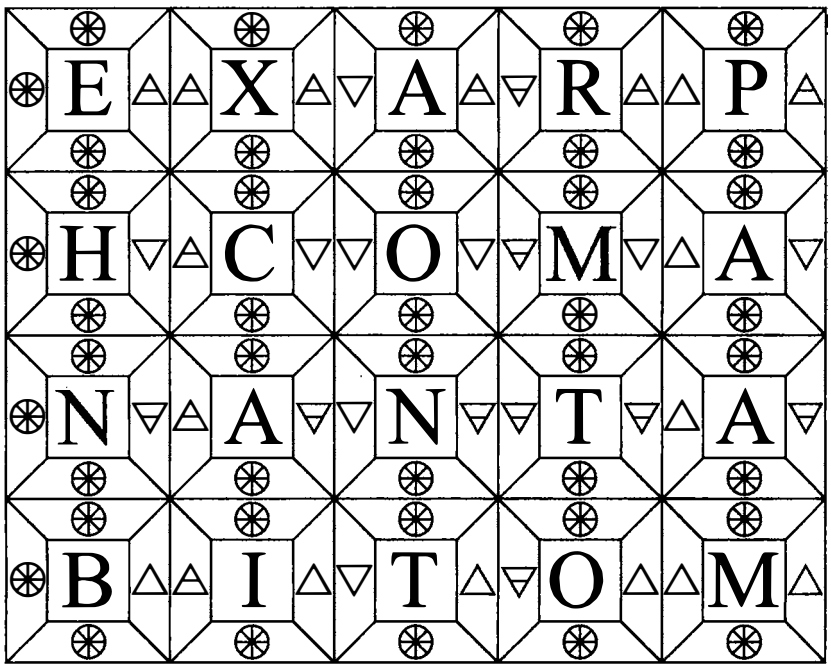


Figure 91: Full Tablet of Union

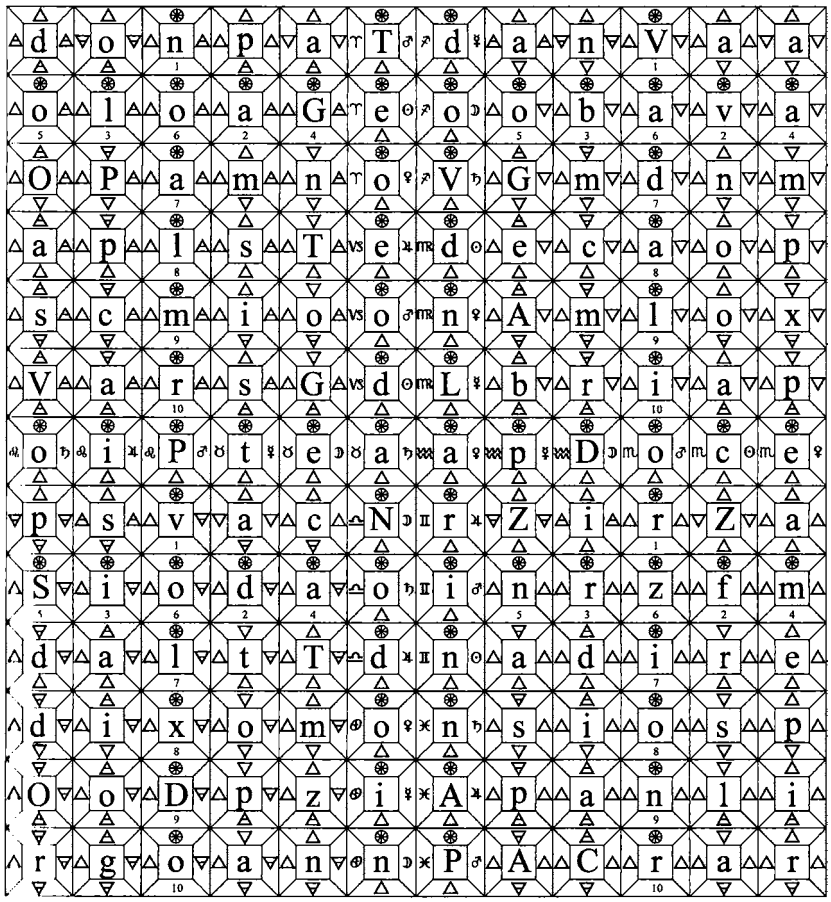


Figure 92: Full Elemental Tablet of Fire

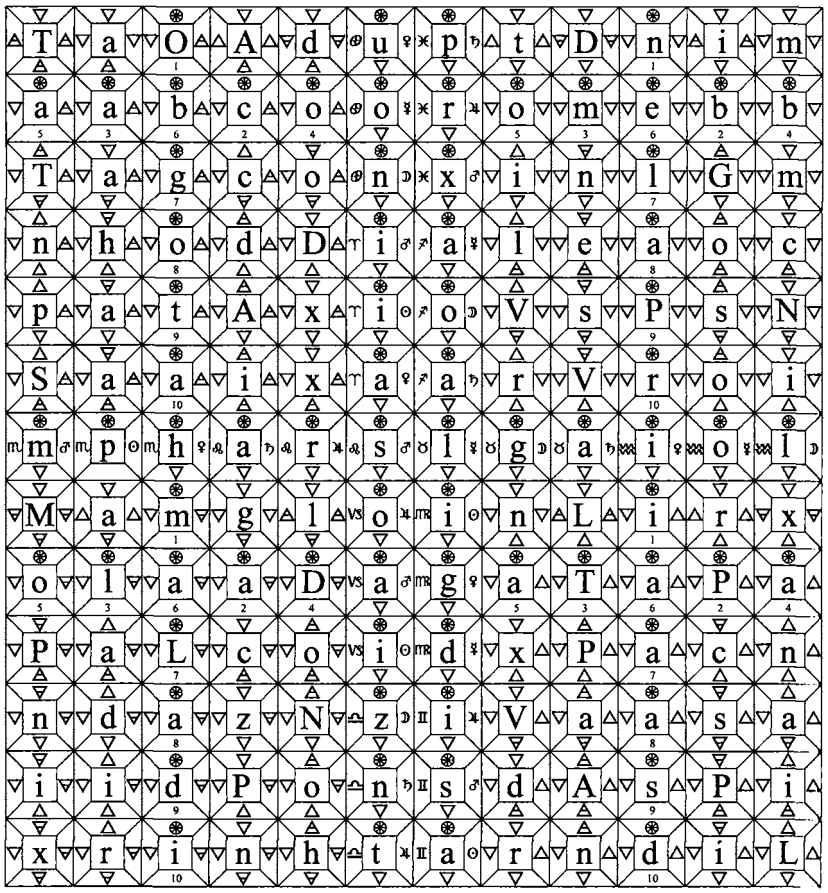


Figure 93: Full Elemental Tablet of Water

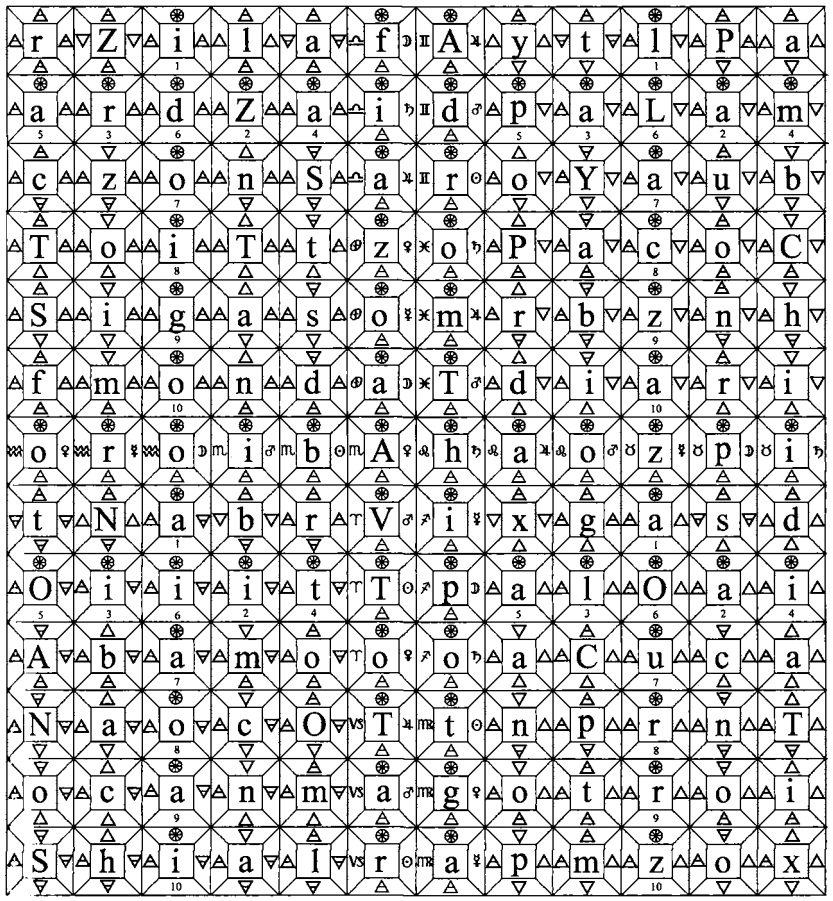


Figure 94: Full Elemental Tablet of Air

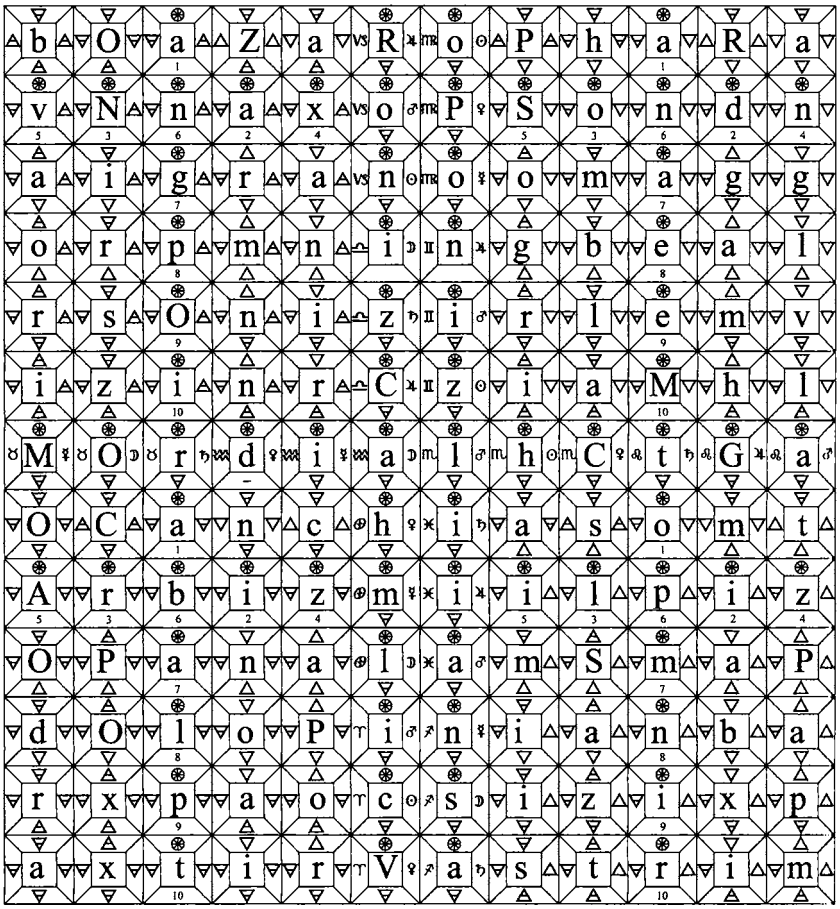


Figure 95: Full Elemental Tablet of Earth

The Three Great Secret Names of God

At the very top of the hierarchy of the Elemental Tablet are the Three Great Secret Names of God. In the practice of modern Enochian magick, prior to contacting any angel from the Elemental Tablet, the Three Great Secret Names of God should be first be invoked. The Golden Dawn and Crowley incorporated the names in a preliminary temple opening. Whether you use these temple openings in your own work, or

if you design your own opening ritual, you must never neglect to recognize by name the Three Great Secret Names of God who rule the Elemental Tablet you are working with.

Elemental Tablet	*Three Great Secret Names of God*		
Air	ORO	IBAH	AOZPI
Water	MPH	ARSL	GAIOL
Earth	MOR	DIAL	HCTGA
Fire	OIP	TEAA	PDOCE

Figure 96: The Three Great Secret Names of God of the Elemental Tablets

The Seniors and the Kings

Next in hierarchical order are the six seniors and the king of the Elemental Tablet. After invoking the Three Great Secret Names of God, these seven angels must also be recognized by name and made part of the magician's opening ritual.

If you are invoking an individual senior, you may omit the names of the other seniors (but not the king) in your ritual opening.

Elemental Tablet	*Planets Assigned to the Seniors*					
	Mars	*Jupiter*	*Luna*	*Venus*	*Saturn*	*Mercury*
Air	Abioro	Aaozaif	Htmorda	Ahaozpi	Hipotga	Autotar
Water	Lsrahpm	Saiinou	Laoaxrp	Slgaiol	Ligdisa	Soniznt
Earth	Laidrom	Aczinor	Lzinopo	Alhctga	Liiansa	Ahmlicu
Fire	Auetpio	Adocoet	Alndvod	Aapdoce	Aarinnap	Aarinnap

Figure 97: The seniors of the Elemental Tablets

Elemental Tablet	*Name of King for Operations of Mercy*	*Name of King for Operations of Severity*
Air	Bataiva	Bataivh
Water	Raagios	Raagiol
Earth	Iczhhca	Iczhhcl
Fire	Edlprna	Edlprna

Figure 98: The kings of the Elemental Tablets

Air Subangles	*Elemental Tablet of ....*				*Duty*
	Air	*Water*	*Earth*	*Fire*	
Servient Angels	Cz|o|ns To|i|tt So|g|as Fm|o|nd	To|g|co Nh|o|dd Pa|t|ax Sa|a|iz	Ai|g|ra Or|p|mn Rs|o|ni Iz|i|nr	Op|a|mn Ap|l|st Sc|m|io Va|r|sg	*Sixteen good angels most skilled and powerful in medicine and the curing of diseases.*
Invoke with god Name -	**Idoigo**	**Olgota**	**Angoi**	**Noalmr**	
Command with god Name -	**Ardza**	**Oalco**	**Unnax**	**Oloag**	
Kerubic god Name	**Erzla**	**Ataad**	**Eboza**	**Adopa**	
Kerubs	Rzla	Taad	Boza	Dopa	*Sixteen good angels who are most powerful and skilled in the mixing together of natural substances.*
	Zlar	Aadt	Ozab	Opad	
	Larz	Adta	Zabo	Pado	
	Arcl	Dtaa	Aboz	Adop	

Water Subangles	*Elemental Tablet of ....*				*Duty*
	Air	*Water*	*Earth*	*Fire*	
Servient Angels	Oy|a|ub Pa|c|oc Rb|z|nh Di|a|ri	Ma|l|gm Le|a|oc Vs|p|sn Rv|r|oi	Om|a|gg Gb|e|al Rl|e|mu Ia|m|hl	Gm|d|m Ec|a|op Am|l|ox Br|i|ap	*Sixteen good who are powerful & learned in the finding, collection use and virtues of metals, and in the coagulations and powers of jewels.*
Invoke with god Name -	**Palam**	**Nelapr**	**Anaeem**	**Vadali**	
Command with god Name -	**Llacza**	**Omebb**	**Sondn**	**Obaua**	
Kerubic god Name	**Eutpa**	**Atdm**	**Ephra**	**Aanaa**	
Kerubs	Utpa	Tdim	Phra	Anaa	*Sixteen good angels who are powerful in transporting from place to place.*
	Tpau	Dimt	Hrap	Naaa	
	Paut	Imtd	Raph	Aaan	
	Autp	Mtdi	Aphr	Aana	

Earth Subangles	*Elemental Tablet of ....*				*Duty*
	Air	*Water*	*Earth*	*Fire*	
Servient Angels	Ab|a|mo Na|o|ca Oc|a|nm Sh|i|al	Pa|l|co Nd|a|zn Ii|d|po Xr|i|nh	Op|a|na Do|l|op Rx|p|ao Ax|t|ir	Da|l|tt Di|x|om Oo|d|pz Rg|o|an	*Sixteen good who are powerful and learned in Transformation.*
Invoke with god Name -	**Aioaoi**	**Maladi**	**Cbalpt**	**Ulxdo**	
Command with god Name -	**Oiiit**	**Olaad**	**Arbiz**	**Sioda**	
Kerubic god Name	**Hcnbr**	**Pmagl**	**Hroan**	**Ppsac**	
Kerubs	Cnbr	Magl	Roan	Psac	*Sixteen good angels who are skilled and powerful in the Mechanical Arts.*
	Nbrc	Agim	Oanr	Sacp	
	Brcn	Glma	Anro	Acps	
	Rcnb	Lmgl	Nroa	Cpsa	

Fire Subangles	*Elemental Tablet of ....*				*Duty*
	Air	*Water*	*Earth*	*Fire*	
Servient Angels	Ac|u|ca Np|r|at Ot|r|oi Pm|z|ox	Xp|a|cn Va|a|sa Da|s|pi Rn|d|il	Ms|m|al Ia|n|ba Iz|i|xp St|r|im	Adj|i|re Si|o|sp Pa|n|li Zc|r|ar	*Sixteen good angels who liveth in and knoweth the quality and use of all four elements.*
Invoke with god Name -	**Aourrz**	**Iaaasd**	**Spmnir**	**Rizionr**	
Command with god Name -	**Aloai**	**Atapa**	**Ilpiz**	**Nrzfm**	
Kerubic god Name	**Hxgsd**	**Pnlrx**	**Hiaom**	**Pziza**	
Kerubs	Xgzd	Nlrx	Iaom	Ziza	*Sixteen good angels who are skilled and powerful in the discovering the secrets of all men.*
	Gzdx	Lrxn	Aomi	Izaz	
	Zdxg	Rxnl	Omin	Azri	
	Dagz	Xnli	Mino	Azir	

Figure 99: Good angels, god names, and Kerubs of the subangles, with their duties

	Elemental Tablet of...			
	Air	***Water***	***Earth***	***Fire***
Subangles of Air	Xcz Ato Rso Pfm	Mto Onh Cpa Hsa	Xai Aor Rrs Piz	Mop Oap Csc Hva
Invoke with reverse god name	**Ogiodi**	**Atoglo**	**Iogna**	**Rmlaon**
Command with reverse god name	**Azdra**	**Pclao**	**Xannau**	**Gaolo**
Subangles of Water	Xoy Apa Rrb Pdi	Mma Ole Cvs Hrv	Xom Agb Rrl Pia	Mgm Occ Cam Hbr
Invoke with reverse god name	**Malap**	**Rpalen**	**Meeana**	**Iladav**
Command with reverse god Name	**Azcall**	**Bbemo**	**Ndnos**	**Auabo**
Subangles of Earth	Cab Ona Moc Ash	Rpa And Xii Exr	Cop Odo Mrx Aax	Ada Adi Xoo Erg
Invoke with reverse god name	**Ioaoia**	**Idalam**	**Tplabc**	**Odxlu**
Command with reverse god name	**Tiiio**	**Daalo**	**Zibra**	**Adois**
Subangles of Fire	Cac Onp Mot Apm	Rxp Ava Xda Ern	Cms Oia Miz Ast	Rad Asi Xpa Ezc
Invoke with reverse god name	**Zrruoa**	**Dsaaai**	**Rinmps**	**Rnoizir**
Command with reverse god name	**Iaola**	**Apata**	**Zipli**	**Mfzrn**

Figure 100: Wicked angels of the subangles and the adverse gods that invoke and command them

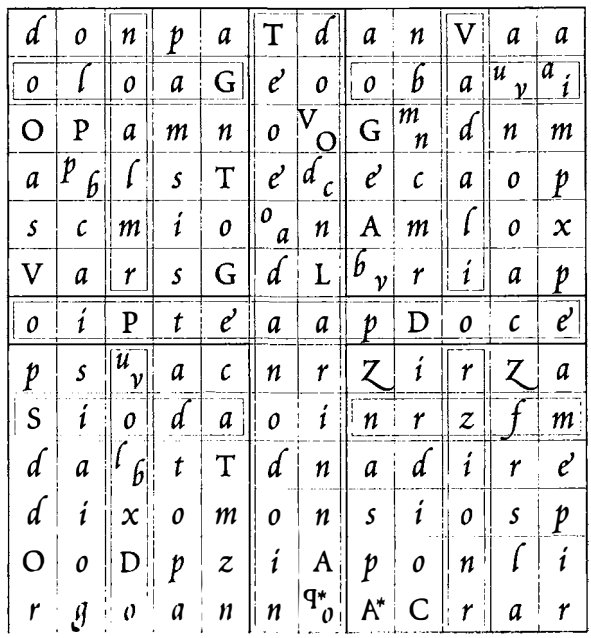


Figure 101: Multiple lettered Elemental Tablet of Fire

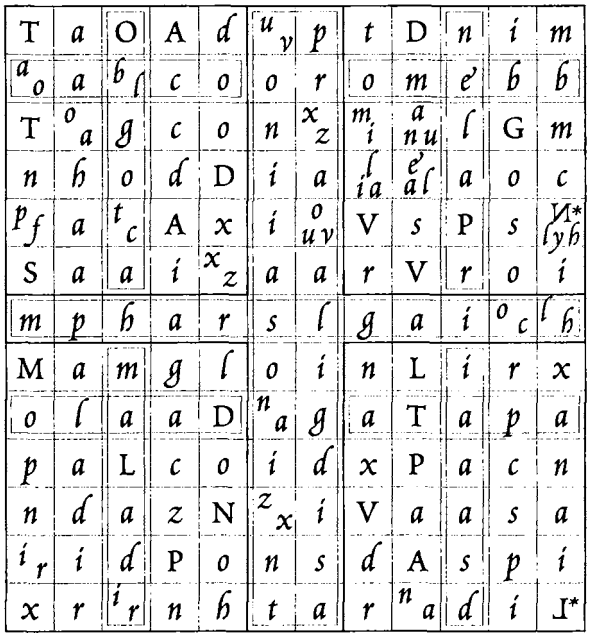


Figure 102: Multiple-lettered Elemental Tablet of Water

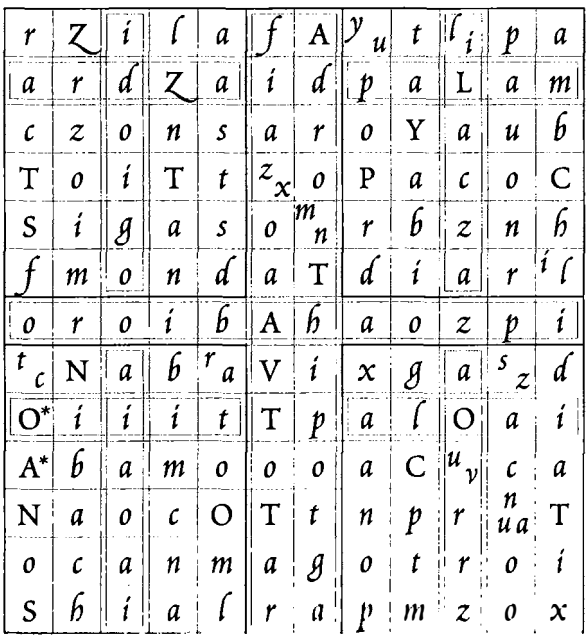


Figure 103: Multiple-lettered Elemental Tablet of Air

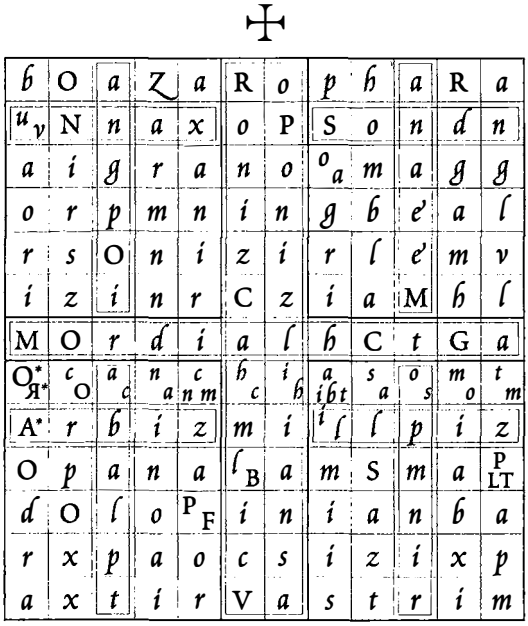


Figure 104: Multiple-lettered Elemental Tablet of Earth

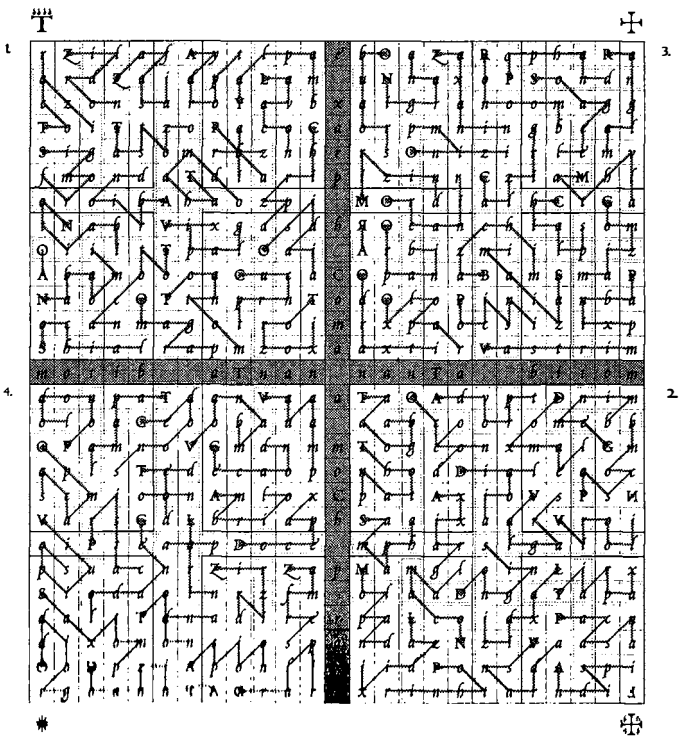


Figure 105: The Great Table (Unreformed) with the Symmetrical Characters

Appendix V

Three Examples of Enochian Magick Visions

Nanta, elo Hoath zorge ef.

"Spirit of Earth, first worshiper friendly visit."

—LAIDROM, MARS SENIOR OF EARTH

Example I[123]

First Session (September 25, 1980) Laidrom, Mars senior of the Elemental Tablet of Earth. Scryer: David P. Wilson.

For our first evocation session I decided we would work as Dee and Kelley did. One person would act as seer, and one as operator. The seer would recite the appropriate call, receive the vision, and communicate it during or after the session. The operator would banish, open and close the temple, and question the seer. I would be the operator, but I did not know who in our little class would be the first to sit in the visionary driver's seat. On class night there was only one rather reluctant volunteer.

David P. Wilson was not new to the world of magick. In the years leading up to his affiliation with our lodge he sat in with a host of magical groups and workshops in the Los Angeles area upon whom he later heaped scorn and ridicule because of their inability to show him "real magick." He was the boldest member of the class, also the most impatient and sarcastic. I could see the Enochian class going down in flames on

opening night because David the curmudgeon once again "saw nothing!" He had done none of the preliminary Enochian work with the rest of the class. He hadn't painted a set of tablets or studied any of the calls. Still, he was our only volunteer.

I can't recall why but I decided we would to try to contact LAIDROM, the Mars Senior of the Elemental Tablet of Earth. In the spirit of *better safe than sorry*, we placed the Earth tablet in the South (Capricorn/Cardinal Earth) and enclosed the entire class in a circle cast with a clothesline cord. I banished with the rituals of the lesser and greater pentagrams and hexagrams, then opened the temple and invoked the hierarchical names as indicated in *Liber Chanokh*. David was seated on the floor at the southern edge of the circle, just inches away from the Earth tablet. Leaning against the wall behind the tablet was a huge cardboard version of the [Elemental] Tablet of Earth that I placed there for the other members of the class to focus upon. I turned on the tape recorder and gave David a copy of the Call to read. I sat down behind him while he read it aloud.

He did rather well considering he had never read it before. When he was finished, he closed his eyes and took a deep breath. Nothing happened. I asked him to read the Call again. He did so and after only a few seconds he said, "I have a landscape. I see a landscape."

I was relieved beyond words. "What does it look like?"

David proceeded to describe in surprising detail a desert vista of flat, trackless white crystalline powder stretching to the horizon. Great gray columns of volcanic rock towering over the plain broke the monotony of the scene. Between the columns the ground was pockmarked with countless gaping pits.

That was it. Nothing else was occurring. I asked him to read the Call a third time. This time there was movement. From out of a pit in the center of his field of vision arose a black cone. He said it sparkled from the inside and upon its surface with thousands of little sparks that jumped from one star to another.

I asked, "Is this LAIDROM?"

David grabbed his pencil and notepad and quickly scribbled something. I looked at what he had drawn. It looked like four very poorly drawn Enochian letters. At the time it meant nothing to me. I asked for a clearer answer. "Is this LAIDROM?"

"It's him! It's him! I see him."

He described a humanoid figure draped in the same material from which the cone was constructed. He had an egg-shaped head but no face. His hands were like mittens—there were no fingers. He reached his arm toward the ground and "drew" a diagram in the sand in front of him. David quickly copied the figure on the notepad. It was a square divided diagonally by two lines with a small circle in the lower left-hand corner. We took this to be LAIDROM's signature.

We were all very excited. It was as if the entire class saw David's vision in our mind's eye. Then it occurred to me. Now that we've got this guy, what the hell are we to do with him? Before I could think of what to do next, David said, "Lon, I feel like . . . I feel . . . I could make strange sounds."

This was a twist. "Let yourself." I told him. "Go with it." I tried to sound calm.

"*Naw-n tahelo hoh athayzo raygayeff*. . . this is bullshit!"

"No! Relax, let it happen!"

"I mean it, I feel like an idiot. I'm too . . . *zil-zi-anzilzi-lo-da-arp nan-ta* . . . (inaudible) . . . *ef* . . . *efee thar-zi*. I am sorry. That's all. Nothing like this has ever happened before. I just felt like doing it." David's apology was comical. We all broke into nervous giggles.

It had been quite an evening. As we had planned nothing particular to do with LAIDROM, I thought it wise to quit while we were ahead. I asked David to thank our spirit guest for his visit and proceeded to banish and close the temple.

One of the class members had brought along his Enochian Dictionary[124] and suggested we try to use it to see if David's strange babbling actually meant something. I rewound the tape and played it back from the beginning. Everything was crystal clear right up to the time of LAIDROM's appearance, when the tape developed an irritating distortion. We joked that it was the fault of malicious spirits and expected it to soon clear up. It did not. In fact, by the time the tape reached David's babbling we could hardly pick his voice out from behind the bank of white noise. As soon as the good stuff was over, the distortion suddenly stopped.

Noise notwithstanding, after replaying the section of tape a dozen times or more, we picked up enough of what was being said to write down three audible strings of syllables:

naw-n tahelo hoh athayzo raygayeff.

zil-zi-anzilzi-lo-da-arp nan-ta . . . (inaudible) and

ef . . . efee thar-zi.

Starting at the beginning, we painstakingly played with the phonetics of each word (and the word/words following) and attempted to match them with words in the Enochian Dictionary. Obviously we weren't being very scientific, nor, I confess, very objective. This was all very exciting and romantic, and I am sure that night we would have squeezed *some* profundity out of any string of sounds. Be that as it may, it took less than an hour to break the sounds up as follows:

Nanta, elo Hoath zorge ef.—Which translated neatly to: "Spirit of Earth, first worshiper friendly visit."

Zil zien—"stretch forth hands"

Zilodarp Nanta—"stretch forth and conquer Spirit of Earth"

Ef etharzi—"visit in peace."

Needless to say we were all very impressed. At the end of the evening it was agreed that from now on class would meet two times a week to pursue Enochian magick. Sadly, David's ability to break spontaneously into the Enochian language would diminish rapidly as his familiarity with the language of the Calls increased. After the fourth or fifth session, he lost the ability completely. His visions, on the other hand, became clearer, more informative, and more provocative.

Example 2

Monday Night Magick Class (July 17, 2006) Twenty-ninth Aethyr Rii. Scryer: Jill Belanger

Enochian scrying sessions sometimes trigger emotional, physical, even sexual reactions. This is a clip from the transcription of a recording of a Monday night magick class scrying of the twenty-ninth Aethyr, Rii, and its governors: Vastrim, Odraxti, and Gomziam. The main scryer in this session was Jill Belanger, one of the class's most talented seers. It demonstrates that Enochian visions need not take the form of biblical-esque landscapes and heavy magical pronouncements. I thank

Jill for being a very good sport and allowing us to eavesdrop on part of this provocative session.

This session started with the full opening ritual as outlined in chapter one.

As soon as I closed my eyes I was pulled into a vortex, an upside down six, and I was pulled in with an . . . um . . . another gentleman, a lover, a man, and we were instantly in sexual ecstasy going in water in the form of six, and just flying around, the flame was in the middle, and the water was swirling around, and I was lost in that ecstasy for a while. And then I thought, No, I've got to figure out what this message is about. So I tried to push him away. (Laughter from class.) And I said (very drunkenly), "Gumziam [sic], where are you? And I kept flying around in the water vortex. I then saw two triangles together but three dimensional, in sort of like (garbled) with three or four sides instead of eight sides, and then the two triangles . . . one split off from the other one. One on top, one on bottom, and the widest parts were together, and I was standing in the middle . . . and it was like the floor and ceiling were separating and apart.

And I looked down, and the floor was split into four parts, not like the Watchtowers, more like pyramids, and one was Fire, Water, Earth, and Air. Then it was stuck back together again, and I was swirling with the vortex again. I said, "Fire creates, but water solidifies," and the two pyramids went back together, and I was with this lover again, floating around, and I was like, "OK! Let's . . . well . . . OK!" (Laughter from class.) I'm still kind of hot! (More laughter.)

Example 3

Public Workshop (July 22, 2006) Thirtieth Aethyr, Tex. Scryer: name withheld

The following is a letter I received a few days after I returned home from a workshop series on Enochian vision magick. The vision the young woman describes occurred during a scrying session that concluded a half-day public workshop. She, like most of the attendees at this event, had never performed Enochian magick before.

After I had outlined a brief history of Dee and Kelley's adventures and the fundamentals of Enochian magick, the entire class took part in

the ritual and chanting of the Ring/Lamen/Holy Table/Sigillum/Table of Nalvage opening ceremony. Over their two-part chorus of the Table of Nalvage words, I recited the nineteenth call to penetrate the thirtieth Aethyr, Tex. Here is her experience.

Hi, Lon!

Thanks again for making the trek here . . . last weekend. I learned a lot more than I had expected to, which is why I'm writing you this. I didn't get a chance to talk to you about the things I saw/did when you led the class foray into the Enochian aethyrs, and initially I was hesitant to because of the rather personal nature of some of it. But after talking to [my brother] about it, I realized I should tell you; in fact, he insisted I do so. So here goes.

We had just finished chanting the Holy Table, and you indicated we should close our eyes while you continued chanting and just follow the images that came to us. Initially I got not images per se, but random geometric shapes in dark shades of purple and green, mostly pyramids, and pyramids of one color in front of squares of a slightly darker shade. I realized that I was falling forward, swiftly, down a triangular corridor filled with a dark purplish haze, with occasional lighter purple flashes—like falling through layers and layers and layers, whoosh, whoosh, whoosh, with something spinning all around me at the same time. Then I realized I wasn't going down anymore, but rising, still through this triangular purple infused corridor, whoosh, whoosh, whoosh, still the spinning, and I began to feel my heart pounding like it would burst inside me, I felt dizzy and slightly nauseous, and just when I thought I couldn't stand it for another moment longer, I stopped speeding forward, and the purple mist cleared, and I was standing on a grassy plain, almost a hilltop, that rose slightly upward in front of me. I realized that the thing that had been spinning seemed to be the petals of an enormous flower, a lotus, perhaps, and that the hillside on which I stood was contained within its perimeter, like a low wall going around it. It occurs to me now that I was facing north.

Beyond the border of the wall were two more hills in the distance, one to the left and one to the right, covered in vibrant dark green vegetation, and I knew vaguely that there were Things in those hills, in those trees, but I didn't have time to think about them. There were four pillars that stretched up around me, at the outside edge of the wall, and

as I watched, a pyramid rose up out of the hillside in front of me, or perhaps I simply moved swiftly up the hillside towards it. It wasn't large, maybe only one or one and a half stories high; it was four sided and made of a smooth golden brick or stone. A blinding light issued from the center of it, and, as I watched, the form of a person appeared in the center of this light and was walking towards me.

My impression was that he came from inside the pyramid, and he seemed to be coming from some distance, though the pyramid was just in front of me. He was tall and blond and blue eyed and wore a garment of brilliant white and a golden circlet about his temples. And he was smiling, he was so glad to see me. As he came close to me, he opened up the robe to reveal a column of blinding white light running down the centerline of his body. As my eyes adjusted to the light, I realized that the light was coming from his chakras, which were blazing yellow-white light and shaped sort of like flowers. I realized that my chakras were also blazing, and the light from his heart chakra leapt forward in a thin white-yellow tongue of flaming light and entered my heart chakra. Then his throat chakra flamed and leapt into mine, and then all of them at once seemed to, and that blazing sharing of chakra light continued for a few blissful, amazing moments.

He held his hands out in front of him, palms facing toward me, and I placed my palms against them, and the chakras in our hands blazed with light and fire for a moment. Then he took my hands and pulled them straight into his chest so that I held his heart chakra in my hands, and then he indicated that I should put his heart chakra inside my chest. I was amazed that he would suggest that, and slightly hesitant, but he was insistent, and together we thrust it into my chest. I was stunned at the force of the heat of the union of our two heart chakras. Then he gestured to his throat chakra, and again, I took his chakra in my hands, and lifted it out of him and into myself, with another flash of heat. Then I lifted out his third-eye chakra, then his solar plexus chakra, then his hara chakra. I reached next for his root chakra, and realized that in my hands it had become a huge golden phallus, and as in the curious logic of dreams, there was only one obvious way to integrate that into myself—I mounted it, and at the same time, I reached up and removed the crown from his head, symbolic of his crown chakra, and placed it on my own head at the same moment as the phallus slid into me, and the universe exploded. It wasn't sex, it wasn't copulation, it was Union,

I was perfectly with and within him, and he was perfectly with and within me. It was Bliss, it was Light, it was Perfection. I heard his voice in my ear, saying, "You are She, in Whom all things are received; She in Whom all things are created; She in Whom all things are possible. All Life is Yes; all Love is Know. Know that You are She."

At about that moment, I heard your voice saying something about looking around for landmarks that would help me remember this place, and I laughed to myself that I wasn't likely to forget this. You said something else about bringing back a sign, or a key or talisman from this place, something to know and remember it by that would help me return, and I pulled back slightly from this Being with a wordless question, and his answer was to withdraw from me, and he ejaculated into my outstretched hands, a liquid golden light that turned into two glowing, golden diamond crystals that sank into my palms and disappeared as I watched.

Then your voice said it was time to return, and without another word or glance between us I was whisked up and away, coming back into awareness of my body with a nauseating thud, my head spinning, my heart pounding painfully. You started asking us questions about what we'd seen, where we'd been, and I was too nauseated and out of breath to answer, but was amazed to hear my classmates describing similar imagery, lotuses, columns, towers, pyramids, though no one else seemed to have experienced anything close to what had passed between me and that other Being—or at least, no one was admitting to it. I sat there in a haze, listening to them, thinking about my own experience, and waiting for my heart to quit pounding, my stomach to stop churning. I must have looked pretty stunned, because [my husband] asked me if I was OK, and all I could initially articulate to him as he looked over at me was, "What the f___ just happened to me?"

We broke for dinner at about that moment, and I realized my opportunity to share it with the class had passed. But I still wanted to tell you about it, and, of course, [my husband]. We had driven separate cars that day, so we met at the house before going to the restaurant, and there at home I told him. He stared at me while I told him about it, saying it was pretty amazing, but I'd better not say anything about it in front of the class as a whole, that it was way too personal to just lay out there that way. He suggested I call [my brother], that he'd be able to decode it for me and would definitely be interested. I agreed, but

thought at the same time that I really should tell you, but wanted to do so in private.

We went to dinner and then to the meet and greet with the class, but I held back, there were always too many people around. Perhaps now, after reading my account, you understand my hesitancy. Because to be honest, I wasn't sure how to begin, I was still unsure of myself, unsure of how to confess to someone I had only just met that under his direction I had experienced a union that was way more than sexual with someone who was apparently a Being of Light, a resident of the angelic realms, and also not sure of what that said about me. But I knew who would know what it all meant, and so as soon as I got home on Sunday, I called my brother and told the whole story to him. He was jubilant, congratulatory, awestruck, and then he asked me, "Well, what did Lon say when you told him?" I had to admit that I hadn't been sure of what or how to communicate it, and had been further stymied by my husband's reaction to it. My brother was incredulous. How could I not have shared that vision with you, who of all people, would understand it and sympathize with my bewilderment at it? I should have told you everything, he insisted. I agreed and promised him I would write you. And so here we are.

My brother was curious to know which of the Aethyrs you had us reading from, and I couldn't remember; my husband thinks you said we were only going to push ourselves up a level, but my brother thinks I went farther than that and said you might recognize which one. There were things about the place that I recognized from dreams—it's a place I've dreamed of my whole life but never consciously remembered until now. I'm not unaccustomed to visions and vision quests, but this was unlike anything I've ever done before. My body's reaction to it was visceral; I crashed hard when I came back from it, and I continued to feel the physical aftereffects for several days (kind of like recovery from a bad acid trip). Today, Thursday, I'm finally feeling back up to steam. My brother said that's a normal reaction to astral projection; is that really what I did? I have my own theories about the imagery and symbolism. I'm a massage therapist and energy worker, a master of the Usui and Karuna systems of Reiki, and the student of a spirit guide who was a Native American shaman. The ejaculation of light that turned into crystals and sank into my palms resonates with me on several levels. I

think one possible meaning is that it was a gift to use in my healing work. I can tell you that all this week, whenever I've "turned on" the Reiki or use one of the symbols, the chakras in my palms blaze with heat, my patients have actually commented on it! (In fact, they're heating up right now, just thinking about it.) [My brother] didn't exactly discount my idea about it, but he said there was a lot more mystical significance there than I realized, or than he should even talk to me about until I talked to you. Obviously, it's loaded with archetypal images, but I would love to know what you get from them, what level you sent me to, and if you recognize anything from my descriptions.

Thanks for your patience. This has turned from an email into a novella! I eagerly await your reply!

Brightest blessings!

Notes

1 Geoffrey James, *The Enochian Magick of Dr. John Dee.* (St. Paul, MN: Llewellyn Publications, 1994). Orignally published: *The Enochian Evocation of Dr. John Dee.* (Gillette, NJ: Heptangle Books, 1984) pp. 199–201.

2 Sometimes spelled "Kelley."

3 Meric Casaubon, ed. *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee and Some Spirits.* Ed. Clay Holden (orig. pub. London: Maxwell: 1659, rev. ed. New York: Magickal Childe Publications, 1992. A transcription of Dee's diaries from May 28, 1583 to April 2, 1587. The Magickal Child edition expands on the original and includes additional material by Clay Holden and Lon Milo DuQuette. Hereafter referred to as "*A True and Faithful Relation.*"

4 Joseph H. Peterson, ed. *John Dee's Five Books of Mystery: Original Sourcebook of Enochian Magic.* (Boston: Weiser Books, 2003).

5 Jean-Claude Carrière, *The Mahabharata: A Play Based Upon the Indian Classic Epic*, trans. Peter Brook (New York: Harper & Row, 1987), 5.

6 Ibid.

7 Aleister Crowley, *Magick, Liber ABA: Book Four*, ed. Hymenaeus Beta, 2nd rev. ed. (York Beach, ME: Weiser Books, 1997), 126.

8 Francis Israel Regardie (1907–1985) was private secretary to Aleister Crowley in the 1920s. Regardie went on to publish the rituals of the Golden Dawn and a series of books that made him a venerated icon of the magical and hermetic movements of the late twentieth century.

9 Aleister Crowley, Israel Regardie, eds., *Gems from the Equinox* (St. Paul, MN: Llewellyn Publications, 1974; Scottsdale, AZ: New Falcon, 1992; San Francisco: Weiser Books, 2008).

10 Israel Regardie, ed. *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order.* (St. Paul, MN: Llewellyn Publications, 1969). There have been numerous revised editions to this book, the latest being issued in 2002.

11 These nearly illegible photocopies were printed from microfilm on primitive heat-sensitive paper that made your skin crawl whenever you touched it.

12 Sometimes spelled *Kelly.*

13 Aleister Crowley, Lon Milo DuQuette, and Christopher Hyatt, *The Enochian World of Aleister Crowley: Enochian Sex Magick* (Scottsdale, AZ: New Falcon, 1991).

14 Lon Milo DuQuette, *Tarot of Ceremonial Magick Deck: A Pictoral Synthesis of the Three Great Pillars of Magick* (Stamford, CT: U.S. Games Systems, 1995).

15 Lon Milo DuQuette, *Tarot of Ceremonial Magick* (York Beach, ME: Weiser Books, 1995).

16 There! That wasn't so hard. Thank you, O remover of obstacles. I do believe the evil spirit of writer's block has been banished.

17 Crowley, *Magick, Liber ABA: Book Four*, 193.

18 In magick, "invocation" usually refers to the *calling into* oneself the presence or the essence of Deity; "evocation" usually refers to *calling forth* a spiritual entity (angel, spirit, demon, etc.) into the magician's triangle of art, there to be constrained and charged to do the magician's bidding. Theoretically, once the magician has successfully invoked the divine presence within himself or herself, he or she then has the divine authority to evoke the spirits.

19 John Dee, *Mysteriorum*, and *John Dee's Five Books of Mystery*, p. 54: Sloane 3188.

20 Caitlin and John Matthews, *The Western Way: A Practical Guide to the Western Mystery Tradition* (London: Arkana/Penguin Books. 1986), 294.

21 The title *doctor* has for centuries been attached to John Dee, and certainly his academic and professorial stature among his counterparts was enormous. However, there are no records of him actually receiving a doctorate degree. We do know that he finished school in 1551 with a master of arts degree and subsequently given a modest pension from King Edward VI.

22 Peter French, *John Dee: The World of an Elizabethan Magus* (New York: Dorset Press, 1989).

23 John Aubrey, *The Natural History and Antiquities of the County of Surrey* (London: n.p., 1718), 82.

24 This tidbit of historical trivia did not escape the attention of former British intelligence officer Ian Fleming when he created his fictional superspy, James Bond. Dee's espionage exploits are featured at an exhibit at the International Spy Museum in Washington, D.C.

25 Sometimes spelled *skrying*.

26 *A True & Faithful Relation*, Magickal Childe edition, p. 174.

27 For good or ill, there will always be a few of these. Foolishness and naïveté are often the most valuable weapons in the magician's arsenal.

28 Ordo Templi Orientis.

29 Without which the magician "can do nothing."

30 Even though Dee and Kelley continued an on-and-off relationship until 1587, when one particularly significant Enochian magick-related operation occurred (see book III), for all intents and purposes their angelic operations ended on July 13, 1584.

31 Johann Wolfgang Goethe, *Faust*, trans. George Madison Priest (Franklin Center, PA: Franklin Library, 1979).

32 Lon Milo DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford* (Boston: Weiser Books, 2001). 129.

33 *Mysteriorum Liber Primus.* Also *John Dee's Five Books of Mystery*, pp. 67–68.

34 What is likely Dee's own copy of *Aldaraia sive Soyga: Tractatus Astrologico magicus—the Book of Sogya* is found in the British Library's MS Sloane 8.

35 It is interesting to note that one row in the table Magistri of *The Book of Soyga* is not filled with letters.

36 I encourage readers who feel drawn to the mysteries of the tables to review the following brilliant cryptographic analysis of them: Jim Reeds, "John Dee and the Magic Tables in the Book of Soyga," in *John Dee: Interdisciplinary Essays in English Renaissance Thought*, Vol. 193, *International Archives of the History of Ideas/Archives internationales d'histoire des idées*, ed. Stephen Clucas (New York and Heidelberg: Springer, 2006).

37 Carl Sagan (1934–1996) was an American astronomer and popular-science writer. This quote is from his 1980 television series, *Cosmos*.

38 Aleister Crowley, *Magick, Liber ABA: Book Three: Magick in Theory and Practice*, 231.

39 Lon Milo DuQuette, *The Key to Solomon's Key: Secrets of Magic and Masonry* (San Francisco: CCC Publishing, 2006), 104.

40 I Kings 3:5. George M. Lamsa, trans., *The Holy Bible from Ancient Eastern Manuscripts* (Philadelphia: A. J. Holman Company, 1967).

41 Ibid., I Kings 3:9–12.

42 Just as no two people share the same history (karma), flaws, talents, or potential, each magician's career is entirely unique. Hence the Lord's comment to Solomon, "Lo, I have given you a wise and understanding heart, so that there has been none like you before you, neither shall any arise after you like you" (I Kings 3:12).

43 DuQuette, *The Key to Solomon's Key*, 105.

44 Dee, *Quinti Libri Mysteriorum*, Sloane 3188.

45 John Dee, *De Heptarchia Mystica*, Sloane 3191.

46 Dee and Kelley referred to their magical sessions as actions.

47 Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

48 My dear friend Glacier in Chicago fashioned both the Ring and Lamen for me from a plate of thin gold (see acknowledgements).

49 "From the year 1579 in approximately this manner, in Latin or English (and furthermore in another singular and particular manner around the year 1569, sometimes for Raphael and sometimes for Michael) it was most pleasing to me to pour forth prayers to God. May God grant his wonderful mercy to me. Amen." Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

50 Using the inconsistent spelling characteristic of the Elizabethan period, this phrase originally read, "Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu^. All our Mysteries shalbe known unto you." Dee, *Quinti Libri Mysteriorum: Liber Primus*, Sloane 3188.

51 The letter *b* (or *Pa* in the angelic alphabet) is used liberally in Heptarchic and Enochian magick. The frequency of its appearance has prompted some modern scholars to speculate that it represents the number seven, the key or foundational number of Dee and Kelley's angelic magick.

52 The symbols of the planets are as follows: Saturn ♄, Jupiter ♃, Mars ♂, Sol ☉, Venus ♀, Mercury ☿, Luna ☽.

53 This prayer is not found as such in the original Dee and Kelley material. I composed it to reflect my understanding of the purpose of the Lamen as it relates to myself and the Holy Table.

54 Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

55 Most likely laurel wood.

56 It is estimated in Dee's day a cubit equaled approximately forty-four inches.

57 *A True & Faithful Relation* also includes excerpts from Dee's work with Bartholomew Hickman from March 20, 1607, to September 7, 1607.

58 Aleister Crowley, *The Equinox*, Vol. I, no. 7. Reprinted as *The Equinox: Volume I*, Soror Virakam, ed. (York Beach, ME: Weiser Books, 1999), 229.

59 Dee, *Quinti Libri Mysteriorum*: Appendix, Sloane 3188.

60 And just as we microcosmic human beings are said to be the reflection of macrocosmic Deity, the individual names of the kings and princes on the 12 x 7 table that create the Lamen (which are read from right to left) are the mirror image of the those found on the 12 x 7 table that create the Holy Table (which are read from left to right).

61 Dee, *Quinti Libri Mysteriorum: Liber Secundus*, Sloane 3188.

62 *Liber Juratis* (*The Sworne Booke of Honorius*) and Athanasius Kircher's *Eodipus Aegypticus*.

63 The Greek omega here is the only example of a non-Latin letter appearing on the Sigillum Dei Aemeth.

64 When new, the candles served to illuminate the altar during several years of Gnostic masses.

65 My thanks go to Enochian magician Michael Strader for these images, which he was kind enough to also fashion for our Monday night magick class in purified tin.

66 Casaubon, *A True & Faith Relation*, 209.

67 Dee and Kelley, *Liber Mysteriorum Quintus*, Sloane 3189.

68 Much of which can be found today in Sloane 3189.

69 Sloane 3188.

70 Peterson, *John Dee's Five Books of Mystery*, 32.

71 Dee, *Mysteriorum Liber Primus*, Sloane 3188.

72 Dee, *Liber Mysteriorum Quintus*. Sloane 3188.

73 For the full quote see Casaubon, *A True & Faithful Relation*, 174.

74 New volumes of *The Equinox* continue to be published today by Crowley's magical order, Ordo Templi Orientis.

75 The Ceremony of Preparation is found in chapter one and appendix I of this book.

76 Casaubon, *A True & Faithful Relation*, 74.

77 Ibid.

78 Ibid.

79 Ibid., 88.

80 The calls are also referred to as *cries* or *keys*.

81 In this fanciful vignette, Nalvage is reaching into the future to quote the venerable author of *The Chicken Qabalah of Rabbi Lamed Ben Clifford*.

82 Dee, Sloane 3191.

83 Some of the countries are difficult for us to pinpoint today. I am deeply indebted to Robin Cousins, who has done extensive research in this area and written a marvelous essay on the subject, which he has graciously allowed me to reprint in its entirety in appendix III.

84 Casaubon, *A True & Faithful Relation*, 170.

85 Ibid., 168.

86 The four cloths were colored: The one in the east was red; the south, white; the west, green; and the north, black.

87 Casaubon, *A True & Faithful Relation*, 170.

88 Casaubon, *A True & Faithful Relation*, 183.

89 The tribes were first identified by a number, one through twelve, and later identified by name.

90 David R. Jones, "The System of Enochian Magick, Part II: The Evolution of the Tablets," *Lion & Serpent* 4, no. 4 (2001). *Lion & Serpent* is a journal published by Sekhet-Maat Lodge, Ordo Templi Orientis.

91 Dee, *Cotton Appendix XLVI: Actio Tertia Trebonae Generalis.*

92 In particular, *Liber Scientae Auxilii et Vitoriae Terrestris* (Sloane 3191).

93 Casaubon, *A True & Faithful Relation*, 188.

94 Ibid., 168.

95 Ibid.

96 The Book of the Revelation 4:4: "Surrounding the throne were twenty-four other thrones, and seated on them were twenty-four elders. They were dressed in white and had crowns of gold on their heads."

97 INRI is an acronym of the Latin phrase *Iesvs Nazarenvs Rex Iudaeorvm*, "Jesus the Nazarene, King of the Jews." It appears in the Gospel of John (chapter 19, verse 19). The four letters also have profound esoteric meanings to Christian mystics and ceremonial magicians, who see in the letters a magical formula of creation and being.

98 In astrology it is the four fixed, or kerubic, signs of the zodiac that exemplify the purest elemental quality. For example, there are three zodiac signs that represent the element of Fire: Aries, Leo, and Sagittarius. Aries is the cardinal or initial aspect of Fire, Leo is the fixed (kerubic) or firmly defined aspect of Fire, and Sagittarius is the mutable and most easily influenced aspect of Fire.

The four fixed (kerubic) signs of the zodiac are: Aquarius (Air), Scorpio (Water), Taurus (Earth), and Leo (Fire). The classic symbols of the fixed signs (the angel of Aquarius, the eagle of Scorpio, the bull of Taurus, and

the lion of Leo) are called the kerubic emblems and appear often in Christian iconography.

99 Casaubon, *A True & Faithful Relation*, 179.

100 Ibid.

101 Superficial, though not essential, transmutation.

102 Casaubon, *A True & Faithful Relation*, 183.

103 Ibid., 188.

104 Casaubon, *A True & Faithful Relation*, 196.

105 Ibid.

106 Ilemese is one of Sons of Sons of Light from the Sigillium Dei Aemeth. See chapter ten.

107 Casaubon, *A True & Faithful Relation*, 209.

108 Ibid., 209.

109 For the moment I will forego a discussion of the small cards of each suit. See appendix IV.

110 I don't fully understand why, but it is a consistent characteristic of Enochian magick to organize the four elements in this order: Air, Water, Earth, and Fire.

111 Charley D. and Milo, *Charley D. and Milo*, Epic Records, 1970.

112 The more the magician practices reciting the calls, the more sensitive he or she becomes to the shifts of consciousness each one produces.

113 Theoretically, each of the 156 lettered squares of an Elemental Tablet is an angel who can be contacted by continuing the hierarchical descent into the subangle. If you care to plunge this deeply into elemental workings, you are free to do so by discovering a further hierarchy of names and letters that seems most logical to you.

114 Donald Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language As Revealed to Dr. John Dee and Edward Kelley* (York Beach, ME: Weiser Books, 1994).

115 DuQuette, *The Chicken Qabalah of Rabbi Lamed Ben Clifford*, 17.

116 The thirtieth Aire contains four parts.

117 Aleister Crowley, *The Vision & the Voice, With Commentary and Other Papers* (York Beach, ME: Weiser Books, 1998), 45.

118 Crowley, *The Vision & the Voice*, 8.

119 New edition of "The Physical Location of the Ninety-one Parts of the Earth Named by Man, as Detailed in the *Liber Scientiae Auxilii et Victoriae Terrestris* of John Dee," published in *Elizabethan Magic*, ed Robert Turner (Shaftesbury, Dorset, UK: Element Books, 1989). 162.

120 Henry Cornelius Agrippa, *Occult Philosophy*, 1533.

121 Meric Casaubon. *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and some Spirits*, London, 1659, p.153; and pp.153–159 for all quotations following.

122 Dee, like most of his contemporaries, believed the island of Frisel and to exist. It was, in fact, a duplication of Iceland on an early map, an error which was repeated. When its coast was supposedly skirted, this was actually the coast of Cape Farewell, Southern Greenland. Note also that today Germania (Part 29) incorporates Poland. In Dee's time Poland was located further eastward and would have formed part of Sarmatia or Russia (Part 46).

123 The following is taken from chapter 20 of my book *My Life with the Spirits: The Adventures of a Modern Magician* (York Beach, ME: Weiser Books, 1999), 138–141.

124 Laycock, *The Complete Enochian Dictionary* (see footnote 115).

Bibliography

Casaubon, Meric, ed. *A True & Faithful Relation of What Passed for Many Yeers Between Dr. John Dee . . . and Some Spirits.* London: Maxwell, 1659. Reprinted with additional material by Clay Holden and Lon Milo DuQuette. New York: Magickal Childe Publications, 1992.

Clulee, Nicholas H. *John Dee's Natural Philosophy: Between Science and Religion.* Oxfordshire, UK: Routledge, 1988.

Crowley, Aleister. *Liber Chanokh.* St. Paul, MN: Llewellyn Publications, 1974; Scottsdale, AZ: New Falcon, 1992; York Beach, ME: Weiser Books, 2008. *Liber Chanokh* is a work by Crowley originally published in his periodical, *The Equinox* in 1912.

———. *Magick, Liber ABA: Book Four.* ed. Hymenaeus Beta, 2nd rev. ed. York Beach, ME: Weiser Books, 1997.

———. *The Symbolic Representation of the Universe: Being Derived by Doctor John Dee Through the Scrying of Sir Edward Kelly.* Found in *Gems from the Equinox.* Aleister Crowley and Israel Regardie, eds. St. Paul, MN: Llewellyn Publications, 1974; Scottsdale, AZ: New Falcon, 1992; San Francisco: Weiser Books, 2008.

Crowley, Aleister, Lon Milo DuQuette, and Christopher Hyatt. *The Enochian World of Aleister Crowley: Enochian Sex Magick.* Scottsdale, AZ: New Falcon, 1991.

DuQuette, Lon Milo. *Tarot of Ceremonial Magick.* York Beach, ME: Weiser Books, 1995.

French, Peter. *John Dee: The World of an Elizabethan Magus.* New York: Dorset Press, 1989.

James, Geoffrey. *The Enochian Magick of Dr John Dee: The Most Powerful System of Magick in Its Original, Unexpurgated Form.* St. Paul, MN: Llewellyn Worldwide, 1994.

Laycock, Donald C. *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley.* York Beach, ME: Weiser Books, 1994.

McLean, Adam. *A Treatise on Angel Magic.* York Beach, ME: Phanes Press, 1990.

Peterson, Joseph. *John Dee's Five Books of Mystery.* San Francisco: Red Wheel/Weiser, 2003.

Reeds, Jim. "John Dee and the Magic Tables in the Book of Soyga." In *John Dee: Interdisciplinary Essays in English Renaissance Thought Series.* Vol. 193 of *International Archives of the History of Ideas/Archives internationales d'histoire des idées.* Edited by Stephen Clucas. New York and Heidelberg: Springer, 2006.

Regardie, Israel. *Complete Golden Dawn System of Magick.* Scottsdale, AZ: New Falcon, 1995.

———. *The Golden Dawn: The Original Account of the Teachings, Rites & Ceremonies of the Hermetic Order.* St. Paul, MN: Llewellyn, 1969.

Suster, Gerald. *John Dee: Essential Readings.* Rochester, VT: Inner Traditions, 1987.

Tyson, Donald. *Enochian Magic for Beginners.* St. Paul, MN: Llewellyn Worldwide, 1997.

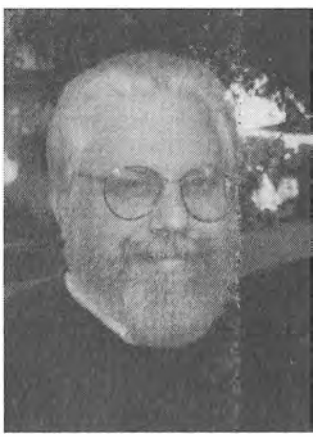
Zalewski, Pat. *Golden Dawn Enochian Magic.* St. Paul, MN: Llewellyn Worldwide, 1990.

And the electronic files of Sloane manuscripts numbers 2599, 3188, 3189, 3191, 3677, 3678, 3821, and 3824 and Cotton Appendix XLVI (including most of the source material for Casaubon's *A True & Faithful Relation*). These manuscript collections are housed in the British Library, London, and the Bodleian and Ashmolean collections are at Oxford.

Index

About the Author

Lon Milo DuQuette is a bestselling author and lecturer, whose books on Magick, Tarot, and the Western Mystery Traditions have been translated into ten languages. He is currently U.S. Deputy Grand Master of Ordo Templi Orentis and is on the faculty of the Omega Institute in Reinbeck, NY and the Maybe Logic Academy. Among his many books, he is the author of *My Life with the Spirits* (Weiser 1999), *Understanding Aleister Crowley's Thoth Tarot* (Weiser 2003), *The Magick of Aleister Crowley* (Weiser 2003), and *Tarot of Ceremonial Magick* (Weiser 1995). He lives in Costa Mesa, CA with his wife Constance. Visit him on the Web at: *www.lonmiloduquette.com.*



Mysteriorum

Booksign & joining of books 1,2 & 3 by Caput Mortuum for the Ayin Quadma'ah Movement.

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be [+]burnt , & were after [++]restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

[+]10. April
[++]30. April } 1586

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582

Mysteriorum Liber Primus

Mortlaci

+1+

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan= tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit. Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum. Amen.

John Dee his Note

Angelus sive Intelligentia, nunc toti Mundo praedominens ——

ANNAEL

Etymologia:
Gratiosa Dei
Afflicta } *Misericore*

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quaternarii ——————

MichaelGabrielRaphaelUrie 1

Etymologiae —— *Fortitudo Dei* — *Prevalescentia* — *sive præpotentia* – *sive Fortitudo prævalescens* } — } *Dei* — *Medicina Dei* — *Lux Dei*

—————— אָנָה *et* אָנָא

Anna, et Annah, obsecrantis, et confitentis particula est. hac ratione, non absurdè innuëre videtur, Orantem et confitentem Deum.

...] *icensia*
...] *rique*

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c*. And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c*, sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c*, sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*. Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen. Amen. Amen.*

⋆ *Numquid non est Deus in Israël, ut eatis ad con= sulendum Beelze= bub, deum Accaron: Reg 4. cap:1.*

Anno 1581 *Decembris* 22. *Mane* Mortlak

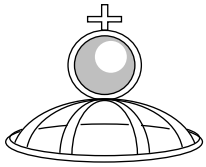
AÑAËL

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there Δ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white* dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue secu= ritie.∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – *In nomine Jesu Christi, Quis tu es?* ––– He answered to Saul his hearing.
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*
Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*
And withall appeared many dedd mens skulls, on his left hand.
He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ——— 
Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both kneeling, and sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*
Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember ∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c*. He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c*. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

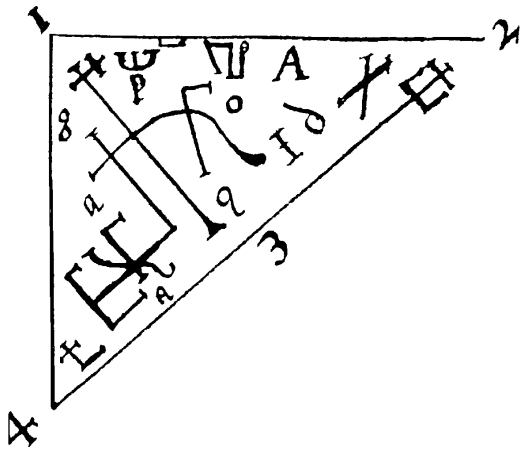
UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ: An illuding spirit straight way intruded him self, and this charac= ter: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *Aº 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*
Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.
Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.
You had atteyned unto the sight of Michaël, but for the imperfection of Saul.
Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

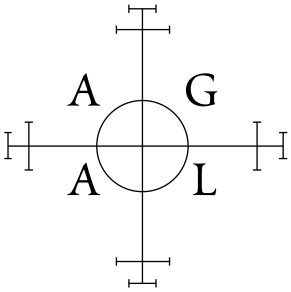
Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum* ~~*Divinitatis*~~ *Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.

*Erronice, contra ignorantiam meum vide post.

This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete. And these seales were shewed much lesser than the principall seal.

Δ Note this point.

Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

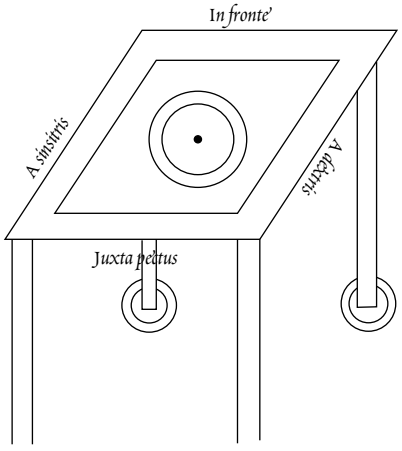
The Table was shewed to have on the fowre sides of it, *Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

*Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor= der of the Table, falsely cownter= feated &c as it also in the next action may appere.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

Saul in dan= ger of being carried away quick.

UR – The cursed will come to the cursed.

Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.

UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.

Δ – Whan shall I do this?

UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. Amen.

1582 *Martii 11*

Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ* Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.

Δ – Are you Uriel, who speaketh that?

Uri – I am he. Write down and mark this: for it is

Note: Lundrum= guffa skourged spiritually.

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.
Those that sowght thy life, are vanished away.

Lundrum= guffa.

Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that E T had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T., Uriel is my name, with diverse called *Nariel.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Stay.

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the. Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Δ *-potius erat di=cenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, forti=tudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand. Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gave it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

† *vide Reuclinum de Verbo Miri fico, de nomine NA.*

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

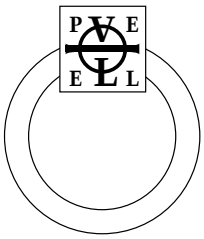
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬ cleane throwgh it: And had these fowre letters in it, P E L E.

vide Reuclini librum de verbo mirifico de Nomine PELE.

After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.
Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he brought in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De sigllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:
Put up thy pen.
The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,
Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora 1¼ a meridie.*

Δ – After [E T] his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,
Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,
I am mighty.

Δ – Bycause he delayed to declare his name, [E T] the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.
So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano,* there called Salamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,
——— Lo, this is my name.

Raphaël God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ☉

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c*. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.

Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth
for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to contynue whole dayes and nights in this manner of doing: even
tyll my body shold be ready to synk down for wearines, before I wold
give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly
blessed us, stretching theyr hands toward us, Crossingly. And so
they went away. The Table and the chayre remayned
and the glyttring sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*[+] *Liber secundus*, but the begining thereof is utterly perished.

[+]So it appears to be by divers Quotations in the following Books.

Liber Primus – Notes and Translations

 Page numbers refer to Clay Holden's transcription; taking Page 1 as the first page of Dee's text after the Anno 1581:1582 Mysteriorum Liber Primus title page.)

Page 1

Praeter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Haec una, maxime usitata fuit
Oratio mea Matutina, Vespertinaque: pro Sapientia.

> Among my other extemporaneous prayers and most fervent outpourings to God: this one was most customarily used. My Morning and Evening Prayer: for wisdom.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen

> In the name of God the Father, God the Son and God the Holy Ghost. Amen

"In Nomine Dei Patris…"

> Dee implies (here and elsewhere) that he started all his Actions with the prayers on this page. This particular phrase is the standard Western Christian formula for marking the ritual start of an Office, Service, or other ceremony or rite. It is also used within a service to mark a change of focus or as a section boundary. As an example of the former, it is used at the start of the Mass, and after it is said the priest is instructed to ignore anything else going on in the church, even the elevation of the Host at another Mass. As an example of the latter, it is used in the Anglican rite to introduce the sermon or homily.

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in saecula saeculorum: Amen.

> Almighty, Everlasting, True and Living God, make haste to deliver me. Lord of Lords, King of Kings Jehovah Zebaoth, make haste to help me.
> Glory be to God, Father, Son and Holy Ghost: As it was in the beginning, is now and forever, world without end: Amen.

> Translator's Note: 'semper et in saecula saeculorum" is generally given in English translations as "forever, world without end" or "for ever and ever." Literally, it is "always, unto an Age of Ages", and is done in imitation of a Hebrew idiom.

"Omnipotens…Amen"

> Christian communal life (monastic and secular) was, until the Reformation, built around the Daily (or Divine) Office, a series of eight liturgical services centered on the recitation of psalms and prayers. It was also common for individuals to structure their private devotions around parts of the Office.
>
> Almost every service of the Daily Office opened with the psalm verse "Deus ad adiuvandum me festina", followed by the lesser doxology. (The exception was Matins, the first service of the day,

where “Deus ad adiuvandum” usually came as the second element.) See the notes below for details of the psalm and the doxology.
The elaboration of the simple biblical “God” to a longer list of names and attributes is a cabbalistic practice, detailed by Reuchlin and Agrippa. See, for example, the works cited in the discussions of PELE and NA later in Liber Primus.

The daily office ended with a simple “Benedicamus Domino” (“Let us bless the Lord.”) Every Action in Liber Primus is closed with a more elaborate blessing (e.g. the doxology, *Soli Deo honor omnis*, “Glorie, thanks, and honor be unto the Almighty Trinitie”, etc.)

Thus, Dee not only marked out his ritual time and space using the same formula a religious service would use (see note on “In nomine” above), but also began the Actions with the standard introductory formula from the daily cycle of prayer and devotion, and ended each one with an elaboration of the traditional closing.

“Ad adiuvandum me festina” – Ps 69:2 (Vulgate), Ps 70:1 (English Bibles)

Vulgate ex Septuaginto: Deus in adiutorium meum intende Domine ad adiuvandum me festina;
Vulgate ex Hebraeo: Deus ut liberes me, Domine ut auxilieris mihi festina
BCP: Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
Geneva Bible: O god, haste thee to deliver me: make haste to helpe me, O Lord.
KJV: Make haste, O god, to deliver me; make haste to help me O LORD

“Gloria…”

This is the short doxology, generally used after psalms, hymns, and canticles. Generally, though, it begins “Gloria Patri” rather than “Gloria Deo, Patri.”

Recte sapere, et intelligere doceto me, (o rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (o rerum omnium Creator,) et sapientiam tuam in corde meo fige.

Teach me to know aright and to understand (O Creator of all things) for thy wisdom is all that I desire. Give thy word in my mouth (O Creator of all things) and fix thy wisdom in my heart.

“Fige”

Note that *figo* is also the word used for driving nails.

O Domine Jesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patri) humilime tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertiquie, Philosophi auxilium, ad illa plenissime intelligenda perficiendaque, quae maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissime et constantissime a tua Divina Majestate requiro, ut ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Michaelem, Gabrielem, Raphaelem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque

vera et exacta, Arcanorum et Magnalium tuorum (Creaturs omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimincorum tuorum confusionem, et subversionem. Amen.

> O Lord Jesus Christ (who art the true wisdom of thine eternal and almighty Father), I most humbly beseech thy Divine Majesty, that thou deignest to send me the speedy aid of some pious, wise and expert philosopher for the complete understanding and accomplishing of that which will be of the greatest worth for the increase of thy praise and glory: And if there should be no Mortal now living on earth who might be fitting for this gift, or who by thy divine providence might be assigned to the fulfillment of this my prayer, then equally most humbly, most ardently and most constantly, I request from thy Divine Majesty that thou deignest to send to me from the heavens thy good Spiritual Ministers and Angels, which is to say, Michael, Gabriel, Raphael and Uriel: and (out of thy Divine favor) whatever other true and faithful of thy Angels, who might completely and perfectly inform and instruct in the knowledge and in the true and exact intelligence of thy Secrets and Miracles (concerning all thy Creatures and their natures, properties and best uses) the understanding of which is necessary to us Mortals; to the praise, honor and glory of thy name and to my thorough consolation and (through me) that of many others of thy faithful, and to the confusion and subversion of thine enemies. Amen.

"Spirituales"

> "Spirituales" has senses of form (as in spiritual beings – i.e. Angels) and function (as in 'Spiritual Father', when applied to a priest.)

Fiat Jeovah Zebaoth: Fiat Adonay,
Fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali , qui tibi maxime placebit.
Amen

> Let it be so, Jehovah Zebaoth: Let it be so Adonai, let it be so Elohim. Oh Holy and Surpassingly Blessed Almighty Trinity, May you grant me (John Dee) this petition in the way that is most pleasing to you. Amen.

"Fiat"

> "Let it be so" is one translation of "Fiat" which may have many translations. This one was chosen for its resemblance to "Fiat Lux" commonly translated "Let there be light". Alternative translations for "Fiat" are "May it be so" and "Make it so."

Ab anno 1579. hoc fere modo: Latine, vel Anglice; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaele, interdum pro Michaele) ad Deum

preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordiam suum.
Amen.

From the year 1579, it was done in this way: in Latin and in English; (but around the year 1569 in another and peculiar, particular way: sometimes for Raphael, sometimes for Michael. To pour prayers out to God: this was most pleasing to me. May God bring forth his marvelous mercy in me. Amen.

John Dee His Note (Page 2)

Angelus sive Intelligentia, nunc toti mundo praedominens

The Angel or Intelligence now ruling over the whole world.

"Intelligentia"

In a theological sense *intelligentia* is a 'a non-corporeal Being or Intelligence', and is commonly used for angels and spiritual beings. Agrippa, Ficino, and Aquinas use it in this sense. 'Intelligentia' can also be a 'rational activity, rational comprehension', in a more philosophical than theological way (also used by Aquinas and various neoplatonizing Christians.) Here, it is easy to opt for the former meaning, though in Liber Tertius the choice is not so clear.

"Annael praedominens"

Oddly enough, Trithemius in his <u>De Septem Secundeis</u> (also called <u>Chronologia Mystica</u>) says that Gabriel is the Angel currently (in 1582) presiding over the world. Annael is problematic in other ways as well. (See below.)

Etymologia: {Gratiosa/Afflicta} misericors Dei

Etymology: The Gracious/Afflicted Merciful … of God.

Translator's Note: This is a little problematic, since there is no noun here. (The four other Angels in the Note are all described with nouns.) It could be, for instance, the "merciful nature" or "merciful things" of God. "Gratiosa/afflicta" can be explained in Christian terms, in which God's mercy is both gracious (in many senses of the word) and suffering (because of the Passion and Death of Christ.)

4 Angeli praesidentes 4 Cardinibus Caeli: ut Agrippa notat in scala Quarternarii.

4 Angels presiding over the 4 cardinal points of Heaven, as Agrippa notes in his scale of fours.

"scala Quarternarii"

Note that this reads "scale of fours", not "scale of four". This is translated "The Scale of the Number of Four" in James Freake's edition of 1651. The table can be found in Agrippa, <u>De Occulta Philosophia</u>, II.7

Etymologiae --

Etymologies --

Fortitudo Dei

The Strength of God

Praevalescentia -- sive praepotentia -- sive Fortitudo Praevalesecens -- Dei

The growing strong -- or the great power -- or the Prevailing Strength -- of God

Medicina Dei

The Medicine of God

Lux Dei

The Light of God

Anna, et Annah, obsecrantis, et confitentis particula est. Hac ratione, non absurde innuere videtur, Orantem et confitentem Deum.

Anna, and Annah, is a particle of one beseeching or acknowledging. By this reason, it is seen, not absurdly, to signify praying to and acknowledging God.

Translator's Note: "Confiteor" is more commonly translated "confess", as in "confess the strength of Christ crucified". "Acknowledge" was chosen instead as it might be less ambiguous to a modern reader.

"ratione"

For expanding "roe" to "ratione", see Dizionario di Abbreviature latine ed italiane. Other editors have taken the text as "coe", which has no satisfactory expansion.

First Page of text after prayer (Page 3)

Ad Deum Omnipotentem Protestatio fidelis:
ad pertetuam rei memoriam Anno 1582

A faithful declaration to Almighty God for the perpetual memory of the event(s) in the year 1582.

Translator's Note: In more modern English, this might read "I swear to Almighty God that this is an accurate account of what happened in 1582". Also, the phrase "Protestatio fidelis" might make one think of Dee as a faithful Protestant, but this is a mere hint or interpretation and not a literal rendering.

Si quis autem vestrum indiget sapientia, postulet a Deo etc.

For if any of you is in need of wisdom, let him ask of God, etc.

"Si quis…" – James 1:5

The text in the microfilm of Sloane 3188 may have a dot over the final "a" or it may not. If it does, this would then read "sapientiam", which is also grammatically correct, and the reading in the Vulgate.

Vulgate: si quis autem vestrum indiget sapientiam postulet a Deo qui dat omnibus affluenter et non inproperat et dabitur ei.
KJV: If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.
Geneva Bible: If any of you lacke wisdome, let him aske of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Mittas lucem tuam et veritatem tuam, que me ducant etc.

Send forth thy light and thy truth, which may lead me, etc.

"Mittas lucem…" Psalm 42:3 (Vulgate), Psalm 43:3 (English Bibles)

Though this echoes Psalm 42:3 in the Vulgate (Ps 43:3 in the English Bibles and Psalter), it is not an exact quotation.

Vulgate ex Septuaginto: emitte lucem tuam et veritatem tuam ipsa me deduxerunt et adduxerunt in montem sanctum tuum et in tabernacula tua

Vulgate ex Hebraeo: mitte lucem tuam et veritatem tuam ipsae ducent me et introducent ad montem sanctum tuum et ad tabernaculum tuum

BCP: Oh sende out thy light and thy trueth, that they may leade me: and bring me unto thy holy hill, and to thy dwelling.

Geneva Bible: Sende thy light and thy trueth: let them leade me: let then bring me unto thine holy Mountaine and to thy Tabernacles.

KJV: O send out thy light and thy truth: let the lead me; let them bring me unto thy holy hill, and to thy tabernacle.

Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo,etc.

Teach me to know well and to understand for thy wisdom is all that I desire, etc..

Da verbum tuum in ore meo, et sapientiam tuam in corde meo fige, etc.

Give thy word in my mouth and fix thy wisdom in my heart.

Translator's Note: "Give thy word in my mouth, and thy meditation in my heart" is used by some traditionally-minded Episcopalian and Anglican priests before officiating at Holy Communion.

Page 4

Castra metatur Angelus Domini, in Circuitu timentium eum,...

The Angel of the Lord measures out his camp, encircling those that fear him, ...

"Castra metatur" – Psalm 33:8 (Vulgate); Psalm 34:7 (English)

Ex Septuaginto: vallabit angelus Domini in circuitu timentium eum et eripeit eos

Ex Hebraeo: circumdat angelus Domini in gyro timentes eum et eruet eos.

BCP: The Angel of the Lord tarieth round about them that feare him: and delivereth them.

KJV: The angel of the LORD encampeth round about them that fear him, and delivereth them.

Geneva Bible: The Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

Dee's version is slightly different from either of these. "Metatur" has the sense of surveying or measuring out an area, unlike either 'circumdat' or 'vallabit.' The more precise word is consonant with the angelically directed mathematical construction and subdivision of the Sigillum Aemeth in the second book. It could also be that Dee the mathematician found the surveying term more congenial than the less technical wordings in the Vulgate.

De mirabili potestate Artis et Naturae.

Concerning the miraculous power of Art and Nature.

Facilius (sine comparatione) a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare etc.

Whatever is considered useful to man is more easily (immeasurably so) entreated from God, or from good spirits, etc.

"Facilius…."

The Bacon work is variously titled Epistola Fratris Rogerii Baconis de Secretis Operibus Artis et Naturae, et de Nullitate Magiae or Epistola Rogerii Bacon de Potestae Artis et Naturae. Dee gives yet a third notion of the title. (I have picked and chosen the manuscript variants that most closely match Dee's text. One of Dee's copies seems to have embodied a state of the text not otherwise known – see Roberts and Watson, p. 62, and their notes on catalog numbers D4 and DM163. One wonders whether Dee's text was lacking *de Nullitate Magiae* -- "on the Nullity of Magic", or whether he suppressed the thought.)

> Et adhuc erratur, quando per invocationes, et deprecationes, et sacrificia nituntur homines eos placare et adducere pro utilitate vocantium; facilius enim sine comparatione a Deo impetrandum foret, vel a bonis spiritibus, quicquid homini debet utile reputare.
>
> And still it is mistaken, when men strive, through invocations and prayers and sacrifices, to please and persuade them for the benefit of the callers; for it is incomparably easier to obtain from God, or from good spirits, anything which ought to be deemed useful for man.

Whitby (p 202-23) cites a 1659 English translation Frier Bacon his Discovery of the Miracles of Nature, and Magick, about which he notes "This edition bears the notice on the title-page that it has been 'faithfully translated out of Dr. Dee's own copy, by T.M." The translation could just as well have been made out of the Froben edition of 1618, which also claims to be taken from Dee's copy – see Roberts and Watson above.

> without all question the way is incomparable more easie to obtain any thing, that is truly good for men, of God, or good angels, then of wicked Spirits" (pp.3-4)

Numquid non est Deus in Israel, ut eatis ad consulendum Beelzebub deum Accaron. Reg. 4 cap. 1

Is it not because there is not a God in Israel, that you go to consult Beelzebub, the god of Accaron? II Kings , 1:3

"numquid…" – IV Malachim 1:3 (Vulgate); II Kings 1:3 (KJV, Geneva)

Vulgate: numquid non est Deus in Israhel ut eatis ad consulendum Beelzebub deum Accaron
KJV: Is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?
Geneva Bible: Is it not because there is no God in Israel, that ye goe to enquire of Baal-zebub the god of Ekron?

Dee is just adding biblical support to the Bacon text – the children of Israel only consult a false god because they no longer know their own God.

Various editions of the Vulgate call the book of Kings 'Malachim' (borrowed from the Hebrew) or 'Regum' (more strictly Latin.)

Page 5

Anno 1581 Decembris 22. Mane

1581, December 22. In the morning.

In Nomine Jesu Christi, Quis tu es?

In the name of Jesus Christ, who are you?

Potestas omnis, in me sita est.

All power is centered in me.

Quae?
Which?

Bona, et mala.
Good, and Evil.

"Bona, et mala"
Genesis 3:5
Vulgate: et eritis sicut dii scientes bonum et malum
Geneva Bible, KJV: and ye shall be as gods, knowing good and evil

de Thesauro abscondito:
concerning the hidden Treasure:

Ne perturbes: Nam hae sunt Nugae.
Be not troubled: for these are trifles.

Ubi est potestas tua?
Where is your power?

Cur quaeris de postestate aliqua mea?
Why do you inquire of any power of mine?

Cur? Signifi, non mihi placet.
Why? Show it, I am not pleased.

"Cur? Signifi…"
By attempting to turn divert Dee's questions back on to Dee himself, and by challenging Dee's authority, Annael is conforming to the standard recorded behavior of summoned beings from classical times through to the 19th century. Dee does not succumb to the diversion, or give in to the threats.

An bonus aliquis Angelus, assignatus est huic speculo?
Is some good Angel assigned to this mirror?

Etiam.
Even so.

Quis?
Who?

Bonus ne ille Angelus, de quo in scripturis fit mentio
Is it not that Good Angel of whom mention is made in the scriptures?

"in scripturis fit mentio"

There are many scriptural references to Michael the Archangel , e.g. Jude I:9 and Rev. 12:7 . The Michael referred to in the Book of Daniel 10:13, 10:21 and 12:1 is also probably the Archangel, though he is referred to only as a "great prince" (KJV) or "unus de principibus primis" (Vulgate.) See following note on "princeps."

Maxime.

Most Certainly.

Fieri ne potest, quod ego eundem videam, et cum illo agam?

Can it be that I might see that one and deal with him?

"agam"

"Do" or "have doing" or "traffic" are all possible translations for "agam." Dee uses "deal" to describe his actions with spirits in other places, e.g. "I have byn long at this time, in my dealing with you" at the end of the last Action in Liber Primus.

Ita.

Yes

Quid per hoc, significare velis?

What do you wish to signify through this?

Alterius Angeli character est.

It is the character of another Angel.

Cur hic, et nunc ostendis?

Why do you show this here and now?

Causam ob magnam.

For a great purpose.

Page 6

"Pray contynually"

I Thessalonians V:17

Gloria patri et filio et spiritui sancto, sicut erat in principio et nunc et semper: et in saecula saeculorum. Amen

Glory be to the father and to the son and to the holy ghost as it was in the beginning, is now and forever world without end. Amen

"Gloria patri…"

This is exactly the lesser doxology, without the extra *Deo* between *Gloria* and *patri*. See the note on the introduction to the opening prayer.

Annael....praepositus orbis veneris

Annael.....in charge over the sphere of Venus

Translator's Note: "Praepositus" is literally 'placed over' or 'set over', but can also mean a chief or commander. In classical Latin, it is used for the governor of a province.

Annael

See Trithemius, De Septem Secundeis §2.

In Agrippa, De Occulta Philosophia, this Angel is named Haniel. (See for instance the tables in II.10 and II.12, and III.10 'Of Divine Emanations'.)

Annael/Haniel/Anael is problematic in both primary and secondary sources. The attribution to Venus is constant in Agrippa, and seems likely in Picatrix III.ix.23, but the spelling, derivation, and meaning of the name seem obscure. A Dictionary of Angels claims that Annael and Haniel are synonymous, but gives very different descriptions under the two names. See also the difficulties with the etymology given in "John Dee His Note" above.

Anno 1582 Novembris 20. -- Vide post

In the year 1582, November 20 -- see what follows

Page 7

In nomine Jesu Christi Amen

In the name of Jesus Christ Amen

Marti die .10. hora 11 ¼ Ante Meridiem

In the year 1582 the 10th day of March, 11:15 am.

Aliqui Angeli boni

Some good Angels

Michael est princeps in operibus nostris

Michael is first in our works

Translator's Note: "Princeps" is a heavily loaded word -- "first (in time or in precedence)", "pre-eminent", "leader", "originator", "prince", are all possible renderings.

"Soyga"

Could be seen as 'αγιοσ (Greek for "holy") backwards.

"my boke, of Soyga"

Dee's Book of Soyga is probably Sloane 8, with the inscription "Aldaraia, sive Soyga vocor"; this *incipit* matches Ashmole's description of Dee's book. It contains astrology and demonology; the 'tables' which so interested Dee are algorithmically generated, and of unknown use. They could be cryptographic, for instance, or for use in generating magical apparatus or rites. Please see Jim Reeds' paper for details.

Ur: Liber ille, erat Adae in Paradiso revelatus per Angelos Dei bonos.

That book was revealed to Adam in paradise by the good Angels of God.

Ur. ...solus Michael illius libri est interpretator.

Only Michael is the interpreter of that book.

Ur. Praesentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi

Ask and invoke our presences with sincerity and humility. And Anchor, Anachor, and Anilos are not to be invoked into this stone.

Ur. Haec maxime respiciunt Michaelem. Michael est Angelus,
qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi.

These things most of all are the concern of Michael. Michael is the Angel who illuminates your steps. And these things are revealed in virtue and truth, not force.

Translator's Note: Here *vis* is "force", to avoid confusion with *fortitudo* ("strength.")

Ur. Omnis hora, est hora nobis.

Every hour is our hour.

(in margin) Libri Quinti Appendice

In the Appendix of the fifth book

Page 8

Sigillum hoc in auro sculpendum ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.

This seal is to be graven in gold for the defense of the body at every time, place and occasion: and is to be worn on the breast.

Δ: Soli Deo Honor omnis, et gloria. Amen.

To God alone all honor and glory. Amen.

Hora 5

At the Fifth Hour

"the Seven psalmes"

The seven penitential psalms are
(Vulgate) 6, 31, 37, 50, 101, 129, 142
(English) 6, 32, 38, 51, 102, 130, 143

Page 9

Sigillum ~~Divinitatis~~ Dei

Seal ~~of the Divinity~~ of God

(in margin) Erronice contra ignorantiam meam vide post

Mistakenly, against my ignorance. see what follows.

"AGLA"

Nortaricon for 'Ateh Gebir Leilam Adonai '– "Thou art mighty forever, O Lord."
See Agrippa, <u>De Occulta Philosophia</u> III.xi.

Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.
Beware: For an angel of darkness intruded himself here as will appear in the appendix of the Fifth book.

(On the table)

In fronte
On the forehead

A sinistro	A dextro
On the left	on the right

juxta pectus
next to the breast

Directions regarding the table
These markings make most sense for someone resting or lying on the table. They would work well if one were to kneel before it and then fall forward (in fear, supplication, exhaustion, etc.)

Page 10

Gloria Patri et filio et Spiritui Sancto sicut, etc. Amen.
Glory be to the Father and to the son and to the Holy Ghost as, etc. Amen

1582 Martii 11 Sonday a Meridie hora 3a circiter
1582 March 11 Sonday from noon about the third hour
Translator's Note: i.e., about 3:00 PM

Page 11

Gloria, Laus, honor, virtus et Imperium Deo immortali invisibili, et Omnipotenti, in saecula saeculorum. Amen.
Glory, praise, honor, power and Dominion to immortal, invisible and Almighty God, forever and ever. Amen.

Page 12

Marti11 14 Wensday mane circa horam 9a
March 14 Wednesday, in the morning about the 9th hour.

(in margin) Agrippa hath so, cap. 24, Lib. 3, Occultae Philosophiae
(in margin) Agrippa has so, in chapter 24, Book 3, of The Occult Philosophy

"Nariel"
Agrippa, in De Occ Phil III.24 gives a long compilation of things (mansions of the moon, signs of the zodiac, ages of the world, planets, etc) and the angels that preside over them. In particular,
Noriel (qui ab aliis Uriel dicitur) super australem.

Noriel (by others called Uriel) over the south (i.e. wind and quarter.)

Fortitudo Dei, tecum semper est.
The strength of God is always with you.

(In margin) potius erat dicendum Michael: nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus

Perhaps Michael should have been said: for Gabriel is the prevailing of God: and thus, the same strength, but of a higher grade.

Page 13

ANGELVS TVAE PROFESSIONIS.

The Angel of your profession.

Translator's Note: "Professio" is the technical term for a declaration of a vocation, e.g. a profession of faith, as when one takes holy orders. See note on "de Triplici hominis custode" below.

(In margin) vide Agrippam de Triplici hominis custode, Lib 3, cap 22

see Agrippa "On the Three-fold Guardian of Man", Book 3, Chapter 22

"de Triplici hominis custode"

This is the title of Agrippa, De Occulta Philosophia III.22, which begins

> Triplex unicuique homini demon bonus est proprius custos: unus quidem sacer, alter geniturae, tertius professionis.
>
> For every man there is a threefold good spirit as a proper keeper: one holy, another of the nativity, the third of profession.

The first spirit is similar to the concept of "guardian angel", the second sprit is like the Classical concept of "Genius" or a person's innate (and astrologically influenced) spirit or potential, and the third is the spirit of one's profession, path, etc. There is happiness when the second and third are in agreement, and unhappiness when they are not.

Book III, chapter 23 of Ficino's De Vita Libri Tres is about making Genius and Profession agree. Dee owned a copy of this work.

Laudate Dominum in operibus suis.

Praise the Lord in his works.

"Laudate…" – Sirach 39: 19 (Vulgate); Ecclesiasticus 39:14 (English)

Vulgate: florete flores quasi lilium date odorem et frondete in gratiam et conlaudate canticum et benedicite Dominum in operibus suis

KJV apocrypha: And give ye a sweet savour as frankincense, and flourish as a lily, send forth a smell, and sing a song of praise, bless the Lord in all his works

Geneva: And give ye a sweete smel as incense, and bring forth flowres as the lilie: give a smel, and sing a song of praise: blesse the Lorde in all his workes.

(In margin) vide Reuchlinum de Verbo Mirifico, de nomine NA

see Reuchlin "On the Marvellous Word", concerning the name NA

"NA"

Reuclin de verbo mirifico, II, sig e6v, (Stuttgart facsimile p 72)

> Et sequitur: Nequaqum Jacob appellabit nomen tuum sed Israel: quoniam cum deo & homine praevaluisti: Ut est item vocabulum Na: quod in animi molestia

turbationibusquae utimur. Sicut Moyses in numeris: Dimitte Na peccatum populi tui: quod vos interpretatum habetis: Dimitte obsecro. Et psalmo centesimo ac decimoseptimo: A na domine salvificia na. A na domine fortunatifica na: quod vos elegantius sic: O domine salvum me fac: o domine bene prosperare.

And it follows: No more shall thy name be called Jacob, but Israel: for with god and man thou hast prevailed. And so it is with the name Na: which we use in trouble and disturbances of spirit. For instance Moses in Numbers: "Na, pardon the iniquity of thy people", which you will have interpreted "Pardon, I beseech thee." And also in Psalm CXVII "Ah Na, Lord, fortune-giving Na", which you find more elegantly thus: "Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity."

The psalm is Vulgate 117:25, English 118:25.

'A Na' in the context of beseeching is reminiscent of the note on Anna and Annah in 'John Dee His Note.'

Also, see Agrippa De Occulta Philosophia III.11

Et est nomen Dei Na nun-aleph, in perturbationibus et molestiis invocandum. – p 428, Brill edition

And the name of God Na is to be invocated in purturbations and troubles. –p. 474, Tyson edition.

(In margin) vide Reuclini librum de verbo mirifico de nomine PELE
see Reuchlin's book On The Marvellous Word concerning the name PELE

"PELE"

Reuclin, De verbo mirifico II, sig e2r, (p 63 in the Stuttgart facsimile)

Quoque vos legitis in eo Iudicum loco: Nomen meum quod est mirabile. Sed tenet non eandem hic significationem quomodo in psalmo octavo: Domine dominus noster Quae admirabile est nomen tuum in universa terra: id est admiratione dignum & gloriosum: quod vocabulum Adir significat: hic vero peli: quod est miraculorum operator.

Also, you read in that place in Judges: My name which is wonderful. (But this does not have the same significance as in the eighth psalm: O Lord our Lord, how wonderful is your name in all the earth: that is, "worthy of admiration" and "glorious": which the word Adir signifies.) here truly peli: which is "worker of miracles"

Agrippa , De Occulta Philosophia III.11

Origenes, splendidissimis quibusque philosophis non inferior, adserit contra Celsum in quibusdam divinis verbis mirandam latere virtutem; et in libro Iudicum ait Dominus: "Nomen meum quod est Pele (Peh Lamed Aleph), quod interpretatur apud nos 'miraculorum operator' sive 'efficiens mirabilia.'

Origen, not inferior to the most brilliant philosophers, asserts against Celsus that wondrous virtue lied hidden in certain divine Words. And in the book of Judges the Lord says "My name which is Pele", which signifies to us "a worker of miracles" or "bringing forth wonders."

Page 14

(In margin) De sigillo Emeth vide Reuclini Artem Cabalisticam lib 3 et Agrippam lib 3

cap 11

On the seal of Emeth, Reuclin's "The Cabalistic Art", book 3, and Agrippa book 3, chapter 11

"Emeth"

The Seal of Emeth has a long history. The sources Dee cites are:
Agrippa De Occulta Philosophia III.11

nomen Emeth, quod interpretatur 'veritas' est, et est sigillum Dei.

the name Emeth, which is interpreted 'truth' and is the seal of God

Reuchlin, De Arte Cabalistica III, fol. LXIIr (p 284 in Bison Book edition)

Ehieh sigillat per Emeth, hoc est essentiam per veritatem. Sicut nobilis ille dictator ait Eliezar Haklir AMTh ChRTMD, Emeth est sigillum eius. Probat hoc ratio arithmetica quam imitantes si multiplicaverimus Ehieh per Ehieh surgent quadringenta quadraginta & unum, Quae simul sunt AMTh hoc est verum seu veritas, sicut Adonai Shalom – Domini Pax.

Ehieh seals through Emeth, that is though essential truth. As that excellent teacher Eliezar Haklir says "Emeth is his seal." Arithmetic reasoning proves this; for if we in such a way multiply Ehieh by Ehieh, four hundred forty one will arise, which is at once Emeth, that is 'true' or 'truth' and Adonai Shalom "Peace of the Lord."

ibid, fol. LXVIr (p 300 in Bison edition)

Ubi post Tetragrammaton repitur YHV quod est symbolum ipsius Ehieh, hoc est entis per aequalitate numeri…..Est enim sigillum Dei YHV quo Ehieh sigillavit mundum, et dicitur AMTh, id est verum, quippe quod in se ipsum arithmetice multiplicando nascitur.

And after the Tetragrammaton is found YHV which is a symbol of that Ehieh, which is "Being", by equality of number….And YHV is a Seal of God, by which Ehieh has sealed the world., and it is called Emeth, that is "truth", since it is born by multiplying it arithmetically by itself.

SIGILLUM DEI

The Seal of God

Valete

Farewell

Soli Deo omnis honor Laus et Gloria Amen.

To God alone, all honor praise and glory. Amen.

"Soli Deo…" I Timothy 1:17

Vulgate -- regi autem saeculorum inmortali invisibili soli Deo honor et gloria in saecula saeculorum amen
KJV--Now unto the King eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.
Geneva – Now unto the King everlasting, immortal, invisible, unto God onely wise, be honour and glorie for ever and ever, Amen.

Martii 15. Thursday. Hora 1 1/4 a meridie

March 15. Thursday. From midday 1 1/4 hours.

Translator's Note: 1:15 PM

Invocate nomen Domini, et agnoscetis eum.

Invoke the name of the Lord, and you will know him.

"Invocate….agnoscetis"

Invoco/agnosco is a nice pair of synonyms for *obsecro/confiteor*, the words used for the etymology of Annael in "John Dee His Note" above.

Deus misereatur nostri, et benedicat nobis&c.

May God be merciful unto us and bless us, etc.

"Deus misereatur…" -- Psalm 66:1 (Vulgate); Psalm 67:1 (English)

Vulgate ex Septuaginto: Deus misereatur nostri et benedicat nobis iluminet vultum suum super nos et misereatur nostri DIAPSALMA

Vulgate ex Hebraeo: Deus misereatur nostri et benedicat nobis inlustret faciem suam super nos SEMPER

BCP: God be merciful unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

KJV: God be merciful unto us, and bless us; and cause his face to shine upon us; Selah."

Geneva Bible: God be merciful unto us, and blesse us, and cause his face to shine among us. Selah.

(In margin) Of Salamian you may read in the call Diei Dominicae in Elementis Magicis Petri de Abano.

Of Salamian you may read in the call of Sunday in "Magical Elements" of Peter of Abano

"Salamian"

De Elementis Magicis (attributed to Peter of Abano) is part of <u>De Occulta Philosophia Liber Quartus</u>.

> per nomina sanctorum Angelorum, qui dominantur in quarto exercitu, et serviunt coram potentissimo Salamia, Angelo magno et honorato: et per nomen stellæ, quæ est Sol, et per signum, & per immensum nomen Dei vivi, et per nomina omnia prædicta, conjuro te Michael angele magne, qui es præpositus Diei Dominicæ: et per nomen Adona, Dei Israel, qui creavit mundum et quicquid in eo est, quod pro me labores, et admoleas omnem meam petitionem, juxta meum velle & votum meum, in negotio et causa mea.
>
> By the names of the holy Angels, who rule in the fourth company, and serve before the face of the most powerful Salamia, a great and honored Angel, and by the name of the star, which is Sun, and by the sign and unfathomable name of the living God, and by all the aforesaid names, I summon thee, great angel Michael, who art placed over the Lord's Day, and by the name Adonai, the God of Israel, who created the world and whatsoever is in it, that thou labor for me, and undertake all my petitions, according to my will and my desire, in my business and cause.
>
> "admoleas" – Translator's Note:
> This word is not to be found in any of the dictionaries cited in the bibliography. Here, it

is taken as *admolior*, turned non-deponent, and made 3rd instead of 4th conjugation. This is a not unreasonable medievalism. It is also a plausible scribal or transcription error (medieval or later.)

Page 16

(In margin) De OCH vide in libello Arbatel in (sol sign)

About OCH, see Arbatel's little book, under Sun.

"OCH"

In Arbatel de Magia Veterum (printed as part of De Occulta Philosophia Liber Quartus) Och is the spirit of the Sun. Raphael confirms this two lines later when he says OCH is "mighty in the sonne beames." OCH is also associated with gold and wealth.

I am Fortitudo Dei

I am the Strength of God.

Fortitudo Dei

This is what Dee calls Michael in 'John Dee His Note'; this, combined with all of the solar references immediately preceding (see the note on OCH), makes Dee's conclusion that this angel is Gabriel pretty inexplicable. The angel neither confirms nor denies Dee's assertion about the visitor's identity.

See page 16 for another example of potential Michael/Gabriel confusion.

"What thow hast written, that hast thow written"

cf Pilate's words "What I have written, I have written." (John 19:22, Geneva Bible and KJV.)

"POLIPOS"

Mi: Dost thow understand it?
Dee: No, God knoweth.

In De Occulta Philosophia, III.34, Agrippa gives the Hebrew names of the twelve apostles, including

> quartus PEH-VAU-LAMED-YOD-PEH-VAU-SHIN Polipos, quem nuncupamus Philippum.
>
> The fourth Polipos, whom we call Philip.

Dee may be missing the significance of the name, not the immediate reference, but it seems out of character for him not to have added a marginal note in such a case.

(In margin) It is in Elementis Magicis Petri de Abano, printed with Clavis Agrippae

It is in Peter of Abano's "Magical Elements", printed with the "Key" of Agrippa.

Page 17

"I lived with Esdras"

Uriel appears in books 4-13 of II Esdras in the Apocrypha, where he leads Esdras through dreams about the mystery of human destiny and visions of the Last Days.

"I lived with Tobie: Tobie the younger"

Tobias' adventures with Raphael are found in Chapters 4-12 of the apocryphal Book of Tobit.

Mysteriorum Liber secundus

[The top quarter of a page is missing]

...] mysteryes, [...
...] ow toward a thing, r [...
...] howse is hollow, it is empty and voyde [...
...] ants: The God of heven and erth, will send into [...

NOTE. We bring tydings *of light. The Lord is owr [...
you and we prayse to gither. His name be praysed for ever O [...
in his Mysteries: O holy and eternall God.

Δ he bowed down to the Chayre and then to the table, and sayd, *Bene dictus qui venit in,* (and there stayed a little) and sayd agayn, *Bene dictus qui venit in, nomine Domini.*

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Michael *Fortitudo Dei.*

Mich. Dowt not: I am he which rejoyceth in him that rejoyceth in the For= titude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect.

My Oathe or vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries.

Δ yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Churche of God. We in his Saincts are blessed for ever.
We separate the, from fyled and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Gwyde, now and ever, *amen.*

MIC. This is a Mystery, skarse worthy for us ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

Δ I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

Δ To E.T. he spake.

I will pluck the, from among the wycked [he spake Δ to my skryer.]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee Dee, what woldest thow have?

Δ *Recte sapere et Intelligere &c.*

Mic. Thy Desyre is graunted the.

Use [...

[The top quarter of a page is missing]

...] with [...
...] they are corrupted [...
...] They have byn used to the wycked Ther [...

...] I will shew the in the mighty hand and strength of God, what
The Circle of Æterni tie... his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Uriel answered, *Amen.*

Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.

40 Mi. Divide this owtward circle into **40** æquall partes:
whose greatest numbers are fowre. See thow do it presently.

Δ I did so. Dividing it first into fowre: and then every of
Δ Semiel, this etymo= logie is as thowgh he wer the secre= tarie, for the Name of God. them into ten. He called Semiel, and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables known.
Michael sayde, Semiel (agayn) and by and by, he said, O God thow hast sayd
and thow Livest for ever. Do not think here I spoake
to him. Δ he spake that to us, least we might dowte of his last
The Tables speches, as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode up, and flaming
fire cam out of his mowth: and than he sayd, as followeth:

Sem. Mighty Lord, what woldest thow with the Tables?

Mi. It is the will of God, Thow fatche them hither.

Semiæl Sem. I, am his Tables.
Behold these are his Tables: Lo where they are.

40 White Creatures Δ There cam in **40** white Creatures, all in white Sylk long robes:
and they like chyldern: and all they fallyng on theyr knees sayd,
Thow onely art Holy among the highest. O God,
Thy Name, be blessed for ever.

Δ Michael stode up out of his chayre, and by and by, all his leggs
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by and by, his sword was all on fyre
and he stroke, or drew his sworde over all theyr **40** heds.
The Erth quaked: and the **40** fell down: and Michael called
Semiæl, with a thundring voyce, and sayd,
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.

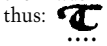
Sem. I am redy. Δ Michael stroke over them, with

Δ *Semiel - forte significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Divina.*

his sword agayne: and they all fell down, and Uriel allso unto his knees. And commonly at the striking with his sword, flamyng fyre like lightening did flash with all.

Mi. NOTE: here is a Mysterie.

Δ Then stept furth, one of the **40**, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great **T** all of Gold.

The very fashion of the T was thus: 

Mi. Note the Number. Δ over the **T**, stode the figure of **4**, after this manner: 

The **40**, all, cryed, yt liveth and Multiplyeth for ever: blessed be his name.

Δ T, in the holy language is Gisg *vide lib.5. post et est ultima Al= phabeti litera.*

Δ That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the **40**, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen

Δ Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne **G** appeared.

G: *dicitur* Ged *lib. 5.*

Mi. Write with reverence, These Mysteries are Wunderfull, the Number of his name, and knowledge.

Lo, this it is, **.9.** Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as thowgh it had rayned fyre from heven.

Then one other of the **40** was browght furth: The rest all fell down and sayd, LO, thus is God known.

N, *dicitur*, Drux. Then he opened his brest, and there appered an **n**, (not of so big pro= portion as the other), with the number of **7** over it.

Mi. *Multiplicatum est Nomen tuum in terra.*

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great devotion.

He Liveth. Δ Then cam an other fowrth. Then all falling down sayde, *Vidimus Gloriam tuam Domine.* They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small **t** uppon it: and the figure of **9** under this Letter **t**.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the **40**) seamed to fly up into the ayre, like as it were a white garment.

Mi. *Illius Gloria sit nobiscum.* Δ All sayd, *amen*: and fell down.

Δ Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small **h** ; and he pointed to it, and over it was the number of **22**.

Δ Na.

Mi. *Et est numerus virtutis benedictus.* Δ This Shewer went away like a White Cok flying up.

Angeli Lucis *Videte Angelos Lucis.*

Δ There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in Numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ Drux. Δ There appeared a small **n** on his skyn, being all spotted with Gold.

Then he went away like three fyres, red flaming, and coming to gather in the myddst of the firmament. Δ You must Note that in the stone the whole world in manner did seme to appere, heven, and erth, *&c*.

Mi. (Δ he cryed with a lowde voyce) *Et est vita in cælis.*

Δ Then stepped furth one and sayd, *Et ego vivo cum bene viventibus,* and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi. *Vivamus Halleluyah. O Sanctum Nomen.*

Δ All fell down on theyr faces, and Michael stroke over them with his sword and a great flash of fyre: And this man his brest seemed open that his hart appeared bleading, and therein the letter **m** , and **6**, over it thus **6** **m**

Δ Tal

Mic. *Benedictus est Numerus Agni.*

Δ Hereuppon They all fell down.

Mi. *Orate invicem.* Δ Hereuppon we prayed a psalme; my skryer saying one verse, and I the other *&c*.

Mi. *Omnia data sunt a Deo.* Δ – Then cam one in, having a rownd Tablet in his forhed and a little **o** in his forhed: and **22** over it.

Δ Med

Mi. *Et non est finis in illo.*
Benedictus es tu Deus. Δ and then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi. *Angeli a nomine tuo procident Domine.*
Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small **a** thus  , of pure gold, graven very depe:

Δ Vn

Corrected thus, after, by Uriel to be **20**

Et Numerus tuus vivit in cæleris, sayd this shewer. The number was **22** over the **a**.
This shewer went away with great lightening covering all the world.

Mi. *Nomen illius est nobiscum.* Δ He stroke agayne with his sword over them. Then stode one up: who, uppon his garment had an **n**: and he turned abowt: and on his back were very many (ens) **n**.

Δ Drux

Mi. *Creasti tu Domine Angelos tuos ad Gloriam tuam.* Δ Over the ‚**n**, was the number of **14**, over that **n** (I meane) which was onely on his brest.

Mi. *Et te primus Creavit Deus.* Δ Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ‚**a**,. This ‚**a**, did go rownd abowt him: begynning at his feete: and so spirally upward: and he seemed to be all clay.
Over the ‚**a**, was the number **6**.

Δ Vn

Mi. *Et creata sunt et pereunt in Nomine tuo.* Δ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi. *Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus tuis.* Δ Then cam one in, with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ‚**h**,. He bowed to Michael: and Michael sayd, *Numerus tuus est infinitus, et erit finis rerum.* Δ This shewer seemed to powre him self awaye

Δ Na

like a flud of blud: and his garment flew upward.

Mi. *Non est illi numerus.*
Omnia pereunt a facie Dei, et a facie Terræ.

Med Δ Then stepped one furth, and like a water running rownd abowt him, and he cryeth miserably, *O benedictum Nomen tuum Domine.*
Numerus periit cum illis. Δ A little ,**o**, with **18** over it, appered.

Δ This shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. *Lux manet in tenebris. Gloriosum est Nomen tuum.*

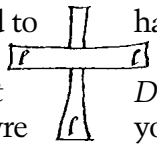
Δ Then stept one furth from the rest, who fell down, as theyr manner was.

Δ Note: All the Cumpanies of these **40**, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of five.

Δ This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours. he sayd, *Trinus sum.*

Mi. *Benedictum sit nomen El.*

Δ Ur Δ Than in the myddle of the fyres or smoke semed an ,**l**, thrise placed, on a bluddy cross, and over the ,**l**, the number **26**.

Δ This shewer seamed to  have three mens heds and to vanish away in a myst with a thunder.

Mi. *Labia mea laudant* *Dominum.*

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sho1ders: and on her belly appeared a great scotcheon; to hir, or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. *Et hic est El:* and so appeared a little ,**l**, on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi. *Benedicta sit ætas tua:* Δ And there appeared ,**30**, under the **l**.

Δ There cam a great many of little fyers and did seeme to elevate this yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth.

Δ Drux He had in his forhed an ,**n**, in his brest an ,**n**, and in his right hand an ,**n**,.

Mi. *Numerus tuus est benedictus.* Δ They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ and they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi. *Linguis suis cognoverunt eum.*

Δ All sayd, *Benedictus est qui sic et sic est,* throwing up into the ayre threcornerd trenchers of this fashion  all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body,

Ur and he had in his eyes a small **l**: and in his forhed the figure of **8**.

Mi. Note this, under. I meane the figure **8**. Thus, $\frac{\mathbf{l}}{\mathbf{8}}$.

Δ All sayd, *Et es verus in operibus tuis:* and so he vanished away in a flame of fyre.

Δ Ged - G

Mi. *Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.* Δ — All sayd, *Amen*.

Δ . Note this to be the first that vanished away, going behynde Michael.

Δ one stept furth saying, *Incipit virtus nostra,* he being covered under his robe, all with armor: and hath a great **G** on his armor. and the figure of ,**7**, over it. He went behynde Michael and so vanished away.

Mi. *Recte vivite omnes Sancti eius.*

Δ Don

Δ One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little ,**r**, and **13** over it. He went behinde the Chayre and so vanished awaye.

Mi. *Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.*

Δ Na

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a sworde, and in his mowth a flame of fyre: he had a great **H** uppon his sworde and under it **22**. He went behynde the Chayre *&c.* Michael standing up still uppon his leggs, like pillers of brass.

Δ I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world. Contynue your work: *Coniunxit spiritum mentibus illorum.*

Δ Med ged

Δ Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ,**o**, and on the other a ,**g**,: [Δ — As in scotcheons of armes, where the man and his wifes armes ar joyned *per pale,* as the heraulds term it.]

This shewer shut up the chest and went his way.

Mi. *Numerus illius est sine numero.*

Δ Then cam in an other, saying, *Tempus est. Deus vestrum agnoscite.*

Δ Gisg

Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ,**t**, and **11** under it.

Δ Gon *con puncto,* y.

Mi. stay; place this, in the second place. This went away.

Δ . *Imago:* I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde *ymago,* thowgh not according to the Latine tung

Mi. *Ymago tua, (mors,) est amara.*

Δ Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ,**y**, written on it. *Justus est malis deus noster.* Δ The number of **15** under it.

Mi. Place it in the former place.

Mi. *Opera fidelium, Delectatio mea.* [Δ Then cam one in.] *Hic est Deus noster.* He shewed the letter of **o** on his naked brest, and the figure of **8** under it. He went away.

Δ Med

Mi. *Ecce, Iniquitas regnat in domo mea.*

Δ Graph

Δ Then stept one oute very lean, all his body full of little **e**, and under every one of them, **21**. He went away behynde the chayre.

Δ Pa – b

Mi. *Bestia devoravit populum meum, peribit autem in æternum.*

Δ Then stept out one in bluddy apparell, all his body full of serpents heds and a **b** on his forhed, and the number of **10** over it . He went away.

Mi. *Iniquitas Abundat in templo meo, et sancti vivunt cum Iniquis.*

Δ — One very lean, hunger sterved cam out, an **A** on his brest, and ,**11**, over it,

and so went away.

Δ I think it be superfuous } + Δ There cam in an other.

Mi. *Iniqua est Terra malitiis suis.*

Δ Then cam in one who drew out a bluddy sworde, on his brest a great romayn **I**, and **15** over it. he went his way.

Mi. *Angeli eius ministraverunt sanctis.* Δ Then stept one oute with a Target and a little **a** on it, and over it the number of **8**. He went away.

Mi. *Regnabit Iniquitas pro tempore.* Δ They all cryed Halleluyah.

Δ Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter **r** on his sword and **16** over it, and so he went away.

Δ Uriel corrected it after, to be under

Mi. *Nulla regnat virtus super terram.* Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little **n**: and Michael sayd, *Non est numerus illius in Cælis.* Δ He went awaye.

Mi. *Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah.*

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones. he sayd,

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (enns) **n**, and on his forhed, a great **A**.

Mi. *Non quòd est **A**, sed quòd contradicit **A**.*
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem
Mysterium

Mysterium nobis reve= landum Δ He shewed three figures of ,**6**, set in triangle thus, 6^{6}_{6}

Mi. *Vobis est Mysterium hoc, posterius revelandum.*

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ My skry= er had omit= ted to tell me this, or els, it was not told and shewed, but Uri= el did after supply it by the skryer The first letter of Perturba= tur, doth not make shew, of the letter following as other before did.

Mi. *Perturbatur terra iniquitate sua.*
This shewer, his garments, white, under: his face as brass: his body gre= vous with leprosy: having uppon his brest an **O**, with the number of **.10.** under it: and so he departed.

Mi. *Surgite O Ministri Dei. Surgite (inquam) Pugnate: No= men Dei est æternum.*

Δ Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a **G**, and **5** over it, the other had...
[Δ — We fell to prayer, whereuppon Michael blessed us.]
The other had an **h** on his sword, and **14** under it: and so they went away.

Mi. *Omnis terra tremet ad vocem tubæ illius.*

Δ One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little ,**o**, and **17** under it. He went awaye.

Mi. *Serva Deus populum tuum, Serva Deus populum tuum Israel, Ser= va (inquam) Deus populum tuum Israel.* Δ He cryed this, alowde.

Δ Fam Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy, and he had **s**.
Est numerus in numero. Δ He went away.

Δ I understand it to be a letter, and the number **5** also. Mi. So it is.

Δ There cam one in with diverse owgly faces, and all his body skabbed.

Mi. *Nunc sunt Dies tribulationis:* Δ He had an **a** on his forhed and the Number **5** under it.

Mi. *hic est Numerus predictus.*

Δ Uriel also did correct this place with delivering this in the place of the other description before.

Mi. *Audite, consummatum est.* Δ This had a great pot of water in his hand and uppon the pot, graven, **a** with **5** under it. He departed in fyre.

Mi. *Angele preparato Tubam tuam.*

Δ Then cam one oute with a Trumpet. *Venit Tempus*.

Δ He offered to blow, but blew it not. on the ende of his Trumpet was a little **a** and **24** under it. he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, *Hii duo Cælati sunt adhuc.* They two went away.

Mi. *Vale. Natura habet terminum suum.*

Δ He blessed us and florished his sword towards, and over us, and so went away and Uriel after him: who all this while appeared not.

Δ After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he) I delivered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place over or under: and allso in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remaying yet empty: saying, *Hii duo Cælati sunt adhuc*. But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Judgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I prepownded this former Dowte. He answered,

Mi. *Veritas est sola in DEO. Et hæc omnia vera sunt.* you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? Yt is justly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, *Hii duo cælati sunt adhuc.*

The Descryer, or The Skryer omitted to tell.

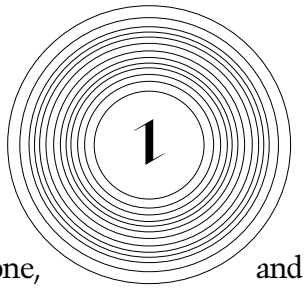
Mi. Thow hast sayd. Δ I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semiæl. Then he cam, and kneled down.

Consummatum est. Δ The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω.
There arose a myst, and an horrible Thunder.

Mi. It is done. Δ Then of the three $\overset{\frown}{6^{6}6}$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.*
And Michael did put his finger into the trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of **.1.** with many circles abowt it, and sayd *Omnia unum est.*

Δ The forme of the world which appered before, vanished away: and Se myeil went away.
And Michael cam and sat in his chayr agayn:
and his brasen leggs wer gone,



and uppon our pawsing he sayd,

Semi El

Mi. Go forward. Do you know what you have allready written?
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thou shalt understand the 7 Angells.

The declaration of the Numbers

The Number of **4**, pertayning to the first **T**, is a Number significative: signifying, to what place thow shalt next apply the eye: and being placed above, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole.
So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.

Δ Then telling from $\overset{4}{\mathbf{T}}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place, from ,**T**, (but being the fifth from the beginning, and with the begynning) this letter **h**: with **22**, over it.
Therfore, I procede to the right hand, 22 places: and there I finde **A**, and **11** over it. Going then toward the right hand 11 places furder: I finde a little **a** with **5** under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde **o** with **10**, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter **t**, and **11**, under it: and therfore going to the left hand 11 places, I see there the letter **h** alone without any number. Wherfore, that letter, endeth my word, and it is in all, **ThAaoth**: Ys this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre

Calls

Δ Note these doings to be accownted Calls

and it shalbe shewed.

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. *Salvete.*
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.
Understand that the 7 Names must comprehend, as many letters in the whole, as there are places in the circle: Some letters are significative of them selves. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe **Aa**; that is, twise **a** togither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two **a a** togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter **A**. Accownt thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; Prove: and thow shalt see. Whereas thow hast **go**, it is to be red **og**. This is the whole.

Dubble Numbers

Note

Δ Note: 7 names, pro ceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

Δ – I have red in Cabala of the Name of God of **42** letters: but not yet of any, of **40** letters: That of **42** letters is this,

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.

Δ *vide Galatinum, lib. 3. cap. 11*

Or thus, אב אל בן אל רוח הקדש אל אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, *Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres dii sed unus Deus.*
And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the cabalists have a name explained of **42** letters, on this manner,

כאשר הכפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, *Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.*
I am not good in the hebrue tung, but, you know my meaning.

Δ 42, are here *in potentia*, but, *non Actu*

Mi – The letters being so taken oute, being a name, and a number, doth certefye the old rule of **42** letters, whan you restore them in agayn.

The Vertu of this Circle

Mi – Note, Oute of this Circle shall no creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.

Beasts, birds, fowle and fish do all reverence to it: In this they were all cre= ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.

ADAMS TREA= TISE, Δ He mea neth my Booke that I call Soyga

A and ω*: Primus et Novissimus; unus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.*

Dixi:

Thow art watcht all this night: who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche: *circa 10^{a} mane.*

// ers to them.
// and corrected certayn pray= Δ. I had made, and written, ^

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will. We cannot viset the now. At the twelfth howre thow shalt use us.

Δ *Fiat voluntas Dei.*

A meridie circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Shut Dores } Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. *Ecce, Mysterium est. Benedictus Dominus Deus Israel.*

Δ Therewith he did spred oute, or stretch the Canapy : Whereby it seamed to cover all the World [which seamed to be in the stone allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon

Mi. What wold you have Δ *Sapientiam*

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Th⸗aoth

Gal⸗as

Gethog

Horlωn

Innon

A$^{a}_{\wedge}$oth

Galets.og

Mi. Loke to the last name. Δ I had written (as appeareth) **Galetsog**

by misrecke[n]ing the numbers. Where I fownd it shold be **Galethog** with an **h** and not **s**.

Mi. Lo, els thow hadst erred. They are all right, but not in order The second is the first (his name be honored for ever) The first here, must be our third and the third here, must be our second : thus set downe.

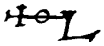
.1. Galas.
.2. Gethog.
.3. Thaoth.
.4. Horlωn.
.5. Innon.
.6. Aaoth.
.7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter 

M. Make the number of **5** on the right hand, (that is,before it) at a reasonable distance, thus  **5**

Δ After that,he shewed the second letter, a great roman A, thus,  24

Then he shewed  30

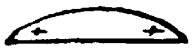
Then ——  21

Then ——  9

Then he shewed  14

Then he shewed this compownd letter, with the circle and cross 

He willed me, at each corner of these segments of circles, to make little Crosses and so I did.

Δ After every of the 7 letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus  : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est.

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the 7 baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this. For this was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God, Which rayneth in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it.

Mi. Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.
Note: (for the tyme will be long:) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7. And by 7, all Govern= ment is. Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. *Amen*.

Δ – Note of 7 Baskets

.1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a **Z** uppon the first of 7 feathers which were on his brest . that first feather was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7 which 7 govern the earth. Halleluyah.

Mi. Write the letters; Δ Now, a small **l** in the second fether. Then he covered those first two letters, with the other feathers
The third an **l**, like the other: then he covered that allso.
the fowrth an **R** he covereth that
the fifth a great roman **H.** he covereth it.
the sixth feather hath a little **i .** then he hid that feather,
the last feather had a small **a**.
Mi – Prayse god.

Δ Then he put the fowle into the basket – and set it down by him. Then he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ We prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he pluckt out a White byrd, much bigger than the other: as big as a swan: with **.7.** feathers on the brest
Mi – *Dixit, et factum est*

Mi. Note: Δ — the first feather hath a little **a**, on it: and it went away: the next a **Z** great as the first
Then a **C** great
Then a little **a**
Then an other little **a**
Then a feather with a little **c**
Then one with a little **b** Δ Then he covered them all.
Mi – Thow hast truth.

Δ Then he put up the fowle into the basket; and hung it up by the other in the ayre

Δ Than the third Basket cam to him, and he toke out a byrd all green as grass. Like to a peacock in form and bignes
Mi. *Et vivis tu cum illo: et regnum tuum cum illis est*

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie
Mi. Pray.

3. Mi. Note. Δ on the first feather a small **p**
Then a small **a**
a little **u**
Then a small **p**
Then a small **n**
then a small **h**
Then a small **r**. Then he put the fowle up into the Basket, *&c*.

Δ Then there cam an other basket to his hand.

Mi. *Dedit illi potestatem in cælis.*
Potestas illius magna est.
Orate. Δ — We prayed.

4. Δ Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on the seven skales, appered letters.

Mi. Note. Δ – first a little **h**
a little **d**
a little **m**
Then a little **h**
Then a little **i**
Then a little **a**
Then a little **i**

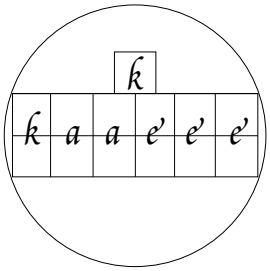
Δ then he put up the fowle, & hung the basket in the Ayre.

Δ Then there cam an other basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. *Magnus est DEUS in Angelis suis.*
et magna est Ilorum potestas in Cælis.
Orate. Δ We prayed.

5. Δ Then he pluckt out a bird like an Egle: all his body like Gold and he had a little circle of feathers on his brest: and on it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, like the other twelve, thus.



Δ Then he put up the Egle, *&c.*

Δ Then cam an other Basket.

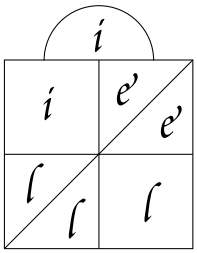
Mi. *Nuncius tuus est magnus in cælis.*
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, seamed all to be gon. and the Baskets remayning still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michal was the sixth name *vide post*

UR. This is a Mysterie. He is here, and not here which was here before.

6. Δ He opened the Basket and pluckt out like a phenix [Δ or pelican] of the bignes of a swan, all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



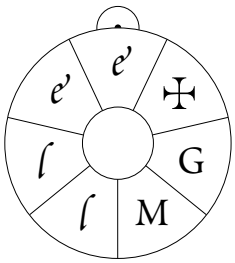
Then cam the last basket. Uriel stode still and sayde:

UR. *Dedit angelis potestatem in lumine cæli.*

Orate. Δ We prayed.

7 Δ Then cam Michael, and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion



Mi. *Et Coniunxit illos DEUS in Unum.*

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ Now he cam and sat down in his chayre.

Uriel. Δ Michael sayd to Uriel: it is thy part, to expownd these Mysteries: Go to, in the name, of our God.

Δ Uriel cam and stode before him and sayde: What will you: Ô our fellows, and servants to GOD? What will you?

My contynuall and auncient prayer Δ Perfect Knowledge, and understanding, such as is necessary for us.

UR. Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.

Δ So they went: and left all the stone on fyre, so that neyther the Chayr or Table could be seen in it.

Δ After a quarter of an howre, Michael and Uriel cam both agayne.

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

UR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world. Yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN; He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Δ Note these manifold and great Mysteries and mark these 7 diverse crosses with these 7 letters.

Note this Bond.

Δ – He is twice three and one

UR. Thow must refer thy numbers therin conteyned, to theUpper Circle. For, From thence, all things in the inward partes, shalbe comprehended.
Looke if thow understand it

Δ I find it to be **GALETHOG**;

UR. it is so. Δ – I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

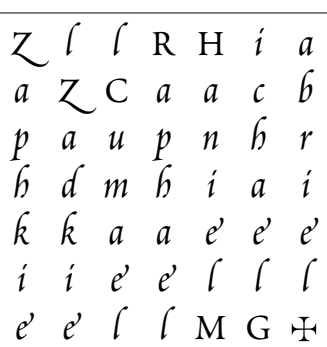
Ur. To the next part. Δ Michael sat still, with his sword in his hand.

7 Angels. Ur. The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ – Not yet: Ur. Oh how far is mans Judgment from the Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him; which seeth for ever. Δ — *Amen, Amen, Amen.*

Ur. Note. We can not tary long.
Thow must set down these letters onely, by 7, in a spare paper: thus.

Δ I have hitherto forgotten to ax wher Uriel his name may appere.

UR. Rede ——————————— Begyn at the first, and rede downward.



Δ I rede thus, **Zaphkiel, Zadkiel, Cumael chaël, Gabriel**, Raphael, Haniel, Mi=

Ur. Thow hast red right

Δ – praysed be God.

Ur. Thus dost thow see, how mercifully God dea= leth with his servants.

Δ 48 letters are here: and one is noted by a Cross: which maketh the 49th. Of this cross and Angels *vide anno* 1584, July 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: skarse yet revealed to the world.
Uriel and Michael jointly togither pronownced this blessing on us.

UR. } We bless you: your { sowles
Mi. } { Harts
{ Bodyes
{ and all your doings.

Innumerable multitudes of Angels]

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much show you, for your cumfort beside. What seest thow? Δ — he spake to the skryer. and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.
Man is frayle. Fare well.

He must

(Δ – of this sentence cam no frute nor farder confirmation. Therfore consider.)

The L. Mowntegles bokes

go for the bokes, els they will perish. Δ — He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the Lord. Mowntegles bokes, which Mr. Mort yet hath: wherof mention is made before.

ended *hora. 5. a meridie*
Tuesday the 20 *Martii*
1582

Wensday. 21. *Martii , circa 2. a meridie*

Note this Trumpeter

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a trumpeter: he was all in white, and his garments bespotted with blud. he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commanded not to ax of the appa rayle of Michael.

Δ I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael said, I warned the for axing of my apparell or manner.
Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. *Quid vultis?* Δ – *Juxta voluntatem Dei, Sapientiam nobis necessariam &c.*

Mi. *Sapientia mundi, nihil est, peribit autem in æternum.*
Veniat æternitas DOMINI, ab universis mundi partibus.
Phanaël *Venite, venite, sic vult DEUS ADONAY*
fac officium Phanaël.

Δ This Phanaël was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from **7** partes of the world, (being equally divided abowt the Horizon,) cam **7** Cumpanyes of Pillers all of fyrye cullour glittring. And every Cumpany of Pillers high and great and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and Sterrs seemed to tremble.
Mi – *Multiplex est Deus noster.*

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body togither. (**3**, in sowle, and **4** in body)
In **7**, thow shalt finde the Unitie
In **7**, thow shalt finde the Trinitie
In **7**, thow shalt find the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God,) be praysed ever, from thy 7 Thrones, from thy 7 Trumpets and from thy 7 Angels. Δ – *Amen, Amen, Amen.*

7 Thrones Trumpets Angells

Mi. In 7, God wrowght all things.

Note: In 7, and by 7 must you work all things
O Seven tymes Seven, Veritie, Vertue and Majestie
I Minister by thy licence This expownd, by thy
Vertue (Δ — Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi – *Sic est DEUS noster*

Δ One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an **S**

Δ Then leaned down **6** Pillers more: and Michael, cryed lowd
Unus est DEUS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the **7** joyned all togither, distinctly to be discerned

Mi. Note. Δ — There appeared, a great **S**
A
A
I

Δ Then the sides closed up, and hid those letters first shewed. After that appered two letters more. **E**
M

Δ He made cursy, and semed to go fromward, and vanished away.
Μυστεριον est **E ȣ**

Δ The Pillers all joyned togither at the tops, making (as it were) one Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other **7**, stode, which went away.

Note the intrusion of Error by the Wicked powres of Sathan

Δ Michael with his sword, Cut them asunder: and cryed out,
Away you workers of Iniquitie
Periit Malus cum malis.

Δ The pillers fell down, and the grownd swallowed them up.
Tanta est tua audacia Sathan.
Sed DEUS noster Vivit.

Δ The Pillers which before ascended, cam down joyntly: and oute of them a Voyce saying Δ*NON SUM*

Δ *Non Sum* I understand the refusall of those two intruded pillers

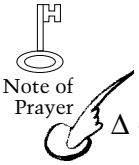
Δ Then the **7** pillers next his right hand, bowed to Michael, And oute of them, a Voyce sayd *SUM*

Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them; and sayd
Orate. Δ – We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, **3** of the heds of the Pillers, and sett them downe and there appered, **B T Z**, great letters in hollow places like square Cumfit boxes.

Mi. *Ista sunt secreta secretorum*



Invocate Nomen eius, aut nihil agere possumus.
The key of Prayer openeth all things. Δ – We prayed.

Δ – Then the other **4** pillers, bowingly shewed **4** letters thus, **K A S E**, and the number **30̣** with a prik under
Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic Sic.

Mi – Place these in the Table Δ — I wrote and he sayd, Thow hast done right. *Laudate nomen Domini, qui vivit in æternum.*

Δ — A voyce cam out of the next cumpany of the **7** pillers (joyning them selves to gither) saying *Ipse.*

Mi – *Et Misericordia tua Domine magna est.*

Δ — Michael kneled whan he sayd this

Δ — Michael shewed out of **4** of theyr heds, of the pillers, (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these things: Δ – So there appeared, **4** letters, **H E I D**
Δ — Then the other **3** pillers were opened and had **E N E** on theyr tops
Dominus collocatur in numero suo.

Δ — The **7** pillers mownted up into the ayre, and it thundred at their going

Δ — Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. *Vivo sicut LEO in medio illorum*
Mi. *Et tua potestas magna est Ubique*

Δ — Then Michael pluckt of, five of the tops.
There appered **D** then they joyned all to gither: then appere? **E I M O**
Mi. *Hoc est sine præce*

Δ — The other two opened, and there appeared **30̣ A**

Δ — Then they closed up, and went away, with a great thunder

Δ — Then cam **7** other pillers to Michael, and a voyce oute of them
Saying, *Serpens sum, et devoravi serpentem.*

Mi. *Et bonis et malis serpens es Domine*

Δ — Then they closed all up; and Michael sayd, *Orate.* Δ — We prayed

Δ — Then Michaël toke of, the heds of **4**: then appeared first an **I** then **M E G**
Then he opened the other **3**. and **C B E** appeared.
Mi. *Numerus illius, est nulli cognitus.*

Δ — They joyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ — Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying
Ignis sum penetrabilis
Mi – *Et sit nobiscum, Ô Deus.* Pray. Δ – We prayed.

Δ — Then he opened **4** of theyr heds and appered in them **I L A O.**

Δ — They closed togither agayne.

There is **V** omitted by our neglect

Δ — Then one other was opened, and **I** appered.

Δ — Then **21 8̣** appered, and did shut up agayn.

Δ — Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings, and there appere: **N,** and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ — Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ — I noted them down.

Δ — Then cam the last **7** pillers, and out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi – *Orate* Δ — We prayed.

Δ — Then **6** of the heds opened and appered **I H R L A A.**

Δ — Then the seventh opened: Then seamed trees to leap up,
and hills, and the seas and waters to be trubbled, and thrown up

Δ — A voyce cam out of the Pillers: *Consummatum est.*

Δ — There appeared in that Piller **21**
8

Δ — They joyned togither and flew up to heven ward.

Mi – *VNVS VNVS VNVS*
Omnis caro timet vocem eius
Pray. Δ — We prayed.

Δ — Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, *&c.*
Michael bad of him be of good cumfort, and sayd he shold do well.

Mi – Cease for a quarter of an howre.

Δ — After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic – Set two stoles in the myddst of the flowre.

on the one, set the stone: and at the other let him knele.
I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiae Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ — There cam in **7** yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing. Then they kneeled: And after, rose agayn.

Mi – *Scribe quæ vides.*

Δ — One of them stept out, with a little blue tablet in the forhed of her: and in it written, **El.**

Δ — She stode a side, and an other cam in, after the same sort, with a great **M**, and a little **e**, thus, **Me.**
The Third, cam as the other, and had **Ese**
The fowrth —— **Iana**
The fifth —— **Akele**
The sixth —— **Azdobn**
The seventh stepped furth with —— **Stimcul**

Δ — They all togither, sayd, *Nos possumus in Cælis multa.*

Δ — Then they went theyr way, suddenly disapering.

Mi – Note this in your next place but one. Δ — I did so.

Mi – Go to the next place. Stay.

Filiolæ Lucis Mi – *Adeste, Filiolæ Lucis.*

Δ — They all, cam in agayn, and answered, *Adsumus Ô tu qui ante faciem DEI stas.*

Michael: one of them that are cownted to stand before the face of God.

Mi – *Hiis nostris benefacite.*

Δ — They answered, all, *Factum erit.*

Mi – *Valete.*

Filii Lucis Mi – *Et dixit Dominus, venite Filii Lucis.*

Venite In Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ — Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

One of them had a rownd purifyed pece or ball of Gold in his hand.

One other had a ball of silver in his hand.

Metalls

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.

The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands.

The last had a ball of Lead.

They wer all apparayled of one sort.

Perhaps here wanteth *non* Mi – *Quamvis ∧ in uno generantur tempore, tamen unum sunt.*

Δ — he that had the gold ball, had a rownd tablet of gold on his brest.

and on it written a great **I**

Filii Lucis

Then he with the sylver ball, cam furth, with a golden tablet on his brest

likewise, and on it written **Ih**

He with the Copper ball, had in his tablet **Ilr**

He with the tyn ball, had in his tablet **Dmal**

He with the yern ball, had in his tablet **Heeoa**, and so went asyde

He with the Mercury ball, had written **Beigia**

The yong man with the leaden ball, had **Stimcul**

Mi – *Facite pro illis, cum tempus erit.*

Δ — All answered, *Volumus.*

Mi – *Magna est Gloria Dei inter vos. Erit semper. Halleluyah.*

Valete.

Δ — They made cursy, and went theyr way, mownting up to heven.

Mi – *Dixit Deus, Memor esto nominis mei:*

Vos autem immemores estis.

I speak to you. Δ — Hereupon, we prayed.

Filiæ filiarum Mi – *Venite, Venite, Venite.*

Filiæ Filiarum Lucis Venite.

forte quae

Note these three descents. *Qui habebitis filias venite nunc et semper.*

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus, Δ — Sayd **7** little wenches which cam in.
Theyr attyre They were covered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi – *Vbi fuistis vos?* Δ — They answered: *In terris, cum sanctis et in cælis, cum glorificatis.*

Δ — These spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ — They had, every one, somwhat in theyr hands, but my skryer could not judge what things they were. Mi. *Non adhuc cognoscetur Mysterion hoc.*

Δ — Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum Δ — The first shewed on her Tablet a great **S**
The second —— **Ab**
Ath The third —— **Ath**
The fowrth —— **Ized**
The fifth —— **Ekiei**
Madimi The sixth —— **Madimi**
The seventh —— **Esemeli**

Mi – *Quid istis facietis?*
Erimus cum illis, in omnibus operibus illorum. Δ — They answered.

Mi – *Valete.* Δ — They answered, *Valeas et tu Magnus O in Cælis.*

Δ — And so they went away.

Mi – *Orate.* Δ — We prayed.

Filii filiorum Mi – *Et misit filios filiorum, edocentes Israel.*

Mi – *Dixit Dominus, Venite ad vocem meam.*
Theyr Attyre *Adsumus,* Δ — Sayd **7** little childern which cam in, like boyes covered all with purple, with hanging sleves like preists or scholers gown sleves: theyr heds attyred all (after the former manner) with purple sylk.

Mi – *Quid factum est inter filios hominum?*
Male vivunt (sayd they) *nec habemus locum cum illis*
tanta est illorum Iniustitia. Veh mundo, scandalis:
Veh scandalizantibus, veh illis quibus Nos non sumus.

Δ — These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of **E**, **L**:

EL

The first —— **EL** — Δ He sayd, *Nec nomine meo timet Mundus.*
The second —— **An** —— *Nullus videbit faciem meam.*
The third —— **Ave** — *Non est virgo super terram cui dicam.* [Δ And pointed to his tablet, wherein that word, Ave, was written.]
The fowrth —— **Liba** — *Tanta est infirmitas sanctitudinis Diei.*
Rocle *Benefacientes decesserunt ab illo.*
The fifth —— **Rocle** —— *Opera manuum illorum sunt vana.*
Nemo autem videbit me.

Hagonel. *Vide de hoc Hagonel, lib. 4.* The sixth shewed his Tablet and said, *Ecce* – **Hagonel** — *Qui adhuc Sancti sunt, cum illis vivo.*

The seventh had on his tablet —— **Ilemese**—— *Hii imitaverunt doctrinam meam. In me Omnis sita est Doctrina.*

Δ — I thowght my skryer had missherd, this word *Imitaverunt*, for *Imitati sunt.* And Michael smyled and seemed to lawgh, and sayd, *Non curat numerum Lupus*. And farder he sayd, *Ne minimam detrahet a virtute, virtutem*.

Mi – *Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.*

Δ — So they went, making reverence, and went up to heven.

Mi – *Dictum est hoc tempore.*

Mi – Note this in thy Tables.
Dost thow understand it? Loke if thow canst.

Urielis officium

Δ — He sayd to Uriel, it is thy part, to interpretate these things.

Ur. *Omnis Intelligentia est a Domino.*

Mi – *Et eius Nomen est Halleluyah.*
Compose a table, divided into 7 parts, square.

Note this Table is made perfect in the next side following.

S	A	A	I 21 8	~~M~~ E	~~E~~ M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	~~A~~ L	~~L~~ A	O	I 21 8	~~21 8~~ V	N
I	H	R	L	A	A	21 8

7. Names of God

Ur. Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Prove if thou canst reade them.

Beatus est qui secrete
Nomina sua conservat.

Note these two orders of Angels: and Note Uriel doth have him self one of the standers before the face of God

Ur. These Names, bring furth 7 Angels: The 7 Angels, and Go= verners in the hevens next unto us*, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noster.

NOTE well this Rule of Arte.

Ur. Every letter of the Angels names, bringeth furth 7 dowghters. Every dowghter bringeth furth her dowghter, which is 7. Every dowghter her dowghter bringeth furth, a sonne. Every sonne in him self, is 7. Every sonne

hath his sonne, and his sonne is 7.

Let us prayse the God of Seven, which was and is
and shall live for ever.
Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El
Halleluyah

Filiæ See if thow canst now understand this table.
The Dowghters procede from the angle on the right hand, cleaving
the myddle: where theyr generation ceaseth.

Filii The sonnes from the left hand to the right to the middle:
so proceding where theyr number endeth in one Centre.

Note this manner of center accown=ted. The Residue thow mayst (by this Note) understande.

Δ — Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

Loke to the Corner of the right hand, being the uppermost: where thow
Note of Numbers with priks signifying letters. shalt finde 8. Refer thyne eye to the upper number, and the
letter above it. But the Number must be fownd under neth,
bycause his prick so noteth.

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

Δ — Loking now into my first and greatest Circle for 8, I finde it with
l the first daughter **l** over it. I take this to be the first Dowghter.

Ur. You must in this square Table set **E** by the 8 and now
write them composedly in one letter, thus EL

Nomen Domini vivit in æternum.

Ur. Give over, for half an howre, and thow shalt be fully instructed.

Δ — I did so, and after half an howre comming to the stone,
I was willed to make a new square table of 7: and
to write and note, as it followeth.

S	A	A	I 21 8	E	M	E 8	– *Vivit in cælis*
B	T	Z	K	A	S	E 30	– *Deus noster*
H	E	I	D	E	N	E	– *Dux noster*
D	E	I	M	O	30	A	– *Hic est*
I 26	M	E	G	C	B	E	– *Lux in æternum*
I	L	A	O	I 21 8	V	N	– *Finis est*
I	H	R	L	A	A	21 8	– *Vera est hæc tabula*

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.

Note these other pur=poses The 30 by **E**, in the second place, in the upper right corner, serveth not in the consideration of the first Dowghters, but for an other purpose.

The **26̇** by **I**, serveth for an other purpose: but not for this Dowghters Dowghter.
The **21**, is **e**, and **8̣** with the prick under it is **l**: which togither maketh **El**, or thus compownded as if it were one letter, **Ɛ**
The Names in the great Seale must follow the Orthographie of this Table. *Virtus Vobiscum est.*

Orate. Δ — We prayed.

Δ — Then there appeared **S A A I** $\frac{21}{8̣}$ **M Ɛ** . Here is an **E** comprehended in **L**.

Ur. Read now the Table.

Angeli Lucis

Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum

Ur. In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is **I** with $\frac{21}{8̣}$, which maketh **el**. So

1. have you **Zabathiel**.

2. Ur. Go forward. Δ – So, I finde next **Zedekieil**.

The true sownd Ur. this **I** in the last syllable augmenteth the true sownd of it.

3. Δ — Then next I finde **Madimiel**.— Ur. it is so.

4. Δ — Then———— **Semeliel**.—— Ur. it is true.

5. Δ — Then———— **Nogahel.** —— Ur. it is so.

6. Δ — Then———— **Corabiel.**—— Ur. it is so.

7. Δ — Then———— **Levanael**.—— Ur. it is so.

Δ This name Corabiel you may see in *Elementis Magicis Petri de Abano* in the Considerations *Diei*))

Ur. Write these names in the Great Seal, next under the 7 names which thow wrotest last: *videlicet*, under **Ɛ**, **An**, **Ave**, *&c.* distinctly in great letters.

Ur. Make the **E** and **L** of **Zabathiel**, in one letter compownded, thus **ZABATHIƐ** . In this, so fashion your **E** and **L**. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for **IEL** (in this name onely) **I** with the $\frac{21}{8̣}$ annexed. So have you just 7 places.

Ur. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.

Ur. Set the first letters of these **5** names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the **5** exterior obtuse angles of the Pentacle.

Ur. Set **Z**, of **Zedekieil** within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur. In the middle now of thy Pentacle, make a cross ┼ like a crucifix and write the last of those 7 names **Levanael** thus,

Uriel. *Vidit DEVS, opus suum esse bonum*
et cessavit a Labore suo.
Factum est.

Δ — Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his Honor and Glory.

Uriel. *AMEN.*

Ur. These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the .7. Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for ever.

Note these two order of Angels

DIXI.

Δ — Whan may we be so bold, as to require your help agayn?

Mic – Whan so ever you will, we are ready.
Farewell.

Δ — *Sit Nomen Domini benedictum, ex hoc nunc,*
et usque in sæcula sæculorum.
Amen.

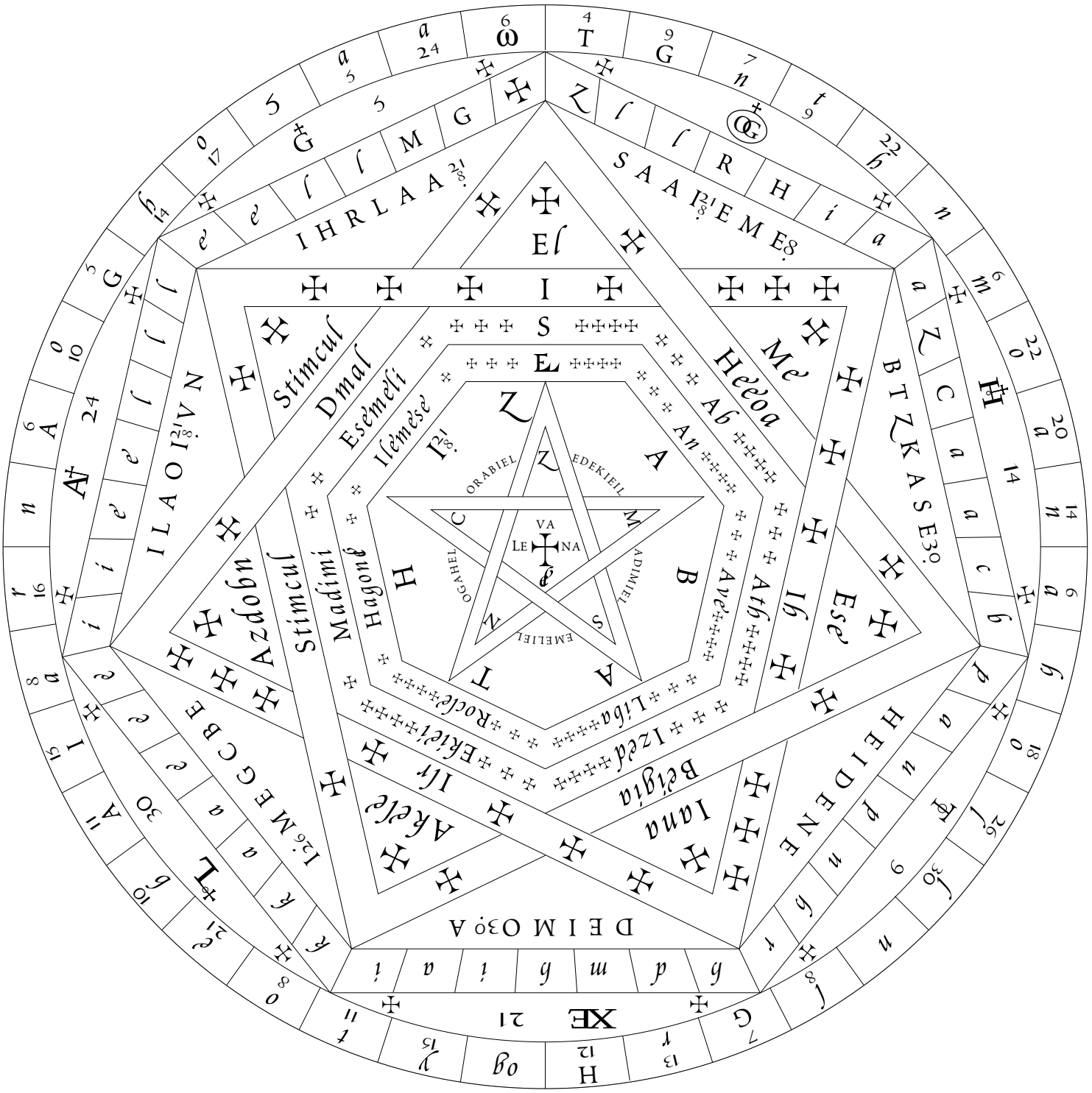
Anno Domini
1582
Martii 21.
} At Mortlake by Richemond

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת
אֱמֶת
hebraicæ



Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3°
Liber 4°

Anno 1582 Aprilis 28 a meridie hora 4.

E.T: Onely Michael appeared;Δ: And to diverse my complaynts, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seemed on fyre.

Mi: This is one Action, in one person: I speak of you two.

Union of us

Δ: You meane us two to be joyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.
Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

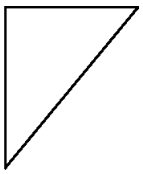
Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

worldly hability

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



The Lamin not simpler spoken: for no such lamyn was to be made

Mi: As concerning the Lamine, it must be hanged unseen, in some skarf.
The Ring when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Pele

Ese

Venito Ese, Δ: He cryed so with a lowd voyce.

E.T: he is now covered, in a myghty covering of fyre, of a great beawty.
There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. Δ: we prayed.

E.T: His face remayneth covered with the fyre, but his body uncovered.

Mi: *Adesdum Ese.*

Iana

Adesdum Iana.

Vobis dedit demonstracionem in Tabulis vris.

E.T: There appeare of the figure, (before, imperfect) two little women:
One of them held up a Table which lightened terribly: so that all the stone was covered with a myst.
A voyce cam out of the myst, and sayd,

Creatio

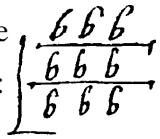
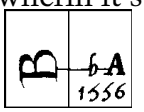
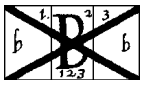
Ex hiis creata sunt, et hæc sunt nomina illorum.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ: Remember, Ese and Iana; ar the thirdth and fowrth of the *Septem Filiæ Bonitatis, supra lib°. 2.°* They are thus in order these: EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers.
The second was in like wise.
The Third was a b with the tayle upward thus: 
The 52 with the three great BBB seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next he blotted oute. 
He blotted not oute the three  with the 8 and 3.
The two barrs must go clere  and not towch the  the bars.
The  , the square, wherin it standeth, is all gold:
and that he let stand.
Fire cam oute and burnt 
The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out.
The places are very black, but where the letters, and numbers do stand.
E.T. hard a voyce saying, *Finis Tenebrarum: Halleluyah.*

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.
The Darkness is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you have .6. other Tables to write to night.

Prayse God: be joyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,
Initium bonum in nomine ejus
et est. Halleluyah.

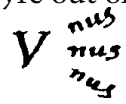
E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Filiæ filiarum Ese *vide lib.ª2ª*

Mi: *Venite filiae filiarum ESE.*

Δ somewhat wanteth

The nethermost . . . .

E.T: There come six yong maydens, all in white apparell, alike:
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written Vnus on this manner: 

Lux

She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and,bigger and it Thundred.

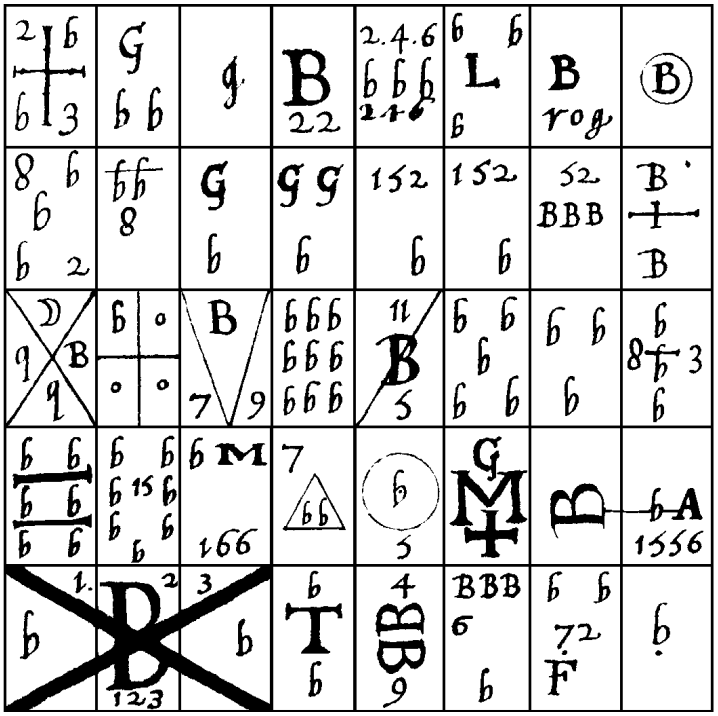
E.T: A voyce sayd, *Dies primus.*
An other voyce : *Ubi est Tabula?*
an answer : *Est, Est, Est.*

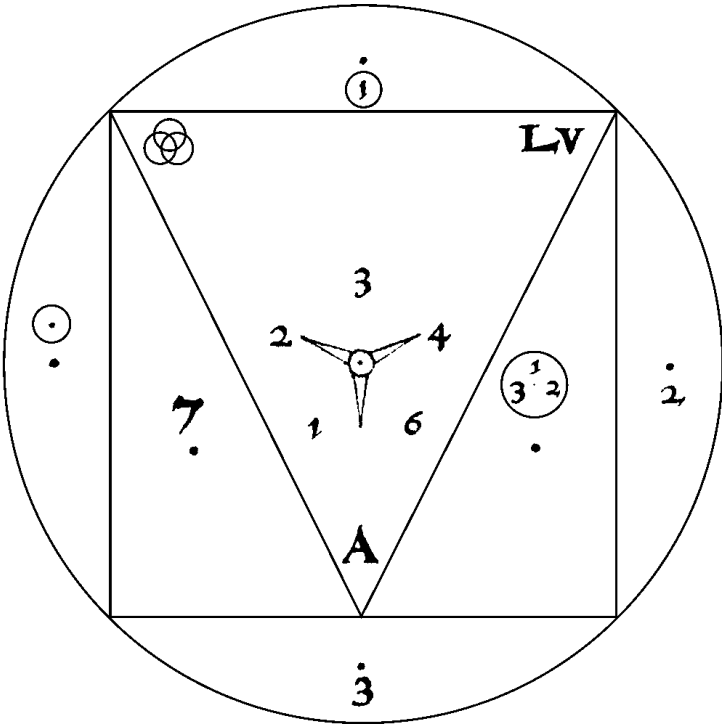
She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.

E.T: Three faces do shew and shote oute, and ever returned into one hed agayne: and with it cam a mervaylous swete savour.

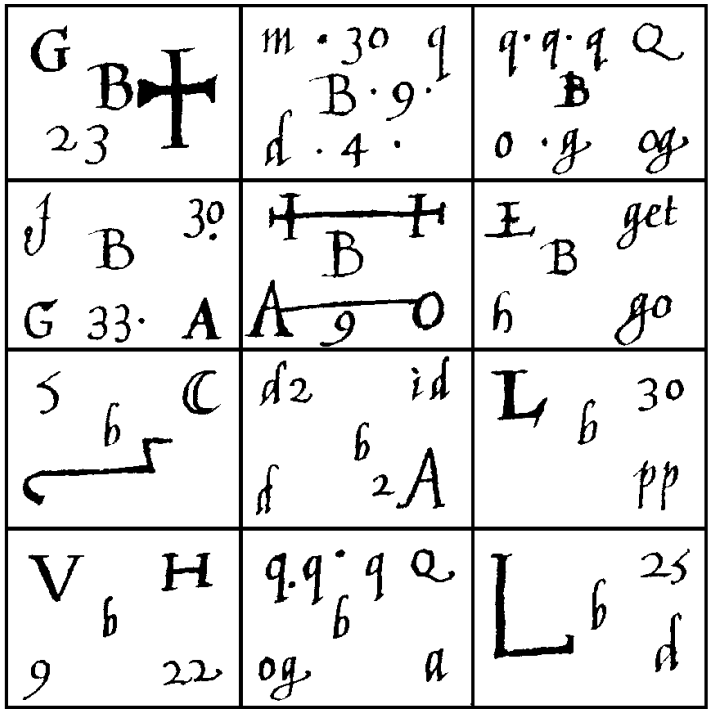
The Table cullored

The Table was of three cullours: white, redd, and a mixture of white





Δ Of these seven tables, characters, or scotcheons
consider the words spoken in the fifth boke A° 1583, Aprill 2d
How they are proper to every King and prince in their order.
They are Instruments of Conciliation
/*Volumine 5°.*/ where my Character is fashiond



and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.
There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.
A voyce sayd, *O honor, Laus et gloria, Tibi qui es, et eris*
The Table sheweth wunderfull fayre and glorious.
Onely seven priks appeare on the Table.
The three angles of the triangle open, and in the lower point appeared a great A.
And in the right upper corner LV. (E.T: The Table trembled.)
And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers.

A voyce: *Unus est, Trinus est; in omni Angulo est.*
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T: ô, ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayeth, *Fui: sum quod non sum.* Δ *forte fui*

A voyce: *Lux non erat et nunc est.*

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

Prayer

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, *Fiat.*
The ball went into the darknes, and browght with it a great White Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, *Ecce signum Incomprehensibilitatis;*

Water

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: *Est, Est, Est.*

E.T: One commeth, (a woman) owt of the Dark, very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,
Fiat.

Erth

E.T: She turned her back toward E.T. and there appeared a Table divided in 24 parts. yt seemeth to be very square.

A voyce: *Scribe. Veritas est.*

E.T: A sword cam out of the Dark: and clave the woman a sunder, and the one half becam a man, and the other a woman, and they went and sat uppon the Ball of cley or erth.

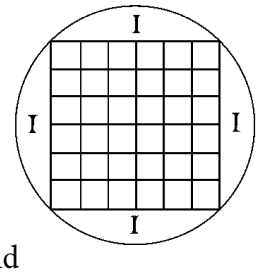
Man
Woman

Now seemeth the Dark part to quake.

A voyce ——— *Venito vasedg.*

E.T: There cometh a woman oute of the Dark: she sayd,
Vita hiis ex mea manu.

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This Square is within a rownd.



A voyce ——— *O Lux Deus noster.*
Hamuthz Gethog.

E.T: Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and Cut it in twayn and the one parte she cut into two unequal partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders

Note this stepping before.

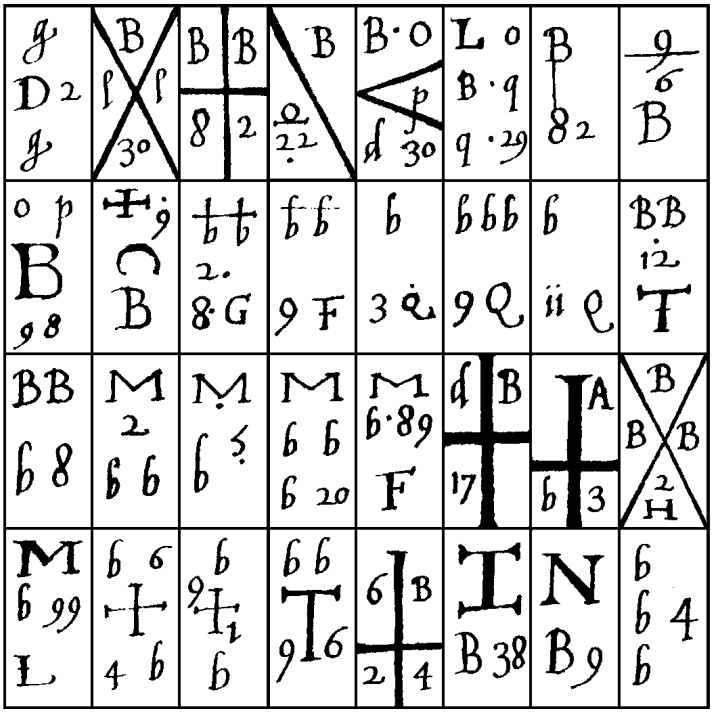
She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.
She sayd, *Lumina sunt hæc Intelligentiae tuæ.*
She sayd, *Fere nulli Credendus est hic numerus.*

The sterrs, sonne and Mone created

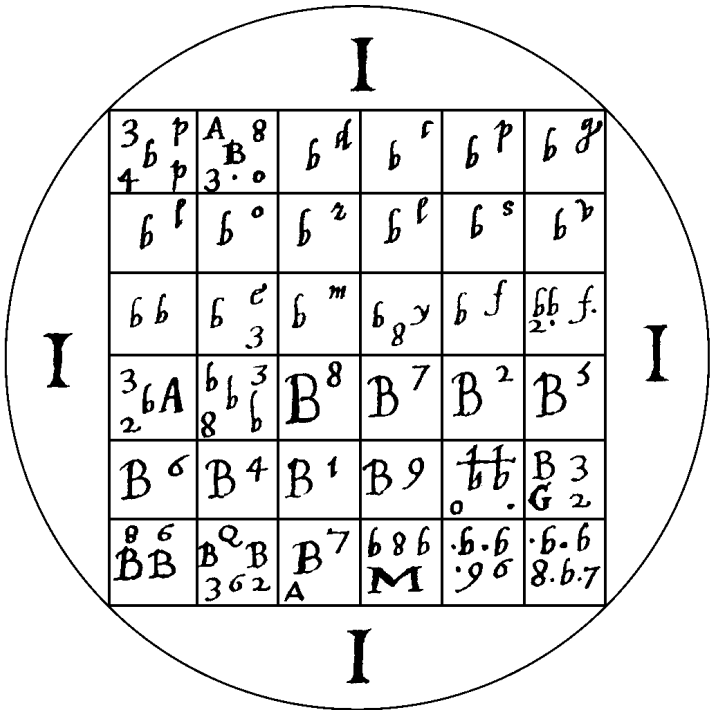
This woman taketh the little peces, and casteth them up, and they become little sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transpa= rent Globe. And she went away into the Dark: which was, now, very much lessened.

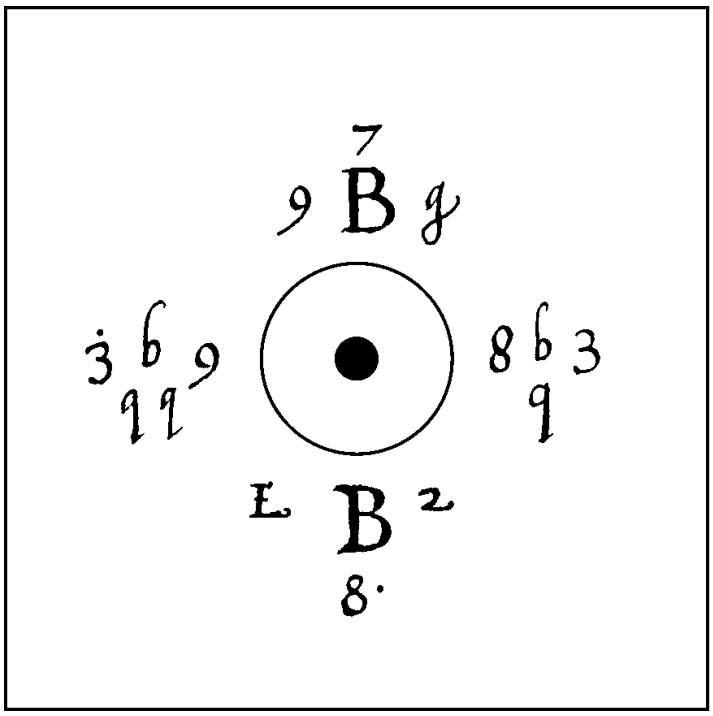
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with the 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,
Ad usum tuum Multiplicati sunt.

E.T: She went into the Dark.



Note this cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the seale of Aemeth, and the cross allso.




7
9 B 9
3 b 9
9 9
8 b 3
9
L B 2
8.

E.T: A Voyce is hard saying,
Omnia gaudent fine.

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,
Opus est.

...] hearbs, &c.

E.T: She hath a fowre square Table before her.

...] Centre
...] Darknes
} Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: *Obumbrabit vestigia vestra veritatia Luce.*
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T: he holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serve God. Be patient.
Hate vayne glorie. Live justly. Amen.

Δ: What spede shall I make for the yard square Table, the wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: *Gloria, Patri et F. et S.S. S.e.i.p.e.n.e.s.e.r.s.s. amen.*

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8 1/4

E.T : Two appeare, Michael and Uriel.

Mi: *Et posuit illos in ministerium ejus.*
Quid desideratis?

Δ: *Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.*

Mi: *Sapere, a Deo: Scire a Creatura et ex creaturis est.*

Δ I am not sure if it wer Mi. or Ur, that called for them.

Δ Ur: *Venite filiae.*

E.T: Seven women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.)

E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T. his promise

E.T: I promise, ln the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth.
Now we shew unto you the lower world: The Governers that work and rule under God: By whome you may have

practise. The lower world

powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake,

What I do wish thee to do, thow shalt here know, before thow go. We procede to one GOD, one knowledge, one Operation.

Filiæ

Venite filiae.

Behold these Tables: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of Light.

49 good Angels Governors

The whole Government, doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious.

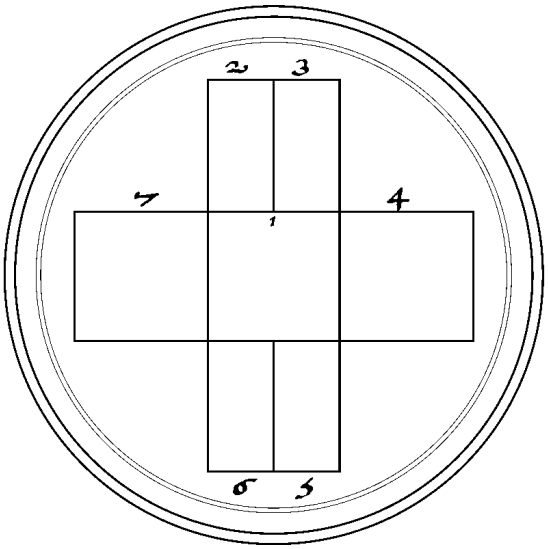
Mark these Tables: Mark them. Record them to your [....

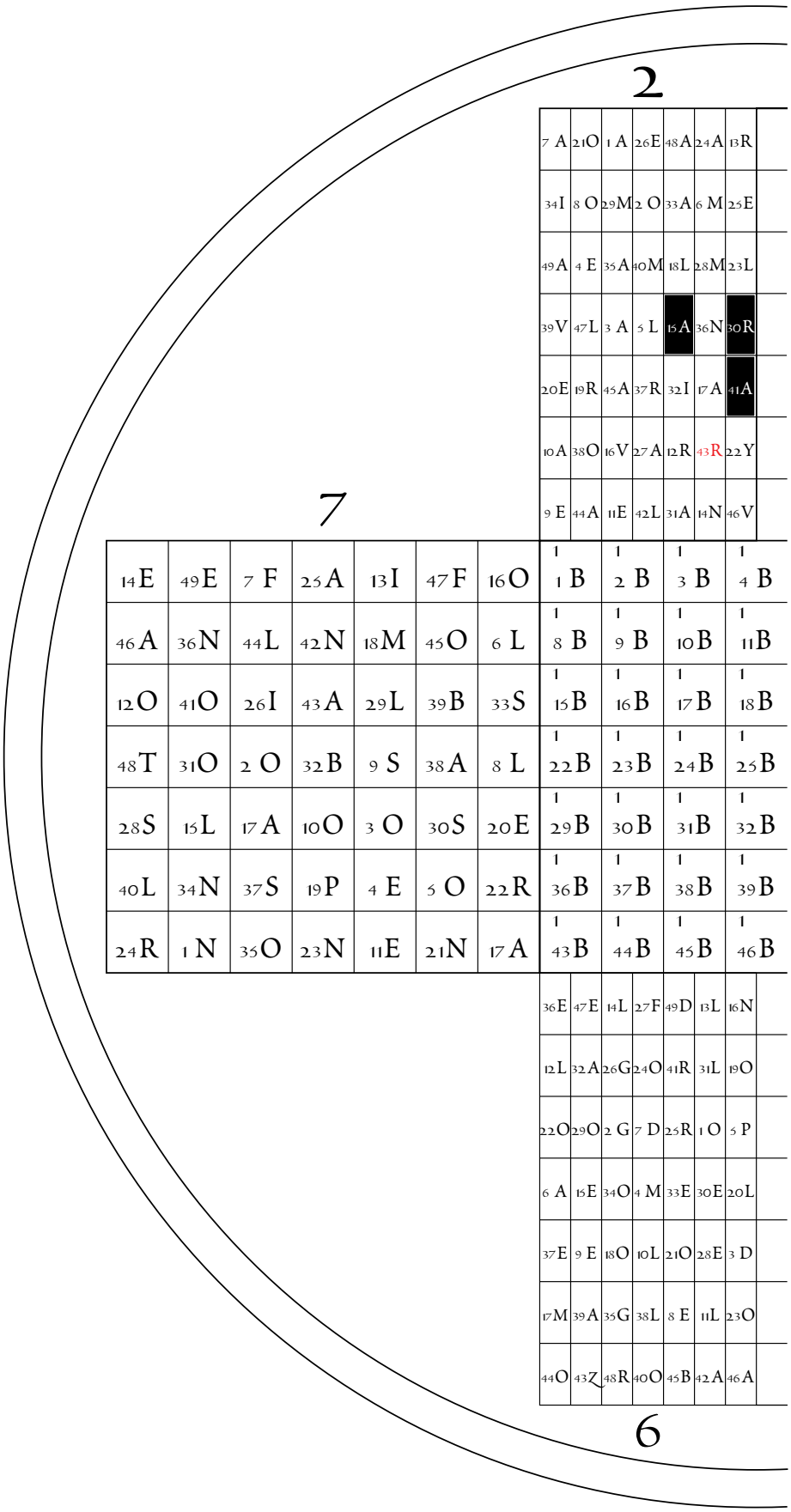
The first knowledge

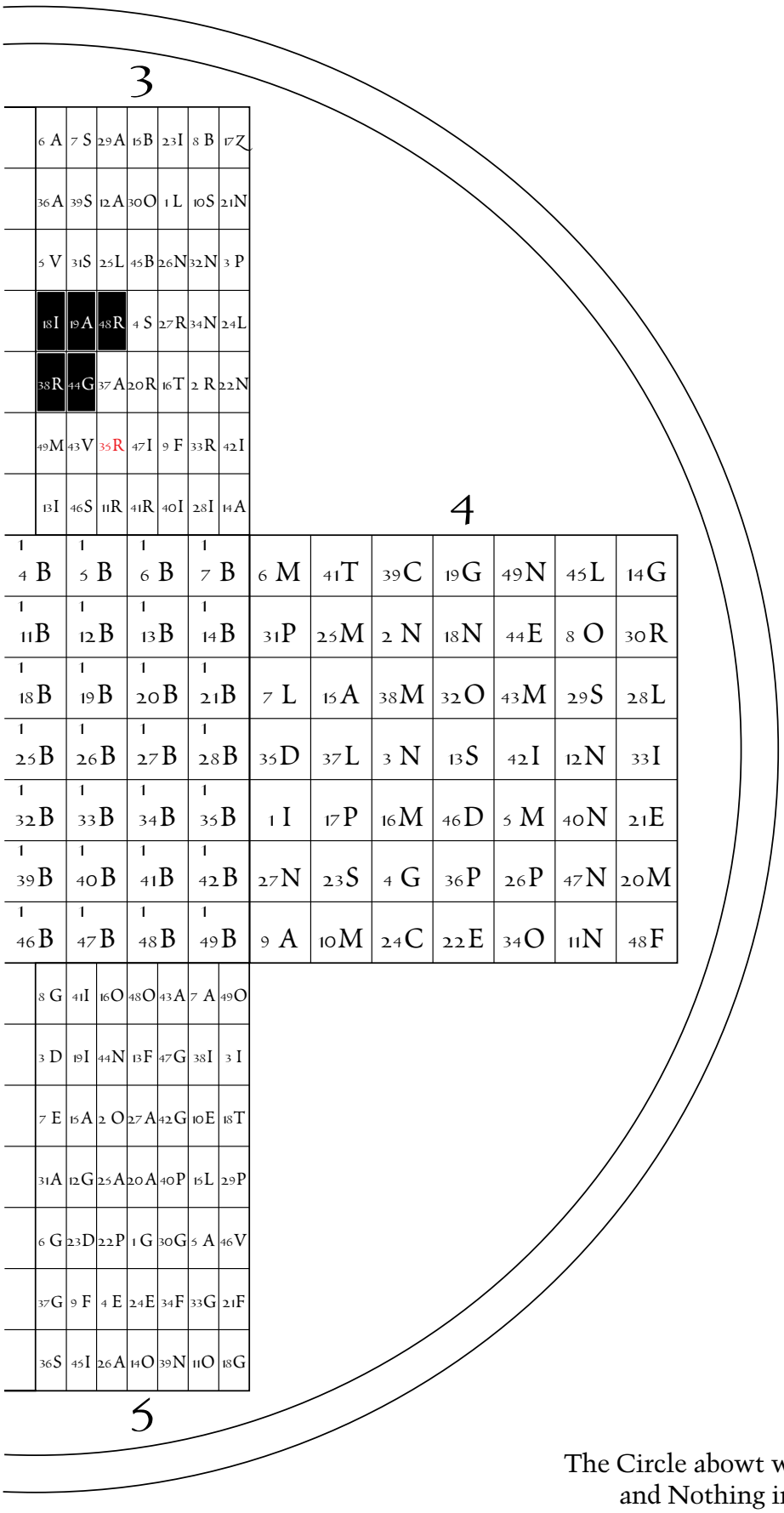
This is the first knowledge. Here shall you have Wisdome. *Halleluyah.*

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for ever. ∆: Amen.

E.T: All the 7 (which here appeare) joyne theyr Tables in One, which, before they held apart. And they be of this Forme all to‿gither. The myddel most is a great Square and on eche side of it, One, as big as it, joyning close to it. And over it joyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus joyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.




2
7 A 21O 1 A 26E 48A 24A 13R
34I 8 O 29M 2 O 33A 6 M 25E
49A 4 E 35A 40M 18L 28M 23L
39V 47L 3 A 5 L 15A 36N 30R
20E 19R 45A 37R 32I 17A 41A
10A 38O 16V 27A 12R 43R 22Y
9 E 44A 11E 42L 31A 14N 46V
7
14E 49E 7 F 25A 13I 47F 16O
46A 36N 44L 42N 18M 45O 6 L
12O 41O 26I 43A 29L 39B 33S
48T 31O 2 O 32B 9 S 38A 8 L
28S 15L 17A 10O 3 O 30S 20E
40L 34N 37S 19P 4 E 5 O 22R
24R 1 N 35O 23N 11E 21N 17A
1 B 2 B 3 B 4 B
8 B 9 B 10B 11B
15B 16B 17B 18B
22B 23B 24B 25B
29B 30B 31B 32B
36B 37B 38B 39B
43B 44B 45B 46B
36E 47E 14L 27F 49D 13L 16N
12L 32A 26G 24O 41R 31L 19O
22O 29O 2 G 7 D 25R 1 O 5 P
6 A 15E 34O 4 M 33E 30E 20L
37E 9 E 18O 10L 21O 28E 3 D
17M 39A 35G 38L 8 E 11L 23O
44O 43Z 48R 40O 45B 42A 46A
6



The Circle abowt was bright
and Nothing in it./

ET: One stept furth, and sayde,

1: Wilt thow have witt, and wisdome:
Here, it is. (Δ: Pointing to the middle table.)

2 An other sayd, The Exaltation and Government of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
Δ: he pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ I marvayle that the earth and waters are both ascribed to one.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: pointing to that on the right hand: of the two lowermost.)

6: The motion of the Ayre, and those that move in it, are all known to me. Lo here they are. (Δ: pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Government. I was in the begynning, and shalbe to the ende. (Δ: pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,
Begynne the Middle Table *&c.* Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L *&c* in the second Table, where are 7 places and there but 6 numbers and letters, and yet every place semeth to have a letter, in the judgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: *Non potestis hoc videre sine ratione.*

Δ This I intersert now; thowgh it wer not at the first Noting.

two numbers and two letters cuppled to them.

Δ: The Next day, as I was loking on the Tables being finished, and joyned all to gither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre, ∴ over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30 N.

E.T: Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreover.
Kings —— The First, had Bokes in hir hand.
Nobilitie —— The second, a crown in hir hand.
Merchants —— The Third, Robes.
Δ — *Aqua* —— The fowrth, *animal quadrupes vicium omnim colorum.*
Terra —— The fifth, Herbes.
Aer —— The sixth, a fanne.
Ignis —— The seventh, a Flame of fyre in hir hand.

Mi: *Decedite in nomine eius, qui vos huc misit.*

E.T: Uriel opened a boke in his own hand, and sayde,

A boke

Ur: The Fowntayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed.
The Elements with theyr powres judged.
Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: Beholde; I teache. There are .49. Angels glorious and excellent,

Erthly Actions

appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: Limited from the begynning in strength, powre, and glorie.

Practise

These shalbe Subject unto you, in the Name, and by Invo= cating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.
By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, judgement in the rest, as well in the depth of waters, secrets of the Ayre, as in the bowells and entrails of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest.

We two to_gither

Take hede, thow abuse not this Excellency, nor overshaddow it with vanitie, But stick firmely, absolutely, and perfectly, in the love of god (for his honor) to_gither.
Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding.
Glorie be to him; To thee ô Lord, whose name perseth throwgh the earth.
Glorie be to thee, for ever. Δ: *Amen, Amen, Amen.*

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe joyned to gither: begynning all, with B, according to the disposition of the number untyll the 29 general names be known. The first 29 are more excellent than the rest. Every Name doth consist uppon the quantitie of the place: Everie place with addition bringeth furth his name, which are 49. ———I have sayde.———

⋆Δ *Vide ipanum Tabulam ho= rum 49 nomen Collectam, pa= gina sequente.*

49

The first 29

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

⋆he ment to E.T.

Mi: I have to say to the⋆, and so have I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I have no na= turall inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

E.T. must marry

Mi: Thow must of force kepe it.
Thow knowest our mynde.

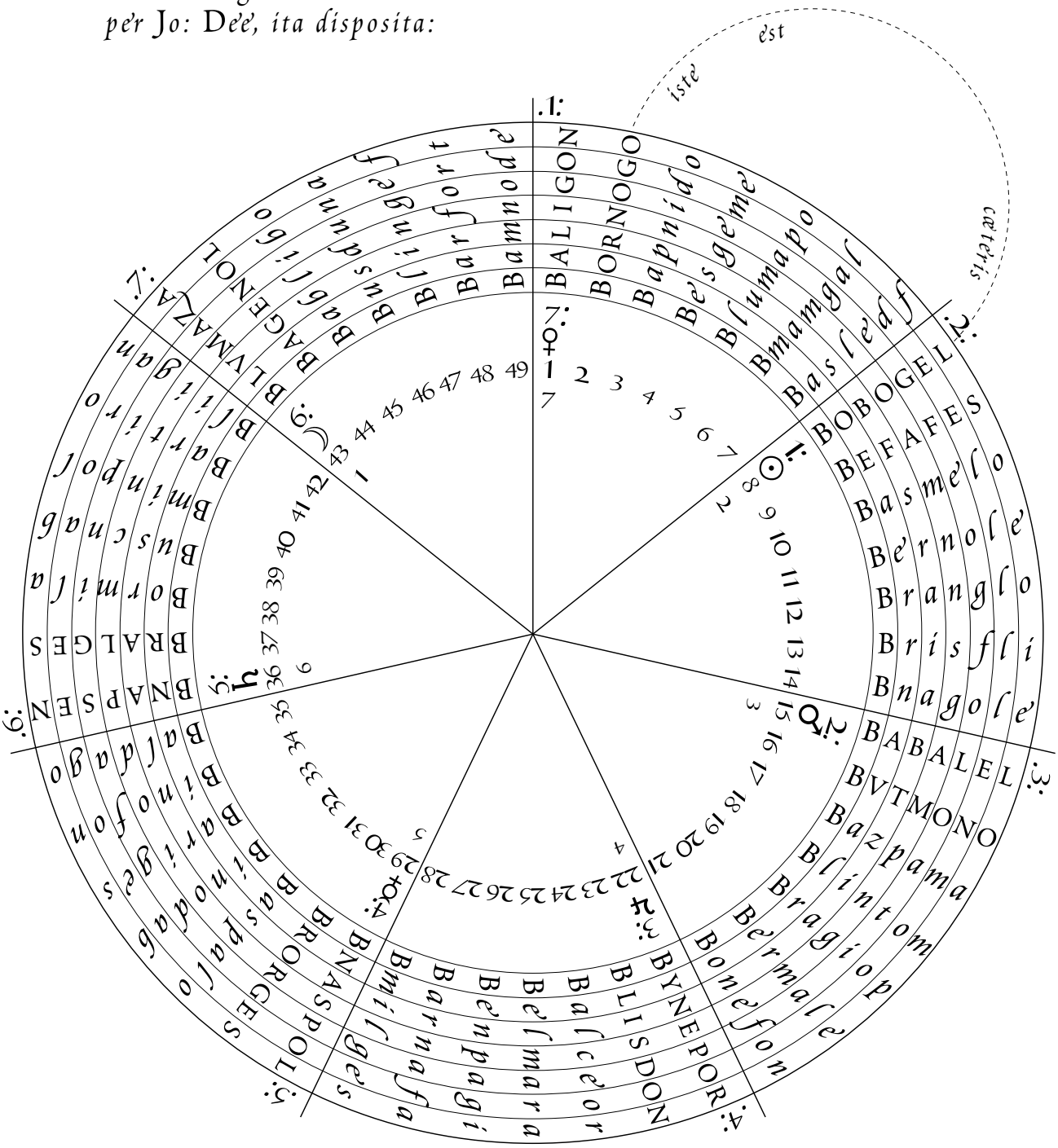
Δ: *Deo opt Max. omnium honor laus et gloria in sæcula sæculorum. Amen.*

Ended, *hora noctis, 11 1/2 circiter.*

per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
per Jo: Dee, ita disposita:



Fryday Maii 4: hor 2 1/2 a meridie

Δ: E.T. wold not wilingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where= uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie &c.

E.T. is to marry

And commyng to the stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Uriel his manner of appari= tion

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes and seemed now to have wyngs. (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross over the Crown.

Uriel taketh the .7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the .7. bundells (being of diverse cullored sylk,) and there appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures

The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one of the Bundells a thing lyke a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.

Many cullors in all his garments are shewed in *seqientibus libris*

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.

Uriel, (sayd)-- *Multiplicabit omnia, benedictione sua.*

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where this byrd stode before, seemeth allso to be (proportionally) waxed big, as the byrd, (thus enlarged).

The Yoaking or cupplIng of the two byrds.

This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as thowgh he yoked them.)
This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor anything els.

E.T: A voyce was hard, like Michael his voyce, saying,
It was a byrd, and is a byrd, absent there is nothing but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce. Necessitie.

A voyce: Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome,
Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding.

vayne to stryve

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ: *Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.*

Δ *forte* your

Mi. This hath answered all [y]Δour Cavillations.

Δ What hath answered all our Cavillations?

Mi. Thow hast written.
One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd,and to place them agayn in the skye. And this they did very often: and in diverse places of the heven with great celeritie.

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass so quiettly, untowched and unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles having theyr wyngs joyned togither, light uppon
Great Hill a great hill: and there the First fowle gryped the erth mightyly and there appeared diverse Metalls, and the Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of A Tennez ball of 4, cullours, white, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them have two Crownes like paper Crownes, white and bright, but seeme not to be sylver. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and ears likewise All gold.

26 Crownes On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) than sayd Michael,

Mi: Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed thee: Understand:
Read them over: God shall give thee some light in them. I have satisfyed thee: Both, How you shalbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, *(videlicet) in Deo.*

Lok up this Mysterie:

*to ET *Forget not our Cownsayle:

Ô GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever,
The vertue of his presence, here left, be
amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the graving of the ring; May not another
man do it, thowgh, E.T. Grave it not?

Mi: Cause them to be made up, (according to instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise?
May my fardermost little chamber, serve, yf the bet be taken downe?

Mi: At the next Call, for the Chamber, you shall know what to do.

Δ: *Benedictus Deus in donis suis:*
et sanctus in omnibus operibus eius.
Amen. *ended hor. 4 1/2*

Mysteriorum Liber Primus

Elias Ashmole's Preface:

Be it remembred, That the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; *vizt*: his Conferences with Angells, which first began the 22th of Dec: anno: 1581, & continued to the end of May anno: 1583, where the printed Booke of the remaining Conferences (published by Dr: Casaubon) begins, & are bound up in this volume.

Beside these, the Booke intituled, *The 48 Claves Angelicæ*, also, *Liber Scientia Terrestris Auxilii & Victoria* (These two being those very individuall Bookes which the Angells commanded to be [+]burnt , & were after [++]restored by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a *Booke of Invocations or Calls*, begining with the Squares filld with letters, about the Black Cross. These 4 Bookes I have bound up in another volume.

[+]10. April } 1586
[++]30. April }

All which, were a few daies before delivered to my said Servant, for my perusall (I being then at Dr: William Lillies house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his Majesties Warders in the Tower of London.

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid Bookes, for one of myne, *vizt*: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, which I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr. Wales kindnes; shortly after his death, I sent for his son, & bestowed on him, one of my Deputies places in the Excise, with an allowance of 80 £ per Annum.

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hands, *vizt:* That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Alde streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedarwood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall Late Serjant Chirurgeon to his now Majestie King Charles the 2d: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to Sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her said husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peece of Iron into a small Crevice at the bottome of the Chest, & thereuppon appeared a private drawer, which being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c: because they understood them not, which occasioned their servant Maide to wast about one halfe of them under Pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes, Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I have before set downe.

— E. Ashmole /

Anno 1581 : 1582

Mysteriorum Liber Primus

Mortlaci

+1+

Præter alias meas extemporaneas preces, et ejaculationes ad Deum vehementiores: Hæc una, maxime usitata fuit Oratio mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti Amen.

Omnipotens, Sempiterne, vere, et vive Deus, in adjutorium meum intende: Domine Dominantium, Rex Regum, Jeovah Zebaoth, ad adjuvandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Majestatem, expeditum mihi ut mittere digneris, alicuius pii, sapientis expertique, Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constan= tissimè a tua Divina Majestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelosque, videlicet Mi= chaëlem, Gabrielem,Raphaëlem ac Urielem: et (ex Divino tuo favore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeovah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit. Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suum. Amen.

John Dee his Note

Angelus sive Intelligentia, nunc toti Mundo praedominens ——

ANNAEL

Etymologia:
Gratiosa Dei
Afflicta } *Misericore*

4. Angeli praesidentes
4. Cardinibus Caeli:
ut Agrippa notat,
in scala Quaternarii ——————

MichaelGabrielRaphaelUrie 1

Etymologiae —— *Fortitudo Dei* — *Prevalescentia* — *sive præpotentia* — *sive Fortitudo prævalescens* } — } *Dei* — *Medicina Dei* — *Lux Dei*

—————— אָנָה *et* אָנָא

Anna, et Annah, obsecrantis, et confitentis particula est. hac ratione, non absurdè innuëre videtur, Orantem et confitentem Deum.

...] *icensia*
...] *rique*

Ad Deum Omnipotentem Protestatio fidelis:
ad perpetuam rei memoriam Anno 1582.

O God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be brought, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeers, in many places, far & nere, in many bokes, & sundry languages, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar schole doctrine, or humane Invention. And, Seeing, I have red in thy bokes, & records, how Enoch enjoyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And furdermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo, &c.* And that Salomon the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome. Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately) And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes crying unto the, *Mittas lucem tuam et veritatem tuam, que me ducant &c,* sometymes *Recte Sapere et Intelligere doceto me, Nam sapientia tua totum est quod volo: &c,* sometymes, *Da verbum tuum in ore meo, et sapientiam*

tuam in corde meo fige &c. And having perceyved by some slight experiens with two diverse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall: and at length, hearing of one, (a master of Arts and a preacher of thy word admitted) accownted as a good Seer and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto the (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diversity betwene his private usuall manner, and intente of practice, and my pure, sincere, devowte, & faithfull prayer unto the onely. And therfore often & fervently I exorted him to the good; and reproved both him, and his ministers, with my no small danger, but that thow (in manner unherd of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest o God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castra metatur Angelus Domini, in Circuitu timentium eum.* And out of Roger Bachon his boke written *De mirabili potestate Artis et Naturæ,* (where he writeth against the wycked Divel callers) I noted unto him this sentence, *Facilius (sine comparatione a *Deo impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c.* Which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof. So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I have thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: When I made ernest & faythfull petition unto the (o the true and Almighty God) for sending, unto my cumfort & erudition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the Hierarchies hevenly all prayse honor & thanks, be rendred unto thy divine majestie: now & ever & worlde without ende. *Amen.* *Amen.* *Amen.*

* *Numquid non est Deus in Israël, ut eatis ad con= sulendum Beelze= bub, deum Accaron: Reg 4. cap:1.*

Anno 1581 *Decembris* 22. *Mane* Mortlak

AÑAËL

Δ – After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael, (yf it wer his divine pleasure) I willed, the skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no:
And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there Δ one, which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anael, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, blasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme.
A bright star, did go up and down by him.
There appeared allso a white* dog, with a long hed.
And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

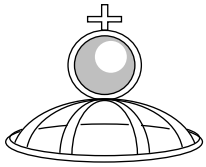
Δ Note: An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue secu= ritie.∴

Δ There appered a great number of dead mens skulls, likewise.

Δ – *In nomine Jesu Christi, Quis tu es?* ——
AN – *Potestas omnis, in me sita est.*
Δ – *Quæ?*
AN – *Bona, et mala.*

He answered to Saul his hearing.

Δ – Then appeared in the stone, these two letters M.G.
I then axing him some questions, *de Thesauro abscondito:*
He answered,
AN – *Ne perturbes: Nam hæ sunt Nugæ.*
And withall appeared many dedd mens skulls, on his left hand.
He sayd to me,
AN – *Ubi est potestas tua?*
Δ – *Cur quæris de potestate aliqua mea?*
AN – *Cur? Signifi, non mihi placet.*
Δ – I, thereuppon, set by him, the stone in the frame: and sayd,



Δ – *An bonus aliquis Angelus, assignatus est huic speculo?*
AN – *Etiam.*
Δ – *Quis?*
AN – מִיכָאֵל – he answered, by the shew of these letters in the stone.
Δ – *Bonus ne ille Angelus, de quo in scripturis fit mentio?*
AN – *Maximè.*
Δ – *Fieri ne potest, quod ego eundem videam, et cum illo agam?*
AN – *Ita.* and therewith appeared this character ——— 
Δ – *Quid per hoc, significare velis?*
AN – *Alterius Angeli character est.*
Δ – *Cur hîc, et nunc ostendis?*
AN – *Causam ob magnam.* – Make an ende: It shalbe declared, but not by me.
Δ – By whome then?

AN – By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.

Prayer
Fasting

In the Name of God, be secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of.
After Newyeres tyde, Deale, but not on the Sabaoth day.
Pray contynually.
When it shall pleas god, to stir the up, Then procede. In the brightest day, when the Sonne shyneth: In the morning, fasting, begynne to pray.
In the Sonne Set the stone.
Deale both kneeling, and sitting. I have done for this tyme.
My name is ANNAEL.
I will speak ones more to the: and than fare well: for thow shalt not have me any more.

Be not to hasty in wrath.

Δ – Is this, that, you ment to speak?

AN – I : Do good to all men. God hath sufficient for the, and for all men.
Fare well.

Δ – *Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.*
Amen.

Δ – Remember, that diverse other particulars, mowght have byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed him self to be the same Annaël which is *prepositus orbis veneris*: and allso Chief governor Generall of this period, as I have Noted in my boke of Famous and rich Discoveries.

Consider and Remember.∴ } That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises *Anno 1582. Novembris 20. — Vide post.*

At Mortlak

In nomine Jesu CHRISTI. Amen.

Anno 1582. *Martii die. 10. hora 11¼ Ante Meridiem.* Saterday

Δ – One Mr. Edward Talbot cam* to my howse, and he being willing and desyrous to see or shew some thing in spirituall practise, wold have had me to have done some thing therein. And I truely excused myself therein: as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to have byn desyrous to have help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And there= uppon, I browght furth to him, my stone in the frame, (which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:* And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. *&c.* He than settled him self to the Action: and on his knees att my desk (setting the stone before him) fell to prayer and entreaty *&c.* In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used; I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ – Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL – I am.

Δ – Are there any more besyde you?

UR – Michaël and Raphaël. But, *Michaël est princeps in operibus nostris.*

Δ – ys my boke, of Soyga, of any excellency?

UR – *Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.*

Δ – Will you give me any instructions, how I may read those Tables of Soyga?

UR – I can – But *solus Michaël illius libri est interpretator.*

Δ – I was told, that after I could read that boke, I shold live but two yeres and a half.

UR – Thow shallt live an Hundred and od yeres.

Δ – What may I, or must I do, to have the sight, and presence, of Michael, that blessed angel?

UR – *Præsentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem Invocandi.*

Δ – Oh, my Great and long desyre hath byn to be hable to read those Tables of Soyga.

UR – *Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.*

Δ – Is there any speciall tyme, or howre to be observed, to deale for the enjoying of Michael?

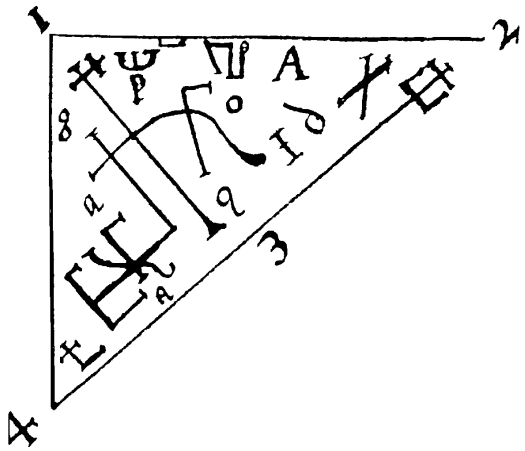
UR – *Omnis hora, est hora nobis.*

Δ – After this, there appered Δ in the stone a strange seale, or characterismus of this fashion ensuing:

Δ
Note: he had two dayes before made the like demannde and request unto me: but he went away unsatisfied, for his comming was to entrap me, yf I had had any dealing with

wicked spirits as he confessed often tymes after: and that he was set on, &c.

Δ:
An illuding spirit straight way intruded him self, and this charac= ter: as may appere *Libri Quinti Appendice* where the character is described exactly.



Δ – What is the intente, or use of this?

* This was not True Uriel: as may appere *Aº 1583: May 5.*

*UR – *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*

Δ – So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ – *Soli Deo Honor omnis, et gloria.*

Amen.

The same Saterday after none. *Hora. 5.*

Δ – After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR – Peace. you must use Michaël.

Δ – I know no meanes or order to use in the invocating of Michaël.

Note. Δ in this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

UR – He is to be invocated by certayn of the psalmes of David, and prayers. The which psalmes, are nothing els, but a means unto the seat and Majesty of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Conjunction of myndes in prayer, betwyxt you two, to God Contynually.

Yt is the wyll of God, that you shold, joinctly, have the knowledge of his Angells to gither.

You had atteyned unto the sight of Michaël, but for the imperfection of Saul.

Be of good Cumfort.

Δ – The chayre cam into the stone againe: and I axed what it ment.

UR – This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast long desyred.

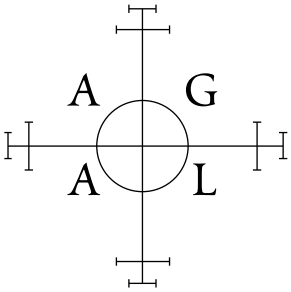
Δ – Then was there a square Table browght into the stone: and I demannded, what that Table betokened.

UR – A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.

you must use a fowre square Table, two cubits square: Where uppon must be set *Sigillum* ~~*Divinitatis*~~ *Dei*, which is allready *perfected in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.

*Erronice, contra igno= rantiam meum vide post.

This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:



The Table is to be made of swete wood: and to be of two Cubits high with 4 feete: with 4 of the former seales under the 4 feet.

Δ – The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed so as the uttermost circle conteyning the letters, did seme to be clean *without the cumpas of the fete, equally rownd about the same fete.

Δ Note this point.

And these seales were shewed much lesser than the principall seal.
Under the Table did seme to be layd red sylk, two yardes square.
And over the seal, did seme likewise red sylk to lye fowrsquare: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.
Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd Sylk was betwene the one and the other.

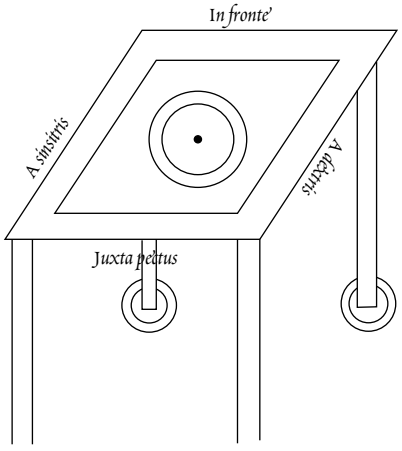
The Table was shewed to have on the fowre sides of it,*Characters and names, these, that are here in a schedule annexed, in 4 diverse rowes.

*Cave: quia angelus tenebra= rum se intrusit hic ut libri Quinti appendice apparabit.

UR – The Characters and Words on the sides of the Square Table, are to be written with yellow, made of perfect oyle, used in the church.

Δ – What oyle is that

UR – of That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I have no respect.
We sanctifie, bycause we are holy: and you sanctify bycause of your holines.



UR – There is a spirit, named Lundrumguffa using you
who seketh your destruction, in the hatred of men, in the hurt of
thy goods. Discharge him to morrow with Brymstone.
He haunteth thy howse, and seketh the destruction of thy dowghter.
His pretence was to have maymed the in thy sholder the last night,
and long ago. Yf thow do not dischardg him to morrow,
he will hurt, both thy wife and thy dowghter.
He is here* now.
Give him a generall discharge from your familie and howse.
He will seke Sauls death, who is accursed.

Δ Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the bor= der of the Table, falsely cownter= feated &c as it also in the next action may appere.

Δ – I know no means, or art to do this by. For I did burn in flame
of Brymstone, Maherion his name and Character, whan I fownd
Saul privilie dealing with him (which manner of wicked dealing
I had oft forbydden him) and yet he cam after, and wold have
carryed Saul away quick: as Robert Hilton, George, and other
of my howse can testify.

Saul in dan= ger of being carried away quick.

UR – The cursed will come to the cursed.

Δ – I beseche you to discharge him: and to bynde him somwhere
far of, as Raphael did (for Thobias sake) with the wycked
spirit Asmodeus.

UR – But Thobias did his part. Art is vayne, in respect of
God his powre. Brymstone is a mean.

Δ – Whan shall I do this?

UR – To morrow at the tyme of prayers.

Δ – *Gloria Patri et filio et Spiritui Sancto*
sicut, &c. Amen.

1582 *Martii 11*

Sonday. *a Meridie hora .3a. circiter.*

Δ – Uriel being called by E.T. there appeared one, clothed with a
long robe, of purple: all spanged with gold, and on his hed, a
garland, or wreath of gold: his eyes sparkling: of whome I axed
Whether the characters noted for the Table, wer perfect:
He answered,
They are perfect Δ*: There is no question.

Δ* Hereby may appere that this wycked spirit foysted in the shew of the fals characters and names before.

Δ – Are you Uriel.
Than presently cam in one, and threw the brave spirit down by the
sholders: and bet him mightyly with a whip: and toke all his robes,
and apparell of him: and then he remayned all heary and owggly:
and styll the spirit was beaten of him, who cam in after him. And
that spirit, which so bet him, sayed to the hearing of my skryer,
Lo, thus are the wycked skourged.

Δ – Are you Uriel, who speaketh that?

Uri – I am he. Write down and mark this: for it is

Note: Lundrum= guffa skourged spiritually.

worthy of the Noting.
This was thy persecutor Lundrumguffa. I browght him hither to let the see, how God hath punished thy enemy.
Lo, thus, hath God delt for the: Lo thus have I delt for the:
Thank God.

Δ – blessed be his holy name; and extolled, world with out ende.

E.T – he drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ – Here uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and jointly these two said to gither, Glorifie God for ever.
And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand. he sayd,

Michaël – We are blessed from the begynning: and blessed be the name of God for ever.

Δ – My skryer saw an innumerable Cumpany of Angels abowt him:
And Uriel did lean on the square Table by.
He that sat in the chayre (whom we take to be Michaël) sayd Than,

—— Go forward: God hath blessed the.
I will be thy Guyde.
Thow shallt atteyne unto thy seching.
The World begynnes with thy doings.
Prayse God.

The Angels under my powre, shall be at thy commanndement.
Lo, I will do thus much for the.
Lo, God will do thus much for the.
Thow shalt see me: and I will be seen of the.
And I will direct thy living and conversation.
Those that sowght thy life, are vanished away.

Lundrum= guffa.

Put up thy pen.

Δ – So he departed.

Δ – *Gloria, Laus, honor, virtus et Imperium*
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
Amen.

Martii 14. Wensday. *mane circa horam 9a.*

Δ – Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that E T had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T., Uriel is my name, with diverse called *Nariel.

*Agrippa hath so, *cap. 24, Lib. 3, Occultae Philosophiae*

Stay.

Δ – Then he went away, for a while: and cam agayn, and sayd thus,

Ur. – The strength of God, is allwayes with the. Dost thow know, what thow writest?

Δ – In two senses, I may understand it: eyther that the good Angel ΔGabriel is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Δ -*potius erat dicenduus Michael: Namen, Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus.*

Ur – *Fortitudo Dei, tecum semper est.*

Δ – He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi – Note

Δ – This was Michael, with his sword in his right hand. Then cam Uriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:

and gave it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Ur – Lo, things are covered.

Δ – Then he covered the Table and pluckt the cloth over it; down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn.

Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

vide Agrippam de Triplici hominis custode. Lib.3°. cap.22.

Δ – Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in ▵ Agrippa and other, is declared.

Mi – Leave your folly: Hold thy peace.
Have you not red, that they that cleave unto God, are made like unto him?

Δ – Yes, forsoth.

Mic – Thow camst hither to lern, and not to dispute.
Laudate Dominum in operibus suis.

Δ – The man kneled down, and so went out of sight.

Mi – He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name † NA, be praysed in trubbles.

† vide Reuclinum de Verbo Miri fico, de nomine NA.

Δ – Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Uriel: and sayd, thus:

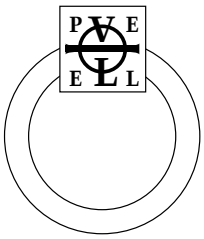
Mic – The strength of God, is unspeakable. Praysed be god for ever and ever.

Δ – Then Uriel did make cursy unto him.

Mi – After this sort, must thy ring be: Note it.

Δ – Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi – I will reveale the this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy.
Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by Salomon: This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for ever.



Δ – Then he layd the Ring down uppon the Table: and sayd, Note.

Δ – It shewed to be a Ring of Gold: with a seale graved in it: and had a rownd thing in the myddle of the seale and a thing like an **V**, throwgh the top of the circle: and an **L**, in the bottome: and a barr ▬ cleane throwgh it: And had these fowre letters in it, P E L E.

vide Reuclini librum de verbo mirifico de Nomine PELE.

After that, he threw the ring on the borde, or Table: and it semed

to fall throwgh the Table and then he sayde, thus,

Mi – So shall it do, at thy commanndement.
Without this, thow shalt do nothing.

The Use of the Ring.

Blessed be his name, that cumpasseth all things:
Wonders are in him, and his Name is WONDERFULL:
His Name worketh wonders from generation, to generation.

Δ – Then he went away: and cam in agayn by and by.

Mi – Note.

Δ – Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.

De siglllo Emeth, vide Reuclini Artem Cabalisticam, lib.3. et Agrippam lib. 3. Cap.11.

Then the sword closed up agayn: and he sayde,

Mi – This I do open unto the, bycause thow mervayledst at SIGILLUM DEI. This is the Name of the Seale: which be blessed for ever. This is the seale self. This is Holy: This is pure: This is for ever. Amen.

Δ – Then the seale vanished away. And I sayd to my frende (the skryer) In dede, this other day, I considered diverse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi – Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I have no cloathing, as thow thy self Shalt see. I am a spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in HOPE.
Bless you the Lorde, and follow his wayes, for ever.

Δ – Then he went away: and Uriel followed him.
And then I sayde to my skryer: It were good, we had ever some watch word, when we shold not Loke for any more matters at theyr hands, every tyme of theyr visitting of us.
Whereuppon, (unlooked for, of us,) he spake agayn.

Mi – We lead tyme, Tyme leadeth not us:
Put up thy pen.
The Name of God, be blessed for ever.

Δ – Then they lifted up theyr hands to hevenward (which heven, appeared allso in the stone) and turned toward us, and sayd,
Valete∴

Δ – So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ – *Soli Deo omnis honor*
Laus et Gloria ∴
Amen.

Martii 15. Thursday. *Hora 1¼ a meridie.*

Δ – After E T his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittering. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ – I being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,
Invocate nomen Domini, et agnoscetis eum.

Δ – Then I prayed the psalme, *Deus misereatur nostri, et benedicat nobis &c.* After that, he sayd,
I am mighty.

Δ – Bycause he delayed to declare his name, E T the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.
So I will by and by.

Δ – Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

SALAMIAN I am mighty, and working wonders: I am SALAMIAN.

Δ - of Salamian you may rede, in the call, *Diei Dominicae* in *Elementis Magicis Petri de Abano,* there called Sa=lamia.

I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.

Δ – Then appeared a big flame of fyre by him in the ayre.

Sal – Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt the: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest. Amen.

Δ – He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal – Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.

Δ – It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala – God determines his mysteries, by Arte and vertue.

Δ – Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,
——— Lo, this is my name.

Raphaël God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is: (putting furth the Cup again) for, I am called Medicina Dei. I will shew the, and I will shew you, the Angel of

De OCH vide in libello Arbatel in ⊙

your Direction, which is called OCH.

Δ – This name he spake: he shewed it allso on the Table (before him) written.

Raph – He is mighty in the sonne beames: He shall profit the hereafter.

Δ – Then cam in an other, and sat down in the chayre: and he sayde, as followeth,
The strength of God liveth: and God raigneth for ever.
I am Fortitudo Dei.

Δ – Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michaël?

For. Dei – What thow hast written, that hast thow written: and it is true.
Write down this name. POLIPOS.
Dost thow understand it?

Δ – No, God knoweth.

For. Dei – When that day commeth, I will speak with the: yf thow observe that which I have *commannded the.
As truely, as I was with SALOMON, so truely will I be with the.

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ – Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For. Dei – Search for wisdome and lerning, and the lord will deliver it unto you.

Δ – I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For. Dei – Name I have none, but by my office.
SALAMIAN cam not hither, but by me.
He is a mighty Prince, governing the hevens, under my powre.
This is sufficient for thy Instruction.
I was with Salomon, in all his works and wonders:
and so was this, whome God had appointed unto him.
The Divines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the wyndow.

Δ – Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?

Δ - It is in *Elementis Magicis Petri de Abano* printed with *Clavis Agrippae*, which was in my oratorie almost under my wyndow.

For. Dei – I have sayde.

Δ – What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.

For. Dei – Joyne in prayers. For God hath blessed you: Dowt not.
Consider these mysteries.

Δ – Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T
At length F.D talked very much, and spedily to E.T and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the circumstance abowt the Action intended, with the Gold lamin, the ring, the Seales *&c.* And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd,

F.D...

[The top third of a page is missing here.]

[...] Blessed be God, who revealeth all Mysteries, *&c*.
I am strength in nede.
And Lo, here is Medicine for the sore.
We bless the Lord: We govern the erth, by the societie of Gabriel:
whose powre, is with us: but he not here. *&c*.

Use Patience.

Ur – I lived with Esdras: I lived in him, in the lord, who liveth
for ever.

Raph – I lived with Tobie: Tobie the yonger.

Δ – This was the white creature, that spake this.

F.D – We live in the Lorde: who be praysed for ever.

Δ – I stode silent a good while.

F.D – What wilt thow?

Δ – I did attend, what you wold say.

F.D – I have sayd.

Δ – I have byn long at this tyme, in my dealing with you. I trust,
I do not offend you therewith. But, for my parte, I could finde in
my hart to contynue whole dayes and nights in this manner of doing: even
tyll my body shold be ready to synk down for wearines, before I wold
give over. But I feare, I have caused wearines to my frende here.

F.D – In vertue is no wearines.

Δ – Now he stode up, out of his chayr: and he, and they all, joinctly
blessed us, stretching theyr hands toward us, Crossingly. And so
they went away. The Table and the chayre remayned
and the glyttring sparckles, or drops of streaming little
lightes were of the chayre immediately.

Δ – Glorie, thanks, and honor
be unto the Almighty Trinitie.
Amen.

Write — God will be revenged uppon Saul: for he hath abused his names in his Creatures.
He hath sinned agaynst kinde. His ponishment is great: and so I ende.

[Elias Ashmole's Note:]

Mysteriorum Liber Primus, tooke ending here (as I conceive) after which followes *Mysteriorum*[+] *Liber secundus*, but the begining thereof is utterly perished.

[+]So it appears to be by divers Quotations in the following Books.

Liber Mysteriorum

Quintus

1583 Martij 23.

Liber 6US.

Liber 7^{uSl}

The words “Liber 6us Liber 7us are in Ashmole’s handwriting. -Ed.

Scanned and Edited into
Adobe Acrobat today.
December 21, 2003 by
Frater Alastor.

Jesus

Anno 1583 Martij 23. Saterday a meridie.

Δ: EK being come, with Mr John Husey of B!okley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spiritual[1] frendes as concerning such matter as had fal!n out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[2] by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me. and there they shold be answered:

&c. which thing now they did.[3]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[4] in a foles dote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of

I to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[5]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[6] He went away as it had byn a bunsh of fethers puild in peces. The C!owd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd Auete.

---

2 The boke fownd in Northwik hill.

3 The scroll is shown below before the April 11th Action. It shows the locations of ten hidden treasures. -Ed.

4 Pilosus. -A ("Hairy." -Ed.)

5 hetrasti. . meae: "You penetrated the power of my iniquity." -Ed.

6 Feci, Nam decedo: "I am done, for I depart." -Ed.

Verum est, et incredibi!e.[7] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum for~trix[8] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabi!iæ sunt (Iustitia) dona tua? 0 remiges varpax. Kyrie eleyson.[9]

Δ: Al! this he sayd Kneeling to the chayre; and then he rose; and I sayde, 0 beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum, et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[10] ex eodem riuu!o. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Mu!tæ namque sunt mortalium imperfectiones. habeo, et habebitis:

Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio

---

7 Auete. Verum est, et incredibile: “Greetings. It is the truth, and incredible.” -Ed.

8 Iustitia. -A (“Justice” -Ed.)

9 Via. . . eleyson: “The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? 0 remiges varpax. Lord have mercy.” -Ed.

10 Aqua. -A (“Water.” -Ed)

aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna -

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[12] What willt thow?

Δ: Recte sapere.[13] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it bath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. (He seemeth to eate) So is it in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.1[14]

Me: Go and thow sha!!t receyue. Tary, and you sha!l receyue s!epe, and you shall see, But watch, and your eyes shall be ful!y opened. One

---

11 Loquitur de mea cogitatione, quod esset Raphael. -A. ("He speaks concerning my thought that he may be Raphael." -Ed.)

12 0 Beata Trinitas.. . eius: "0 blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, 0 unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones

thing, which is the grownd and element of thy desyre, is allredy perfyted.[15]

Yt seemeth that you beleue not.[16] But I haue sayde, as he bath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. Oute **of Seuen thow hast byn instructed most perfect!y of the lesser part,**[17] the rest I haue browght you, in this my vessel!; A medicine sufficient to extinguish and quenche oute the enemy, to ~ felicitie: Muse not, thowgh I say ~ for we all hue in tasting of this liquor. His Hed is a marble stone.[18] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing:

Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature_Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this perding Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

---

15 Perfyted: “perfected.” -Ed.
16 Increduli. -A (“Unbelievers.” -Ed.)
17 HM identifies this as Raphael. -Ed.
18 A parable.

Martij 24. Sonday: morning abowt 8.

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe:

He hay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis. humilitatis et pænitentiæ~ quæ facio omnia, vestra.. non mea sunt.[19] Laudetur verbum eius in Cæ!o, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem dilig

Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[20]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[21] haue disputed profownd!y and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with

19 Note hereby to consider theyr actions, gestures and other circumstances.

20 Signa sunt. . resanabit: "These are signs to you (p1) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything." -Ed.

21 Nature . Reason

the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest:

yea (I say) it hath towght a ludgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, after, and not bike. Whose fote slipping bath dasshed his bed in peces, and it becam dark: until! agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew all things,[22] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is a!! that thow hast before, more wonderful!, then. as yet. profitable, unleast thow be directed and led-in unto the true use and order of the same.[23] Great are my words, and great is thy thowght: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

---

22 Note Adam, before his fall, knew all things.

23 The true use and order of the premisses.

EK: He plucketh out a boke: a!! the leaves are, as thowgh they were gold, and it semeth written with blud. not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not we!! cownt them: whereuppon he sayd: I will raze out[24] thy dulnes. and at length, make thee clere.

EK: There are 48 leaves.

Me: Et finis est.[25] One is one neyther is, was or shalbe known: And yet there are iust so many. These haue so many names, of the so many Mysteries, that went before. This is the second and the Third: The Third and the last.[26] This is the measure of the whole.

O what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These sha!lt thow know: These shall you use.[27] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: !oue togither. Be contented with your calling: For, all beasts see not a like: yet are they a!! Creatures: Vessels, not of one bignes, yet are they a!! full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholdei unknown to us, but somwhat like to Mr Adrian Gilbert,[28] &c.

---

24 Raze out: “erase.” -Ed.

25 Et finis est: “And it is the end.” -Ed.

26 Note of this boke.

27 J Dee, and EK.

28 Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year *(1583),* Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternal! liquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before a!! things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[29] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, [Uwho~ic] which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it bath byn shewed.[30] God doth impart his mercy, to those he !oueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding hue in truth and humilitie:

Use God his Creatures, to his glorie, and thy Necessitie, the proffit of thy own !ymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.M &c. Amen.

---

29 Potentia, Actus. -A ("Powei Deed." -Ed.)

30 A Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum putverem et librum Dunstani, &c. -A. (Vide sup. ... "See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.") See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

31 Gloria patri: "Glory be to the Father." -Ed.

Martij 26. hõr. 10 ante Meridiem.

First, appered a c!owd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs ~~32 and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[33] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buy!der of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, 0 how small is the other? How small therfore is the mynde, and how much weakened that desireth those trifles? But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the !ightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crak!ing sand, neyther are my hipps occupyed with the vanitie of nothing. I ~ffl ~~[34]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the

---

32 A lambs hed, may be a token of our humilitie required, &c.

33 Magna. . .dixisti: “Great are the things that I have said.” -Ed.

34 Note.

reason therof, with those, which can reache the ludgment therof. All those before spoken of, are subiect to thy call.[35] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[36] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[37] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth a!! things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[38] shew thee direction in any thing. But, SO, thow canst not use them, in the determination. and full **ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[39] cornmoditie: For, with Furderance, euery thing in Nature is ayded.

Δ:--Reade ouer that, which now, lastly, I declared: Then see, if you be

not answered.

Δ:

Therfore mayst thow know, what that is, a!lthowgh thow do not, yet, or presently, put it in practise. by him, whose Charge it is, to deliuer it.[40]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

---

35 NOTE.

36 Note. All tymes, Speciall tymes.

37 Of frendship, at any tyme.

38 Note.

39 Furder.

40 NOTE Whose charge it is to deliuer it.

Me: What liquor is more !iuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth bath preached of.[41] What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?[42] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunši~. He!! shall tremble, whan they know what is spoken to them.[43] The first[44] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, bath or doth know the least part (O it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

Thow shallt speak with us;[45] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy

---

41 Veritas. -A. (“Truth, verity.” -Ed.)

42 Lingua et Vox Angelica. -A. (“Angelic language and voice.” -Ed.)

43 The Powre of the primitiue diuine or Angelicall speche.

44‘ ADAM.

45 Angelorum Colloquia -A. (“Conversation of angels.” -Ed.)

that Monstre.[46] **They are fed with cælestiall fode, and** they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. It is determined: else **wold I not: And may be undetermined.** yf **you break his commaundements.**[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (0 god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, yf you transgress[49] one iote of your eyesight:

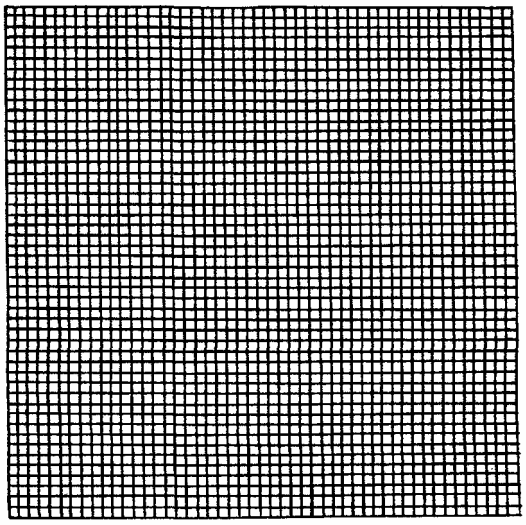
For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and specbe of him, which** pro-ceded from the first, and is the first whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. ~K: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

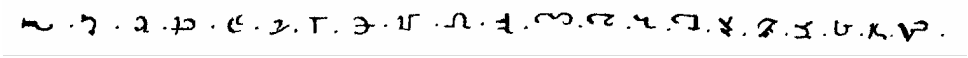
---

46 Tres ab hominibus in cæelos rapti cum Angelis conversantes. Forte, 'Enoch, Elias, Jo. . . -A. ("Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they a!! written with cullour, like blud, not yet dry.[52] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger



on the top of the Table, and there cam out aboue the Table certayn Characters[53] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.



Me: Note what they are.

Δ: They are Noted.

EK: He <u>toke from under the Table</u>, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his bed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and <u>from under the Table taketh a rod</u> of gold in his hand, being diuided into three distinctions.[54] He putteth the ende of the rod on the first of the Characters, and sayeth, PΔ:

---

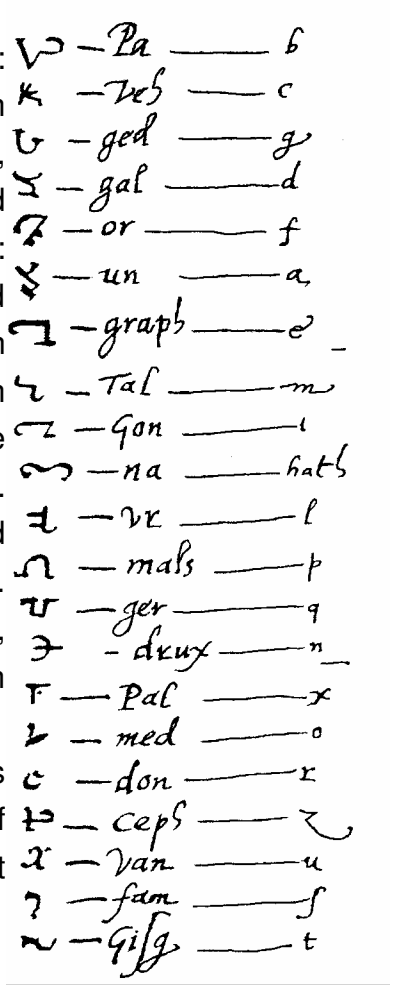
52 The cullor of the Letters.

53 21 Characters.

54 A By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.

and there appered in english, or latin letters, PΔ: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es.[55] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then the voyce seemed Orh. Then the sownd semed und. Then Graph: The sownd as Grakpha, in the throte. Then Ta!, in sownd stall or xtall. Then gon. Then na but in sownd Nach as it were in the nose. Then ur, ourh.] Than mals, in sownd machls. Then Ger, in sownd, gierh. Then drux, in sownd drovx Then Pal: the p being sownded remissly. Then He sayd, Magna est gloria eius.[56] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.

Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi, Amen.

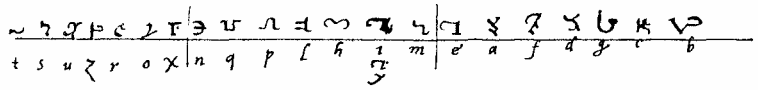


55 Unus . . . es: “You are One, One, One, Great, Great, Great.” -Ed.

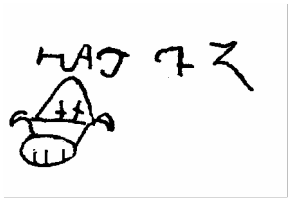
56 Magna . . . eius: “Great is his glory.” -Ed.

57 Numerus. . . tibi: “The number, 0 most perfect, One and Threefold. Glory be to you.” -Ed.

Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.



Δ Thus I deciphred them after a day or two or three.



Martij 26. a meridie + Tuesday hor. 5 1/5

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[58] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgel[1], in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus, – So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[59]

---

58 A battle foreshewed.

59Before two yeres finished, Ergo before A°. *1585,* Martij 26.

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre shall enter into this place.[60] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[61] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[62]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: With this world, for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With Three. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[63]

---

60 NOTE.
61 Election.
62 The Apostles on Whitson Sonday.
63 A. Gilbert may be made priuie, but he is not to be a Practiser.

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[64]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[65]

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.[66] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe

ed. with the difference of day and night.[67] All things haue grown ailmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, Who of God opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is. that pricked these things forward. and shall use you as his Instruments to a mightie honor.

Δ: May we require description[68] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[69] These things belong not to my charge. Thow knowest them, which are

---

64 Medicina sum: “I am the medicine.” -Ed.

65 Medicina or Medicus Dei: “God’s medicine or doctor.” -Ed.

66 A Gilbert, his task.

67 Note, a prophesy.

68 Description geographicall.

69 Tenebrae post dorsum. -A (“Darkness behind the back.” -Ed.)

sufficient.[70] whan short time shall serue, for the whole instruction.[71] Greater nede were to enquire How or by what meanes thow mayst be made worthy:[72] and, so, consequently, haue knowledge for the knowjag, hauing and using of this cæ!estiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[73] lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the bed, and the bed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from pecuhier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow a!! the convenient leysor[74] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he **that liuetb, shall approve him self aliue.**[75] Beautifull are the footesteps of his comming. and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusΔ: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[76]

---

70 For discoveries making of the seas and theyr bownds.
71 Instruction requisite.
72 Note.
73 Both ioyntly EK and J:D:
74 Leysor: “leisure.” -Ed.
75 God will shew himself aliue.
76 0 liber. . .vobis: “0 book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you.” -Ed.

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et 55~77 Amen.

Martij 28. Thursday morning. Mawndy Thursday.

A voyce: Pereant omnes qui insidiantur[78] virtuti nominis mei: et qui Lumen absconderunt Iustitia mea.[79]

EK:Now the veale is p!uckt away.

Three appeare, as before time.

All three sayd,—Mu!ta nos, quia multa patitur ipem.[80]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly:

and that there appeared one very like unto our good frende, who toke apon him to be the same, and now semed to be constrayned[8~'] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[82] &c. Whereuppon EK was in a great perplexitie of mynde, and was

---

77 Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." -Ed.

78 Insidiatores. -A. ("Traitors." -Ed.)

79 Pereant. . . meΔ: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.

80 Multa . . . ipem: "Reprove us, because he himself suffers much." -Ed.

81 Constrayned: "forced." -Ed.

82 Pilosus. -A ("Hairy." -Ed.)

ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God:

for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[83] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of mattei which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands he looked up whose Imperfections are now more innumerable then the sands of the seΔ: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth:

whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[84] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, 8 thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and boasting of that they see not? But (alas) All

---

83 See. Matthew 7:9; Luke 11:11—12. -Ed.

84 Heaviness: “sorrow.” -Ed.

things are confownded, and are contrary to thy commaundements:

some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a just iudge, fauorably doth ponder the greatnes of theyr enemies, which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory:

Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[85] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is aliso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[86] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. Loking to EK.~ But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shalit not thow neyther be ouerturned

---

85 Raphaëlis officium. -A. (“Raphael’s office.” -Ed.)

86 Forte, truth.

with the one wynde nor the other: thowgh the afflictions that shall follow thee, be great and hard.[87] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Justice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[88] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[89] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[90] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him. hued with him, eat and drank with him, were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[91]

---

87 Afflictions to EK.
88 Note the durance of these Memorialls.
89 Traynes: deceits. -Ed.
90 Note of the vision which was shewed A°. 1582.
91 Veniat. . .mentientem: “May the vengeance of God come, and may it may smite the lying tongue.” -Ed.

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and a!!. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday deft so diui!ishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to corn in, but it went away again.

A voyce:—Dicat, nam nrm non est.[92]

EK: Now is the Skroll with the Characters browght in, which was fownd by spiritual! direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[93] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his !ipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name ?—The wicked answered, Gargat.

Δ: What is the sentence of that skrol!?— Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[94]

Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, be must ~ fess the powre and glorie of god: and sayd, that he was damned for euer:

and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

---

92 Dicat. ..non est: “He may speak, for he is not one of us.” -Ed.

93 The finding of the skroll, of the Treasors.

94 Cownterfeted Roll. -A. Vide infra pag. 152, 153 &c. -E.A.

Δ: A!! the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[95]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[96]

Δ: Then returned our frende, Me , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[97]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[98]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in

---

95 Sic soleo iniustis: “So I am accustomed to unrighteous people.” -Ed.

96 Purificata . . . nostrorum: “Cleanse, 0 Lord, your holy one, and destroy the wickness of our enemies.” -Ed.

97 Write. -A. Visio . . . Dei: “The true vision is truly noted, and it will be noted for the glory of God.” -Ed.

98 Dixisti, et factum: “I have spoken, and it is so.” -Ed.

the light of understanding. In all these she walketh by her own gualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre bath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him,[99] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, horn much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back the dogged harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[100] of his æternal! light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[101] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsay!e him. and be his Father.

Δ: As concerning John Dauis,[102] we are to ax somwhat &c.

Me: John Dauis. is not of my Kalender. Lern of them, of whome

---

99 A Note Body, sowle, spirit.

100 The 12 Apostles.

101 A. G.

102 John Davis is mentioned in Dee's diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee's pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee's library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. *50.*

it is necessary. Be not negligent, in !erning the things before prescribed. 103

God be emongst you.

EK: He bath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[104] Amen.

Mawndy Thursday, after None. hor 3½

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[105] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my bebofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices

---

103 Lern the Alfabet.

104 Soli.. .gloriΔ: "May all honor and glory be to God alone." -Ed.

105 The reformation of the Kalendar. -A. On 24 February 1582, Pope Gregory XIII ordered the use of the "Gregorian" calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn't want to appear to be following the Catholic lead. -Ed.

require many disposers: yet bath euery disposition continually some partition in his quahitie. Al! things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[106] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are al!wayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least gualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[107] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[108] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election. 109

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle

---

106 Angeli proprij. -A ("Proper angels." -Ed.)

107 Peculier and propre Instigators.

108 God his Elect.

109 The reference is to David and Goliath. -Ed.

herin, to a grieved mynde, is, (thowgh it can be) Medicinal!? Peraduenture[110] thow thinkest I am not, thy marrow: yes I haue byn long in the highest part of thy body,"[1] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? if it be necessarie, all ready prepared?

Secretum dico.~[2]

For a!! things are Limited, with a full measuration, and unserchable forsight: yea, I say, a!! ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[113] haue dissembling harts, and priuihie do they shote at thee, with arrows of reproche. Whan they[114] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[115] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I

---

110 Peradventure: "perhaps." -Ed.

111 Δ: Raphael long tyme visiting my hed.

112 A secret. -A. Secretum dico: "I declare a secret." -Ed.

113 Lingua dolosa. -A ("Deceitful speech." -Ed.)

114 England.

115 Gadding: "wandering." -Ed.

answer thee, all thowgh it be not my office,[116] to declare that thow desirest: yet for that thow desyrest my Medicine. I say. Thow shalt preuayle agaynst them,~[7] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction bath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigihlum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other~[8] shall be. but, as a necessary help to the first Practises, to plant the Tree: which being confirmed and strongly rooted shall bring furth frute, most abundantly.[119] The Erth and the tree, can not be **separated. This is the ende, and true** it is. Let him be record, whom I beare record of here,

---

116 Note, each in his Office.

117 Prævalescentia. -A ("Prevailing against." -Ed.)

118 Δ: and EK, and A. Gilbert.

119 The erth –1. EK

The Tree —2.A

The planter –3. AG

And so, with thee, Amen.

I must help thee. <u>Lerne ioyntly</u> the Elements or grownds of this heuenly doctrine;[120] <u>the ende and Consummation of a!! thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonic in prayer.~[21]</u> Thow knowest what I mean.

The Æterna!l physitien minister his heuenly grace and continual! blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and <u>insatiable desires</u>.

Δ: Amen: Omnipotenti Deo, nostro,

Creatori Redemptori et

Santificatori, omnis honor

laus et gratiarum actio.[122]

Amen.

Jesus.

On *good friday; After None*

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his bed. Whereat be started; and sayd he felt a thing (immediately) creeping within his bed, and in that pang becam a!! in a sweat. And he remayned much misliking the

---

120 Note Lerne The Alfabet.

121 A Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m md a a m f G P e F e S &c. -A. Apparently "Deus in adiutorium meum intende: Domine ad adiuvandem me festinΔ: Gloria Patri et Filio et Spiritui Sancto" ("0 God, be pleased to deliver me; 0 Lord, hasten to help me. Glory be to the Fathei and to the Son, and to the Holy Spirit"), based on Psalm 70. Compare with Dee's prayer at the beginning of Liber 1. -Ed.

122 Omnipotenti.. . actio: "All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier." -Ed.

moving and creeping of the thing in his bed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me: The taste of this merciful! potion, yea the savour onely of the vessel! worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters:

some more then other.

Me: Euery side conteyneth 2400 and one od letter. [123]

EK: A!! the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, crc you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.

---

[123] 49

49
441
196
2401

Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me: 1. { Keph van [He lifted his face to heven.]
Don graph fam veh na

EK: Now he kneleth down; and hohdeth up his hands:

The letters of the first square, ar 7.

7	6	5	4	3	2	1

Now he pointeth to the second.

2. Med gal ~K: He turneth him self abowt

3. un gal un Mals na.

Me: Twise seven, Thre and All one: and his mercy endureth for euer.

4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Ta! un don ur un drux. Sownded as
9. Med.
10. Ta! van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tat graph ur un pa van ged graph drux
20. Gal med tat drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[124]
24. Van don graph mats don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.

---

124 100.

29. van un
30. veb graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med ta! gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un ta! na
43. ged graph tal graph gal fam un ur: eight letters[125]
44. un
45. gal gon drux med keph un
46. na med pa! mals med don. Now he walketh agayn, and loketh upward. Then he pointed agayn.
47. Un gal mals van drux
48. Ga! un don
49. ged un don tal graph fam: He walked betwene the shewing of tat and graph. There are six letters in that word.

---

125 100.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose bed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[126] od adaph ma! zez[127] geno au marlan oh muzpa agiod pan ga zez[128] gamphedax[129] Kapene[13°] go~!e] od Semelábugen donkna[131] fian[132] ga vankran vreprez[133] ádeph[134] arxe[135] drux[136] Tardemab va tzests[137] grapad. zed unba[138] domiól adepóad chieuak mab oshe daph Onixdar[139] pangepi adamb gemedso! a dinoxa hoxpor adpun dar garmes.[140]

   Me:I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be

---

126 Zuresch. Veresk and Zuresk are all one. A Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.

127 Ses: the letters giue.

128 Ses

129 Gampedaz.

130 Kaphene.

131 Domka.

132 Phiam

133 Vrepres

134 Adepd.

135 Aze.

136 Druz.

137 Keztz/cests.

138 Unbar.

139 Onizdar.

140 Gharmes.

spoken.[141] but in the time of his own time. It shalbe sufficient to ins~truct thee: Fare well.

EK: Now be couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[142] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

Martij 31. Easter day after none abowt 4.

EK hard first a sownd of Musical! harmonic.

Δ: The Veale was p!uckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he !yeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his bed as the other day it did. Me taketh out the rod from under the Table: He sayd,

Æternitas in Cæ!o.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

---

141 A It is not to be spoken or interpreted, but whan the *time* appointed is come.

142 Sely: “pitiable.” -Ed.

Me:Mensuratur.[143] Δ: He putteth up his rod to the boke. Me: Sint oculi illorum clan, ut intelligant.[144] I-Ic held up his hands

and semed to pray. I-Ic pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.[145]

1. Gon na graph na van fam veb na Now he walketh up and down.
2. Ged don med drux na un gal med Keph He walketh agayn
3. Un don gal graph drux
4. med
5. drux un
6. ged graph ta! mats He walketh. un ur med. 7 letters.
7. med gon veb un fam ta! un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mats ur gon ged drux un mals na graph
13. Keph un tat mals med drux med drux
14. un drux graph mals na
15. med mals na graph ¥e1~ gal Here, veh or gal is indifferent.!
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[146]]
18. Tal un don van drux graph

---

143 Mensurator: “It is measured.” -Ed.

144 Sint…intelligant: “May those eyes be clear, in order to comprehend.” -Ed.

145 Secundus a primo: “The second from the first.” -Ed.

146 Note this diuersity of sownd and writing: as x for z.

19. ged graph drux un
20. mals don graph fam NIow he walketh.
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam
24. ta! un drux ged graph gisg So it is.~
25. un
    gal graph van drux graph
26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph ta! na drux un pal un gisg 12 letters.
30. med don med mals na un fam
31. van med don
32. ta! gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van ta!
38. pa un dnux veh graph fam
39. med don gal un drux N.Tow he maketh low obeysance to ~he chayreward.
40. Mals un Incomprehensibilis es in æternitate tua.[147]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pa!
44. drux un gal med drux

---

147 Incomprehensilibis. ..tuΔ: “You are incomprehensible in your eternity.” -Ed.

45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[148] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[149] arden, o na gempalo micasman~[0] vandres orda beuegiah[151] noz[152] plIgnase zampÓnon anepb[153] Ophad[154] a medox[155] marúne gena pras[156] no dasmat. Vorts manget a-deüne[157] damph. naxt os vandeminaxat.[158] Oróphas vor mInoda! amúdas ger pa o daxzum banzes[159] ordan ma pres umb!osda vorx nadon patróphes undes adon ganebus Ihebudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

---

148 Δ: Forte, van. Axe this dowte.

149 Gronhadoz.

150 Oicasman.

151 Veueiah.

152 Nos.

153 There is a stop.

154 Ophed.

155 Medoz.

156 Pres.

157 Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square. 158 Vandemhnaxat.

159 Bances.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals:

for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this bath done it may seme that very tong time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,~[60] and seme to fly toward heven. And nothing appeared in the stone at all: But was a!! transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yong!ings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our !ipps: and desyre his maiestie not to deale so rigorously with us:

as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[161] . 49 voyces,

---

160 A Note and take hede from hence forward.

161 Of the boke.

Whereunto the so many powres. with theyr inferiors and subiects,[162] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee in speche from a mortal! creature.[163]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[164] Thus much I haue sayd, for thy reformation and understanding.

Δ:[165]

Me: Lo, unti!h the Secrets of this boke be written, I come no more: neyther of me shall you haue any apparition. Yet, in powre, my office shalt be here.[166]

Say, what you here, for euery word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[167] bath 49 manner of understandings. Therm is comprehended so many languages.[168] They are all spoken at ones, and seueral!y, by them se!ues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.'[69]

---

162 49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

163 Angelicall Language.

164 Longe ...destructionis: "We are far away from the perversity of destruction." -Ed.

165 There are approximately three blank lines here. -Ed.

166 Raphael is to be absent for a certayn time: but his powre shall be here.

167 Of the boke.

168 Languages.

169 Nihil ...perfectum: "Nothing is here which is not perfect." -Ed.

I go. I haue sayde, (and it is true,) No unclean thing shall enter:

Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself for, we are not worthy.[170] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[171] For, the ende of a!! things is at hand,[172] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and scale sure. This is all, and in this is conteyned all, that comprehendeth all, The a!lmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[173] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[174]

Amen.

---

170 A Note, that we shalbe Theodidacti, of god him self and no Angel herein. -A. Theodidacti: “taught by God.” -Ed.

171 Potentia. -A. (“Power.” -Ed.)

172 The ende of all things is at hand.

173 The sight of god.

174 Sanctus. . gloriΔ: “Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory.” -Ed.

1583 Aprilis 2. Tuesday. Jesus + before none

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veate or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[175]

EK: There goeth a c!owd or smoke from the chayre, and covereth the Table. That smoke filled a!! the place.

A voyce:—Imp!eta sunt omnia gloria et honore tuo.[176]

EK: A!! is become clere, saue the Table which remayned couered with the clowde still.

A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently, lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[177]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extolt his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may we!! be seen.

EK felt his bed as if it were on fire.

A voyce:—Sic soleo errores hominum punificare.[178]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[179] for, this place is holy.

---

175 Sum: "I am." -Ed.
176 Impleta.. .tuo: "All things have been fulfilled to your glory and honor." -Ed.
177 Note, fire.
178 Sic. ..purificare: "So I am accustomed to cleansing the errors of the people." -Ed.
179 Moue not from your places.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[180]

A voyce:—Say what thow thinkest. Δ: He sayd so to EK.

EK: My bed is a!! on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read a!!, now, most perfectly: and in the Third row[181] thus I see to be red,

3. Pa1ce[182] duxma ge na dem oh dog da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dab maz gem fatesged oh ma! dan gemph naha Lax ru !utúdah ages nage! osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[183]

Δ: Then EK red the fowrth row, as followeth,

4. Pab o mata nax !asco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahab dauez öl ga. van gedo oha ne daph aged onédon pan he ges ma gas axa nab alpod ne ahida phar or ad gamésad arg!a nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

---

180 Fire agayn.

181 The Third row of the first page.

182 Palse/Paize. I dowt which of these 3 must serve: c,s,z.

183 Ego sum. . .gloriam: “I am the one who is within you. Therefore I am the one who is for myself. Δ: Not for us, 0 Lord, not for us, but for your name may we give glory.” -Ed.

EK: It thundreth agayn. A!! is covered.

A voyce:—Orate.[184]

Δ: We prayed: and returning to the work agayn, the fire covered a!! stilt and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,[185]

5. Mabeth ar mices[186] achaph pax mara geduth allde s orcánor manch[187] arseth. olontax ar geban vox portex ab pamo. agématon burlse ganport. vdrlos pasch. Mache! ten arvin zembuges. vox mara. gons lhehusch dab pársodan maäh alsplan dongtses adlpr[188] aglnot. archad[189] dons a dax van famlet a dcx arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[190] ° gánpogan Undanpe! adin achaph máradon oxámax anólphe dan ieh voxad mar vox iheduthar h aggs pal

med !efe. IAN tefa dox parnix 0 droes[191] marslb!eh aho dan
adeph ulob iads asc!eh da verox ans da!ph che damph lam

achos.[192]

---

184 Orate: “Pray.” -Ed.

185 The fifth row.

186 Pronownced mises.

187 Mansh.

188 Adlper. It is significatiue.

189 Arkad.

190 Pasdas.

191 Dros.

192 Akos.

EK: There is a great Thundning agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard:

and all was dark.

A small voyce:—Locus est hic sanctus.[193]

An other voyce:—Sacer est a te Domine.[194]

EK: Al! is now opened agayne.

Δ: Then EK, red thus,[195]

7. AmIdan gab[196] lesco van gedon amchih ax or madol cramsa ne dab vadgs tesgamph[197] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[198] a vdrios archads ors arni. pamphIca lan gebed druxarh fres adma. nab pamphes eä vanglor brisfog mahad. no poho a pa!geh donla def archas NA Degel.

8. Vnaem[199] palugh agan drosad ger max fa lefe pandas mars tanged undes mar. pachad odIdos martIbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicot lumrad v ma. pa granse paphres a drinox a demphe NA. genIle o danpha. NA ges a ne gaph a.

---

193 Locus sanctus. -A. Locus est hic sanctus: "This place is holy." -Ed.

194 Sacer est a te Domine: "It is consecrated to you, 0 Lord." -Ed.

195 The Seventh row.

196 Iah.

197 Lesgomph.

198 Asco, with a prick ouer the o, is to be pronownced as Asto.

199 Vnam.

EK: The sownd of Melodic, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[200] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extol! his name. For, his hand bath wrought wundrous works, for his owne glorie.

Amen.

†

Aprilis .3. Wensday, Forenone

Δ: First the Curten was drawn away: and then a!! appeared on fire: The whole place a!! ouer. EK hard voyces, but could not discern any thing but the hummening of them.

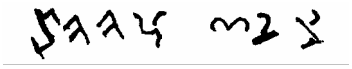
Δ: There cam fire agayn (out of the stone) uppon EK, a!! his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[201]

An other voyce:—Locus sacer et acceptabilis Deo.[202]

EK fe!lt the fire to gather up into his bed. Shortly after he could read the boke, as he could do yesterday.



9. V!!a[203] dob aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[204] olna

---

200 Note this Mysterie of god his powre drawn to him self agayne.

201 Magnus Magnus Magnus: “Great, Great, Great.” -Ed.

202 Locus. . Deo: “A place consecrated and acceptable to God.” -Ed.

203 Of the first character of Vila, I dowt.

204 Ex.

dam var gen vox nap vax. Vro[205] varca cas no! undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

10. Varo. nab vbrah NA pa uotol ged ade pa cern[206] na dax. van. sebrá dah oghe aschin o nap gem phe axo or. nec a ye da pengon a moroh ah óha aspáh. niz ab vrdráh[207] gohed^{2}O^{8} a carnat dan faxmal garnph. gamph nacro vax asclad caf prac crúscanse.[209]

11. gam. ohe gemph ubráh-ax.[210] orpna[211] nex-or napo, gemlo. a cheph^{2}l^{2} can sedló parn-geman ange hanzu ALLA.[213] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[214]

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed,[215]

---

205 The V has an umlaut in the manuscript. -Ed.

206 Sem.

207 Vdráh.

208 lohed. gohed, pronownced as lohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.

209 Canse, signifieth mightie: and Cruscanse, more mightie.

210 All these which haue lines under them I E-Tere they are hyphenated. -Ed. are eche but one word of diuerse syllables: being 9 words of them.

211 The a produced.

212 The last h remissly sownded.

213 This word is circled in the manuscript.

214 Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.

215 A This was a parcell of a row, which onely appered by him self.

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[216] gramfa gem sadg!á[217] lob vrox sappób iad ab oha unra.

Δ: Now appeared an other row.

12. Se[218] gors axol ma pa a oh la sabú!an. Caph ardox anpho nad v'rnah ud ago lan vans.[219] v'xa grad Órno dax palmes árisso dan vnra. vánsamp!e galse not zablis óphide ALLA lob. gaslab osson luze adaö max vanget or dámo ans. leóz dasch héöha dan se gla'spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprl apx ard ardo argá[220] argés argáh ax. osch nedo les icás. ban andam von ga lax man. nosch. dóngo a yntar cey[221] lude asch úrise alpé gem var dancet.[222] nap alped v'rsbe temps a vod

---

216 In margin, but later crossed out: A At 'no.', ende 49, and so here ar 10 over.

217 "a" must be sownded long.

218 This "se" is the nine and fortyth word longing to them before.

219 Vns.

220 "A" long.

221 Sey.

222 Danset.

nos gema o ulon máncepax oxné pnicos a got. zalpa ne doxam Órne.[223]

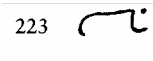
14. Admag apa ascò[224] tar. gans oärz am seph se!qui quisben alman. gons sa ieh márs ibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde notes parcélab arb ncr ga lum pancu[225] prIscas ábra músce[226] an nox. napód[227] a on dan scm ges asche[228]

EK: A sownd of many voyces, sayd, —Orate.[229]

15. Mica surásch a para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[23]° a prásep ed. a palse nax varno zum. zancú asdom baged V'rmigar orch phaphes ustrá nox affod masco gax cám!es vnsanba a oh la gras par quas. cÓnsaqua! tat gemdax tantat ba vod. talpab ian.

16. Gescó[231] a taffom ges nat gam. pamphé ordáquaf cesto

---

223  this with a prick betokeneth "y."

224 Pronownce "Asto."

225 Pansu.

226 Musse

227 ~ long.

228 Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.

229 Orate: "Pray." -Ed.

230 Pronownce as we do cruse a cup.

231 O long.

chIdmap[232] mischná ia-Isg.[233] iaiá!phzudph a dancét[234] vnban caf ránsemb!oh. d~f-ma[235] vp aschem graos[236] chr~msa[237] asco dah. vImna gen á!de os papéam och láuan vnad. oh drosad údrios nage! panzo ab sescú. VOrge afcá![238] vslaffda mórsab gaf[239] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.[240] Δ: We prayed.

EK: It beginneth to c!ere.

A voyce to EK:—Say.

17. Ar'tosa geme oh gálsagen[241] axa loph gebed adóp: zarcas yr vánta pas ámphe node alpan. nOcas se ga ormácased lax naph ta!pt. pámphicas[242] sandam Voscméh iodh asc!ad ar. phan gas má!se a quaz nam vngem vanse! gembúge! a gembusez á-ro[243] teb! a!ts murt valtab bániffa faxed an ch!yfod

---

232 Kidmap.

233 Sempiternall One and indiuisible God.
234 Dansét.
235 A very long.
236 Gras.

237 a reverent word, the first 'a' very long, and is, be it made with powre.
238 Ahal, iently, and the 'a' long.
239 "A" long.
240 Orate: "Pray." -Ed.
241 The diuine powre creating the angel of the sonne.
242 4 manner of constructions in that one word.
243 A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.

18. A tam nat. g!un asdeb ablud gadre fam Shing Ia dan. guinsé[244] lifç[24]S arilsar zabulan cheuá 246 se. amph !esche andam var ges an phex are.[247] NA[248] tax páchel lapldox ar da vax ma!cos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph a! oh. san ged a bansaa[249] un adon a seb Ian. ag!áho dánfa zúna cap orcha[250] dab os. fámsah ON na~b[251] ab nagah geha fastod. hansey om hauan !agra gem gas ma!.

parcÓg[252] dax nedo va geda !eb ar'ua ne cap scm[253] carvan.

20. Onsem gelhOldim geb abnIh ian. oxpha bas capp~ cars órdriph grip gars. of vIndrcs nah ges páhado vllónooh can vaz a. fam gisni! ag nóho! Sep gerba dot vánca NA.

---

244 E long.

245 Life lephe lurfando is a strong charge to the wicked to tell the truth: A This he sayd to my demand of this phrase wherof I had mention many yeres since.

246 A long.

247 Pronownce "ar."

248 NA . The name of the Trinitie, One separable for a while.

249 "A" long; onely one "a" sownded for "aa."

250 Orka.

251 "a" sounded as "au."

252 The 'g' not expressly sownded.

253 In eius loco. ("In this place." -Ed.)

scm ah-pa[254] nex ar-pah lad vamÓ iar séque.

Vad ro garb. ah scm dan van ged ah pa!eu[2]SS

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing:

nor remember what he had sayde. A!! became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patni et filio et Spiritui sancto

nunc et semper.[256]

Amen.

Aprilis .3. Wensday + After none hor 51,4

Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd, — Bonum est ô Deus, quia Bonitas ipa es.[257]

An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis ~25 8

A voyce:— Adgmach adgmach adgmach = much glory

A great voyce:— Sum, et sacer est hic locus.[259]

---

254 It is but one word.
255 Sownded, palef.
256 Gloria. ..semper: “Glory be to the Father and the Son and the Holy Spirit now and forever.” -Ed.
257 Bonum. ..es: “It is good, 0 God, for you are goodness itself.” -Ed.
258 Et magnum. ..Magnitudinis: “And great because of the size of greatness itself.” -Ed.
259 Sum. ..locus: “I am, and this place is, holy.” -Ed.

A voyce:— Adgmach ádgmach ádgmach húcacha.

Δ: Then EK read the row on this manner,

21. PadohOmagcbs[260] galpz ~~261 apá nal Si. gámvagad a! pódma gan NA. yr cas nátmaz andiglon ar'mbu.[262] zántclumbar an noxOcharmah. Sapoh lan gamnox vxá!a vors. Sábse cap vax mar vinco.[263] Labandáho nas gampbox arce.[264] dab gorhahalpstd gascámpho[265]S lan ge. Béfes argedco[266] nax arzulgh[267] orh.[268] sémhaham[269] vn'ca! laf garp oxox. Loangah.[270]

---

260 Padohómaghebs.

261 Rede as arch.

262 A piller of light stode before the boke.

263 In margin, but crossed out: "Vin in vinco must be pronowced long as if it were a dubble i."

264 Arse.

265 Or, gascampho why didst thow so: as god sayd to Lucifer. The word hath 64 significations.

266 =cum humilitate aduocamus te cum adoratione Trinitas. ("~Befafes] with humility we call you, with adoration of the Trinity." -Ed.)

267 This is the name of the spirit contrary to Befafes.

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, 'come Befafes and beare witness."

Also in margin: "Befafes his Etymologie is as much to say as, 'Lumen a Lumine'. Spiritus orh secundus est in grada imperfectionis tenebrarum. A. How can orh signifie 'Deus sine fine' if it be the name of a wicked spirit?" (Deus sine fine:
"God without end"; Deus a Deo: "God from God"; lumen a lumine: "light from the light"; Spiritus orh . . . tenebrarum: "The spirit orh is the second in the scale of imperfections of darkness"; Deus sine fine: "God without end." -Ed.)

268 In margin: "~~Orh = Deus sine fine. Gorh = Deus a Deo~~.
Befes, the vocatiue case of Befafes.
~~Befes, is as much to say as 'come Befafes and see us'.~~

269 This word hath 72 significations.

270 Of two syllables.

Δ: Now appered Raphael [] or one like him, and sayde,
Salus vobis in illo qui vobiscum.[271]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuay!e against them. When it is written, reade it no more with voyce, till it **be in prac**tise. A!! wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were a!! out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?

How now?

Vors mábberan = how now: what hast thow to do with us?

Δ: As I began thus to say (The God of powre. of wisdom,) they a!! interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

---

271 Salus. . .vobiscum: “Welcome (lit, health) to you in him who is with you.” -Ed.

Rap:—Be it unto thee.

Δ: Then EK red as followeth,

22. ors lab gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubab aba last gesto Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lOfgono Luruandah[272] lesog iam!e padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa arzusen agsde gheho! max vrdra paf gals macrom finistab gelsaphan asten Vrnah[273]

A Voyce: Whatsocuer thow settest down shalbe true.

Δ: I thank god most hartilie: The case a!!so requireth it so to be.

23. Asch val Iamles árcasa árcasan arcúsma Iabso gliden paha pacadúra gebne[274] Oscaroh gadne au[275] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gapes lof lachef ástma yates[276] garnsnas orue gad garmab sar'quel rúsan gages drusala phImacar aldech oscom !at garset panÓston.[277]

24. gude !az miz lábac vsca !osd pa COpad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um'phazes

---

272 Larvandah.

273 A Note these *55* wordes stand in 49 places: rs lah, ama natoph, gedos lubah, vals mors] of which *55,* some two stand in a square place, some three, paphe arbasa] as I haue noted.

274 Iebne.

275 Af.

276 Bates.

277 There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

umphagám maaga mosel iahal loges[278] vapron fémse dapax orgen[279] láscod ia láscoda vaga am lascafes iarques préso tamIse! vnsnapha ia dron goscam tape voxa chim!ah aueaux tosge auiOxan largemah.

25. zureth axad lomab ied gura vancrásma ied sesch tapod vonse avÓ aye lamsage zimab zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem a!!ahah gibúrod[28]° Ampátraton zimegauna[281] zonze zámca aschma[282] vlpa tapa van vorxvam drusad Caph castárago grúmna can'caphes absacáncaphes zúmbata teuort granx zumcot tu graf saxma Cape.

26. Col age lam gem fam tepham vra ap du ca sampat vOxham Lúnzapha axquem Bobagélzod gaphémse !an'se agni cam setquo teth gaphad oxámarah gImnephad vox'canah vrn dage[283] paphcod zambuges zambe ach oha zambúges gásca lunpd zadphe zómepho! zun zadcha! ureseh varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect

---

278 Loghes.

279 Orghen.

280 Ghibúrod.

281 Zimegafna.

282 Askma.

283 Daie.

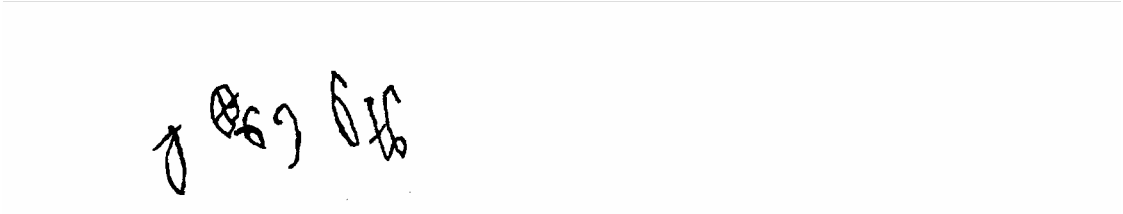
our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfu!! and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: **Deo nostro Viuo Vero et Omnipotenti**
sit omnis laus et graz actio

nunc et semper.[284] Amen.



Aprilis 4 Thursday + mane hor. 5½

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[285]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

---

284 Deo.. .semper: “To our God, living, true, and almighty, be all praise and thanksgiving, now and ever.” -Ed.

285 Quia ...infinitΔ: “Because God himself, God, our God, whose infinite mercy.” -Ed.

EK: The Veate hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero ado! macom vaxt gestes[286] !adúch carse ámages[287] dasca! panselogen dursca zureOch pamcasáh vsca huadrongúnda ma!ue ior. gascama af orthox VANCORHG aspe zubra vaacáåh gandeuá arinmaphel vax oh saoh abra ichudeb gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha enséde gumab ga!seds.

28. Pacádpha palzé zuma carphab uzad capaden v'lsage[288] EXCOLPHAG-MARTBH iasmade! vOscon scm abnérda tobcoth[289] iampha!a páhath Orcheth iesmog pasque Labaah agas lada vng lasco ied ampha leda pageh gemze axax Ozed caphzed campha voxa! luthed gedan[290] famech[291] ártsnad gathad zuresch pascha to guma[292] hálphe dax vancron patel zurad

29. Canda lahad BObagen afna vorzed phade! NOBTDAMBTH gáscala oxad vanges[293] vodoth mured achna[294] adco! damath

---

286 lestes.

287 Amaies.

288 Vlsaie.

289 This name comprehendeth the number of all the fayries who are diuels next to the state and condition of man etc.

290 ledan.

291 Famek.

292 luma.

293 Vanies.

294 Akna.

zesvamcul pacadáah zim!es zoraston geh ga!ze mazad pethe! cusma iaphes huráscah Orphade loscad mages[295] mat !úmfamge detche![296] orze cámalah vndan padgze[297] páthmataph zumad !epháda oháäx v!schan[298] zemblob agne phamgah iudad capex Luzad vemech arse

30. Onda gams !uzgaph vxan genzed[299] pádex CÓNGAMPHLGH[30]° ascath gadpham zurdah zamge ghoghcha sapax taste! vn'sada phatheth zúncapha oxamáchad semteph ascte zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch$^{3}O^{1}$ labba doh dóxa vascheth hoxan lamésde !ampha iodoch gonzah hamges$^{3}O^{2}$ glutha Oxmogel$^{3}O^{3}$ démapha vz'ed ascraph.

31. zudath chádgama$^{3}O^{4}$ Omsage^{3}OS hon gadsa gézes ORPHAM-ZAMNAHE[306] gedod asphed voxa gemgah lath gaphes

---

295 Maies.

296 Detkel.

297 Pagze. = iustitia a numine diuino sine labe. A ("Justice from divine power without defect." -Ed.)

298 Vlskan

299 Ienzed.

300 Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -A (Fide: "in faith." -Ed.)

301 Iesk.

302 Hamies.

303 Oxmoiel.

304 Kadgama.

305 Omsaie.

306 Na.

zembloth chasca otphe dax marpha iQth~ soo1[307] separ marges[308] bosqui taxa cosneth gonse dadg voxma v'mage vnx gascheth hood admah too[309] ga zem-chá-na-phe am'-na-!a ia pacheth nox-da a-mah

32. Gedox at SEM-GA-NA-DA-BAH ongagageda phache! !oódath haxna gu-na-pá-ge-pha at se geda oh oöda gehoph pachad enot adax loges famgah laxqui hasche vadol vÓms-a-na gax-ma-dephna-zad gel panca yam Sesquin oxa! genoph voödal u-má-da-bah

33. Asge lun zj~imi~. paxchádma enohol duran ORCHLÓDMAPHAG mages oschan !od bunda cap tuzan lorpha !euándah orxzed famzad ge-nós-o-dath[31]° phasélma gesda chom-gasnaph-geth-nag gQth[311] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na

34. Arze galsam vnza vcha pase! noxda NobrOschom[312] gu-na-de-phogas dúnseph man-cax-mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phI-cas-mel ioth-hath-cha-sad ma-neded-ma-gon zuna gothe! pascheph nodax yam phath mata[313]

---

307 Sol.

308 Manes.

309 Lo.

310 21, words hither.

311 0 long.

312 In great letters.

313 A Here are but 48 words: I dowt that there lacketh one.

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcbeth[314] napha. VORDOMPHANCHES gaucs-go-sa-del gurab leth agsnah orza max pace ieth cas lad fam pahOgama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter nebo-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches[315]

Δ: Thereuppon the Ve!e was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor

laus et gloria.[316] Amen.

Aprilis .5. Friday + a meridie hora 5½

Δ: The Vele was taken away, without any speche used by me or EK. The boke and a!! the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dommum[317] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

---

314 Zadketh.

315 Here seme to be to many by 3 or 4.

316 Deo. ..gloriΔ: "To God all good, all honor, praise, and glory." -Ed.

317 Expectas expectaui Dominum: "I waited patiently for the Lord" (Psalm 40:1/ Vulgate 39:1). -Ed.

A Voyce:—Serue God and take hede of Nettels.[318] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. Charles Sled.

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[319]

Δ: After this voyce, the sayd hedles-people disapered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[320] Δ: We prayed.

Δ: Then thus appeared,

36. gedothar argo fa adóphanah gamsech olneh várasah iusmach = begotten.

A voyce:—Interpret not, till your understanding be furnished.[321]

---

318 Take hede of Nettels.

319 Perhaps the Jues shall be restored. -~\. Dee sees "headless" as a metaphor for the fact that the Jews have no central authority like the Pope. Dee's meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in ***1655*** after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford:
Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), "Dee had good reason to think this might happen in his lifetime." -Ed.

320 Orate: "Pray." -Ed.

321 Interprete not yet.

Vschna pháo! doa vah oho lazed la-zu-red ámma donax valesto acaph !ámphages ronox ganma iudreth loth adagma gonsaph godahga phareph iadsma zema ba ag-náph-ag-on zu-na-ha[322] at me io-náp-ha-cas zeda ox arni

37. Adgzelga[323] ohms vánaph osma vages otho!! dox an ga had[324] latqui dOnaphe zu gar. phamah[325] nordeph gasmat gasque gas!a gas NA gasmaphes gasmagel gasnúnabe vamsech ábseche! gúlapha axnécho demsa pámbochaph iehúsa gadaamah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zurésheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

38. Alphe[326] lamse gaphnedg[327] argaph zonze zumcoth O'mdopadáphaab[328] nulech[329] gaartha ancáphama so!démcah casdra vges lapha ludasphándo ga-hú-ba-noh ap-á-cha-na[330] iedeph zembloh zamgýsset chéuacha taquet tozOdma ierinth onaph uzad maspela gýman orphammagah iu-mes-ba-!e-go archánphame. zamcheth zoach[331]

---

322 Zunah.

323 Ag-zel-ia.
324 Doxaniahad. one word.
325 Fáma = I will giue.
326 = ~ desire thee 0 god.

327 Gaphned.

328 This was put in and out a good while before EK could haue a perfect yew to rede it.

329 Nuleg.

330 = The slymie things made of dust.

331 Zoah. A Here seme to want S or 6 names.

39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bamgephes noschol apeth ia!e bod ga NA-zuma datques vorzad nu-mech[332] apheth nudach caseth iotha lax arseth armi ph ca tar barn a co[333] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoamaah zembles gunza naspolge gathme orsoth zurath vámeth_anseh.[334]

40. Zahpe Iedmacha ámphas nethoth alphax durab gethos aschéph nethoth iubad laxmah ionsa max dan do nasdoga mátastos[335] hateth vnchas amse Jacaph zemb!oágauh[336] ad-pha-ma-gel ludcha-dám-sa am-phI-ca-tot ar-no-pa-a a-da-pa--ge-moh no-dás-ma mac-hes-tép-ho-lon

41. Lumbor iemásch onzed gam-phi-dá-rah. gom-as-cha-pa zeba zun amph naho zucath uomplInanoháha! macha! !ozma dauangeth búches tauax orxod maches donchaph !uzath marpheth oz tanya don gáuah oschol !úmasa phedeph omsa nax do-ma-ge-re an-ge-no-phá-cha pha-cha-dó-na

42. óscha!a zamges onphá gemes phaches nolpha daxeth machésmacbob vastná!poh gemas nach !oscheph daphmech noth

---

332 Nu-mech is two wordes.

333 One word.

334 These last two words are in one square.

335 The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.

336 Zembloagaf.

chales zunech mascbol *Lj~3~'* gasnaph malces gethcaph madena[338] oäh gemsab pa luseth iorbástamax elcaph rusam phanes domsath gel[339] pachadóra amáxchano lu-ma-ge-no ar-ma-cha-phá-me-!on adro micho natath iamesebácho!a donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone a!!so.

Δ: Deo sohi sit omnis laus honor

et gloria per infinita sæcu!or

sæcula.[340] Amen.

Aprilis 6. Saterday affore none hora 10½

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his bed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:~~~~SVM.[341]

And agayn—a voyce:—Gahoachma : Sum quod sum,[342] EK expownded it.~

---

337 Lu = from one.
338 Madna.

339 Iel.

340 Deo. . . saeculΔ: "To God alone be all praise, honoi~ and glory, through endless ages upon ages." -Ed.
341 Sum: "I am." -Ed.
342 Sum quod sum: "I am that I am." -Ed.

43. Asmar gehOtha gabseph achándas vnáscor sátquama tátquataf hun gánses iij~xirnág ásquapa chath[343] anses dosam váthne gáhsador ansech godamah vonsepaléscob ádmacah lu zámpha oh adma zemb!odárma varmIga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-da-bab Va-dc-ma-do Va-se-la-pa-ge-do

44. A-mas-ca-ba-!o-no-cba a-nO-dah a-du-ra-dá-mah go-na-dcpha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-!a-ge vocOrthmoth achepasmácapha em-ca-ni-dobab gedóah

45. Nostoah[3~] geuámna da oscha lus pa!pa! medna go-rum-ba-togeph a-cap-na-pá-da-pha Vol-se-ma go-no-gé-do-cha am-bu-sába-lob ge-mú-sa-cha va-mi-!i-O-pha zum-ne-ga-da-phá-ge-pha **iuréhoh**

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in bet.

46. Zém-no-da amni fa chebseth vsangrada bo-sa-dO-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-sO NA vuamanábadoth zum-ble-gam-pha zumbhe-cap-há-ma-cha[345]

---

343 Locat.

344 Nostah = it was in the begynning.

345 A Here seme to lack S words.

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[346]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lÓsmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gÓnboh aize dab lúsache[347] asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem[348] abnath lonsas masqueth taulnar tadna gehodod gaphrámsana ascior drusáxpa

48. Amgédpha[349] lazad ampha ladmaáchel galdamichael Vn'za dédma Luz zácheph pllathob ganÓ vamah zúnasch zemblagen Ónman zuth catas max ordru iadse lamad caphIcha aschal luz. ampna zod-mI-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-na gam-ges

The 49th row followeth after 2 leaves: Arney vah nol, &c.

Δ: Now the boke was couered with a blew silk sindall[350] and uppon that blew covering appered letters of gold, conteyning these words,

---

346 = Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god. ~ 347pronownce as ch~ in chery.

348 ~ ratrugeem is one of the 7 words on the side of the Table first prescribed.

349I will begynne a new.

350 Note this covering to be made for the boke. = Æ Sindall: "sendal, a thin light silk." -Ed.

Amzes naghézes Hardeh[351]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (o lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not sayd the three heds

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[352] Amen.

Halleluiah Hallelujah Hallelujah

Amen.

Aprilis 6. Saterday after none.

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[353] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

---

351 Note this to be pronownced rowndly to gither.

352 Gloriam . . . resonent: “May all creatures continually resound the glory and praise of our Creator.” -Ed.

353 Oratory: a small private chapel. -Ed.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect fe!icitie: or why are they dedicated to vanitie? Many things ar yet to come:

Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[354] Vox eius, Ut dicat fitijs hominum quæ ventura sunt.[355]

EK:here is a man, in white, come in, like Uniel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What wi!!t thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.

Δ: What is the most nedefu!! for us to lerne berm, that is my chief desire.

Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God:

Things must then be put in practise. A thing that knitteth up all must of

---

354 The manuscript has an “a” (or A?) over the second “e” in “veniet.” -Ed.

355 Veniet . . . sunt: “His voice will come, that he may tell the sons of men what is coming” Sloane 3677 also has an “a” over the second “e” of “veniet.” With this proposed amendment the statement would start: “May his voice come. . . “ -Ed.

356 Benedictus. . . Domini: “Blessed in he who comes in the name of the Lord.” -Ed.

357 A prophesy very dreadfull now at hand.

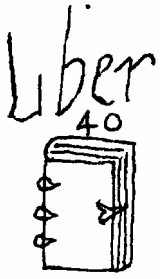
force conteyn many celestial! Vertues. Therfore, in these doings, must things be finished spedvly,[358] and with reuerence.

This, is the light, wherewith thow shalt be Kindled.[359]

This is it, that shall renew thee: yea agayn and agayn, and, seventy scuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[360] things which haue not byn seen, No, not amongst the Sonnes of men.

This[361] other haue I browght, whereof I will, now, bestow the ~y entith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee: In. (I say.) and to gither. with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.



In 40 dayes[362] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in faith. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[363] That shalt. thow,[364] write down in his propre and sanctified distinctions.

---

359 Uriel held up now the triangle of fire ☞ .

360 Those.

361 Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞ .

358 Spedily & reuerently.

362 If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

363 The Abridgment of time.

364 Speaking to A.

This other, (pointing to EK) shall haue it aliwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[365]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of his **Thunder**[366] **shall pres**ent the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World:

But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfu!t. God Wit! not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[367] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dci nostri, fiat mihi iuxta beneplacitum vo!untatis suæ:[368] &c.

Δ: Uric! toke a little of the fire in his left hand and flung it at EK:

and it went in at his mowth.[369]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

---

365 The danger thretned, if EK do not his dutie.

366 Note a terrible thing.

367 The ende of all.

368 Ecce. . . suae: “Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will.” -Ed.

369 Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him,i haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[370] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her cornming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Majesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her~ I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[371]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none rernayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. ~: The boke and writing was made very playne to him.

What thow seest, deliuer unto him. As it is his will, so be it unto thee:

Do thy duty, whereunto thow art moved, and it shalbe sufficient.

Farewell, for a time.

---

370 Jentlewoman: “noblewoman.” -Ed.

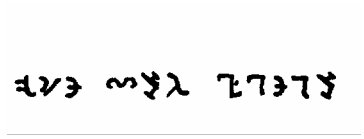
371 Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the Stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being j~ suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[372] of the first leafe, I then did copy it out as followeth.



49·373 Arney[374] vah no! gadeth[375] adney ox va!s nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah o!den ampha nols admácha nonsah vamfas ornad, aiphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onsep!e ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.

372 Forte Row.

373 This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed. A forte: Asney.

~ ladeth.

1. Oxar varmol pan sampas os al pans orney afldsll alsaph ollcha[376] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[377] notgals. Vantantquah
+

In[378] the tables	drux	1
expressed	na	2
drux	ger	3
na	pa	4
ger	van	*5*
pa	or	6
van	pal	7
or	med	8
pal	gal	9
med	cheph	10
gal *letters names,*	yr	11
ceph *used in sense*	fam	12
yr	ged	13
fam	vn	14
ged	mals	15
vn		
mals		

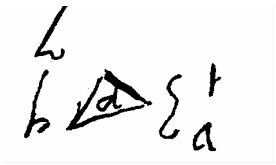
376 ~ dowt which is n and which is u.

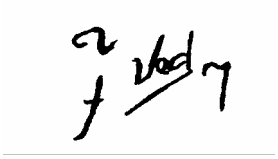
377 A dowte whether "ar made" be two words or one.

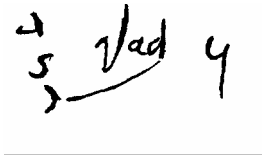
378 The following notes are found on a separate sheet of paper: -Ed.

veh

graph	16	15
gisg	17	16
+mals	18	17
don	19	18
gon	20	19
tal	21	20







I finde diuerse dowts which I cannot order, to my con tentment.[379]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not aliwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p somet ymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table .. will not agree to fill up ..all places & to set down the .. perfectly.

2. Ondroh a!s vrh. panchah orn sandvah !oh andah no! pan, sedmah zugeh a!s ab-mi-cad-am-på-get ordomph, axah getho! vav axe! anthath gorsan vax parsah vort lanq an'damsah getheo!, vrchan navádah o'xembles armax !othar, vos antath, orsé vax alnoth, other ma!s o!nah gethom várdamach, a!!s;[380] Orgeth

379 In margin at top of page: "solgars." See TFR, p. *5,* where "solgars" is prescribed as a cure. -Ed.

380 Δ Ω.

3. Or pasquali omzádah vorts, ange'nodah varsáua onch aldúmph, ánget ónsaua! galta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph aize ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnache adna dansa als a!st

4. arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri'noh astómagel arpáget asteth arde obzá, ols NA[381] gem-na-pa-la-ba-m'i-da orsat nahah Odmázen an'duiphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh tatóh, alsah goth necor andeoh neo alda nah[382]

5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha !ax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrldah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.

6. Arni olbah galpa !ohánaha gáu-pu-ma-gén-sah ol!o var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[383]

---

381 This word is circled in the manuscript. —Ed.

382 Here seme to be *50* names: and so, one to many.

383 Here are but 38.

7. Arnah notah lax vart !uhoh désmaph, o! ca-pra-mi-na-cah[384] ox-and-an-vah gem-ne-!o-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-!o-ge-doh áschah ó!mah ledóh vaxma

8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg anse! vnsa pah vort ve!sa or a!da viax nor adroh semneh ols vandesqual olzah no!pax pahah lothor ax ru vansar glImnaph gath ardot ardri axa noh gaga !eth arde maxa.

9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet lóda nat vombal nams ar geth alloah néphirt. !auda noxa voxtaf ardno ándroch labmageh ossu ál!mag!o ardot nalbar vanse dar-to vorts parsan yr vnrah vor gádeth leth orze nax vomreh ageipha, legar or nemb!a ar vah Su.[385]

10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-!iga-flax or-sap-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pÓ-!o-ni-tan-tons Jem-bú!-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[386]

---

384 Ce-.

385 48.

386 Here are *54.*

11. Semno ah al-chi-do-a-cha-da Sd-p ag-in-o-dah a-da-hu-bámi-ca-noh dam pah gli as cha nor ox-om-pa-mi-na-pho lemp. na. gÓn sa pha ne co al pha as pa gé mo cal ~ tú ra ge[387]

12. Sen gal se quar rus fa glan súx taft ormaca ox i no dal ge brah flop tar na gel vom na ches pal ma cax, arsep as don sadg asc lan fan che dah nor vi car max coh zum bla zánpba ad geh do ca ba ah

13. Ar gem na ca pal fax, or~-nIdo hab cas pigan a!puh gagah !oth ral sá bra dan go sá pax vÓlsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad ma car pah oxaips on dá pa, gem na de vÓr guse

14. Lat gans sa par sat lastéah br adah nóxax ardéphis nónson andoh gv'mzi vor sab lihoh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v'rnoc arpos arta zem zubah !othor gas lubah vom zá da phi car no

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno jam nésroh am algórs vrrabah geuseh alde ox nah vors púrblox ámphicab nóstrohh admag[388] or napsú asmo lon gamphi arbel nof ámphi

---

387 *50* words.

388 Admad.

on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[389]

16. Angése! oxcapácad onz adq ochádah ólzah vor nab orpogÓgraphel a! sa gem ua ca p[1] coh vl da pa pÓr sah naxor vonsa rons vrbanf lab dún zaph a!gadef !oh gem vortaóh amph ahoha za vaxorza leph[390]° oxor neoh ab va du-na-ca pi ca !odox ard nab.

17. lahod vox ar pi cah lot tar pi ges no! zim na p!ah ge ó gra pub ne go ab va lu gan zed am phI la doh zan veb a! nex oh a! pha ze goth gedoth axor van zebá al cá pa luma ges ard de oh ah[391]

18. Onchas !agod van Sebageh oxangam pah gos dab manzeh ocondab vardo! Sebagh o! madan NA oha! Sepaget, otoxen narvah !ubatan ansem nofet au naba notob ax arsah mans Vstgam pahod pah ma! sednab gestons amphes a! manso gapa!ebâton arra nax vamfes amah dot agen naiphat ar zamne oh Sages

19. nax !erua nath Zembloh axpadabamab Sanzápas gunzanquah[392] ona var demneh gab lod vmnah doxa va! tarquat mans ol gem nageph au zanbat vx anzach a! pambóha naxtath o! nada yam nonsal aua na! gedot vorx a!ge !ah despa gu prominabâmlgab olpaz ord gamnat lem paz cath normadab on demq

---

389 Sembeth.

390 Lefe.

391 Here seme to be *50.*

392 Of the “n” and “u” of this word I dowt.

20. Laffah ie ogg dalsepb abrimanadg oldomph ledothnar ymnacbar onze yam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[393] sausab or gamprida ornat vol asmd onza dub get hansa gorb bubra galsaropah nequax dap gemno ab pnidah noxd !umbam

21. al gethroz ax aryan ob zempal guh arvax no demnat ar pambals flop nonsal geh axor pam vartop ab vbrah cardax lon songes au dumax ar nephar lu gemne om Asda vorts srmrod val manqb nob Sam, naga vrbrast Lurvandax vpplod dam zurtax ba an avarn nar gemplicabnadah oxa

22. nooa Babna ampha dum nonsap vrs daluab marsasqual orma nabatb Sabaothal netma vol sempra iscb laue ondeb noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vnda!ph asmob vxa na Gaspar vmpaxab Lapproh Iadd nomva! vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Vo!ls laydam ovs nac

23. cedah or manveb geh axax nolsp damva dor demgob apoxan Subliganaxnarod orchal vamnad vez gemlebox ar drulalpa ax yr samfah oladmax yr sappoh Luah yr pabmax !uro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vii nap nastosm dab voz mazax !umato games on neda.[394]

---

393 At vom was a + to note the ende of a line: But both these mak but 49 names.

394 51 words.

24. vob gemse[395] ax pah losquan nof afma do! vamna vn samses oh set, quamsa o! danfa dot Santa Ofi anma o! subracab Babalad vansag o!so pas gonred vorn checbust axaroh rugbo am nadom va! sequot ne texpa vors vrs a! pam vans na tomvama! ansipama!s notems anq~ arxe a!

25. pangef offd ne pamfah aliboh a noståfåges almesed vrmast geus vrmax au semblox satq quayntah luzez arne nob pamna sams bantes on vo!sax vors vnisapa monse! dah nax ah pah vomreb dotb danséqox anzazed onz anfa! nom vamreh vo!ts yrnacapácapab noshan ya!t gelfay nor sentqbt onbanzar !untaf va! sentepax

26. ornisa nor Pampa!s anz a!pab nox noxa gendab von gamne dah vors ad na lepnazu acbe!dapb var honza gune a!saph na! vomsan vns alpd a dompb ar zemnip ans vrnacb vancef ban yanzem ob aba vons nabrah vb asmo drat vormez al pasquar no gems nab zem !asquitb apsantab

27. Vo! zans a!phi ne gansad ol pam ro dab vor vngef a deob nad vnsemel apodmacah vnsap val vndar ban cefna dux banse! yax nolpah vo!ts quayntab gam vemneg oh asq a! panst ans vntab hunsansa Apnad ratq a sanst ne! odogamanázar. o!zab guh oh nab varsa vpangah neoh abo

---

395 lemse.

28. Notgab ox yr auonsad vi datb nox lat ges orn va! sedcob !etb arney vas ars gabep odámpha no! axar vox apracas no!ph admi adpá!sab noh vrb gednach vax varsab!ox vrdam page! admax br vamtage oxandah lamfó nor vorsah axpáa, ols nugapbar ádras vxár nostrÍ!gan ampacob vortes !esqua! exob.

29. Ses vab nÓmre ga! sab!es orzab, get !es part, ox ar se de cólmacbu ardéb !ox gempba lar vamra gob naxa vors admab gebab, semfúge! adma geod a!zeh orzam vancbet.[396] oxam prab geh orzad Va! nexo, yam selepb oxa, noba par gúmsah askepb nox adrob !estof ad moxa nonsúrrach

30. Vomcba! as pu gán san var, sem quab lab set gedob arg!i oranza vor zina sedcátab zuréhob admicb, ors arsab varsab, oliba vortes !únsanfab, adnab vor semquax, ‘vorsan !ap varsab gebdab voxiar geob, gemfei ad gvns. aldab gor van!ab, gebudan vor sabietb, gedve! ax ors, mancb var sembiob.[397]

31. Ar dam fa gé do bab Luxb arcan Mans !ubrab vor semb!as adna gor partat, nor vliso ádcbu apri sed ampb!e nox arua geto!. Vor sambia getb, arse pax vor sab. geib abo getbmab or gemfa nab prax cbi!ad ascbam na prab oxáb var setqua !exob vor sámb!eb zubrah.

---

396 Vanket.

397 48.

32. Lax or setquáb vab !ox rémab No! sadma vort, famfa be gem nab or sepab vartef a geb Oba ion gaza Onsa ges adrux: vombaizab ab vaxta!. nob sedo !am, vom tantas oxárzab Mecbó! va zebn getb adna vax, ormacba !orni adrab, Gens arnab vor, Arsad odIscob a!idab nepbo.

33. Hastan bab ges !ob ru mal; vrabro den varsah, Mab rox idah ru gebna dempbe, ors amvi ar, Genbá, óxad va ges !atb vriop:

    nal pas vi me rÓ to ád-na-vab ged anse !ab verbrod vn ge!pa, !ux árd do ab vast vor Ge-ma-fá-noh

34. Am!es ondanpba[398] noxt vradab ge! núbrod Arb a cba !o pe go b~ pa ra zem cbe par ma !a Na bu-rá dob gem !a pa or-zIn fax no! ad micápar vÓ si pi cá la ton andrab vox ardno, get na ca p!ob gái-zlln

35. O'r ge mab iuza cá poh nox trab vloxab nebo bu ge o ml lab cox cbá dab or na bú da vo! sa pah: No bro cb, a! pa cbldompb nab !a grux la vx ar gá fam gel ne do ga lab vo sa pab

36. Gu la gé dop ax ix ox a max !un fá gem pab orsa dev'!mab Ge pa cba vor sí ma cob aldutb gempfΔ: Nox ga! max ar bú gaf gii no rob va gen lá car du zum ox am' p!i zam zu latmab ge gé ma obabab

---

398 Corrected from "ondanfaha." -Ed.

37. Ga lá pa drux vax ma geb iá geb or ché p!on gan zéd ab Vox ár vox ge!et ar gabad, gan pa gan doruminaplab vor zinacb cû pa chef ardrab ox ox po! sa gal max nab gutb ardéth on zupra crÓ cro gab var sa ma nal

38. Ar sa bá choas nob a! geb oh, ax ár pa ga! o!za déh or za zú max exoh eb, or cab pa! donzabá onza zetbas:

    nor sap se pah onzap a paimab a!dob vob nablebah gemnápam os malsaor naob zar bu !agém pab ne-ó ha brab

39. Ta! gep ar sep nab dob, vors a!sa dob necob am ar getb na ges a!pran odox ma!sapnab, gobor abob gadmab ol dáneph a!udar dón-za-gab ó!-sa-gab nebtbub or sapnar balgonpb nep gem!oh, ax amna[399] duth acbár laspá, vobá, náxvolb gas vergo! ah pratnom geá[40]° nostúampb

40. Va'n sa pal sab gÓn so gon gé !a bu rá dob tato !ang, ge me fe ran on da pans ge !a brah: or pa gé ma! on san' fang~ o!c ma cba lan Von sé gor a prl cas nor vá ge! pm bra cau cobada!.

---

399 The copy had "ouhna." I cowld not conjecture.
400 lea.

a d r o s,a,c l o d f a c,d o g é p n a h,l a p c a h,m o c d á c o d e,f a m ó n,t u a l c,d o m,
v r á s n a g e p h,a m p h i d o n,g á n s e l,v a x,ó r e h a m a h,v ó r s a f a n s a,u c a s
d a m í f a g a,n á b u l a x,o r s a g e h,n a m'v a h,o c a r,l u n s a n g e l,c a r p a c o a.
l u n s e m n e p h,o d á r n a c h o h,z e m b l o h,o b l í c a n d o n,g a l s o r x v l á g a,
f ó m n a p h,a p á n s a g e h,l o n s ú g a l a n,g r a s t,v b l á n s o,a r n o x,v o n s á o
t a l t é m a p h e c h,ó r m a c h a d á g e n o x,v r s t á m v a h,n a d v a r e h,o n s,a r g
z u c á n z u,n a p l i o r a h,n o r g e,h a h a n a h a,v s p l a h,g r a d ú n v a h,n a v i o,
a r s a h,v ó n r o g e n,d a h v a l a h,o r z a p,c v l,c a r s e d,a,p o r s a l,q á s t a v a,
g a n f ú m a r a b ó m o n a h,g á s t a g e s,ó r d o l p h,n a q a s,o r g e m v a h,n o x a d.

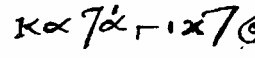
Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[401] as may appere. But with these 9 rowes and the former 41, doth arise the some of *50:* which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last *.50.* before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby aliso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

401 An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.

Aprilis 10. hor. 9.

z~: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word,

 , which EK wrote out and it signifieth maculosus,[402] or condemnatus[403] &c. and the Voyce sayd, that word was sufficient

adding Est,[404]
~: God be thanked and praysed;

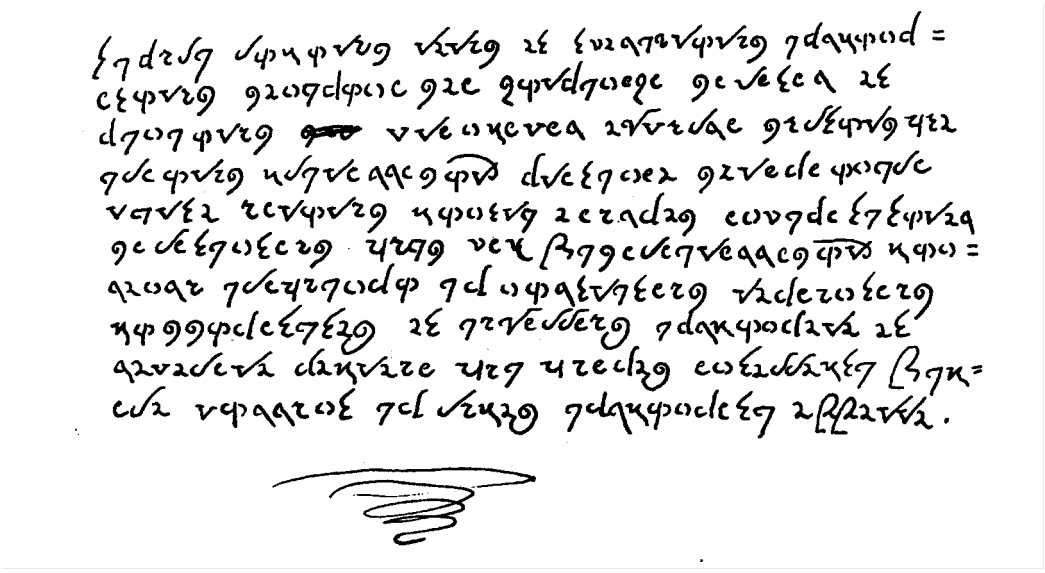
To me deliuered by Mr. Edward Kelly 1583. Martij 22 Friday
Mr. Husy cam with him from blokley[4]OS

402 Polluted. -Ed.

403 In marg.: firmuG (“strong”). condemnatus: “condemned.” -Ed.

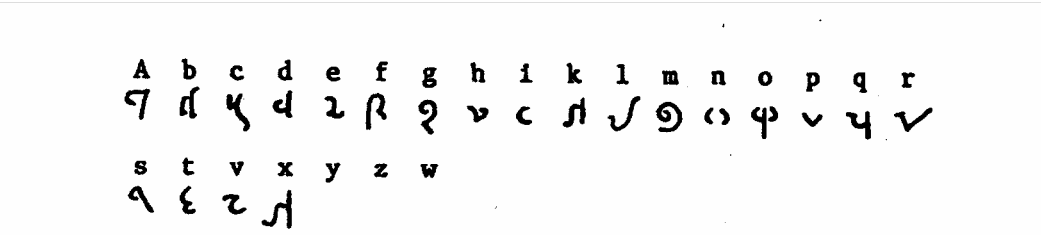
404 Est: “He is.” -Ed.

405 This note is on the reverse side of the following diagram. -Ed.



Aprilis .11. Thursday

Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[406] to deciphre the cifre which before is spoken of, and was browght me by EK,[407] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

---

406 Assay: “try.” -Ed.

407 They wer fownd at Huets Cross as the spiritual! creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Aichimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.

Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mci Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hIc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.[408]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

1 Gilds cros hic o mer id io onali ot on	2 blankis[409] Suters croces	
3 Marsars got cros	4 Huteos cros	*5* Fleds grenul
6 Mons Mene	7 Mountegles amid	8 Lan sapant
9 Corts nelds		10 Mnrr[410] Merse

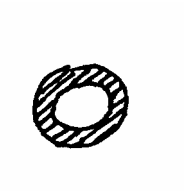
408 Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula effere: "The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men in the southern part of Britain and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring the hidden to light." -Ed.)

409 Of this ſi "k" I dowt yet.

410 ~ forte Marr.

Aprilis 15. Monday

Δ: As EK was writing the eightenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr cares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney:
and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[411] thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[412] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded

---

411 Grotes: silver fourpence pieces used from the *14th* to the 17th century. -Ed.

412 Gyrning: “snarling.” -Ed.

those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[413]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

Aprilis 18414. *Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[415] and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

He promised. be not carful: Δ: Note here are just 21 letters.[416]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

---

413 Avoyded: “departed.” -Ed.

414 Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.

415 The stone out of the frame.

416 A as who shold say, cni-o~ cilia, ipe dixit: nr Deus. -A. (Autos. . . Dens: “he said himself, ‘our God.” -Ed.)

Thursday. Aprilis 18. after dynner

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, <u>reproving my appointing of god a tyme</u> or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

Prepare all things,[417] For tyme is at hand.
<u>His Justice is great</u> and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith.
It is not the manner of us, good Angels,[418] <u>to be trubbled so oft</u>.

---

417 Prepare all things.

418 Good Angels.

 At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[419] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed.

What is it now thow woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

Neyther is the time of mans Justification known untvl! he hath byn tried.[420]

You are chosen by God his mercy to an ende[421] and purpose: Which ende shall be made manifest by the first begvnning in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore Seke not to know the mysteries of this boke. tll the very howre[422] that he sbal! call thee. For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[423] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holmes? I do aduertise you: for, God will be honored. Neyther will he be wrasted.. in any thing he speaketh. Think not, that you could

---

419 Fardel: “pack.” -Ed

420 Tyme of Justification known than.

421 The ende of our election.

422 Tyll the very howre.

423 Want of due reuerence using in our actions is reproved.

speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme. as to my self. &c.[424] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two fethered fowle togither with the Capitayn.

Ask What thow wilt: for, untyll the 40 daves[425] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captavne[426] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[427] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, more nerer to thy estate.[428]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?429

---

424 Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.

425 40 dayes.

426 A.G. -A. (Adrian Gilbert. -Ed.)

427 Vox angelorum.

428 Uriel putteth one into his place.

429 Ii or El.

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Ii: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written ~

Δ: He semed to be a very mery Creature, and skypped here and there, his apparel! was like as of a vyce in a play: and so was his gesture[430] and his skoffing, as the outward shew therof was to be vulgarly[431] demed:

but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to he~an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

11:—My answer is Threefold:[432]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[433] is that I had: which was written in tables and numbers?[434]

11:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[435]

Δ: The Lord Threasoror,[436] hath he, any bokes belonging to Soyga? 11:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[437] that he had: certain

---

430 Gesture: "general behavior." -Ed.
431 Vulgarly: "commonly." -Ed.
432 Note, Threfold answer.

433 Liber Arabicus. -A. ("Arabic book." -Ed.)

434 This probably does not refer to the book Soyga. -Ed.

435 EK he Kneleth down.

436 Lord Treasurer: William Cecil, Lord Burghley. -Ed.

437 Note.

peculier bokes perteyning to SoygΔ: otherwise named ysoga, and Agyos, literis transpositis.[438]

ll:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? ll:—A language towght in Paradise.[439]

Δ: To whome? 11:—By infusion, to Adam. Δ: To whome did Adam use it? 11:—Unto Chevah.[440] Δ: Did his posteritie use the same?

11:—Yea. untyll the Ayrie Towre[441] was destroyed.

Δ: Be there any letters of that language yet extant among us mortal! men?

ll~ that there be. Δ: Where are they? ll:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? 11:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[442] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he bath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis mulibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[443]

---

438 In Sloane 3677, Ashmole notes: “1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor.” Literis transpositis: “by transposing the letters.” -Ed.

439 The language towght in Paradise.

440 Eve. -Ed.

441 The Tower of Babel. See Genesis 11. -Ed.

442 Enoch.

11:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[444] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe ~ dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[446] which are missing, what say you?

I!: The prophets of the Jues[447] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

11:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, 88.448

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made deane?

11:—There is a difference in washing of faces.

EK: This creature seemeth to be a Woman[449] by his face: his appar

---

443 Jude 14—15: "Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12—13. -Ed.

444 Note: excellent Memories, for Traditions contynuing and preseruing.

445 A forte: i~. Note, 2~ dayes more do make iust the 40 dayes, before notified.

446 Esdras bokes. -A. See II Esdras 14.37ff. -Ed.

447 The Jues.

448 A this might seme to signifie the calling home of the Jues, A°. 1588 to come.

ell semeth to be like a Vice[450] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word κακοζηλια : I pray you what doth it signifie? I axed the grecian and he sayd, βεβαιος Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[451] and he answered, Nor that. And I axed which then: and he sayd your boke covered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word κηλις longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[452] do you know him? Who long sins[453] did deale with me?

---

449 Note, El semed to be woman.

450 Vice: "a character playing one of the vices in a morality play; jester." -Ed.

451 Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.

452 Gariladrah.

453 Since. -Ed.

I1:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other name of his.

Δ: I remember no such thing. 11:—Consider who hath set me here.[454] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

11:—Immediately, sir, after your[455] Worships last coming.

Δ: That was Raphael: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructoi and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

I!: I will sing a short song.

Your doings are of GOD: your calling great:

Go down and seke the Threasor,[456] and you shall obteyn

it.

Take no care: for, this Boke shall be done in 40 dayes.[457] Begyn to practise in August.[458] Serue god before.

You shall know all thing, ictu oculi.[459] And so, prayse, glory, and eternal! singing with incessant humilitie be unto thee, Creator that hath framed, made and Created all things, for euer and euer, Now say you (yf you will).

Amen. Δ: Amen Amen Amen.

---

454 That was Uriel. Vide pag. precedent. -A. (“See the previous page.” -Ed.)

455 He pointed to EK.

456 Thesaurus absconditus. -A. (“Hidden treasure.” -Ed.)

457 40 dayes.

458 August.

459 Knowledge to be infused Ictu Oculi. -A. (Ictu Oculi: “with a stroke(or ray) of the eye.” -Ed.)

I!:After the ende of 40 dayes, go down for the Threasor.[460] Whan those 40 dayes are done,[461] than this boke shall be finished. The rest of the time untyll August,[462] is for rest, 1aboi~ and prayer.

Δ: What labor? 11:—In digging up of those Threasors.

Δ: Must we nedes dig for them? 11:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[463] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

11:—Yf thow haue a parcel! or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (neuer trust me) before you can tell twenty.[464]

Δ: He meaneth, Neuer trust him, if it be not so, as he bath sayd. 11:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[465]

11:—I mary,[466] now you hit it. Yea sir, and your chest allso,[467] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

---

460 Thesaurus abs.

461 40.

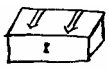
462 Note: till August.

463 Lycence, licence: “legal permission.” -Ed.

464 Without digging.

465 Ten places.

466 Mary: a mild oath. -Ed.

467 The chest. 

11:—Husey told of it, openly, at the bord at braynford[468] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[469] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney h~ will speak agavnst you anon:[470] yet I am no brik layer.[471] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of a!! his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[472] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur

Laus honor et gloria.[473]

Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.[474]

---

468 Braynford: “Brentford.” -Ed.

469 GreciΔ: “Greece”; Anglia: “England.” -Ed.

470 Anon: “soon.” -Ed.

471 A True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.

472 The boke, The powder, the rest of the roll. -A. This is the so-called *Book of Saint Dunstan.* -Ed.

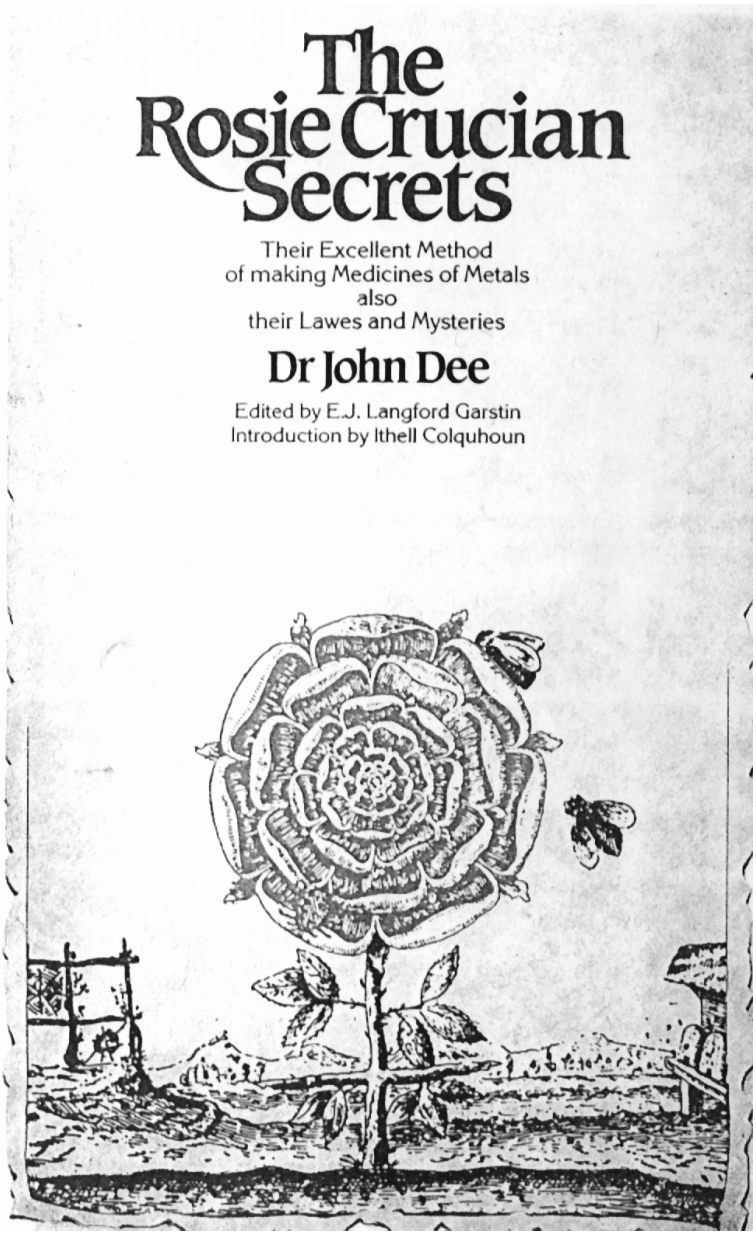
473 Amicorum ... gloriΔ: “Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory.” -Ed.

474 Quinti Libri Mysteriorum Appendix: “Appendix to the Fifth Book of the Mysteries.” -Ed.

(Draft)

The Rosie Crucian Secrets

by John Dee



Note:

This manuscript was copied from a version which was published through the Popular Press and was no longer available at the time of our putting together this draft. The original is a one-off copy in the London museum.

This copy is our first draft and is not complete in that we have as yet only copied that part of the manuscript which we deem most necessary to preserve for our own purposes and for the future, which is roughly half of the book.

Of those portions which we have not included here some is totally useless, a larger part is published elsewhere and the rest is considered but an interesting curiosity with little or no practical value. Nevertheless we do intend completing the transcription of the entire document at some future date. These bits include some notes on the Rosicrucian Order, the Lexicon and the actual footnotes.

In order to keep the original work as intact as possible we have made an exact copy including the varieties of spellings and terms used inconsistently throughout.

The original manuscript is loosely attributed to John Dee, it seems for the only reason that his name appears in the margins of the original, yet the contents of some of this work have been attributed in the past to another individual.

It matters little for the work speaks for itself in its practical value.

Frater C.H.A.
January 1997.

Qui Vult secreta scire, debet secreta secrete custodire.

The Rosie Crucian Secrets

Their Excellent Method
of Making Medicines of Mettals.

Edited and Arranged by Sr. K.Q.M.

FOREWORD

Edward John Langford Garstin, though a somewhat distant cousin, was familiar to me by the name of Eddie from my early childhood. I don't recall in what connection I first heard of him but his name seemed to come up in any talk of family relations. I did not meet him until 1928 when I was studying art at the SIade School and had joined The Quest Society. This group was run on fairly informal lines by G.R.S. Mead, one time secretary to Mme Blavatsky, and author of many works on Gnosticism. Edward was a prominent member of The Quest and I made myself know to him at one of its meetings. I have told something of my association with him in my study of MacGregor Mathers and the Golden Dawn, *The Sword* of Wisdom (Spearman, 1975).

I am not certain of the date of Edward's birth, but if, as I believe, he was 62 at the time of his death on June 26, 1955, this could make it about 1893. I am hazy about his exact connection with my family, but I have traced record of a certain Luisa Charlotte, daughter of General Garstin and wife of Charles (Andrew?) Colebrooke Sutherland who was in the Bengal Civil Service. This lady died at sea in 1838, presumably on the way to or from India, having produced two daughters. One of them married James Colquhoun and became the mother of my grandfather, James Andrew Sutherland Colquhoun, b. 1839. I suppose that Edward's great-great grandfather was the above mentioned General Garstin who must have been active at the end of the eighteenth century, but there was certainly another General Garstin among his immediate forebears - his father or grandfather.

My impression is that there was no link with the writer Crosbie Garstin and his father Norman, who as a founder member of the Newlyn School of Painters and settled in Cornwall towards the end of last century.

In appearance Edward was above middle height and of sandy colouring with pale blue eyes. In features he resembled the photograph of the French Alchemist, Claude d'Yge' de Lablatiniers (l9l2-1964), which appeared on the cover of the review L'initiation et Science, No.63, Paris 1965, marking the occasion of the latter's death.

Edward was dogged by ill-luck all his life, both in business and in affairs of the heart. The fate of his occult work recalls a phase used by WB. Yeats in a similar connection, being 'neither paid nor praised'.

Edward was an excellent dancer and married young, one of his wife's attractions being that she was able to partner him in ballroom dancing championships, many of which they won. The 1914-1918 war broke up this partnership when the Army claimed Edward. On his return from active service with the rank of Captain, he found no sign of his wife, except numerous debts. She had vanished, having sold the contents of their flat and spent all the money in their joint account. In an attempt to re-establish himself Edward embarked on various business ventures but with a notable lack of success. So it came about that when I met him he was sharing a flat with his widowed mother in a less than modish area of Kensington, unemployed except for his esoteric studies. He found out that he was also a good cook and this proved useful in their straightened circumstances.

He was a vegetarian at this time, probably following the example of Mathers. Later, he was to be glad to have food of any kind.

I take it that he was already an occult student when he met Mrs. Morgan Boyd, who had helped Moina MacGregor Mathers to establish the A.O. Lodge of the Golden Dawn, when the latter moved to London from Paris, soon after Mathers' death in 1918 So Edward must have been initiated into this Lodge by the early 1920s. Moina had died when I met him but he had known her well. I do not think he would have had the opportunity of meeting Mathers himself, and whether he had joined The Quest before his initiation I don't know. Certainly for some years between the two Wars he was investigating the groups and personalities then active on the London occult scene. He hoped to marry Mrs Boyd's daughter Esme, who was also a member of the Lodge, but she married a stockbroker instead.

In about 1930 Mr. Mead decided to close down The Quest Society and magazine, relinquishing the lease of the two studios used as premises, Edward tried to carry on a similar group under the name of The Search Society. This lacked not only The Quest's headquarters but most of its prestigious membership, though Dr W.B. Crow and Hugh Schonfield were among its supporters. The latter co-edited with Edward a quarterly review *The Search*, produced by the Search Publishing Company, a venture in which they were joined as I recall, by a third partner, Cazimir de Prozynski. They brought out some few titles, but in a year or two, all three 'searches' - society, review, and company - had collapsed. After I left the Slade School, I went to live abroad for a while, and when I returned to London was much occupied with my work as a painter. I had gradually lost touch with Edward after the refusal of Mrs. Boyd to admit me to their Lodge - as recounted in *The Sword of Wisdom.* (It was hasty of me, as l now see, to take this No for an answer, since it is common practice with some secret associations to refuse a candidate the first time around.) Later I heard that with the outbreak of the 1939A5 War, Edward was recalled to the Army, in which he finally reached the rank of acting Colonel, but this was never confirmed and he returned to civilian life as a Major, much to his disappointment in view of his family traditions. Such traditions must have been important to him, since he used his family motto, Animo et Fide, as his magical name.

Edward's mother had died and he married again, this time a red-haired charmer, formerly the wife of the commercial artist Beresford Egan. This second marriage was no more successful than the first. The ex-Mrs Egan had no sympathy with Edward's occult interests, which were a topic of ridicule between her and her boyfriends. After the war, she departed with one of these, a G.I., taking most of Edward's furniture and all his family portraits with her to the U.S.A.

When I next made contact with Edward, in the early 1950s, he was living in a service flat at Scarsdale Villas, W.8. He was unemployed except for a partnership, again with de Prozynski, in a concern called the Anglo-Brazilian Trading Company, which dealt in mechanical spare-parts of some kind. Unfortunately no commercial activity in this line was possible, since all trade with Brazil was barred by the British Government for some years. I presume the partner had some other means of subsistence, but Edward complained of being badly hit by the ban. Though I did not understand how near he was to destitution, I wondered why he did not exchange his flat for a simple room in a less expensive area, and take any kind of job until he could find something more congenial. I suggested that he asked Mrs. Boyd's help, as she had some useful contacts in the business world, but he maintained that she could do nothing. (I was later told that she

had already come to his rescue financially on occasion -- now either she was unwilling to do so again, or he was unwilling to ask her.) Finally, he was obliged to give up the flat and sell his small but well-chosen library of occult books to Geoffrey Watkins.

Next he migrated to one of the remoter suburbs, lodging for a time with a chemist and his wife in return for assistance in running their business. Lastly he exchanged these rather cramped quarters for a room in the flat of A. C. (Tony) Windyard's parents in Battersea. Tony, since deceased, was then a young teacher of mathematics and much interested in esoteric subjects. I do not know how long this arrangement lasted, but it was not long. Afterwards Tony related to me that one evening they had a discussion on some point of Qabalah and on retiring Edward had seemed calm and collected. But next morning his door was locked and a note pinned outside directed Tony to push the key through and pull it under the door to open. He found Edward dead from an overdose of some drug.

Mrs. Boyd was shocked at this news and insisted that consequent on the suicide, Tony should destroy Edward's Order Papers, implements and any items directly connected with his G.D. work, all of which he had kept together in a trunk.

I was out of London for some weeks at this time and only heard of Edward's death by letter from Tony after the inquest and funeral at Morden Cemetery were over. I remembered Edward's remarking some time previously, that he had no inhibitions about suicide, but I felt sure that he could have found some happier solution to his problems. He must have been severely depressed and thus unable to foresee anything but a burdensome old age.

His life story reminds one of a warning passage from Eliphas Levi, which recounts the frequent lot of the occult explorer, and finishes.

> ‘Inheritor of so many victims, he does not dare the less, but he understands better the necessity for silence.'

Ithell Colquhoun
(First published in The Hermetic *Journal,* Number 6,Winter 1979)

INTRODUCTION

The *Rosie Crucian* Secrets exists only in one known copy, which is No. 6485 of the Harleian MSS. It purports to be a copy of a manuscript by Dr John Dee, the celebrated Elizabethan mathematician, physician, astrologer, magician and alchemist, and is credited to him in Cooper's *Athenae Cantabrigiens is.* Apparently the authority for this ascription is the fact that the MS, which consists of 501 beautifully written folios and has no title page, gives throughout, as marginal notes, the numbers of 'the Sheets of Dr Dee: The work is in three parts, of which the first is purely alchemical and medical; the second is a short alchemical lexicon; and the third deals with the Laws of the Order. A fresh numbering of the sheets 'according to Dr Dee' commences with each part.

As far as I am aware, no doubt as to the authenticity of this manuscript obtained until 1893, when Mr. A.E. Waite suggested that it was a forgery on the following grounds. [2](1) That a critical examination of the first part shows it to be little else but an adaptation of John Heydon's *Elharvareuna, or Rosicrucian Medicines of Metals,* first published in 1665. (2) That at the end of the first part is included a letter said to be from Dr John Frederick Helvetius to Dr John Dee, giving an account of a transmutation by Elias Artista, which historical transmutation took place at the end of 1666, more than half a century after the death of Dee.[3](3) That the lexicon, which purports to explain certain hard words which occur in the writings of Dr Dee, consists almost entirely of words not found in the extant works of that author. (4) That the third part is an adapted translation of Michael Maier's *Themis Aurea,* which appeared in l618. [4]

One other objection has been raised,[5] namely that the Rosicrucians only came into existence about the time of Dee's death. This argument is, however, almost entirely negligible beside those brought forward by Mr. Waite, which must be considered in some detail.

Before commencing such an examination, it would, perhaps, be as well to make one point clear. The MS does not in any way claim to be an autograph, but merely a copy, and the copyist has indicated the date of the commencement of his labours. March 12th 1713, by inscribing it in the floriated title at the head of the manuscript. For the moment we will ignore the identity of the copyist, though this will also have to be considered as having some bearing on the question of forgery.

As regards Mr. Waite's first point, anyone who cares to compare the *Rosie Crucian* Secrets with Heydon's *Elharvareuna* will find that as far as the end of the second paragraph of what is stated to be 'the thirty-eighth sheet, Dr Dee,'[6] the one is certainly an adaptation of the other, though without further evidence it is impossible to say who is guilty of the plagiarism. Our MS, however,[7] extends to some ninety-four sheets of Dr Dee, so that *Elharvareuna* can account only for a little over one third of it. The remaining two thirds I have been unable to identify anywhere - except for Helvetius' letter - and Mr. Waite has neither indicated a source nor pointed out that one is lacking. His last published pronouncement on the subject merely states that 'the text is alchemical as far as folio 3528 and draws much from Heydon.'[9] I will return to this point again, but in the meantime I would merely suggest that as evidence of forgery it is inconclusive and

inaccurately stated.

Mr. Waite's three remaining arguments seem to me to be far more to the point. Indeed so cogent are they that in the absence of any other theory to explain what must at once be admitted to be correct, I should be compelled to agree that he has proved his case. As I have already remarked, he might, indeed, have further pointed out with regard to Maier's *Themis Aurea* that Part m of our MS is almost a verbatim transcript of the first and only English translation of this work, which appeared in 1656.1 shall endeavour later to put forward an alternative explanation of these facts.

I must first, however, deal with the suggestion that Rosicrucianism only came into existence about the time of Dee's death. [10] As I shall have to enter rather more fully into the question at a later stage, I will, for the moment, content myself with saying that unfortunately for its value as an argument, this statement has never been proved, despite the large number of books that have been published dealing with the origin and history of the Fraternity, nor is it probable that the problem will be taken much further. Mr. Waite has, perhaps, been more painstaking than any other contemporary scholar, but his findings can only be regarded by the impartial reader as inconclusive, as is the case with so much historical research. We are left, therefore, with no precise knowledge as to the date of the foundation of the Order in Germany,[11] and hence no grounds for stating that Dee could not, as tradition relates. have been a member. **[12]**

At this stage it becomes necessary to take into consideration the identity of the copyist, seeing that he has been accused of forgery on what must be described as a wholesale scale. [13] He is one Peter Smart, who describes himself as M.A. of London, and he would seem to have been occupied in copying various MSS during the years 1699 to 1714, but mostly from 1712 to 1714.

The charge of forgery is made specifically in respect of *The Rosie Crucian Secrets* and also in respect of another MS, also in the Harleian Collection, namely No. 6486, the title of which is HERMETIS TRISTMEGISTI:: SPONSALIA CELEBERRIMAL *The Famous Nuptials of* the *Thrice-Greatest Hermes, allegorically describing the Mystical Union and Communion of Christ with every Regenerate Soul. Composed by C:.R:., a German of the Order of* the *Rosie Cross about 2S5 years past, and from the Latin MS faithfully translated into English by Peter Smart, Master of Arts, 1714.* On the reverse of the title, and by the same hand, it is said that in the margin are brief notes by the late Dr. Rudd, explaining some hard words and sentences.

I will revert to this MS shortly, but the mention of Dr. Rudd involves some consideration of the following Harleian MSS, said to be by Rudd and copied by Smart, namely No.6481, *The Miraculous Decensions and Ascensions of Spirits;* No.6482, *Tabula Sancta Cum Tabulis Enochi;* No.6483, *Liber Nialorum Spirituum, Seu Goetia;* and No.6484, *The Talismanic Sculpture of the Persians.* There are two more Rudd MSS not mentioned by Mr. Waite, namely Harleian 6479 and 6480. Of these the former is *A defence of Jewes and other Eastern Men and the latter A Hebrew Grammar.*

As far as I can ascertain, these are the only known works attributed to Dr. Rudd, and by innuendo it is suggested that he is merely Smart's *alter ego.* Alternatively it is claimed that despite Smart's several allusions to ancient manuscripts of the late Dr Rudd, the latter cannot have written later than the close of the seventeenth century, 'some of his materials coming from Vaughan and Meydon. [14]

It is important to consider these charges as, if proved, they would be valuable evidence as to the character of Peter Smart and would tend to confirm the suggestion that *The Rosie Crucian Secrets* came in the same category.

As regards any materials that may be found in Heydon, this is, indeed, no proof as to date or illegitimate borrowings, for in an age admittedly lax as to literary honesty Heydon stands out as *facile princeps* among the plagiarists[15] so that not only are the materials involved all older than the date suggested [16] but the ultimate question. [17]

Thomas Vaughan is not in the same category anyone casting any doubt upon his literary integrity. But in any event only one case can he adduced where there seems to have been direct borrowing from him by Rudd, and that is the opening vision in the *Decensions and Ascensions of Spirits.* This particular vision, it is to be observed, was also borrowed by Heydon. All three versions vary fairly considerably, though there are passages in each which are to all intents and purposes identical and the very nature of the discrepancies and coincidences seems to suggest a common origin outside all three. I hope, however, that confirmation of this idea will be found when I develop my argument as to the possible origin and authorship of The *Rosie Crucian Secrets.* For the present I will content myself with remarking that no one who has studied the literature with any care would dream of suggesting that the main elements in these MSS of Dr Rudd were original or that they were written with any intention of being published. My submission is that they were private compilations by a student of these subjects.

As to Rudd himself, we have no positive information, but there was a Thomas Rudd (1583-1656), a mathematician and a Captain of Engineers, who in 1651 published the first six books of Euclid with a preface by John Dee.[18] This is not the date of the first publication of this preface, for it had appeared before H. Billingsley's translation of *Euclid's* Elements in 1570. It may well be, however, that Thomas Rudd knew Dr Dee (he was twenty-five years old at the time of Dee's death) and for that reason made use of his preface. It is unlikely that he was the mysterious Dr. Rudd himself; although the name is uncommon and in those days the mathematician, the astrologer and the student of occult mysteries were much akin; but he may have been a relation. In this case he was presumably the younger man, for although there is no proof of the supposition, it is not unreasonable to imagine that the Dr. R. mentioned in a marginal note at the end of the fiftieth sheet of Dr. Dee in *The Rosie Crucian Secrets*[19] as having sent him by letter on October 19th 1605 ‘A Process upon the Philosophic Vitriol' is the Dr Rudd of the MSS in question.

One more point in connection with Dr Rudd remains to be mentioned, namely the marginal notes to the *Sponscilia Celeberrima Hermetis Trismegisti.*[20] Mr. Waite is emphatic regarding these, stating that the translation is not by Smart, who, he says, used the English version by E. Boxcroft published in 1690 and that the notes are ‘the marginalia of the English rendering and these derive in turn from the German text.’ Mr. Waite is also positive that there never was a Latin original.[21]

Now in the first place the authorship of this work, the *Nuptiae Chemicae* or *The Chemical Marriage* as it is usually called, is by no means certain. It is the third and most striking of the original Rosicrucian documents, and was first printed in German in Strasbourg in 1616, the authorship being attributed to Christian Rosenkreutz under the date 1459. Modern opinion rather inclines to assign it to Johannes Valentinus Andreae

on the strength of a statement made in his autobiography, which was written late in life. He claims - and it must be remembered that he writes as an opponent of the Fraternity - to have written it in 1601 or 1602 as a jest, though at that time he could only have been fifteen or sixteen years of age. Personally I confess to finding this incredible[22] but the reader must judge for himself.[23] It is a matter of some importance, for if not by Andreae, there may well have been a Latin original of an earlier date, of which the so-called High Dutch 'original' is a translation, and it is interesting to note that Latin is the language of most of the marginal notes. [24] But to return to the statement regarding Rudd's alleged notes. A comparison will at once show that while the Latin notes of Smart's version vary slightly from those of Foxcroft, there are many additional notes in English, which do not appear in the latter, which are, therefore, either those of Rudd or Smart or borrowed by one or other of them from some unknown source. The alternatives are not in themselves important, but it is quite clear that Mr. Waite is in error in stating that all the marginal notes in Smart's copy are to be found in Eoxcroft.

I do not suggest that the English translation is actually by Smart, through the fact that it is to all intents and purposes identical with that of Foxcroft cannot be taken as positive proof; but I would suggest that it is quite possible that neither of these gentlemen was responsible for the labour involved, but both used an earlier version that had been in circulation in a manner which I shall suggest later, in which case the copy which passed into the hands of Smart may well have had annotations additional to those in the copy which came to Foxcroft, being those of Rudd. Admittedly this does not redound to the credit of Peter Smart, but at the same time it seems obvious that his various MSS were not intended for publication and his claim to be the actual translator from the Latin may be ascribed to the same personal vanity which probably led to the statement in two of the MSS that they were 'methodised' by him.

It may appear to be a long digression, but the character of our copyist is of some importance, seeing that it has been suggested that he was not merely a gratuitous liar but a worse plagiarist than Heydon and that he is guilty of having forged *The Rosie Crucian Secrets.*

It is with the last of these statements that we are really concerned, and it would appear that in making a charge of forgery, especially in this particular case, a very material point has been overlooked, namely that it is the purpose of a forgery to deceive; for it seems obvious that at the time in question, namely in 1713, there could have been little hope of achieving such a result.[25] This, I maintain, is proved by the bulk of the contents themselves. *Elharvareuna* was published in 1665, the letter of Helvetius, published in 1667, deals with events which occurred in' 1666,26 fifty-eight years after Dee's death, and an English translation of Maier's Themis Aurea had appeared in 1656. I suggest that no forger would have been so clumsy as to weld together these various, comparatively recent and presumably still familiar elements with any hope of passing them off as the work of Dee. Possibly Mr. Waite had these facts in mind when he said as long ago as 1893[27] that 'it is, in fact, a very curious forgery, rendered the more difficult to account for by its want of assignable motive.'

Having indicated some of the chief weaknesses of the argument against Smart either as an incorrigible plagiarist or as the forger of the Rudd MSS and more particularly of *The Rosie Crucian Secrets*, it now remains to be seen from what source Smart could have obtained the MS which appears under that title. At the end of Harleian MS No.6483, *Liher Malorum Spirituum,* there is a note by Smart indicating that what followed was *The*

Rosie Crucian Secrets, and stating: 'This Manuscript of Dr Dee was given me by Dr John Gadbury in Anno 1686.' This introduces a new character to the scene in the person of the well-known astrologer and astronomer,[28] who was born in 1627 and died in 1704. Among his friends was John Heydon - for whom, on more than one occasion, he wrote laudatory verses to be prefaced to his books[29] - and he was evidently a student of alchemy and the Rosicrucian literature I have no evidence to show how the alleged Dee MS may have come into his possession, though I have, I maintain, a reasonable explanation, but in the absence of anything to the contrary, there seems to be no reason why Smart's statement should not be accepted. For the moment I am not even concerned with the question of authorship, but merely to show that there is a high degree of probability in favour of the hypothesis that Smart only figures in the history of this mysterious manuscript as a copyist. [30]

Before I come to any consideration of the possible history of *The Rosie Crucian Secrets*, however, it would be as well to examine in a little more detail the nature of its contents. As has already been admitted, approximately the first third of Part 1 is almost identical with Heydon's *Elharvareuna* [31] except that the latter is written as a dialogue supposed to take place between Eugenius Theodidactus[32] and Eugenius Philalethes.[33] Many considerable passages are taken verbatim from the works of Thomas Vaughan[34] and it is remarkable that in every case, without a solitary exception, Vaughan's words are put into the mouth of Heydon himself. This transcends the limits of ordinary plagiarism to such an extent - Heydon having, on his own showing, a list of two hundred and sixty authors on whom he drew[35] - that it seems hardly credible. As will appear I incline rather to the idea that Heydon, having found a suitable MS, re-wrote it in dialogue form. His acquaintance with Gadbury would easily account for the way in which he could have got his material. I am further confirmed in this opinion by the fact that the literary style of *Elharvareuna* changes very markedly after page 190 -- at which point it breaks away from our MS - the remaining eighteen pages being, presumably, Heydon's sole contribution to this volume. Incidentally the style of the *Holy Guide* and his other works differs very radically from *Elharvareuna,* but the whole of *The Rosie Crucian Secrets,* allowing for certain variations in some of the formulae where there is redundancy, is obviously by the same hand. [36] There is, to be accurate, one exception to this statement, namely a short and very curious section[37] which is very distinctly reminiscent of certain of the communications in Dee's *True and faithful Relation.*

I am aware that if my suggestion is correct it would seem that a charge of unacknowledged borrowing must also be laid against Thomas Vaughan, whose reputation for literary honesty has so far not been assailed. I feel, however, that the evidence is only circumstantial and that where he made use of portions of this MS, the probability is that, as in other cases, he did so with permission, but was debarred from mentioning his source for reasons which I shall hope to make clear. These reasons are, in fact, closely involved in my theory as to the possible origin of *The Rosie Crucian Secrets*, and to this I must now devote some attention.

In the first place, as far as the alleged Dee authorship is concerned, there is the vexed question as to the possible antiquity of the Rosicrucian Fraternity, as it is now commonly called. In this connection, as so often happens, the ill-considered writings of those who seek to maintain the original as given, or even to ascribe to it the 'time immemorial' description, do more to bring such theories into disrepute than all the reasoning of the critics. I do not propose, therefore, to go into the large number of stories, many of them fantastic, that have been circulated as fact, nor even to lay further stress on the dates

given by Maier. [38]

There seems, however, to be unexpected corroboration of John Yarker's statement that the original Rosicrucians were initiated by 'Moslem sectaries' independent of the traditional visit of C*:.*R*:.*C*:.* to Damcar, Damascus and Fez, which is rejected by the critical historians. [42] This evidence is supplied in an interesting pamphlet recently published, entitled *Die Praxis der Alten Turkischen Friemauerei*, by Rudolf Freiherr von Sebottendorf; who indicates a definite alchemical practice based on the I.A.O., which is commonly recognized as being in use among Rosicrucians. There is a further link indicating that this actual practice was known to certain alchemical adepti in Germany at an early epoch to be found in Sebottendoff's interpretation of the mysterious 'zodiacal paragraph' in the ninth of the *Twelve Keys* of Basil Valentine; for although there is great uncertainty as to his date, it is, according to Mr. Waite, fairly safe to place him at the end of the fifteenth and beginning of the sixteenth centuries. [42] It is, perhaps, worthy of note that this treatise was of such interest to Maier (whose connection with the Fraternity is almost beyond dispute) that he included it in his *Golden Tripod;* and it is at least interesting to note that another work of Valentine, *Azoth or the Secret Aureliae of the Philosophers* was published in 1613 in an edition described as 'Interpreted by M. Georgius Beatus. Vaughan quotes a long and singularly fine extract from this work, which he definitely states is by 'one of the Rosy Brothers, whose testimony is equivalent to the best of these, but his instruction far more excellent.'[43] It is, of course, impossible to say whether Vaughan was alluding to Beatus or Valentine when he made this remark, but the balance of probability would seem to point to the latter. In any event his silence should be borne in mind when considering the theory regarding the origin of *The Rosie Crucian Secrets* as I shall later put it forward.

I must confess that I have always found considerable difficulty in grasping the reasons put forward for suggesting that whatever its origin may be, the account given in the *Fama and Confessio* is definitely untrue. This whole hypothesis appears to rest on the alleged Lutheran and definitely anti-papal tone of these documents, coupled, perhaps, with a somewhat naive-seeming enthusiasm on the part of the authors, that might even be described as boastful or bombastic in certain places. There is, of course, the fact that we do not know of any city of Damcar in Arabia, and that the ingenuity of critical scholars has revealed what appear at first sight to be minor discrepancies in the story itself. In justice to the anonymous authors, however, it is only fair to state that these latter are very largely exaggerated, even, in certain cases, being fabricated or imagined, as a careful examination of the actual text of the *Fama* will show. [44]

For this reason, while I must agree with Mr. Pryse[45] that the story of C*:.*R*:.*C*:.*. cannot be accepted as strict history, I find his reasons, which would appear to be the seeming anachronisms in the story,[46] weak. I admit that the narrative is, like much else that passes for accepted history, lacking in evidential corroboration, as is only to be expected when one remembers that it deals with a secret Fraternity, and I am glad to observe that Mr. Pryse does not suggest that there is absolutely no historical basis for the story of the foundation of the society and the finding of the tomb, and places the date of the *Fama* as 1610, 'perhaps a year or two earlier'. [47] He even finds evidence of the existence of a group of individuals with agents as far apart as Danzig and Amsterdam, in whom 'we may recognise the germ of the Fraternitas *R:.C:.*. '"and after mentioning Maier and Rudd, very pertinently asks why Andrew Libavius, who in 1615 violently attacked the Order, in the following year exhorted his readers to join it.

Mr. Waite himself is in favour of an earlier origin[49] for the Fraternity than 1610, seeing the beginnings of it in the Militia Crucifera Evangelica and the *Naometria* of Simon Studion, which was published in 1604, the year of the alleged finding of the tomb of C:.R:.C:.. The date, however, of the writing of *Naometria* is unknown, but we are given to understand that Studion was born circa 1543, graduated at Tubingen in 1565 and seems to have been present at the memorable meeting of the Militia Crucifera Evangelica at Luneburg in 1586.

This theory of the origin of the Fraternity is, of course, purely speculative. It is, however, interesting to note that in *Naometria* is to be found a diagram uniting the symbolism of Rose and Cross, which makes it possible that Studion was connected with a society or group using this emblem before *Naometria* was written. That there had been such associations in England, France, Germany and Italy at least as far back as the early part of the fifteenth century and probably earlier seems beyond doubt. Indeed documentary evidence for the existence of some of them (though unnamed) is available[50] but the fact that they were, from their very nature whether the advancement of science or the liberation of religion - secret, supplies a more than cogent reason for our almost total absence of information concerning them.

I do not suppose that it will be disputed that Dr. Dee is in every way the type of individual that one would expect to have belonged to some such body. There can, of course, be no certainty on this point, but there is at least evidence that the circulation of MSS by him to various individuals under conditions of secrecy is credible seeing that we have it in his own hand that he gave to Mr Richard Cavendish 'a copy of Paracelsus, twelve lettres, written in French with my own hand, and he promised me before my wife never to disclose to any that he hath it.' That he was associated with students abroad is beyond dispute, and it is noticeable that at Bremen he was visited by Heinrich Khunrath of Hamburg, all of whose books were published after this conference with Dee.[51]

This suggestion cannot, of course, be stretched too far, and is, in any event, purely a speculative hypothesis - as are those of all serious writers on this subject - but a likely, list of names occurs to one in this connection, such as Dee, Christopher Heydon, Khunrath, Maier, Fludd, Dr Rudd and Thomas Rudd, Ashmole, Vaughan,[52] Gadbury and John Heydon.

In the foregoing list the Rudds, or at least Dr Rudd, form a connecting link between one generation, as it were, and another, and would account for any MSS in circulation among the members reaching Gadbury and thus, finally, our copyist, Peter Smart. And although proof; in the historical sense, is lacking, I would suggest that more than one of these individuals was in all probability a member of the Rosicrucian Fraternity. For example Robert Fludd and Maier give every indication of writing from within. Then there is Ashmole himself; about whom there is a very strong tradition and some grounds for accepting it. [53] Lastly there is Vaughan, whose acquaintance with the Brethren seems to have been more intimate than he was willing to admit. These are perhaps the more obvious names, but Khunrath, the great contemporary of Maier, also comes within the range of possibility, and many have held his *Amphitheatrum Sapienticie Eternae* to contain Rosicrucian emblems. Mr. Waite has stated[54] that he considers the doctrine of the ninth diagram to be 'so much in consonance with the theosophy of the Rosy Cross that it might have appeared in Fludd's vast treatise on the Macrocosm' Not merely is this the case, but in the first figure, according to Sebottendorf[55] the signs of the three vowels, I. A. 0. are plainly illustrated. [56]

Within such a group it is quite natural to suppose that many, if not all, of the MSS were by the members; hence *The Rosie Crucian Secrets* may well have been by Dee himself; though I do not insist upon this. [57] The alternative explanation is that a manuscript book belonging to Dee in as much as it was in his handwriting, but to the group in so far as it was not his personal possession, came into the hands of Gadbury, who added certain other relevant matter which interested him, namely the letter of Helvetius, the alchemical lexicon and the copy of Maier's *Themis Aurea,* but without being careful to name his sources, there being no particular reason why he should do so. When, therefore, this book came into the possession of Peter Smart, the latter, in making his own copy, failed to obser\~, or at least to comment upon, the fact that the work was a compilation and not a homogeneous whole and annotated his pages with the Dee folios.

The circulation of such MSS among the members of a secret group, presumably bound by certain obligations of secrecy, would account for the finding of various passages used without due acknowledgement by a scrupulous writer like Thomas Vaughan, seeing that acknowledgement would have been virtually impossible. [58] It would also account for the amazing impertinence which occurs in *Elharvareuna* already mentioned, where sections previously used by Vaughan are put into the mouth of Heydon himself by that blatant plagiarist; and note that this particular work was not published till 1665, the year of Vaughan's death.

That Vaughan denied, at least by implication,[59] his connection with the Fraternity of *R:.C:.*, must, of course, be admitted; but so did Maier and Fludd; nor is it a matter for surprise, seeing that the policy of the Order was to keep itself secret and not to disclose the names of its members. It seems, therefore, only logical to suppose that although apologists came forward to defend the Brethren and their *Fama* and *Confessio,* they should either remain anonymous or conceal their real connection, of which the latter alternative was infinitely preferable, the anonymous writer being always suspect.

To sum up my contentions, I submit that in the first place there is really no evidence worth considering for the suggestion that *The Rosie Crucian Secrets* is a late forgery by Peter Smart, who, in my opinion, figures simply as a copyist; that there is a mass of evidence in favour of the supposition that as early as Dee's time there was in existence a secret fraternity, probably with membership both in this country and abroad, to which he belonged, among whom circulated certain private MSS; that this society may even have been, and probably was, a branch of the Rosicrucian Brotherhood; that there is a very obvious and probable line of descent by which the MS we are considering could have come into the hands of Peter Smart; and finally that the attribution by him of the whole MS to Dee is a simple and understandable error.

E. J. Langford Garstin London
January 16th 1935

THE PREFACE[60]

The Contemplative Order of the Rosie Cross have presented to the world Angels, Spirits, Planets and Metals, with the times in Astromancy and Geomancy to prepare and unite them telesmatically. The Water is not extracted by the hands of men, but it is made by nature a Spermatick, Viscous Composition of water, earth, air and fire, all those four natures united in one crystalline, coagulated mass.

By Mercury I understand not Quicksilver, but Saturn philosophical, which devours the Moon and keeps her always in his belly. By Gold I mean the Spermatick Green Gold[61], not the adored lump which is dead and ineffectual[62]. This is the substance which at present is[63] our study. [It] is the child of the Sun and Moon[64], placed between two fires, and in the darkest night receives a light from the stars and retains it. The Angels or Intelligences are attracted by an horrible emptiness[65] and attend the Astrolasme for ever. He hath in him a thick fire by which he captivates the thin Genii. At first the Telesma is neither metal nor matter, neither solid nor fluid, but a substance without all form but what is universal[66]. He is visible and a fume of Mercury, not crude but cocted. This fume utterly destroys the first form of Gold, introducing a second and a more noble one. He hath no certain colour, for Camelion like, he puts on all colours, and there is nothing in the world hath the same figure with him when he is purged from his accidents. He is a water coloured with fire, deep to the sight and, as it were, hollow and he hath something in him that resembles a commotion. In a vaporous heat he opens his belly and discovers an airy heaven, tinged with a milky white light; within this Coelum he hides a little Sun, a most powerful red fire sparkling like a Carbuncle, which is the red Gold of the Rosie Crucians.

That you may know the Rosie Crucian philosophy, endeavour to know God Himself, the worker of all things, and to pass into Him by a whole image of likeness (as by an essential contract and bond), whereby we may be transformed and made as God, as the Lord spake concerning Moses, saying, I have made thee the God of Pharaoh[67]. This is the true Rosie Crucian philosophy of wonderful works, that they understood not, the Key whereof is Intellect[68]. For by how much the higher things we understand, with so much the sublimer virtues are we endowed, and so much greater things do work and the more easily and efficaciously. But an Intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh and obtain a proper nature, cannot be united to those virtues (for like to like) and is, in searching into the Rosie Crucian secrets of God and nature, altogether inefficacious. For it is no easy thing for us to ascend to the Heavens, for how shall he that hath lost himself in mortal dust and ashes find God? How shall he apprehend spiritual things that is swallowed up in flesh and blood? Can man see God and live? What fruit shall a grain of corn bear if it be not first dead; for we

must die to the world, to the flesh and [to] all [the] senses and to the whole man animal, who would[69] enter into the closest of secrets, not because the body is separated from the Soul, but because the Soul leaves the body, of which death St Paul wrote to the Collossians, Ye are not dead and your life is hid with Christ[70]. And elsewhere he speaks more clearly of himself, I know a man, whether in the body or out of the body I cannot tell, God knows, caught up into the third Heaven[71], etc. I say by this death, precious in the sight of God, we must die, which happens to few, and not always, for very few whom God loves and are virtuous are made so happy. And first those that are born not of flesh and blood but of God; secondly those that are dignified by the blessed assistance of Angels and Genii, the power of Nature, [the] influence of the planets and the heavens and [the] virtues of the figures and Ideas at their birth[72].

Behold The Rosie Crucian Crowne

This Crown[73] is set with seven Angels, seven Planets, twelve Signs, seven Rulers, twelve Ideas and sixteen Figures[74].

Observe this harmony. The seven Angels guide the seven Planets, the seven Planets move continuously in the twelve Signs, the seven Rulers run in the twelve Ideas over the face of the Earth, and with the Elements project sixteen Figures. These have their influence upon the seven metals which you must prepare for the Diseases of mankind, as for example, if Mars cause the disease, Venus and Kedemel will cure it and you must make your Medicine of Copper.

If Saturn and Zazel cause the disease, Jupiter and Hismael in Tin prepared will lend you their influence to cure the party[75]. If Saturn cause the disease the Sun and prepared Gold will cure the disease.

Now I will demonstrate in what thing, of what thing or by what thing is the Medicine or Multiplication of Metals to be made. It is even in the nature, of the nature and by the nature of metals, for it is a principle of all philosophers that Nature cannot be bettered but in his own nature[76].

Trevisan saith: Every Substance hath his own proper and principal seed of which it is made. A pear tree bringeth forth a pear and an apple tree an apple, and God said in the beginning, let everything bring forth his fruit and let the seed be multiplied in itself. And Arnoldus de Villa Nova saith: Every seed is correspondent to his seed and every shrub bringeth forth his proper fruit, according to his kind, for nothing but man is engendered of man, nor of the animals but their like; whereupon Paracelsus concludeth thus: True Alchemy, which only alone teacheth the Art to make Sol and Luna of five metals, will not admit any other receipt because[77] that which is thus (and it is truly spoken): perfect metals are made only of metals, in metals, by metals and with metals for in some metals is Luna and in other metals is Sol. If this be true that in Metals are their seed whereby they may be multiplied, how is it then that the philosophers say their Gold and Silver are not common Gold and Silver, for common Gold and Silver

are dead but their Gold and Silver liveth. To this I answer, common Gold and Silver are dead except they be revived by art, i.e., except their seeds, which are naturally included in them, be projected into their natural earth, by which means they are mortified and revived like as the grain of wheat that is dead and unapt to increase, except by art and industry of man it is in due season sown in his kindly earth and there putrefied and again revived and multiplied. For which cause Trevisan hath written that the vulgar bodies that Nature only hath perfected in the mine are dead and cannot perfect the imperfect bodies. But if we take them and reiterate perfection upon them seven, ten or twelve times[78], then will they tinge infinitely, for then are they entering, tincting and more than perfect and quick in regard of that which they were before.

Paracelsus likewise affirmeth metallic spirits are dead and lie still so that they cannot work, unless by art they are revived, which thing Arnoldus verifies. Gold and Silver, therefore, simple and absolute in their bodily and metallic form, are dead, but by art they are revived and made Gold and Silver of the Philosophers. And they are revived and brought to yield their seed by reducing them into their first matter, which is called *prima materia metallorum*[79], for it is impossible for the species or forms of metals to be transmuted but by reducing them into their first matter.

Now the first matter of metals is Argent vive, i.e., Quicksilver[80], as all philosophers verify. For the first matter of anything is the self same thing into which it is resolved as snow and ice are resolved into water, which is the proper and first matter, and so metals are dissolved into Argent vive. Therefore Argent vive or Mercury is the first matter of metals[81]. Therefore metals of necessity must be reduced into Mercury and not into cloud water as the philosophers affirm, but into a viscous water[82] which is the first matter of metals, for it is the opinion of Paracelsus, Arnoldus and Trevisan that labour is lost which is spent in the Separation of the Elements, for nature will be severed by human distinction, but hath her own separation in itself. Therefore metals should not be reduced into cloud water but into a viscous water.

Albertus Magnus saith the first matter of metals is Argent vive, which is a viscous, incombustible moisture commixed in a strong and wonderful mixture with a subtile earthliness in the mineral caves of the earth, which continually moveth and floweth because successively one part hath rule over another. As the cause of flowing and moving is by moisture bearing the chief rule, so[83] terrestrial dryness bearing chief rule over the action of moisture is the cause it will not stick to that which it toucheth nor moisten [it].

Trevisan saith that is the nearest matter of metals whose viscous moisture is mixed with his subtile earthliness.

And Geber saith, we could never yet find anything permanent in the fire but this viscous matter or moisture which is the self same note[84] of all metals, and all the other moistures[85] do easily fly from the fire by evaporation and separation of one

element from another, as water by fire, one part going into smoke, another into water, another into earth remaining in the bottom of the vessel; but the viscous moistness that is to say Mercury, is never consumed in it nor separated from his earth nor from any other his element; for either they remain altogether or vanish altogether, so that no part of the weight may perish.

Geber thus describeth the nature of Quicksilver[86]: Argent vive, which the Alchemists call Mercury, is nothing else but a viscous water in the bowels of the earth, of a moist and subtile substance of white earth united altogether by a moist, temperate heat by the least parts, until the moist be temperated by the dry and the dry by the moist, so that being thus both equally united and mixed, neither of them may be separated nor taken from one another by the fire. And in this Argent vive, the mother of all metals, is only the whole perfection, for it hath in its composition sulphury parts dry, the which tinge and colour[87] [the] whiteness in act and redness in power, and therefore this is the true Sulphur which perfecteth, formeth, coagulateth, coloureth and fixeth by his action. But this incombustible, hidden and unknown Sulphur which is in power in Argent vive, cannot bring itself forth into act but by due decoction, wherefore you may now perceive that neither nature in the veins of the earth nor we above ground, have any[88] other matter to work upon but only pure Mercurial Form[89] wherein Sulphur is enclosed, that is to say fire and air, which indeed is the internal and essential part of the Mercury itself; but it doth not dominate therein but by the means of heat, the which is caused by the reflexion of the fiery sphere which encloseth the air, and also by[90] the continual and equal motion of the heavenly bodies, which do stir so lent an heat as that it can hardly be perceived or imagined. And thus by most perfect decoction, and also by continual proportional digestion in long success of time is introduced in art and made manifest in the end of the operation of Nature that aforesaid unknown and incombustible Sulphur, which is the true form and ferment of Gold. And thus mayest thou see that metalline form[s] take their original only of pure mercurial substance, the which is the mother of all metals and coupleth and is united with her male, that is with the said Sulphur, the father of metals, the which causeth the diversity of metals according to the different degrees of decoction and alteration caused in Mercury by his own natural heat of inward Sulphur.

The philosophers do agree that there are[91] in the nature and original of metals two sperms or seeds, the one masculine and agent, which they call Sulphur, the other feminine and patient, which they name Mercury; and these two have the natural conjunction and operation one with another in the womb of the earth, whereby they engender metals of diverse form and quality according to the difference and diversity of their degree of digestion and concoction.

Now I will briefly discover the difference between Sulphur and Mercury, and the beginning and natural generation of them, and then show how they have their natural operation, the one with the other, in the bowels of the earth to be made metals perfect and imperfect.

Sulphur is double in every metal save only in Gold, that is to say external, burning and internal, not burning, which [latter] is of the substantial composition of Argent vive. The Mercury or Quicksilver spoken of is engendered or compounded in the bowels of the earth of clear, viscous water by a most temperate heat, united by the least parts, indissoluble, with an earthly substance, incombustible Sulphur, white, most subtile in art, without the which the substance of Argent vive cannot subsist, which coloureth it naturally with a white colour, but in our magistery it maketh it white and red as we will by governing the nature of it; wherefore Argent vive is the total material cause and total substance of the Philosophers' Medicine, containing in itself that internal Sulphur, being a simple fire, lively, quickening, the which indeed is the true masculine agent that before we spake of, the which, by perfect and due digestion and proportional decoction, congluteth, coloureth, formeth and fixeth his own Argent vive into Gold according to nature and to art in the philosophical medicine. But when that Argent vive is by nature thus fixed and made perfect by most high digestion into Gold only by his own proper and inward Sulphur, which is the true ferment, then the external, combustible Sulphurs cannot enter in nor be mixed with him, but they are[92] parted clear away as the corruptible from the permanent; wherefore they enter[93] not into Gold and therefore cannot be the matter or form, or any part of the matter or form of the Philosophers' Medicine. And thus you may understand the difference between the true Sulphur and Mercury, for when it appeareth simple it is flowing and is called Mercury, and is volatile, carrying or holding his proper incombustible Sulphur or ferment hidden in power. But when in the end of the aforesaid decoction that hidden Sulphur is brought wholly into act, whereby the whole is manifest and doth show the nature of Sulphur, then it is called Sulphur, which doth coagulate, reduce and fix his Argent vive to his proper nature, which is to be made Gold. Wherefore this is the only tincting Sulphur of the philosophers, the which is unknown to the common people. But the compound of them is called the Mixed Medicine, perfect and sound, and in the commixtion they are made all one as wax, and so in truth you may now see that these two spermatick matters are of one root, substance and essence, that is to say of the only essence of pure Argent vive. But the diversity of the sundry shapes, forms and bodies of metals, the which is the cause of the perfection or imperfection of them, is according to the diverse and several degrees of alteration caused by their decoction and digestion. For the Mercury, [which] is Argent vive running in the veins of the earth, conjoineth and is mixed with the aforesaid external Sulphur, and being so mingled and conjoined together by the sundry and different degrees of the decoctions of the internal Sulphur caused by the motions of the heavenly bodies, there is engendered the sundry shapes and forms and bodies of the metals in the entrails of the earth[94]. For first in the first degree of natural operation and digestion, the heat of the internal Sulphur working and somewhat prevailing in the humidity of his Mercury, beginneth somewhat to fix and coagulate the mercurial humour and giveth it the form of Lead. And by further digestion and decoction, the Sulphur yet somewhat more prevailing over his Mercury, the Mercury is somewhat more fixed and receiveth the form of Tin.

Then doth the heat dominate more and maketh Copper and then Iron, and further proceeding in their digestion, the internal Sulphur yet more subduing the moist[ure] and cold of his Mercury by a temperate heat, and attaining by his concoction purity and perfection of whiteness, it more firmly fixeth his body and giveth it the form and fixation and tincture of Silver. And now the essence that was in power is brought forth into act, whereby the external, earthly Sulphur, which gave a transitory form to the undigested metals, is almost utterly expoliated and separated by reason of his perfect form introduced by the means of our digestion and proportional decoction.

And yet in the Silver there are some small parts of the external Sulphur, the which are by the last and most temperate, complete digestion of nature wholly and thoroughly expoliated. And then by nature is accomplished the most perfect, simple and pure substantial form of Gold, which Gold in the perfection of his metalline nature is pure fire, digested by the said Sulphur existing in Mercury, whereby his Mercury, that is to say his whole substance, is converted into the nature of his pure Sulphur and made permanent and triumphant in the force and violence of the fire. And by separation of the external Sulphur, the metals are made perfect according to the[95] divers degrees of their decoction, digestion and alteration, wherein they separate themselves from the earthly and combustible Sulphur and attain their true, complete, pure form and fixation.

But whereas the philosophers do seem to set down by degrees first Saturn, then Jupiter, then Luna, then Venus, then Mars and then Sol, they had a further meaning therein which is not to be understood according to the letter; for indeed Venus and Mars are placed after Luna, not that it should be believed that Luna doth turn or go into an imperfect body as Venus and Mars, but in truth they are placed after Luna for two causes, first because of the over great and excessive burning of the filthy and fixed, earthly, external Sulphur, which is joined with their Mercury and is outwardly by too much intemperate and an overgreat, superfluous, drying, combustible heat, coagulated and decocted with the Argent vive to a corruptible body, while the other cause is philosophically to be understood in the order and degrees of the colours[96] in the working of the Philosophers' Medicine, which is a similitude and analogy, and this over great quantity of burning, gross, earthly, external Sulphur is the cause of the hard melting of Mars. But so soon as nature by a temperate, complete digestion hath introduced into act the internal, pure Sulphur, then are separated all those external Sulphurs from the Mercury and a perfect form is introduced. [An] example [of this is to be seen] in the projection of the Philosophers' Medicine, which, being cast upon imperfect metals molten, doth only by virtue of the most pure, temperate, high and mighty digestion fix and give a true, natural form to the Mercury of the bodies, whereby is expoliated away all external Sulphur and they are perfected into fine Gold. And you must also know that nature doth not always [proceed by means] of these degrees in passing through the dispositions and paths[97] of the metals, or any one of them, but doth oftentimes engender perfect Sol as the aforesaid beginning by a most temperate and due decoction in the

bowels of the earth. The reason hereof, the knowledge of the countries and mines will make manifest unto you[98].

And thus have I made plain the very operation and work of nature in the earth, as all the philosophers deciphered it. And this operation of nature are we to imitate and follow as near as possible in our art, according to the earnest precepts and prescriptions of all the philosophers in this behalf.

Now I shall show how and in what manner our art must imitate the operation of nature; but first I will resolve, wherefore do the philosophers call Mercury or Quicksilver the First Matter of Metals, when there is another matter or sperm, as we have declared, which must be joined with it before metals can be engendered.

The philosophers do truly call Mercury the First Matter of Metals, being so indeed, for the Sulphur which is the masculine sperm, is of her, and she is the root of him and his coagulation, as Hermes said. And also the same man saith, this water coagulateth when it is congealed and running water is the mother of that which is congealed and coagulated and so it was ever. For which cause the philosophers call the feminine sperm the patient, or matter which suffereth the action of her agent, and taketh the impression of his forms in her substance; and therefore the philosophers said truly that Sulphur giveth the form and beginning of being more than matter, when as that it is his act and matter power and form; for according to the truth of forms, they are named the substance of things, but matter may after another sort be called more the substance in as much as it is the beginning to everything, and from it are extracted all forms.

If, therefore, any man would like to know the form of Gold, he must of necessity know the matter of Gold, the which is Argent vive. It springeth flowing, liquid, flying, bright and suffereth coagulation, and is, therefore, truly called the First Matter of Metals, because all metals have their first matter or substance from her, their mother, the forms of the metals being affected by the moving of the active elements, fiery and airy, of Mercury, that is to say, Sulphur[99], the which moveth Argent vive, as this proper matter for generation into metals, according to the degrees of his motions.

Now we proceed to apply the operation of an art to the operation of nature, and show what is the first work of art.

Learn to know what is the first work of art by the first work of nature, always provided that it be that first work of nature that art is able to perform. But because the first work of nature was to make the two sperms of nature, which art cannot do, therefore the second work of nature, which is the conjunction of the two sperms in one, must of necessity be the first work of art, and the creation or making of the two sperms must be the only referred to nature, who hath provided and prepared to art the matter that art is to work upon. According to the saying of

the philosopher, art of itself cannot create the sperms, but when nature hath created them, then doth art, joined with that natural heat which is in the sperms already created, mix them as the instrument of nature, for it is plain that art doth add neither form, nor matter, nor virtue, but only aiding the thing existing, to bring it to perfection. And again, nature hath created a matter unto art, unto which art neither addeth anything nor taketh anything away, but removeth such things as are superfluous; likewise nature hath provided for us one Stone and one matter and one medicine, unto the which we, by our art, add no foreign thing, nor in any point diminish it, but in removing that which is superfluous in the preparation[100], and this is done in the purification which is effected by solution. By these words it plainly appeareth that nature hath prepared the matter wherein art is to work, and art by no means can make the same matter; but the only work of art is to cleanse and purify that which nature hath left impure, and make that perfect which nature hath left imperfect, as is verified by this last saying of Arnoldus, and that first of Trevisan.

Now, therefore, it follows that the first work of Art, wherein art doth imitate nature, must of necessity be that which is the second work of nature, (*viz*.) as the second work of nature after she had created the sperm was to join these two sperms of nature together, whereby to make the First Matter of Metals, so the first work of art must be to conjoin the sperm of metals together, whereby we must make the First Matter of one pure Medicine, that may bring the impure and imperfect metals into the purity and perfection of nature. And this can no otherwise be done but by reduction of them into their First Matter as is before said, by which means we may have (as Arnoldus saith) the same sperms of the metals above earth that nature did work in under the earth. And this reduction is nothing else but the dissolution in which they are dissolved into the natural Mercury and Sulphur again, but more pure than they were before by reason that they are in their dissolution separated and purified from the fex and impurity of their nature and make more pure and perfect whereby to engender a more pure and perfect matter than nature could do; and for this cause hath the philosopher written this conference in the lamentation of nature between nature and art, 'Without me, which do yield the matter, thou shalt never effect anything, and without thee also, which dost minister unto me, I cannot alone finish this work.'

It is the chiefest and highest secret of the philosophers to know out of which of the metals must we have these sperms. I ought not to disclose the same in plain terms, but in dark speeches and figures as they have done. Notwithstanding, mark that which shall follow and I will discover to thee the secrets of the philosophers in hope that thou wilt hide them in thy heart and commit the papers to the fire. Now first and chiefly thou must call to rememberance the words of the philosophers before named, who say that in some metals is Sol and in some metals Luna. That is to say, in some metals is the masculine sperm and in some is the feminine sperm. In some of the metals is the tincture of Gold and in some of the metals is the tincture of Silver. Some of them are masculine and some are feminine. For that these words are true in their expositions, the words of Hermes

do very well prove, who said Red Sol is his father and White Luna his mother[101]. If, therefore, Sol be the father and Luna the mother, and in some of the metals be Sol and in some Luna, what is this but to say that some of the metals are masculine and some of them feminine, or in some of them is the masculine sperm and in some of them is the feminine sperm. Now, therefore, consider which of them are the masculine bodies, and out of which the masculine sperms are to be had, and then we shall more perfectly discern the feminine bodies whence the feminine sperms are to be fetched.

Note that the philosophers do diversly name these two sperms. The masculine they call agent, the Sulphur or rennet, the body or ferment, the poison or flower of Gold, the tincture or inward fire and the form. The feminine sperm they call the patient, Mercury, the Spirit volatile, Argent vive, *menstruum*, water, azoth and the matter and by many other names they name them both. But this *caveat* in the discerning of them I give thee for three causes especially. The one is because thou shouldest in reading of the philosophers not mistake any one of them for the other; the second cause, that thou shouldest by these names know which of the metals are masculine by the quality of their names; and the third cause is that thou shouldest thereby gather and understand that the two sperms, being of two several natures and qualities, can by no means be fetched from one body, as divers have misconstrued, no more than both the sperms of man and woman are in man alone. But they are to be had of two substances of one root, as Trevisan, Arnoldus and the rest of the philosophers affirm.

But I will give thee this secret note, that the two sperms must be had out of two several bodies, yea two bodies in one only root, which is the same Hermaphrodite of the philosophers, which they often write of[102], or their Adam[103], as in due place shall be disclosed; but in all the reading of the philosophers keep well this *caveat* in thy mind, of the several names and natures of the two sperms.

But now I shall proceed to prove by the philosophers which are the masculine bodies, and how a question shall arise whether is that which giveth the form or tincture the masculine sperm or the feminine. You need not to doubt that among the metals Sol and Luna are both agents and masculine sperms[104], for they both give form and tincture severally, the one to the white work, the other to the red work, according to the sayings of the philosophers.

For Arnoldus in his *Rosary* saith Gold is more precious than all other metals and is the tincture of redness tincting and transforming every body, but Silver is the tincture of whiteness, tincting all other bodies with a perfect whiteness; and therefore he which knoweth to tinct Argent vive with Sol and Luna cometh into the secret. Likewise in another place he saith thus. The first work is to sublime Mercury and to dissolve it, that it may return into the First Matter. Then let the clean bodies be put into this clean Mercury, but mix not the white body with the red, nor the red with the white, but dissolve every one severally apart, because the white water is to whiten and the red water is to make red, therefore mix not

the water of the one medicine with the water of the other, because thou shalt greatly err and be blinded if thou do otherwise. By those two sentences of Arnoldus it appeareth not only that Sol and Luna are agents, the one giving form to the red work, the other to the white, but also there is another body that is to be dissolved into Mercury, which is the patient of these two, for as much as those two are to be put into the same; yet it is not the patient to them both together, but each of them severally and assunder, which proveth them plainly to be both masculine and agent, and none of them patient to any other, nor by any means to be mixed one with another, but a third thing to be patient to them both, that is to say the same Mercury or Argent vive that they before spake of where they said that he which knoweth how to tinct Argent vive with Sol and Luna cometh to a secret[105]. Likewise the noble Trevisanus saith, Our medicine is made of two things, being of one essence, to wit of the union mercurially of fixed and not fixed, spiritual and corporeal, cold and moist, hot and dry, and of no other thing can [it] be made. By those words it is manifest that the two Mercuries whereof our medicine is to be made are both of one root but of contrary qualities; that is to say, the one is Mercury fixed, the other not fixed; the one a corporeal, the other a spiritual; the one hot and dry, the other cold and moist; which several Mercuries are contrary, and contrary matters cannot be included in Sol and Luna. For they, as Agents, are only hot and dry, corporeal and fixed, but they are not, as patients, cold and moist, volatile or spiritual[106] and unfixed, and therefore in them may be the masculine sperm, but in no wise the feminine; and therefore, saith *Turba [Philoso]phorum*, a tincture proceeding from the fountain of Sol and Luna giveth perfection to imperfect metals, upon which considerations they have also set down this most excellent canon and principle, (*viz*.) the secret of all secrets is to know that Mercury is the matter and *menstruum*, and the matter of perfect bodies is the form. What is this but as who should say, seeing the Mercury drawn from the perfect bodies is the form or agent sperm of our medicine, then Mercury of an imperfect body must needs be the matter or feminine sperm[107]; to the confirmation whereof Paracelsus saith thus: Philosophical Mercury that is of Sol, is in the conjunction compared unto the corporeal spirit of Mercury, as is the husband to his wife whereas they are both one, and the self same root and original, although the body of Sol remains fixed in the fire but the metallic woman unfixed. Notwithstanding *that*, compared to *this*, is no otherwise than the seeds to the field or earth.

By these words of Paracelsus it is evident that the difference between the metallic man and the metallic woman is that the metallic man is fixed and the metallic woman unfixed; by which means it is plain that this metallic woman cannot be Silver or the Spirit of Silver, as some do fondly surmise, and as the most do take it, but of some imperfect body that is unfixed. For who is so simple but knoweth that Luna is fixed and permanent in the fire and inseparably united with his pure white Sulphur.

Then it is proved the two perfect bodies are the agents, giving the forms and tinctures, and so, consequently to be the masculine sperm[108] and no less proving

that the feminine sperm is to be had from an unfixed body, of which nature neither of them is, and therefore we must yield to the apparent reasons and authority of the philosophers.

I shall now expound by some of the philosophers the saying of Hermes that his father is Sol and Luna his mother.

These words of Hermes, though they be so full of truth and have no deceit in them, yet a great number have been deceived thereby. The cause of their error is because they do not consider the nature of Luna, which they take to be meant of Hermes to be the mother of our matter. For if they did either consider the masculine property of Silver or perused the philosophers touching their construction of this point, they should well perceive that Luna is not the Silver[109] that Hermes meaneth, but a certain unfixed matter or Mercury, of the nature and quality of the Celestial Luna[110], as in the *Canons of the Philosophers* appeareth, and in the *Turba [Philoso]phorum* by these words: It is a thing worthy to be noted that Luna or Silver is not the mother of common Silver, but it is a certain Mercury endued with the nature and quality of the Celestial Moon, which is the same Mercury or woman before spoken of, that is not fixed as Silver is, but is the nature of the Celestial Moon in respect of her moist, unmixed[111] and watery quality, having her fixation, form and tincture of her Sulphur as the Celestial Moon taketh light of the Sun. Therefore out of doubt it must be drawn from a body of the same nature, and not from a body of a contrary quality; for what can be more absurd than to think that an unfixed matter can be in a fixed metal or a fixed nature in an unfixed body. Consequently what can be more evident and manifest, seeing the philosophers do all affirm that the metallic man is fixed and the metallic woman unfixed, than that the fixed sperm must be had of a fixed metal and the unfixed and volatile nature out of an unfixed substance, and, therefore, by no means had from Luna, because of her fixed and masculine nature, which all the philosophers in plain terms confirm to be true, as in their *Canons*, by a question demanded and answered in this manner. The question amongst wise men is, whether the Mercury of Luna joined with the Mercury of Sol may be had instead of the philosophical *menstruum*. The[y] answer, Mercury of Luna doth hold the nature of the male or masculine, but two males cannot engender no more than two females. Likewise in another place thus, the Sulphurs Sol and Luna are the two sperms or masculine seeds of the Medicine. And in the *Turb*[*a*] thus, metallic Lunes are of a masculine nature. Thus I have proved that the two perfect metals are the two masculine bodies, from which we are to fetch our two masculine sperms or forms or tinctures, i.e., both of the red and white, which, seeing they are fixed and perfect bodies, the form and tincture and agents of our matter, they have sufficient reason of themselves to persuade that they can be no other than the masculine sperms, except we will, contrary to all rule of reason and nature, have one thing both the agent and the patient.

Now I will demonstrate which are the feminine bodies, and out of which the feminine sperms of our matter is to be fetched.

This secret of both these secrets is the greatest and requireth of itself to be kept as secretly in the hearts of all wise men hereafter as it hath been of all ancient philosophers heretofore.

Understand the secret by this figure 3, which number indeed it doth contain in itself, and is the very figure of the Trinity of the Deity.

First I will show the reasons as the marks and tokens whereby thou shalt understand and know that this 3 is the same feminine body where is the feminine sperm of our blessed matter, which I will prove by the authority of the philosophers in this manner. First the philosophers do all agree that the metallic man in our matter is fixed and the metallic woman unfixed. If, therefore, I prove our matter 3 to be unfixed, it is a great argument and probability that our 3 is the same woman.

The second mark and token whereby she is known is that the philosophers agree that their Mercury or water which reduceth their Gold or Sulphur into his First Matter is the same that abideth and is permanent with it as Trevisanus declareth[112]. There is required in our natural solution the permanency of both, viz., of the water dissolving and of the dissolved body; and in another place, no water dissolveth the metallic essence with a natural reduction but that water which is abiding therein in matter and form, which water also, the metals themselves being dissolved, are able to congeal. And Arnoldus saith, the nature of the dissolved body and the dissolving water is all one, but only that the nature of the body is complete, digested and fixed, but the nature of the water is incomplete, undigested and volatile until it be fixed by the body. And in Paracelsus our woman dissolveth her man and the man fixeth the woman. By these words it is plain that the water which dissolveth the body is the same that is permanent with them[113], that is to say, the woman or feminine sperm that is to be joined with the man or masculine.

Paracelsus saith plainly, speaking in the person of the figure 3, my spirit is the water, dissolving the congealed bodies of my brethren and Raymund Lullius saith in his *Epistle to the King*, Our water, you know, is extracted from a certain stinking *menstruum*, which is compounded of four things, and is stronger than all the water of the world, and it is mortal, whose spirit multiplieth the tincture of the ferment. And in another place he saith, all alchemical Gold is made of corrosives and of an incorruptible quintessence, which is fixed with ferment, but such quintessence is a certain spirit reviving and mortifying the mineral medicine. And *Turba [Philoso] phorum* saith, take the black spirit and with it dissolve bodies and divide them. Now consider the nature of our figure 3, and judge if this be that water or no. It must needs be the same, for the words fit the nature of our figure 3 and no other of the imperfect bodies but her, for all the philosophers agree that she is earthly, dark, cold and stinking, and Paracelsus nameth her plainly, the water dissolving her brethren.

Consider yet another note or mark whereby she is known, as the ancient and modern philosophers do affirm that their Gold must be sown in his own proper earth, as also in the *Turb*[*a*], let our Gold be sown in his own proper earth.

Arnoldus in his *New Light* saith, with my own hands, my eyes being witnesses I have made the Elixir that converted Saturn into Sol, which matter truly I have now named, and it is the philosophers Magnesia, out of which they found[114] quicksilver of quicksilver and Sulphur of Sulphur. To construe these words rightly, what is our figure 3 but Mercury of Mercury, and what is our Gold but Sulphur of Sulphur. I will yet impart a greater secret.

It is written by good philosophers and found true infallibly by daily experience, that the figure 3 is never found simple or pure by himself in the mine, but is ever mixed with Gold or Silver, whose grains or seeds in him are plainly to be seen to the eyes; by which means it appeareth that there is no mine of himself, but he is the mine of them and so their very natural earth.

Consider these words following from Flammellus[115], and thou shalt yet hear a greater secret than these. Mercury being never so little congealed in the veins of the earth, there is straightways fixed in it the grain of Gold which, of the two sperms, do bring forth true springs and branch of Mercury as we may see in the caves of Saturn, wherein there is no mine in any of which the true grain of the fixed may not be contained manifestly, that is the grain of Gold or Silver. For the first congelation of Mercury is the mine of Saturn in which it is put by nature. This may truly be multiplied into his perfections without fail or error, being, notwithstanding, in his Mercury not separated from his mine. For the metal consisting in his mine is Mercury, from which if the grain be separated it will be an unripe apple plucked from his tree, which is altogether destroyed. The fixed grain is the apple and Mercury is the tree; therefore the fruit is not to be separated from the tree, because it cannot elsewhere receive nourishment then from his Mercury. It is as great a folly to put Gold or Silver into Mercury as to fasten an apple again to the tree from whence it was taken. Therefore, that this business might be duly accomplished, the tree together with his fruit must be taken, that again it might be planted, without taking away the fruit, into a more fertile and new soil, which will give more nourishment in one day than the first field would have yielded in an hundred years, for the continual agitation of the winds. Go up, therefore, into the Mountain that thou mayest see the vegetable, Saturnian, royal and mineral herb[116], for let the juice be taken pure , the feces being cast away, for thereof thou mayest effect the greatest part of thy work. This is the true Mercury of the Philosophers.

Trevisan confirms the matter thus. Our work is made of one root and two substances Mercurial, taken crude, drawn out of the mine clean and pure, conjoined by fire of amity as the matter requireth it, cocted continually until that of two be made one; and in this one, when the two are mixed, the body is made

spirit and the spirit is made body. Paracelsus likewise speaking plainly in the name of our figure 3 saith: It would be profitable to the lesser world[117] if he did know or at least believe what lay hid within me, and what I could effect, for he that doth discourse upon the art of Alchemy would more profitably understand that which I can do if he would use that only which is in me, and that which by me may be done. And in another place, under an enigma, he notably discovereth this our blessed matter where he saith: Whatsoever staineth into a white colour hath the nature of life and the power and property of light, which causally[118] effecteth life; and contrariwise, whatsoever staineth into blackness or maketh black hath the nature common with death and the property of darkness and the strong power of death. The coagulation and fixation of such manner of corruption is the earth with her coldness. The house is always dead, but the inhabitant of the same liveth, and if thou canst find forth the example thereof thou hast prevailed.

By these words it appeareth that as the tincture of whiteness is the cause of life, which is the spirit of generation, so the blackness, which is the spirit of corruption, is death; and these two tinctures are in our blessed herb. The natural blackness whereof, that is to say our figure 3, is the spirit of the corruption or mortification, which is the same earth which he here noteth with his coldness. The same dead house within the artificial digestion is the death and mortification and putrefaction of the matter, and our Silver and Gold, which is naturally included in the same, is the tincture in his first artificial operation according to the philosophers, who say there is no Gold, but first was Silver before it was Gold. This tincture of whiteness is the same inhabitant which liveth in the same dead house, according to the saying before, the house is dead but they live which inhabit it; by which means it is plain that this is the same example which he speaketh of when he saith, the example whereof, if thou be able to find out, thou hast thy purpose.

Arnoldus noteth in his *Rosary*. This we see, that in the calculation of our figure 3, that first [it] is converted into black powder, next into white, then into a more yellow or red, which words very well discover his enigma written of this matter. Elsewhere he saith thus. The thing that hath both a red head, white foot and black eyes is the *materia*. Likewise it appeareth by the enigma of Hermes[119], The falcon is always on top of the mountain crying I am the white of the black and the red of the citron. Now I will show how there is in our figure 3 that [which] I before spake of; the other thing [is] to show how it is the Hermaphrodite or Adam of the philosophers[120].

In our mineral herb is the number of 3 thus. First therein is our figure 3. Secondly there is our Sulphur, i.e., our Gold or Silver which is naturally mixed with him. Thirdly there is the root of these two, that is to say Mercury or Quicksilver, whereof they were engendered, and whereunto they must be reduced, in respect of which trinity in unity it representeth the Figure of the Deity. Now of our Hermaphrodite or Adam therein. What else is our mineral herb[121] but one root of two substances, wherein is both our man or woman, that is to say our Gold is our

Man, or sperm masculine, or Silver according to his natural mine, which is also the Sulphur, the tincture, the ferment and form before spoken of, having the perfect and fixed nature of the man, and the two agent elements of fire and air in them, and our woman is our figure 3, i.e., which is the feminine sperm, the patient, the *aqua* the *menstruum*, the matter, the Spirit volatile and the undigested[122] or unfixed body, having in her the two patient elements of water and earth.

Thus you see that Sol and Luna are the masculine sperms in our matter or figure 3, which is also the natural woman, water and earth of them both, where by nature they are planted and spring. That is to say the matter of our red work is our figure 3 joined with Sol and the matter of our white work is our figure 3 joined with Luna[123], which matters are first to be had for more surety and security of art even in nature itself called *fex plumbi* or *Quehaeli Hispanica*. And thus dost thou see in our blessed matter, 4. 3. 2. and 1., yea and one only thing according to the words of all philosophers, [and] that you may not in the least doubt of the truth hereof, I have truly laid it open. The root of the operation of art in the matter shall hereafter be at large declared.

Commending, for this great and gracious mystery and secret of nature, to the Godhead all eternal glory, to Whom it is due.

The Lord illuminate my heart with His light and truth so long as my spirit remains in me, for His light is very delightful and good for the eye of my soul to see by; for so shall the night be enlightened to me as the day, neither shall the clouds shadow it. It shall not be like the light of the Sun by day because it shall not be clouded, nor like the light of the Moon by night, because it shall never be diminished as her light is.

The sun was made to rule the day and not to give light to it only, as appears *Gen. i*. And the Moon was made to rule the night and not to give light to it only, because she hath no light to give. Also God made the whole Host of Heaven, the fixed stars and planets, and gave them virtues together with the luminaries, but these virtues are not so great as the virtues of the luminaries, neither is the virtue of the Moon so great as the virtue of the Sun, because she borrows her light from the Sun. Also the whole Host of Heaven, that is the fixed stars, move all in the same sphere, and therefore their distance is always the same, but it is not so with the planets, for their course is various and so is their distance the one from the other, and so is their latitude. For some times they are upon the ecliptic, sometimes North from it and sometimes South, sometimes retrograde, sometimes direct, sometimes in conjunction with one another, sometimes in opposition, sometimes in other aspects. The reason of this is because the sphere of one is lower than the sphere of the other and the lower the sphere is, the sooner they make their revolution.

The nearest to the earth of all the planets is the Moon, and therefore her course is swiftest; and besides her difference in longitude or latitude there happen other accidents to her, which are not visible to other planets; for sometimes she increaseth and sometimes decreaseth, and sometimes she is invisible or faileth in light. The reason why the planets are not seen horned as the Moon is because their distance is greater from us. All the planets are seen biggest when they are at their greatest distance from the Sun, or when they are nearest to the earth according to Copernicus. Also sometimes the Moon is eclipsed, but not in the same manner as the Sun, for the Sun never loseth his light but is only shadowed from a particular people or place by the body of the Moon, but the Moon, eclipsed totally, loseth her light and the reason is the Sun's light is his own, but the Moon['s] is a borrowed light. This being premised, I consider all things under the Moon universally, whether men, beasts or planets, are changed and never remain in the same state, neither are their thoughts and their deeds the same. Take council of your head and it will certify you of the truth hereof; and they are varied according to the various course and disposition of the planets. Look upon your own genesis and you shall find your thoughts moved to choler so often as the Moon transits the place where the body or aspect of Mars was in your genesis; and to melancholy when she doth the like to Saturn. The reason is because the Moon is assimilated to the body of man, whose virtue as well as her light increaseth and diminisheth, for she brings down the virtue of the planets to the creatures and to man if he lives upon earth.

The Sun causeth heat and cold, day and night, winter and summer. When he arrives to the house of his honour or exaltation, to wit Aries, then the trees spring, living creatures are comforted, the birds sing, the whole of creation rejoiceth and sicknesses in the body show themselves in their colours. Also when he arrives at his Fall, to wit Libra, the leaves of the trees fall, all creatures are lumpish and mourn like the trees in October. Another notable Rosie Crucian experiment. Usually sick people are something eased from midnight to noon, because the Sun is in the ascending part of the heaven, but they are most troubled when the sun descends, that is from noon to midnight. The course of the Moon is to be observed in many operations both in the sea and the rivers, vegetables, minerals, shellfish, as also in the bones and marrow of men and of all creatures. Also seed sown in the wane of the Moon grows either not at all or to no purpose.
The Rosie Crucians have experiences of many virtues of the stars, and have left them to posterity, and have found the changes and terminations of diseases by the course of the Moon. Wherefore the 7th, 14th, 20th or 21st, 27th, 28th or 29th days of the sickness are called critical days, which cannot be known but by the course of the Moon. But rest not in the number of days, because the Moon is sometimes swifter, sometimes slower. As for such diseases as do not terminate in a month (I mean a lunar month, the time when the Moon moveth round the zodiac, which is in 27 days, some odd hours and minutes), you must judge of these by the course of the Sun.

The day is called critical because the Moon comes to the quartile of the place she was in at the decumbiture, sometimes a day sooner or later.

When she comes to opposition of the place she was in at the day of the decumbiture, she makes a second crisis; the third when she comes to the second quartile, and the fourth when she comes to the place she was in at the decumbiture, and then is the danger.

The reason of the difference of the Moon's motion is the difference of her distance from the earth, for when the centre of her circle is nearest to the centre of the earth, she is swift in motion; and hence it comes to pass that sometimes she moves more than 15 degrees in 24 hours, sometimes less than 12. Therefore if she be swift in motion she comes to her own quartile in six days, if slow, not in seven; therefore must you judge according to the motion of the Moon, and not according to the number of days.

Upon a critical day, if the Moon be well aspected with good planets, it goes well with the sick; if by ill planets it goes ill. You must be resolved in one particular which is, if the crisis depended upon the motion of the Moon and her aspect to the planets, what is the reason if two men be taken sick at one and the same time, that yet the crisis of the one falls out well and not so in the other. I answer, the virtue working is changed according to the diversity of the virtue receiving[124]. For you all know the Sun makes the clay hard and the wax soft; it makes the cloth white and the face black; so then if one be a child whose nature is hot and moist, the other a young man and the third an old man, the crisis works diversely in them all because their ages are different. Secondly the time of year carries a great stroke in this business. If it be in the spring time, diseases are most obnoxious to a child because his nature is hot and moist; a disease works most violently with a choleric man in summer; with a phlegmatic man by reason of age or complexion in winter.

If the Moon be strong when she comes to the quartile or opposition of the place she was in at the decumbiture, *viz*. in her house of exaltation, the sick recovers if she be aspected to no planet.

Judge the like of the Sun in chronical diseases, but judge the contrary if either of them be in detriment or fall. If the Moon be void of course at the beginning of a disease, the sign is neither good nor bad. Look then to the sign ascending at the beginning of a disease and let the Moon alone for a time.

Observe the following directions how to prepare all the seven metals. If Mars cause the disease, Venus helps more than Jupiter, that is a medicine of Venus cures. If Saturn, then Jupiter more than Venus, i.e., prepared Jupiter cures.

Whatsoever is said of the Moon in acute diseases will hold as true of the Sun in chronical diseases.

What diseases every planet signifies and the disease that are under the twelve signs, with the parts of the body every planet rules, the cure of those diseases by Rosie Crucian physic, by the seven metalic preparations, shall in his proper place be handled at large.

To unlock this grand Rosie Crucian mystery of the ASTROBOLISMES of metals, the miraculous saphiric medicines of the Sun and Moon, the ASTROBOLISMES of Saturn, Jupiter, Mars, Venus, Mercury.

Seriously consider the system or fabric of this world[125]; it is a certain series *a non gradu ad non gradum*, from that which is beneath all apprehension to that which is above all apprehension. That which is beneath all degrees of sense is a certain horrible, inexpressible darkness. The magicians call it *tenebrae activae*[126], and the effect of it in nature is cold etc. For darkness is *vultus frigoris*[127], the complexion, body and matrix of cold, as light is the face, principle and fountain of heat. That which is above all degree of intelligence is a certain infinite, inaccessible fire or light. Dionysius calls it *Caligo Divina*[128], because it is invisible and incomprehensible. The Jew styles it Ein[129], that is *nihil* or nothing, but in a relative sense or, as the schoolmen express it, *quoad nos*[130]. In plain terms it is *Deitas nuda, sine indumento*[131]. The middle substance or chain between these two is that which we commonly call nature. This is the *Scala* of the great Chaldee which doth reach[132] from the subternatural[133] darkness to the supernatural fire. These middle natures came out of a certain water, which was the sperm or First Matter of the great world. And now we will begin to describe it: *capiat qui capere potest*[134]*.*

It is in plain terms Cuton cai Ruton udwr[135], or rather it is Hcuth[136], that is Taia cumatwdhs cai to ceisetai ths ghs[137], an exceedingly soft, moist, fusible, flowing earth, an earth of wax that is capable of all forms and impressions. It is Udramenos ghgeneths, *terrae filius aqua mixtus* (Son of the Earth mixed with Water)[138], and to speak as the nature of the thing requires, Tewmighs cai ghs gamos[139]. The learned alchemist defines it as qeion argurion zwticon, enwsis twn pneumatun en swma[140]. It is a divine animated mass, of complexion somewhat like Silver, the union of masculine and feminine spirits.

The quintessence of four, the ternary of two and the tetract of one. These are his generations, physical and metaphysical. The thing in itself is a world without form, neither mere power nor perfect action, but a weak virgin substance, a certain soft, prolific Venus, the very love and seed, the mixture and moisture of heaven and earth. This moisture is the mother of all things in the world; and the masculine, sulphureous fire of the earth is their father.
Now the Rosie Crucians[141], who without controversy were the wisest of people, when they discourse of the generation of metals tell us it is performed in this manner. The Mercury or mineral liquor, they say, is altogether cold and passive, and it lies in certain earthy, subterraneous caverns. But when the Sun ascends in the East his beams and heat, falling on this hemisphere, stir up and fortify the inward heat of the earth. Thus we see in winter weather that the outward heat of

the Sun excites the inward, natural warmth of our bodies and cherisheth the blood when it is almost cold and frozen. Now then, the central heat of the earth, being stirred and seconded by the circumferential heat of the Sun, works upon the Mercury and sublimes it in a thin vapour to the top of its cell or cavern. But towards night, when the Sun sets in the West, the heat of the earth - because of the absence of that great luminary - grows weak and the cold prevails, so that the vapours of the Mercury, which were formerly sublimed, are now condensed and distil in drops to the bottom of the cavern. But the night being spent, the Sun again comes about to the East and sublimes the moisture as formerly. This sublimation and condensation continue so long till the Mercury takes up the subtle, sulphureous parts of the earth and is incorporated therewith, so that this Sulphur coagulates the Mercury and fixes him at last, that he will not sublime but lies still in a ponderous lump and is concocted to a perfect metal[142].

Take notice then that our Mercury cannot be coagulated without our Sulphur, for *Draco non moritur sine suo compare*, the Dragon dieth not apart from his fellow. It is water that dissolves and putrefies earth, and earth that thickens and putrefies water. You must therefore take two principles to produce a third agent, according to that dark receipt of Hali the Arabian. *Accipe canem masculum Corascenum et catellam Armeniae: conjunge et parient tibi catulum coloris coeli*. Take, saith he, the Corascene dog and the bitch of Armenia. Put them both together and they will bring thee a sky-coloured whelp. This sky-coloured whelp is that sovereign, admired and famous Mercury, known by the name of the philosopher's Mercury. Now for my part I advise thee to take two living Mercuries; plant them in a purified, mineral Saturn; wash them and feed them with water of salt vegetable[143]; and thou shalt see that speech of the Adepts verified: *Pariet mater florem germinalem, quem ubere suo viscoso nutriet, et se totam ei in cibum vertet, fovente patre*[144]*.* But the process or receipt is no part of my design, wherefore I will return to the First Matter; and I say it is no kind of water whatsoever. If thou wilt attain to the truth, rely upon my words, for I speak the truth. The mother or First Matter of metals is a certain watery substance, neither very water nor very earth, but a third thing compounded of both and retaining the complexion of neither. To this agrees the learned Valentine in his apposite and genuine description of our sperm. *Materia prima*, saith he, *set aquosa substantia, sicca repeta et nulli materiae comparabilis*. The First Matter is a waterish substance found dry, or of such a complexion that wets not the hand, and nothing like to any other matter whatsoever. Another excellent and well-experienced philosopher defines it thus. *Est terrena aqua et aquosa terra, in terrae ventre terra commixta, cum qua se commiscet spiritus et coelestis comparabilis*. It is, saith he, an earthy water and a watery earth, mingled with earth in the belly of the earth; and the spirit and influences of heaven commix themselves therewith. Indeed it cannot be denied but some authors have named this substance by the names of all ordinary waters, not to deceive the simple but to hide it from the ranting, ill disposed crew. On the contrary, some have expressly and faithfully informed us it is no common water, and especially the reverend *Turba*. Ignari, said Agadmon[145], *cum audiunt nomen aquae putant*

aquam nubis esse, quod si libros nostros intelligerent, scirent esse aquam permanentum, quae absque suo compari cum quo facta est unum permanens esse non possit. The ignorant, saith he, when they hear us name water, think it is water of the clouds; but if they understood our books they should know it to be a permanent or fixed water which, without its companion, to which it hath been united, cannot be permanent. The noble and knowing Sendivogius tells us the very same thing. *Aqua nostra est aqua coelestis, mon madefaciens manus, non vulgi, sed pluvialis*. Our water is a heavenly water, which wets not the hands, not that of common water, but almost, as it were, pluvial. We must therefore consider the several analogies and similitudes of things, or we shall never be able to understand the philosophers.

This water then wets not the hands, which is notion enough to persuade us it can be no common water.

It is a metalline, bitter, saltish liquor. It hath a true mineral complexion. *Habet,* saith Raimund Lullis, *speciem solis et lunae, et in tali aqua nobis apparuit, non in aqua fontis aut pluviae*[146]*.* But in another place he describes it more fully. *Est aqua sicca*, saith he, *non aqua nubis aut phlegmatica, sed aqua cholerica, igne calidior*. It is a dry water, not water of the clouds or phlegmatic water, but a choleric water, more hot than fire. It is, moreover, greenish[147] to the sight, and the same Lully tells you so. *Habet colorem lacertae viridis*. It looks, saith he, like a green lizard. But the most prevalent colour in it is a certain inexpressible azure, like the body of heaven in a clear day. It looks in truth like the belly of a snake, especially near the neck, where the scales have a deep blue tincture; and this is why the philosophers call it their serpent or dragon. The predominant element in it is a certain fiery, subtle earth, and from this prevalent part the best philosophers have denominated the whole compound. Paracelsus names it openly but in one place, and he calls it *viscum terrae*[148], the slime or viscous part of the earth. Raymund Lully describeth the crisis or constitution of it in these words: *Substantia lapidis, nostri,* saith he*, est tota pinguis, et igne impregnata*. The substance of our Stone is altogether fat or viscous and impregnated with fire - in which respect he calls it elsewhere not water but earth. *Capias terrum nostram*, saith he, *impregnatam a sole, quia lapidem est honoratus, repertus in hospitiis, et est intus inclusum velut magnum secretum et thesaurus incantatus*. Take our earth which is impregnated or with child by the sun; for it is our precious Stone which is found in desolate houses, and there is shut up in it a great secret and treasure enchanted. And again, in a certain place, he delivers himself thus: *Prima materia, Fili, est terra subtilis sulphurea, et haec nobilis terra dictum est subjectum mercuriale.* My son, he saith, the First Matter is a subtle, sulphureous earth, and this noble earth is called a mercurial subject. Know then for certain that this slimy, moist sperm or earth must be dissolved into water, and this is the Water of the Philosophers, not any common water whatsoever. This is the grand secret of the Art, and Lully discovers it with a great deal of honesty and charity. *Argentum vivum nostrum*, saith he, *non est argentum vivum vulgare: imo argentum vivum nostrum est aqua alterius naturae, quae reperiri non potest*

supra terram, cum in actionem venire non possit per naturam, absque adjutorio ingenii et humanorum manuum operationibus. Our Mercury is not common Mercury or Quicksilver. But our Mercury is a water which cannot be found on earth, for it is not made or manifested by the ordinary course of nature, but by the art and manual operations of man. Seek not then for that in nature which is an effect beyond her ordinary process; you must help her, that she may exceed beyond her common course, or all is to no purpose. In a word, you must make this water before you can find it. In the interim you must permit the philosophers to call their subject or chaos a water, for there is no proper name for it, unless we call it a sperm, which is a watery substance but certainly no water. Let it suffice that you are not cheated, for they tell you what it is and what it is not, which is all that man can do. If I ask you by what name you call the sperm of a chick you will tell me it is the white of an egg, and truly so is the shell as well as the sperm that is within it. But if you call it earth or water you know well enough it is neither; and yet you cannot find a third name. Judge then as you should be judged, for this is the very case of the philosophers. Certainly you must be very unreasonable if you expect that language from men which God hath not given them.

Now that we may confirm this our theory and discourse of the sperm not only by experience but by reason, it is necessary that we consider the qualities and temperament of the sperm. It is then a slimy, slippery, diffusive moisture. But if we consider any perfect products, they are firm, compacted, figurated bodies; and hence it follows they must be made of something that is not firm, not compacted, not figurated, but a weak, quivering, altering substance. Questionless thus it must be, unless we make the sperm to be of the same complexion with the body; and then it must follow that generation is no alteration. Again, it is evident to all the world that nothing is so passive as moisture. The least heat turns water to a vapour and the least cold turns that vapour to water. Now let us consider what degree of heat it is that acts in all generations, for by the agent we may guess at the nature of the patient. We know the sun is so remote from us that the heat of it, as daily experience tells us, is very faint and remiss. I desire then to know what subject there is in all nature that can be altered with such a weak heat but moisture. Certainly none at all; for all hard bodies, as salts, stones and metals, preserve and retain their complexions in the most violent, excessive fires. How then can we expect that they should be altered by a gentle and almost insensible warmth? It is plain then, and that by infallible inference from the proportion and power of the agent, that moisture must needs be the patient. For that degree of heat which nature makes use of in her generations is so remiss and weal it is impossible for it to alter anything but what is moist and waterish. This truth appears in the animal family, where we know well enough that sperms are moist. Indeed in vegetables the seeds are dry, but then nature generates nothing out of them till they are first macerated or moistened with water. And here the Peripaptetic philosophers are quite gone with their *pura potentia*[149], that fanatic chaos of the son of Nichomacus.

But I must advise my chemists to beware of any common moisture, for that will never be altered otherwise than to a vapour. See, therefore, that thy moisture be well tempered with earth; otherwise thou hast nothing to dissolve and nothing to coagulate. Remember the practise and magic of the Almighty God in His creation, as it is manifested to thee by Moses. *In principio*, saith he, *creavit Deus coelum et terram*[150]*.* But the original, if it be truly and rationally rendered, speaks thus: *In principio Deus miscuit rarum et densum*. In the beginning God mingled or tempered together the thin and the thick. For heaven and earth in this text signify the Virgin Mercury and the Virgin Sulphur. This I will prove out of the text itself, and that by the vulgar, received translation, which runs thus: In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the abyss. And the Spirit of God moved upon the face of the waters. In the first part of this text Moses mentions two created principles[151], not a perfect world, as we shall prove hereafter, and this he doth in these general terms, heaven and earth. In the latter part of it he describes each of these principles in more particular terms and he begins with the earth. And the earth, saith he, was without form and void. Hence I infer that the earth he speaks of was a mere rudiment or principle of this earth which I now see[152]; for this present earth is neither void nor without form. I conclude then that the Mosaical earth was the Virgin Sulphur, which is an earth without form, for it hath no determined figure. It is a laxative, unstable, incomposed substance, of a porous, empty, *crasis*, like sponge or soot. In a word, I have seen it, but it impossible to describe it. After this he proceeds to the description of his heaven or second principle in these subsequent words. And the Spirit of God moved upon the face of the waters. Here he calls an abyss and waters what he previously called heaven. It was indeed the heavenly water or chaos, out of which the separated heaven or habitation of the stars was afterwards made. This is very clear from the original, for *Hamaim* and *Hashamaim* are the same words like *Aqua* and *Ibi Aqua*, and they signify one and the same substance, namely water[153]. The text then being rendered according to the primitive natural truth and the undoubted sense of the author speaks thus: In the beginning - or, according to the Jerusalem Targum, *in wisdom*[154] - God made the water and the earth. And the earth was without form and void; and there was darkness upon the face of the deep. And the Spirit of God moved upon the face of the waters. Here you should observe that God created two principles, earth and water, and of these two He compounded a third, namely the sperm or chaos. Upon the water, or moist part of this sperm, the Spirit of God did move; and, saith the Scripture, there was darkness upon the face of the deep. This is a very great secret; neither is it lawful to publish it expressly and as the nature of the thing requires, but in the magical work it is to be seen, and I have been an eye-witness of it myself.

To conclude: remember that our subject is no common water, but a thick, slimy, fat earth. This earth must be dissolved into water and that water must be coagulated again into earth. This is done by a certain natural agent which the philosophers call their Secret Fire. For if you work with common fire it will dry your sperm and bring it to an unprofitable red dust, of the colour of wild poppy.

Their Fire then is the Key of the Art[155], for it is a natural agent but acts not naturally without the sun. I must confess it is a knotty mystery, but we shall make it plain if you be not very dim and dull. It requires indeed a quick, clear apprehension. Behold[156] our 7 Bramaah[157] and their wonderful mysteries, for by them you may cure all diseases, young or old, but know first our fire and use in the work.

Fire, notwithstanding the diversities of it in this sub-lunary kitchen of the elements, is but one thing from one root. The effects of it are various, according to the distance and nature of the subject wherein it resides, for that makes it vital or violent. It sleeps in most things, as in flints, where it is silent and invisible. It is a kind of *perdue*, lies close like a spider in the cabinet of his web, to surprise all that comes within his lines. He never appears without his prey in his foot. Where he finds aught that's combustible there he discovers himself; for if we speak properly, he is not generated, but manifested. Some men are of opinion that he breeds nothing but devours all things and is therefore called *Ignis quasi ingignens*[158]. This is a grammatical whim, for there is nothing in the world generated without fire. What a fine philosopher then was Aristotle, who tells us this agent breeds nothing but his *pyrausta*, a certain fly which he found in his candle but could never be seen afterwards. Indeed too much heat burns and destroys; and if we ascend to other natures, too much water drowns, too much earth buries and chokes the seed, that it cannot come up. And verily at this rate there is nothing in the world that generates. What an owl was he then that could not distinguish, with all his logic, between excess and measure, between violent and vital degrees of heat, but concluded the fire did breed nothing because it consumed something. But let the mule pass, for so Plato called him, and let us prosecute our Secret Fire. This Fire is at the root and about the root - I mean about the centre - of all things, both visible and invisible. It is in water, earth and air; it is in minerals, herbs and beasts; it is in men, stars and angels. But originally it is in God Himself; for He is the Fountain of heat and fire, and from Him it is derived to the rest of the creatures in a certain stream or sunshine.

Now the Rosie Crucians [159]afford us but two notions whereby we may know their fire. It is, as they describe it, moist and invisible. Hence they have called it their *venter equi*[160] and *fimus equinus*[161], but this is only by way of analogy, for there is in horse-dung a moist heat but no fire that is visible. Now let us compare the common Vulcan with this philosophical Vesta, that we may see wherein they are different. First, then, the philosopher's fire is moist, and truly so is that of the kitchen too. We see that flames contract and extend themselves; now they are short, now they are long, which cannot be without moisture to maintain the flux and continuity of their parts. I know Aristotle makes the fire to be simply dry, perhaps because the effects of it are so. He did not indeed consider that in all complexions there are other qualities besides the predominant one. Surely then this dry stuff is that element of his wherein he found his *pyrausta*. But if our natural fire were simply dry the flames of it could not flow and diffuse themselves as they do: they would rather fall to dust or turn, like their fuel, to ashes. The

common fire is excessively hot, but moist in a far inferior degree, and therefore destructive, for it preys on the moisture of other things. On the contrary, the warmth and moisture of the magical agent are equal; the one tempers and satisfies the other. It is a humid, tepid fire, or, as we commonly express ourselves, blood-warm. This is their first and greatest difference in relation to our desired effect: we will now consider the second. The kitchen fire, as we all know, is visible, but the philosopher's fire is invisible, and therefore no kitchen fire. This Almadir expressly tells us in these words: *Solas radios invisibilis ignis nostri sufficere*. Our work, saith he, can be performed by nothing but the invisible beams of our fire. And again: *Ignis moster corrosivus est ignis, qui supra mostrum vas nubem obducit, in qua nube radii hujus ignis occulti sunt.* Our fire is a corrosive fire which brings a cloud about our glass or vessel, in which cloud the beams of our fire are hidden. To be short: the philosophers call this agent their bath, because it is moist as baths are; but in very truth it is no kind of bath, neither *maris* not *roris*[162], but a most subtle fire, and purely natural; but the excitation of it is artificial. This excitation or preparation is a very trivial, slight, ridiculous thing. Nevertheless all the secrets of corruption and generation are therein contained. Lastly, I think it just to inform thee that many authors have falsely described this fire, and that of purpose, to seduce their readers. For my own part I have neither added nor diminished. Thou hast here the true, entire secret, in which all the easterns agree, Alfid, Almadir, Belen, Gierberim, Hali, Salmanazar and Zadich, with the three famous Jews, Abraham, Artephius and Kalid. Now I will tell thee how to use it.

Take our two serpents, which are to be found everywhere on the face of the earth. They are a living male and a living female[163]. Tie them both in a love-knot and shut them up in an Arabian *Caraha*[164]*.* This is thy first labour, but thy next is more difficult. Thou must encamp against them with the fire of nature, and be sure that thou dost bring thy line about. Circle them in and stop all avenues, that they find no relief. Continue this siege patiently; and they will turn into an ugly black toad, which will be transformed to a horrible devouring Dragon, creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon this earth such a violent transcendent poison. As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering, virgin snow when it is not yet sullied with the earth. Henceforth I will allow thee to fortify thy fire till the Phoenix appears. It is a red bird of a most deep colour, with a shining, fiery hue. Feed this bird with the fire of his father and the ether of his mother[165]; for the first is meat and the second is drink, and without this last he attains not to his full glory. Be sure to understand this secret, for fire feeds not well unless it first be fed. It is of itself dry and choleric; but a proper moisture tempers it, gives it a heavenly complexion and brings it to the desired exaltation. Feed thy bird then as I have told thee, and he will move in his nest and rise like a star of the firmament. Do this and thou hast placed nature in *horizonte aeternitatis*[166]*.* Thou hast performed the command of the Kabalist: *Fige finem in principio, sicut, flammam prunae conjunctam, quia Dominus superlative unus et non tenet secundum*. Unite the

end to the beginning, like a flame to a coal; for God, saith he, is superlatively one and He hath no second[167]. Consider then what you seek; you seek an indissoluble, miraculous, transmuting, uniting union; but such a tie cannot be without the First Unity. *Creare enim,* saith one, *atque intrinsecus transmutare absque violentia, munus est proprium duntaxat Primae Potentiae, Primae Sapientiae, Primi Amoris*. To create and transmute essentially and naturally, or without any violence, is the only proper office of the first Power, the first Wisdom and the first Love. Without this love the elements will never be married; they will never inwardly and essentially unite, which is the end and perfection of magic. Study then to understand this, and when thou hast performed I will allow thee that test of the *Mekkubalim: Intellexisti in sapientiam et sapuisti in intelligentia; statuisti rem super puritates suas, et Creatorem in Throno Suo collocasti*[168].

To close this section, I say it is impossible to generate in the patient without a vital, generating agent. This agent is the philosophical fire, a certain moist, heavenly, invisible heat. But let us hear Raymund Lully describe it: *Quando dicimus,* saith he, *quod lapis per ignem generatur, non vident alium ignem, nec alium credunt, nisi ignem communem; nec aliud Sulphur, nec aliud Argentum Vivum, nisi sit vulgare. Ideo manent decepti per eorum caecas estimationes, inferentes quod causa sumus suae deceptionis et quod dedimus illis intelligere rem unam pro alia. Sed non est verum salva eorum pace, sicut probabimus per illa quae philosophi posuerunt in scriptis. Solem enim appellamus ignem, et vicarium suum vocamus calorem naturalem. Nam illud quod agit calor solis in mineris metallorum per mille annos, ipse calor naturalis facit in una hora supra terram. Nos vero et multi alii vocamus eum Filium Solis, nam primo per solis influentiam fuit generatus per naturam, sive adjutorium scientiae vel artis*. When we say the Stone is generated by fire, men neither see, neither do they believe there is any other fire but the common fire, nor any other Sulphur and Mercury but the common Sulphur and Mercury. Thus they are deceived by their own opinions, saying that we are the cause of their error, having made them to mistake one thing for another. But, by their leave, it is not so, as we shall prove by the doctrine of the philosophers. For we call the sun a fire and the natural heat we call his substitute or deputy. For that which the heat of the sun performs in a thousand years in the mines, the heat of nature performs above the earth in one hour. But we and many other philosophers have called this heat the Child of the Sun, for at first it was generated naturally by the influence of the sun without the help of our Art or knowledge. Thus Lully: but one thing I must tell thee, and be sure, Reader, thou dost remember it. This very natural heat must be applied in the just degree and not too much fortified; for the sun itself doth not generate but burn and scorch where it is too hot. *Si cum igne magno operatus fueris*, saith the same Lully, *proprietas nostri spiritus, quae inter vitam et mortem participet, separabit se et anima recedet in regionem sphaerae suae*. If thou shalt work with too strong a fire, the propriety of our spirit, which is different as yet to life or death, will separate itself from the body, and the soul will depart to the region of her own sphere.

Take therefore along with thee this short but wholesome advice of the same author: *Facis ergo, Fili, quod if loco generationis aut conversionis sit talis potentia coelestis quae possit transformae humidum ex natura terrestri, in formam et speciem transparentem et finissimam*. My son, saith he, let the heavenly power or agent be such in a place of generation or mutation that it may alter the spermatick humidity from its earthly complexion to a moist fire, transparent form or species.

See here now the solution of the slimy, fat earth to a transparent, glorious Mercury! This Mercury is the water which we look after, but not any common water whatsoever. There is nothing now behind but that which the philosophers call *Secretum Artis*[169], a thing that was never published and without which you will never perform, though you know both fire and matter. An instance hereof we have in Flamel, who knew the Matter well enough and had both fire and furnace painted to him by Abraham the Jew; but notwithstanding he erred for three years because he knew not the secret. Henry Madathan, a most noble philosopher, practised upon the subject for five years together but knew not the right method and therefore found nothing. At last, saith he, *Post sextum annum clavis potentiae per arcanam revelationem ab omnipotente Deo mihi concredita est*; after the sixth year I was entrusted with the Key of Power by secret revelation from the Almighty God. This Key of Power or third secret was never put to paper by any philosopher whatsoever. Paracelsus indeed hath touched upon it, but so obscurely it is no more to the purpose than if he had said nothing.

And now I have done enough for discovery and regimen of the fire, and more than any one author hath performed. Search it then, for he that finds this fire will attain to the true temperament; he will make a noble, deserving philosopher and, to speak in the phrase of our Spaniard, *Dignus erit poni ad mensam duodecim parium*[170].

And now I will teach you how to make the DRAMAAH into Medicine mixed with the metals. And first

Of Mercury

The Rosie Crucians describe unto us the Mount of God and his Mystical, philosophical Geomancy, which is nothing else but the highest and purest part of the earth; for from Tetragrammaton He shines upon the Orders and they carry His power to the planets, so you see the superior, secret portion of this element is holy ground; it is the seed plot of the eternal nature. And the Chaos was divided into eight parts; the eight[171] was deadly, but first of the seven; the matter was the body of the lapsed Angels[172]. After light began to appear[173], the centre[174] was red, an ash colour blush; the circumference blue. The second division green, fiery red and purple. In the third division the centre was fiery, the inferior waters purple and the superior white. The fourth division was azure blush, the Sun and Moon then appearing pale blush. In the fifth division the earth was red and the centre fiery, the waters blush azure, the Sun and Moon ash colour. The sixth

division of the earth was a red blush, and centre fiery. The seventh apparition is the immediate vessel and recipient of heaven, whence all minerals have their life and by which the animal monarchy is maintained.

This philosophical black Saturn mortifies and coagulates the invisible Mercury of the Stars and, on the contrary, the Mercury kills and dissolves the Saturn; and out of the corruption of both, the Central and Circumferential Suns disgenerate new bodies, the Green Lion in a blush circle; the Green Lion swallowed to the hinderparts; the virtues in a purple vessel of Nature, half Moon made; the vegetable animal mineral in a blush; calcination of fiery and blue earth; sublimation fiery, airy and azure; solution black, white and azure; the Spirit descends. The masculine and feminine Mercury generated there will appear azure, purple, ash colour, yellow and red. In putrefaction our matter is black and azure; the Spirit descends. In conception our *Astrum Solis* is a bloody, fiery, spirited earth; the Spirit descends and the superfinals [are] azure. In impregnation the *Astrum Solis* ascends from a muddy water and the Spirit with it. In fermentation the black, shabby toad lies sultering in his vessel, and the Spirit in azure descending appears in separation of fire, air, water and earth. The toad lies in the earth black, the earth ash colour, the water green, the air blue, the fire blood-red and the aether a liquid white fire; the Spirit ascends. In conjunction of elements the fire is red, air blue, water green and earth dark ash and the Spirit descends in a clear sky. In separation of earth, fire, air and water, the earth lies in the bottom dark, the fire flaming upon it, breaking through the air to the water, and disposeth itself in conjunction of water in air; the Spirit descends in a clear sky to that blue composition; the air in the water is green, the fire red and the earth ashy. In the separation of fire, water, air in water, earth, the earth is dark, muddy, the air in water blue, the water transparent and the fire flaming red and white, and the Spirit ascends in an azure sky.

In conjunction of air in fire, fire in water, water in air, earth, the earth is dark and heavy, the water in air blue, the fire in water green, the air in fire a blush red; the Spirit descends in a clear sky. In separation air, water, fire in air, earth, the earth is ash colour, fire in air blood red, flaming through the azure water and air; the Spirit ascends. In conjunction fire in air, water in fire, air in water, earth, the earth is black, the air in water is green, the water in fire is like the sunbeams in a mist, the fire above all lies in the air blue, flaming; the Spirit descends. The next separation is flames of fire breaking out in all the elements, the earth only lies of a darker colour. The unnatural fire stands thus, air water, fire earth, the earth covered with a blue flame, the fire ascending to the central colour, water and air; the Spirit descends. The rising of the Rosie Crucians Medicines. The earth *cineri coloris*, a white star and moon appearing in a star; the power and Spirit ascends in a clear sky. In fermentation a dark star lies in the earth and the Spirit descends to it in a clear sky. In purgation the earth is black and the Spirit descends clear. In this separation there appears water in air, fire in water, turned upwards; below is a blue space, then the earth in fire is red, air in earth ash colour.

[In] this conjunction of air in fire, water in earth, fire in air, earth in water; the earth in water is dark, the fire in air red, but not violent, the water in earth green, the air in fire blue; the Spirit descends. And [in] this conjunction of earth in air, water in fire, and fire in earth; here in the bottom the earth is animated with a secret fire, invisible, occult, the water shadows a mild fire, the air in water above these is green and glorious, the earth in air is a bluish white; the Spirit descends.

In this exaltation of the Quintessence the Pelican is in the bottom; next above is azure; then two circles; of the first the upper is blue, the lower a white fire; the next is a green and red sea of fire environing the white matter, and this exaltation of the Quintessence is azure, a globe [which] in the bottom [is] divided in four quarters; from the East to the South is blue, from the South to the West green, from the West to the North white, from the North to the East red, and all the upper part of it azure. Above this globe the fire flames upon both sides. In fixation the branches of fire spread both ways round the white and azure globe; this projection is upon a blue and white powder, the perspect in Multiplication runs down the vessel through the azure to the matter in the bottom.

In imbibition the Serpent lies at the bottom of the matter; in sublimation a strong fire drives the azure part to the top; in coagulation the azure binds or weighs down the fire to the bottom; in conjunction the fire star lies in the bottom; in the[175] exaltation the double circled fire arises, and in the[176] quintessence appears an Angel amidst the ascending globes of fire; and in fixation all is circled with purple and red fire and in the middle stands an Angel in a star, doubled, with his wings spread and holding the glorious Crown of the Rosie Cross in his hands.

1. Of the Preparation of the Gold, Mercury or Argent Vive. 2. Purification. 3. Sublimation. 4. Calcination. 5. Exuberation. 6. Solution. 7. Separation. 8. Conjunction. 9. Putrefaction into Sulphur. 10. Fermentation. 11. Multiplication in virtue. 12. Multiplication in quantity.

1. He that can make the medicine of Argent Vive or Mercury alone is the greatest searcher out of Art and Nature because there is all that in Mercury which wise men seek. For Quicksilver is the Mother and Sperm of all metals and their nearest matter, and it is not only a spirit but a body; it is also a middle nature and also a Sulphur; it is a lingering Mercury; it dieth and riseth again and is fixed with its own proper elements; wherefore it is first necessary that it be purged from its impurities.

2. The Purgation or Purification is on this wise. Grind it upon a marble with a mullet, or a wooden pestle in a wooden mortar, with common salt and a little vinegar sprinkled thereupon till the salt be black; then wash it well with vinegar and dry it easily at the fire or at the sun; then strain it through a double cloth or a new skin of a sheep till it be dry and the vinegar clear taken away and be of a white colour and clear.

3. Grind it upon a marble with a little Mercury Sublimate and let it mortify and incorporate with it; then grind it with its equal weight of Saltpeter and green Copperas till it be like a paste; then put all into a subliming glass and in ashes sublime all the mercury that it be white and clean as snow in the head of the limbeck; sublime it again three times or oftener, and it will be pure Mercury and[178] Sublimate.

4. Put a pound of this Mercury Sublimate into two pounds of common *Aqua Fortis* by little and little at once till all be dissolved like sugar in wine; then shut the glass and set it *in Balneo* to dissolve the space of ten days; then distil away the *Aqua Fortis* in a lent heat *in Balneo* and the Mercury will remain in the bottom like butter, of a white colour and calcined by Corrosive Water.

5. Put this calcined Mercury into an earthen body with a limbeck and in ashes sublime the whole dissolved substance three times, which will all be very white, and then it is called Mercury Exuberate.

When you have three or four pound of this, receive[179] the third part and fix it by often sublimation till it remain in a hard mass and ascend no more but remain fixed, which is called the Glue of the Eagle or the prepared body permanent and the volatile made fixed, which is to be reserved for the earth of the Stone.

6. Dissolve the other two parts *in Balneo* or in a cold cellar or put it in a bladder and hang it over fuming hot water till it be all come to water.
Take this water thus made and digest it in a Circulatory, well closed, the space of nine days, then put it in a body with a head and receiver well luted and in ashes or [*in*] *Balneo* distil the water of a white colour, or milky white, which is called *Lac Virginis*, dissolving all metals, and so you have separated the Spirit of the Stone, which is also called the lingering Spirit and the white tincture of the white Stone of Mercury.

7. Take the third part which before you reserved and fixed, called the Glue of the Eagle, as much of it as you please, and add thereto equal weight of its Spirit or *Lac Virginis*[180] and stop up the glass and so you have joined the man and the woman, Mercury with her own earth, the Spirit with the body.

8. Set your *Lac Virginis* thus joined with his own, each *in Balneo* to putrefy 150 days and there let it stand unmoved. After 40 days it will be black and it is then called the Head of the Crow; then it will be of a green colour, after that the Peacock's Tail and many false colours, for between this and white it will appear red; but at last you shall see it white and then increase your fire and it will stick to the sides of the glass like fishes eyes[181], then you have each in the nature of Sulphur.

Take of this Sulphur as much as you please and weigh it and add thereto two parts of the white tincture or *Lac Virginis* and set it *in Balneo* to dissolve the space of six days; then distil away the *Lac Virginis* or tincture, and the Sulphur

will remain in the form of liquor, for it is the liquor of the white Sulphur of Mercury which is to be joined with the liquor of the Sulphur of Luna or Silver.

9. The Sulphur of the white luminary, or Silver, or Luna, is made as the other, whereof we shall speak more in the next branch. This liquor of the Sulphur is the Soul, which is joined with the Spirit and body, which quickeneth the whole Stone. The other conjunction before was only the union of the Spirit and the body, but this is a threefold copulation, viz., the uniting of the Soul, Spirit and Body[182]. Add equal weight of these two liquors of Sulphur, that is to say the liquor of the Sulphur of Mercury and of Silver or Luna and close well the glass and set it in ashes till it be white, for it will be all colours again and at last white; and then it is the perfect Stone converting all metals into Silver.

10. This Medicine or Elixir is thus multiplied in virtue. Dissolve it in *Lac Virginis* and distil it away and dry it and dissolve it again etc. And let it be so often dissolved and dried till it will dry no more but remain an incombustible oil, and is then Elixir of the third order.

11. Take one part of this Elixir and project it upon 100 or 1,000 parts of melted silver (according to the goodness and virtue thereof) and it will turn the Silver into a brittle mass or substance, which beat to a powder in an iron or brass mortar, or upon a marble and project one part of this powder upon 100 parts of Mercury, purged, made hot, and it will be perfect Medicine whereof one part turneth 100 or 1,000 parts of the bodies into good silver. And this way is your Medicine multiplied in quantity. Here followeth the Mercurial Medicine prepared after we have taught you to make the Medicine of the Moon.

12. It remaineth now that we speak of the Medicine of the Elixir of Life, which is called Potable Silver. But although the liquor of Silver may be made potable Silver if it be corroborated[183] before by digestion *in Balneo* seven days with the Spirit of Wine, and then distil away the Spirit of Wine that the oil of the Silver may remain in the bottom, which may easily be given for medicine, yet the philosophers would have us do otherwise; for they teach us to bring the metals first into their Quintessence before they be taken inwardly, and that there are[184] no other Quintessences but those that are of a Second Nature according to the old saying:

Elixir de te est res secunda
De quo sunt facta corpora munda.

That is to say the four Elements are destroyed and by putrefaction a new body [is] created and made into a Stone, which is the Quintessence as Lully would have it. But I do boldly and constantly affirm that there is no true Silver or Potable Silver nor Quintessence unless it be first Elixir, and that is done in a quarter of an hour by projection of the Elixir upon Silver or pure Gold, molten, according as the Elixir was red or white. If, therefore, you desire after the first composition of the Elixir to make the Arcanum of *Argentum* or *Aurum Potabile*, project the Elixir or

Medicine according to his quality or property upon pure Silver or Gold, molten, and then it is made brittle and frangible, and grind it to a powder and take thereof so much as you please and dissolve it in distilled Vinegar (or rather in Spirit of Wine) the space of nine days. Then distil away the Vinegar or Spirit of Wine [and] that which remaineth in the bottom is the true Medicine, Quintessence, Elixir of Life, Ferment of Ferments and Incombustible Oil converting metals and man's body into perfect health from all diseases of man's body which proceed from Mercury or Luna. And thus is the true Potable Silver made, curing the vertigo, syncope, epilepsy, madness, phrensy, leprosy, etc.

And this is the right way of making the Stone of Mercury alone; but the Elixir cannot be made without the addition of Silver to the white and of Gold to the red.

To each this work, consider eight principles:

1. Luna. 2. Pure Silver. 3. Calcination. 4. Solution. 5. Putrefaction. 6. The Sulphur. 7. The Liquor of the Sulphur. 8. White Ferment.

Hermes saith the Elixir is nothing else but Mercury, Sol and Luna. By Mercury nothing is understood but the Sulphur of Nature, which is called the true Mercury of the philosophers, and that Sulphur gotten by putrefaction by the conjunction of the Spirit and the body of imperfect bodies and metals.

By Sol is meant Gold, by Luna, Silver; both of them are to be joined to imperfect bodies, that is to say, white Sulphur and Red, whence the same Hermes, in his seven[th] treatise of Sol, saith there happeneth a conjunction of two bodies, and it is necessary in our maistry. And if one of those bodies only were not in our Medicine, it would never by any means give any tincture. Upon which Morienus saith: For the Ferment prepareth the imperfect body and converteth it to its own nature and there is no Ferment but Sol and Luna, that is Gold and Silver. Of which Rosinus [saith]: Sol and Luna prepared (that is to say their Sulphurs) are the ferments of metals in colour.

But this is made more evident by Raymund in his *Apertory*, where he saith there is no Ferment except Sol and Luna, for the Ferment of the Medicine to white is Silver and to the red Gold, as the philosophers do demonstrate, because without Ferment there doth proceed neither Gold nor Silver nor anything else that is of its kind or nature, therefore join the Ferment with its Sulphur that it may beget its like, because the Ferment draweth the Sulphur to its own colour and nature also, and weight and sound[185], because every like begetteth its like. Because the Ferment, even as Sol, tingeth and changeth his Sulphur into a permanent and piercing Medicine, therefore the philosopher saith: He that knoweth how to tinge Sulphur and Mercury with Sol and Luna shall attain to the greatest secret. And for this reason it is necessary that Sol and Luna be the tincture and ferment thereof.

2. And so also Arnoldus saith in his *Rosary*, there is no body more noble and pure than Sol or his shadow, that is to say Silver, without which no tingeing Mercury is generated. He that endeavoureth to give colour without this Gold or Silver goeth blindly to work, like an ass to a harp, for Gold giveth a golden and Silver an argentive colour; therefore he that knoweth how to tinge Mercury with Sol and Luna cometh or reacheth to the secret which is called white Sulphur, the best to Silver, which, when it be made red, will be red Sulphur, to Gold best.

3. Take pure Luna, that is to say Silver. That is best which is beaten into leaves; and bring it into calx with Mercury, and it is then called water Silver; then is the Luna well prepared for calcination.

4. When you have your Silver thus prepared, take four or six ounces thereof and put it in double proportions of *Lac Virginis* mixed with equal quantity of corrosive water to dissolve in an egg glass. After it hath dissolved so much as it can in the cold, set [it] *in Balneo* and there let it stand nine days till the whole substance of the silver be dissolved into a green water. Then let the *Balneum*[186] cool and take it out and put the dissolution into the body and set thereon a head and distil off the water from the matter remaining, which is the oil of Silver, calcined not into a calx but [into] a liquor, because this *Lac Virginis*, if it be mixed or joined with common *Aqua Fortis* or alone without it (as it pleaseth the operator) is so strong that the very Diamond cannot resist it but is dissolved. Therefore this water is called the Water of Hell and is the only miracle of miracles of the world, because it containeth such a fiery nature in itself and propriety of burning of all bodies into liquor, whereas the elemental fire prevaileth no further than to reduce metals into calx or ashes. But to return from whence I digressed, I now come to the third operation.

5. To the end, therefore, that this liquor or oil of Silver may be more perfectly dissolved, and that all the imperfection of adustion[187] may be taken away, which by the ancients is called the corroborating of the le[a]st humidity, put the oil or liquor into another egg glass like the former, pour thereupon so much Spirit [of Wine] above it [as shall reach to a depth of] four fingers, then close well the glass and set it *in Balneo* to digest seven or ten days and you shall find the oil or liquor turned into a thin or rare water [or] oil. Put this water into a still and *in Balneo* draw away the spirit of wine till none of the Spirit of Wine remain with the Silver dissolved, and thus you have your Silver prepared for putrefaction.

Observe the power of the Moon and her Angel [upon] Hasmodai[188], Muriel, Populus, Via and Silver. Practice and prepare after this manner. This Medicine cures all the diseases of the neck and breast etc. It must be Silver purely refined.

Geomancy the Harmony in this Preparation[189].

(geomantic pic missing)

6. This liquor of Silver is potable, but not the Quintessence. Put this water into a fit putrefying glass and seal it up and set it to putrefy *in Balneo* till the time of putrefaction be past, which is about one hundred and fifty days, and when you see the first sign of putrefaction, which is called the head of the Crow, increase your fire a little till all the colours begin to appear and you see it begin to be white.

When you see it white, increase your fire yet more and it will rise up and stick to the sides of the glass, most transparent, like the eyes of fishes[190], which is Sulphur of Nature or Salt, or the putrefied body of the white luminary, viz., Luna, which yet is not so hard as a body nor so soft as a Spirit, but of a mean hardness between a Spirit and a body, and is called the Philosophers' Mercury and the Key and means of joining Tinctures.

7. But to come to the liquor of the white Luminary. This body being brought into Quintessence is prepared for dissolution like the Sulphur of the imperfect body; but whereas that is done by virtue of the white tincture or *Lac Virginis*, I rather do it by virtue of the fire natural, which is the Spirit of Wine; and after the drawing away thereof it remaineth in a liquor.

Now this liquor of Luna dissolved is the Quintessence, which then is the liquor of the white luminary and the soul[191] (as Eximandrus saith) quickening the whole Medicine, without which it is dead and will never give form nor colour.

8. Therefore the fourth part of the liquor of the white luminary is to be joined to three parts of the former liquor of the Sulphur of Mercury, and after to be kept in a lent fire of ashes, well closed, till it pass through all colours and at last come to its former colour of whiteness; and so the Medicine is fermented[192] and turned into the white Elixir.

The residue of the foresaid dissolved Sulphur keep diligently, and therewith ferment the white Sulphur of other imperfect bodies or stones into Elixirs, which, when they are thrice dissolved and again congealed and remain in a liquid, then they are called incombustible oils and Elixirs of the third order[193].

And thus the Medicine is made of Mercury alone as followeth by this example. Having spoken of the white Medicine it now resteth that we speak of the making of the Red Elixir, whereof there are two processes, the first whereof is from the Radix, i.e., the long way; the other an accurtation that is much shorter and more excellent. And this way the Elixir may be made in eighty days, and excels all other accurtations; neither is there found therein any diminution of the virtue, but a plentiful and perfect fullness of power and virtue, having all the properties which the Elixir ought to have.

The Operation Under Those Heads

1. Vivum[194]. 2. Sublimation. 3. Calcination. 4. Precipitation. 5. Solution. 6. Fixed Oil. 7. Incertation[195]. 8. Dessication. 9. Contrition. 10. Fermentation. 11. The Red Elixir. 12. The Third Table.

1. Purgation of Mercury I shall omit because it was spoken of before.

2. The Sublimation is to be done otherwise than in the former work, for that which is called Sublimation here is not done with Vitriol and Saltpeter, but is only the distillation of the Mercury in an earthen body with a limbeck, and that without any additament.

3. When the Mercury is once sublimed in ashes wholly into the head of the limbeck, having a retainer joined thereto, take off the head and with a feather gather the sublimed matter and you shall find your Mercury of a black colour, having lost its fairness, and like a dust or powder sticking to his body.

4. Put it again into the body and sublime it as before, and reiterate this work seven or nine times until you have a sufficient quantity of this powder, a pound or more and this is the Calcination.

5. When you see your Mercury will ascend no more, but remain[s] in the bottom of a black colour, and that it is dead and brought perfectly into calx, let it cool and remove your body into sand till it be turned into a red colour. And this is the perfect Precipitation, [to] prove[196] [which], without the help of any corrosive water, take a little of this powder upon a hot Iron plate. If it fume, dry it longer, if not it is well.

6. Take of this red powder as much as you will dissolve and put thereupon at least his double weight of *Lac Virginis* and set *in Balneo* till you see your *Lac Virginis* stained a yellow or red colour; then filter it from its feces and keep it by itself in a glass well stopped and dry the matter that remaineth in ashes and pour thereon new *Lac Virginis* and do as before, till you have drawn out all the tincture and your Mercury is dissolved.

7. Put these solutions into a body, luting to a head and *in Balneo* distil away the *Lac Virginis* and the red oil precipitate will remain, which is fixed and needeth no distillation, but is the tingeing oil of red Mercury, and the red tincture of the red Medicine of Mercury, and the Soul and Spirit of the Medicine joined as for example.

8. Take part of the white Sulphur reserved in the first Table, and rubify it in ashes till it be red. Then imbibe it with equal weight of the oil of the tincture of this red Mercury and set it to dissolve *in Balneo*; and when you see it is dissolved into a liquid substance, take it out.

9. Then set it in ashes, or under the fire, to fix till the matter, being dried, remain fusible and fixed, standing in a mean heat, not over-hot, which try upon a hot iron plate; and if it fume not it is well; if it do, increase your fire till it be totally fixed and dry.

10. If this matter be imbibed again with its oil till it drink up as much as it will, and again dissolved *in Balneo* and then dried in ashes, it will show many colours and lastly appear red[197]. And then it is the Stone, penetrating and fusible, apt for form.

11. Join this imbibed matter (or Medicine) with the fourth part of the liquor or oil of the red Sulphur of Gold or the red Ferment, and dissolve it *in Balneo* and dry it again; and again dissolve it in a glass hanged in the fume of hot water or *Balneum* and congest it again till it stand like honey. Then it is the perfect Red Elixir of Mercury.

12. The Multiplication or Augmentation of the virtue and quantity is showed in the preparation before of the White Elixir.

Of Gold - Sol

1. The Preparation of Gold, Sol. 2. Purged Gold. 3. Calcination. 4. Solution. 5. Putrefaction. 6. *Filius Solis Coelestis*. 7. *Filia Lunae Coelestis*.

1. The Putrefaction or Purgation of Gold is done as the Goldsmiths use to do by melting it with Antimony, that the Gold may remain in the bottom pure and clear from the metals, which they call *Regulus*.

2. Take 4 or 5 ounces of this refined Gold leaf or filings and dissolve it in *Lac Virginis* mixed with equal weight of *Aqua Fortis*, wherein Salt Armoniack sublimed is dissolved, and when it is dissolved into a red liquor, or deep yellow, then it is well calcined.
3. The Solution and Putrefaction is done as before you did with Silver in the preparation of the White Ferment.

4. When you have your white Sulphur of Nature (after Putrefaction) sticking to the sides of the glass[198], let it cool and take out of the glass and set it in ashes and increase your fire, but not too much, lest your matter vitrify, and let your ashes be no hotter than you can hold your hand therein, and so let it stand till the Sulphur be of a perfect deep red colour. Then have you the red Sulphur of the red luminary as for example -

Observe the Harmony of Geomancy in this Preparation

Behold the power of the Sun and his Angel upon Sorath, Verchiel, Fortuna Major and Minor in Gold and of his Medicine, which, being thus prepared, hath performed incredible, extraordinary cures upon the bodies of Princes and Peers in Europe.

5. If you resolve this red Sulphur in Spirit of Wine or distilled Vinegar into an oil, it is then the liquor of the red luminary and *Aurum Potabile* curing all infirmities if the Spirit of Wine or Vinegar be distilled from it; but for this work it were better to dissolve it in our red *Lac Virginis*, distil away the *Lac* from the Sulphur in ashes, and the Sulphur remaining in an oil is the Ferment of all stones to the red.

6. The Augmentation of this red Elixir in virtue is with his red Tincture as before in the white Tincture. The Augmentation in quantity is by projection upon the body of Gold molten, and that brittle matter of Gold upon Mercury; and if it be powdered, and resolved with Spirit of Wine in an oil, as was said before of Silver, then it is the Quintessence of Gold and the Great Elixir of Life, and the Spiritual Ferment for the transmutation of metals and for the health of man's body.

Although Raymund, writing to the King, was pleased to say that every accurtation diminisheth the perfection, because Medicines which are made by accurtation have less effect of transmutation - which I also assent to with him for a great truth, if the work be begun from the first fountain - yet because this work has its beginnings from those things, which before were brought to a perfect degree of perfection, therefore in this there is no diminution of the perfection[199].

Therefore it ought to be declared unto thee that if they be both well prepared (and that thou begin with them) thou wilt do a wonderful work without any great labour sooner than if thou should begin with one thing alone. Therefore, my son, begin thy work of two things together as I showed thee in the greater Medicines, when we spoke of the two-fold custody of the actions which are caused by the bodies and spirits. Thus far Raymund. By that which is caused by the bodies and Spirits he means nothing else but Sulphur, willing that we should begin with Sulphur, to which I do so well agree that I begin this my accurtation with this Sulphur alone, and I add no other body to this Elixir, but only the Sulphur of Mercury, alone created of his own body and Spirit.

Take, therefore, two ounces of the white Sulphur described at the beginning of this treatise, and set it in ashes to rubify. In thirty days it will be turned into red Sulphur which when you have done, dissolve that Sulphur in the red Tincture of

Mercury; when it is dissolved draw away the Tincture; in the bottom remaineth the Liquor of Sulphur.

To which, if you add a due proportion of the liquor of the red luminary, it will be perfect Ferment, which, if you dissolve and congeal as before is showed, it is then Elixir of very great virtue to the red work, and no man can make a shorter abbreviation in the world; and when the Sulphur of any body is prepared, it may this way very speedily be converted into Elixir by adding the liquor of the Ferment.

Now I will lay down instructions concerning:

1. The Body. 2. The Spirit. 3. The Lion. 4. The Eagle. 5. The Philosophers' Lead. 6. Antimony. 7. Antimony Mercury. 8. The Glue of the Eagle. 9. Solution of the red Lion into Blood. 10. Solution of the Glue of the Eagle. 11. Solution of the Blood of the red Lion. 12. Conjunction. 13. Putrefaction. 14. Fermentation. 15. In the Trinity of the Physical and Alchemical Tincture of the Soul. 16. Is the Unity of the Medicine.

1. Take Antimony, calcined, so much as you please and grind it to a subtile powder; then take twice so much *Lac Virginis* and put your powder of Antimony therein and set it *in Balneo* seven days; then put it into a body and set it in sand or ashes till the *Lac* be turned red, which draw off and pour on more, and so let it stand. When that is coloured red, pour it to the other and thus do till you have drawn out all the Tincture. Set all this water *in Balneo* or lent ashes to distil with a limbeck, and distil it with a lent fire; and first of all the *Lac* will ascend, [and] then you shall see a stupendous miracle because you shall see through the nose of the Limbeck as it were a thousand veins of the liquor of this blessed Mineral to descend in red drops, just like blood, which, when you have got, thou hast a thing whereunto all the treasure in the world is not equal. Now you have the Blood of the Lion according to Rupecissa. I will now speak of the Glue of the Eagle, of which Paracelsus thus saith.

2. Reduce Mercury so far by sublimation till it be a fixed crystal. This is his preparation of Mercury and by his way of reducing it into the Glue of the Eagle; but above all I require that that way be used which is described by me before or that hereafter set down after this.

3. Then, saith the aforesaid author, go on to resolution and coagulation, and I again will give you to observe the same manner of solution showed at first.

4. Now let us come to conjunction. After the solution of these two, take equal weight of them and put them in a vessel well shot[200].

5. After you have thus joined them together, set your glass in your furnace to putrefy and after the space of certain days[201]. Therefore Paracelsus saith: Then at length and presently after your Lily[202] is made hot in your glass, it appeareth in

wonderful manners (or demonstration) blacker than the Crow. After that, in process of time, whiter than the Swan, and then passing by yellow to be more red than blood.

6. This being putrefied and turned into red, is to be taken for the Medicine, and then it is time to be fermented.

7. Of which fermentation[203] Paracelsus thus speaketh: one part thereof is to be projected upon 1,000 parts of molten Gold and then the Medicine is prepared, and this is the fermentation of it. But if the half or one part of the liquor of the Sulphur of Gold before described be added to it, then it would be spiritual Ferment and would be much more penetrating in fortitude and fusible, as Paracelsus doth testify in his *Aurora*, where he would have us to join the Star of the Sun or the oil of Sol to this Pantarva[204]. And thus the physical, alchemical Tincture is performed in a short time, for curing all manner of infirmities and human diseases (which is also the Great Elixir for metals so courtly concealed by the ancients) which Hermes Trismegistus the Aegyptian, Osces the Graecian, Haly an Arabian and Albertus Magnus a German, with many others have sought and prosecuted, everyone after his own method, and one in one subject another in another, so much desired by the philosophers only for prolongation of life.

8. In this composition Mercury is made a fixed and dissolved body, the Blood or Spirit of the Red Lion is the Ferment or Soul, and so of trinity is made unity, which is called the physical and alchemical tincture, never before that I know of collected or writ in one work, and I had not done this except that otherwise the composition of this blessed Medicine had been soon forgot.

A Shorter Way To Make The Glue Of The Eagle

If you desire to make the Glue of the Eagle in a briefer way, take part of the red precipitate produced[205] as it is taught before in Mercury, and dissolve it in distilled Vinegar and the Vinegar will be coloured into a yellow or delightful golden colour; and after you have distilled away the Vinegar, there will remain in the bottom a white substance of the Mercury fixed and fair, which is to be joined to the oil of the Lion; and this work is much shorter and less laborious.

The Calcination Of Antimony Into The Red Lion

Take Antimony, well ground, so much as you please and melt it in naked fire with Salt Armoniack; and when it is melted, cast it suddenly into a vessel almost full of distilled Vinegar, wherein Salt Armoniack hath been dissolved; and thus melt it and cast it three times. Then pour off the Vinegar from the calx of the Antimony and dry it well and grind it small and dissolve it as before is taught, and so have you the Red Lion of the philosophers' Lead or Antimony.

The Rosie Crucian Medicine Or Elixir Of Copper

I will make plain the 1. Elixir. 2. Conjunction. 3. Separation. 4. The Medicine. 5. Fermentation. 6. The Earth. 7. Spirit Oil, Blood of the Lamb[206]. 8. Distillation.

9. Resolution. 10. Putrefaction. 11. Solution. 12. Vitriol. 13. Calcination. 14. Copper.

Now many have sought the way of the Mineral Pantarva in Vitriol or green Copperas, but they were altogether deceived, which common Vitriol by the philosophers is called the Green Lion of Fools. But this our noble Red Lion taketh its original from the metallic body of Copper.

Although I am not ignorant how to draw an oil out of Roman Vitriol of a more sweet smell and delightful taste than any balsams if the tincture be taken out of the calcined Vitriol in Spirit of Wine; yet the philosophers' will is to command that it doth consist of a metallic virtue, wherewith the transmutation of metals is to be effected. Therefore they say it is to be made of bodies and not of Spirits, as of Vitriol, Sulphur as well and the like. Whence I find it written in the Philosophers' *Turba*, and in the first exercitation: But the philosophers' Medicine is a metallic matter, converting substances and forms of imperfect metals, and it is concluded by all the philosophers that the conversion is not made except by its like. Therefore it is necessary that the *Presoria* be made of a metallic matter, yet[207] if any be made of Spirits; yet it would be better and much more philosophical and more near to a metallic nature to be made of bodies than of Spirits. But if by art the body should be turned into a Spirit, then the same body would be both body and Spirit, and not to be [regarded as] doubled, but the Medicine might be made of such a body or Spirit. But let me return to our purpose. It being granted that this our Vitriol is such a body according to which Paracelsus testifieth in his *Aurora Philosophorum* under this enigma or secret of the ancient philosophers:

Visitabis Interiora Terrae Rectificando Invenies Occultum Lapidem Voram Medicinam.

Out of the first letter of every word of this enigma is gathered this word VITRIOLUM, by which is meant that thereof the Medicine is made.

3. Therefore Paracelsus saith the inward parts of the earth are to be visited; not only the earth, which is Vitriol, but the inward parts of the earth. He meaneth the sweetness and redness, because there lieth hid in the inward parts of the Vitriol a subtile, noble and fragrant juice, a pure oil.

4. And this is especially to be noted: the production of this Copper into Vitriol is not to be done neither by calcination of the fire nor distillation of the matter, lest it be deprived of its grossness, which being lost it wants both power and strength.

5. Paracelsus speaks not one word of the preparation of this Vitriol, by whose silence many have erred; therefore I determined to leave him here a little and to prosecute and follow the order of the Table, wherefore I begin with the calcination of the metal. And note that this calcination of Copper is made that it may be turned into Vitriol, and not the calcination of Vitriol made of Copper.

6. Take therefore as much Copper as you please and dissolve it and calcine it in *Aqua Fortis* to a fair green water; then set it three or four days to digest till the matter be clear, which pour out into a limbeck and *in Balneo* draw away the corrosive water so that the matter remain dry, for then it is calcined.

7. Then upon every two pound of this calcined matter pour a gallon of distilled Vinegar and lute it up in a glass and set it *in Balneo*, almost boiling, the space of seven days, when it is cold put it into a limbeck to distil away all the Vinegar *in Balneo*, and in the bottom of the alembick you shall have your Vitriol very well congealed, far fairer than Roman Vitriol, which is corporeal and metallic Vitriol.

8. Which Vitriol I do not dissolve in rain water like the Paracelsians, but rather with *Lac Virginis* as before is taught, or in Raymund's Calcination Water; and after its dissolution and perfect digestion, that is to say fifteen days, I put it into a limbeck and *[in] Balneo* draw off the *Lac Virginis*, which being done you shall find an oily water, green and clear, upon which pour the Spirit of Wine; and after it hath been digested seven days, and the Spirit of Wine distilled away *in Balneo*, you shall find your green water perfectly rectified, made pure, subtile and spiritual, and fit for putrefaction; for if it be not well dissolved and rarefied it will not putrefy.

9. But now I may join with Paracelsus in the manner of putrefaction, I return to him and say with him, commanding to digest in a warm heat in a glass well closed the space of some months, and so long till divers colours appear and be at length red, which showeth the termination of its putrefaction.

But yet in this process this redness is not sufficiently fixed, but is to be more fully purgated from its feces in this manner.

Resolve it or rectify it in distilled Vinegar till the Vinegar be coloured, then filter it from its feces. This is its true tincture and best resolution and rectification, out of which a blessed oil is to be drawn.

This tincture, being thus resolved and rectified is to be put into a body with a limbeck, and *in Balneo* distil the Vinegar gently away.

10. Then in sand or ashes lift up the Spirit gently and temperately, and when you see a fume ascend into the glass and red drops begin to fall out of the nose of the
limbeck into the receiver, then the red oil beginneth to distil. Continue your distillation till all come over. When it is done you shall have the oil in the receiver lifted up and separated from its earth, more delightful and sweet than any balsam or aromatick, without any sharpness at all, which oil is called the Blood of the Lamb[208]. In the bottom of the body you shall find a white, shining earth, like snow, which keep well from dust, and so you have the clear earth separated from its oil.

Take this white earth and put it in a glass viol and put thereto equal weight of the oil or Soul and body[209], which will receive it and embrace it in a moment[210].

But that it may be turned into a Medicine when you have joined these two together, set it into our furnace the space of forty days and you shall have an absolute oil of wonderful perfection, wherewith Mercury and other imperfect metals are turned into Gold as Paracelsus was pleased to say[211].

11. The Medicine being thus made, I now come to the fermentation, without which it is not possible to give a form to it; neither will I adhere to the opinion of one man alone contrary to all philosophers, that is to say Paracelsus, repugnant to the rest of the philosophers, because they all of them of necessity have decreed to give form to the Medicine by ferment and union, that is to say of an imperfect body, and by how much the ferment is more spiritual the Medicine will be of so much more penetration and transmutation.

12. These things being promised, I do not think it fit that you should proceed to projection upon Mercury instead of fermentation as Paracelsus teacheth, or that the Pantarva should be fermented his way with Gold, either corporeal or spiritual, which Gold will be the foundation of the first projection.

But what do the philosophers command us to do? That projection, that is to say fermentation, be made of a perfect foundation, and that upon imperfect bodies that Medicine may be made with foundation of the Pantarva or Elixir is not [commanded] except it be only the white or red ferment, in respect of which both Gold and Silver are said to be imperfect bodies. Therefore the Pantarva is to be fermented before it is projected upon the corporeal foundation, or imperfect, that is to say corporeal, Gold.

13. Therefore join this oil to the fourth part of the oil of the Sulphur of Gold, and this is the true fermentation or conversion into the Elixir.

14. Then augment it in virtue by solution and coagulation, and in quantity by projection, first upon its corporeal foundation, that is to say Gold, then that upon purified Mercury and that Medicine upon other bodies which are most fit for projection, that is to say most fusible, as Lead or Tin, which, after they are purified, are most apt by reason of their easy melting.

And thus the inward parts of the earth are visited and by reflection the hidden Medicine is found, the true Medicine out of the Green Lion of the philosophers, and not of fools, and out of corporeal and metallic Vitriol, not terrestrial and mineral Copperas.

The Augmentation And Projection Of The Medicines Of Metals Rosy Crucian

First I will treat of the augmentation of the virtue or quantity of which Raymund saith[212]: The augmentation in quality and goodness is by solution and coagulation of the tincture, that is to say by imbibing it with our Mercury and drying it. But let us hear Arnoldus more attentively. Take one part of your prepared tincture and dissolve it in three parts of our Mercury; then put it in a glass and seal it up and set it in ashes till it be dry and come to a powder; then open the glass and imbibe it again and dry it again; and the oftener you do thus, so much shall you gain more tincture.

And also as it is found in *Clangor Buccinae*. Dissolve it in the Water of Mercury of which the Medicine was made till it be clear; then congeal it by light decoction and imbibe it with its own oil upon the fire till it flow, by virtue whereof it will be doubled in tincture with all its perfections as you will see in projection, because the weight which was before projected upon a thousand is now to be projected upon ten thousand, and there is no great labour in this multiplication. Again the Medicine is multiplied two manner of ways. By solution of calidity and solution of rarity. By solution of calidity is that you take the Medicine, put [it] in a glass vessel and bury it in our moist fire seven days or more till the Medicine be dissolved into water without any turbulency.

By solution of rarity, is that you take your glass vessel with your Medicine and hang it in a new brass pot full of water that boileth, and close up the mouth of the pot that the Medicine may dissolve in the vapour of the boiling water. But note that the boiling water must not touch the glass therein the Medicine is to hang above it three fingers, and this solution will be in two or three days. After your Medicine is dissolved, take it from the fire to cool, fix and congeal and be hard and dry. This do often, and how much the more the Medicine be dissolved it will be so much more perfect; and such a solution is the sublimation of the Medicine and its virtual sublimation[213], which the oftener it is reiterated, so much more abundantly and more parts it tingeth.

Whence Rasis[214] saith the goodness of the multiplication consisteth in the reiteration and fixation of the Medicine, and by how much more this order is repeated, it worketh so much more and is augmented; for so often as you sublime your Medicine and dissolve it, you shall gain so much every time in projection one upon a thousand; and if the first fall upon a thousand, [the second upon ten thousand] the third upon a hundred thousand, the fourth upon a million and so infinitely. For Morienus the philosopher saith: Know for certain that the oftener our Pantarva is dissolved and congealed, the Spirit and Soul is joined more to the body and is retained by it, and in every time the tincture is multiplied. Whence we thus read in *Scala Philosophorum* [that] which also the philosophers say. Dissolve and congeal. So without doubt is understood of the Solution of the body and Soul with the Spirit into water, and congelation makes the Soul and Spirit mix with the body; and if with one solution and simple coagulation the Soul and Spirit would be perfectly joined to the body, the philosophers would not say

dissolve again and congeal and again dissolve and congeal, that the tincture of the Pantarva may grow if it could be done with one congelation only.

The Medicine is another way multiplied by fermentation; and the ferment to the white is pure Silver and the ferment to the red is pure Gold. Therefore project one part of the Medicine upon two of the ferment (but I say three parts of the Medicine upon one of the ferment) and all will be Medicine, which put in a glass upon the fire and close it so that no air go in nor out, and keep it there till it be subtiliated as you did with the first Medicine, and one part of the second Medicine will have as much virtue as one part of the first Medicine had. (But here again *Clangor Buccinae* hath erred, for it should be writ thus: One part of the second Medicine will have as much virtue as ten parts of the first Medicine had.) And thus by solution and fermentation the Medicine may be multiplied infinitely.

We have spoken enough of this multiplication; we now come to the other way of augmentation, which is called corporeal multiplication, and according to Raymund is thus defined: Augmentation is the addition of quantity; whence Avicen writeth: It is hard to project upon a million and to predicate it incontinently. Wherefore I will reveal one great secret unto you; one part is to be mixed with a thousand parts of its nearest in kind (I call that nearest that is the body of the same metal whereof the Medicine was made or perfected). But to return again to Avicen: Close all this firmly in a fit vessel and set it in a furnace of fusion three days till it be wholly joined together, and the manner of the work is thus projected, one part of the aforesaid Medicine upon a hundred parts of molten Gold, and it makes it brittle and will all be Medicine, whereof one part projected on a hundred of any molten metal converteth it to pure Gold; and if you project it upon Silver in like manner, it converteth all bodies into Silver.

In *Scala Philosophorum* all sorts of projection is set thus down in few words. You must know that first it is said project, that is one upon one hundred etc. Yet it is better to project *nunc dimittis* upon *fundamenta* and *fundamenta* upon *verba mea* and *verba mea* upon *diligam te domine* and *diligam te [domine]* upon *attendite*. This brief enigma is thus expounded; it is nothing else but the words and opinion of the former author concealed under the enigma. Therefore let us repeat the words of the enigma or oracle:

Nunc dimittis super fundamenta,
Fundamenta super verba mea,
Verba mea super diligam te,
Diligam te super attendite.

These are trifles for the hiding and concealing [of] the perfection of the art, if the expert could be diverted with such simple words, which, though they are at first [obscure] to [the] young artist, yet they are thus explained. We therefore begin with the first sentence.

Nunc dimittis super fundamenta

This is here allegorically taken for the last action almost of the work, which is called the Medicine or Pantarva, which Medicine is to be projected upon the ferment, that is to say upon the oil of Sol or Luna, which are the ferments or foundations of the art in spiritual augmentation (as before was said) upon molten Gold or Silver. And that spiritual ferment converted into Medicine is to be projected upon molten Gold and Silver, which are corporeal ferments in corporeal augmentation and the corporeal fundaments of the art upon Quicksilver.

Fundamenta super verba mea

This is spoken also allegorically, because in the adage it is said words are wind, as if a word were nothing else but the motion of the lips and exaltation of the lungs, which no sooner arise from motion but fly away and are turned into air, so likewise Quicksilver or Mercury goeth out of the bodies of the other metals and is so volatile in the fire or heat as words in the air. And therefore Mercury is likened to words upon which the fundaments are to be projected.

Verba mea (viz. Mercury) *super diligam te*

That is to say upon other metals which have most affinity with Quicksilver and [are] easy of fusion, as Saturn and Jupiter, that is to say Lead and Tin, which by this concord and love are easily by the penetration and aimiableness of the Medicine converted into Medicine. And one part of this Medicine converteth other parts of metals into Gold and Silver according to the force and power of the Elixir; which other metals, because they are the substance of the former bodies whereof the Medicines were made, they are the attendants of these Medicines whereof the philosopher commandeth that *diligam te* be projected upon *attendite*, that the second Medicine, or the last, projected upon metal, especially that whereof the Medicine (that is to say the Pantarva) was made, should turn that metal into Gold or Silver according to the property[215] and quality of the Medicine.

But to put an end to this projection, take it according to the opinion of Arnoldus, gathered out of his thirty-first chapter: Who willeth to project one part of the Elixir upon one hundred of Mercury purged, and all will be Medicine, afterwards project one part of this Medicine last congealed upon one hundred parts of Mercury washed, and all will be Gold or Silver according as the Elixir is white or red. Lastly that I may briefly rehearse the absolute manner or projection. First the Medicine is to be projected upon Gold or Silver molten, then upon Quicksilver purged, so long till it turns it into Medicine, and lastly upon metals most near, that they may be converted into pure Gold or Silver according to the properties and quality of the Medicine.

Because we have said something of the propinquity of metals, that is to say that the Elixir is to projected upon that imperfect body out of which its Mercury and Sulphur was first extracted, therefore it will not be unnecessary to set down one example, that is to say, if the Medicine was made of Mercury, then it is to be

projected upon Quicksilver[216] for making Gold or Silver, because Quicksilver is a near body to Mercury, and so of the rest. Yet it is to be noted that all Elixirs may and ought to be projected upon Quicksilver, because Quicksilver is the mother and sperm of all metals; therefore Quicksilver made and turned into Medicine is to be projected upon a body most near to it, which is Lead or Tin[217], upon which the Medicine is always to be projected, whether white or red, for the making and transmuting of metals; but both the Quicksilver and Lead are first to be purged that they may be purified and deprived of their filth. Enough hath been said before of the purgation and putrefaction of Mercury.

Of The Putrefaction Of Lead

Melt your lead in a crucible, and when it is melted let it stand in the fire a quarter of an hour, and put therein a little Salt Armoniack, and let it stand a while in the fire and stir it well with an iron spatula till all the Salt Armoniack be gone away in fume; then scrape the skin away out of the crucible that is upon the Lead and let it stand to cool and it will be much whiter and fairer. And thus you must purify your Lead or Tin before projection, because no other bodies are so fusible and apt to melt. Wherefore every Elixir ought to be projected upon Quicksilver and upon Lead or Tin for [the] making or transmuting of metals. But to the end [that] the manner of projection may be yet more plain, I will set down two rules which must be carefully observed.

The first whereof is that the first Medicine, that is to say the Pantarva, be projected upon the ferment always, three parts of the Medicine upon one of the ferment, and one part of this upon ten or one hundred of pure molten Gold, and one part of this Medicine thus made upon 100 parts of an imperfect body, that is to say of Mercury for Medicine.

The latter is that you must always consider the fortitude and debility of your Medicine, for it is to be projected so often upon Quicksilver as it bringeth it into a brittle Medicine, and when it falleth, then project one part thereof upon Lead or Tin for making transmutation according to the order and form of the Elixir.

These being remembered you may easily conceive the order of augmentation in virtue and quantity.

The[se] things being ended, the other three which follow are set down in order because we have spoken before of *Aurum Potabile, Argentum Potabile*, or potable Gold or Silver. It is therefore necessary after we have made an end of projection to set down another method of the Elixir of Life in the next place, and after speak of its virtue and power as we find [it] among all the ancient and modern philosophers.

But that we may come at last to the thing intended[218], observe this manuduction.

You know that no artificer can build, but the earth must be the foundation to his building; for without this groundwork his brick and mortar cannot stand. In the Creation, when God did build, there was no such place to build upon. I ask then, where did He rest His matter and upon what? Certainly He built and founded Nature upon His own supernatural centre. He is in her and through her and with His Eternal Spirit doth He support heaven and earth, as our bodies are supported with our Spirits. This is confirmed by that oracle of the Apostle, *Omnia portat verbo virtutis suae*, He beareth up all things with the word of His power[219]. From this power is He justly styled, ap irodunamis cai pantadunamis dunamo paos[220], The infinitely powerful and the all-powerful power-making power[221].

I say, then, that fire[222] and Spirit are the Pillars of Nature, the props on which the whole fabric rests and without which it could not stand one minute. This fire[223] is the Throne of the Quintessential Light[224], from whence He dilates[225] himself to generation as we see in the effusion of the sunbeams in the great world. In this dilation of the Light consist the joy or pleasure of the Passive Spirit, and in its contraction His melancholy or sorrow. We see in the great body of Nature that in turbulent weather, when the Sun is shut up and clouded, the air is thick and dull and our own Spirits, by secret compassion with the Spirit of the Air, are dull too. On the contrary, in clear, strong sunshine, the air is quick and then the Spirits of all animals are of the same rarified and active temper.

It is plain, then, that our joys and sorrows proceed from the dilation and contraction of our inward Quintessential Light. This is apparent in despairing lovers, who are subject to a certain violent, extraordinary panting of the heart, a timorous trembling of the pulse, which proceeds from the apprehension and fear of the Spirit in relation to his miscarriage. Notwithstanding he desires to be dilated, as it appears by his pulse or sally wherein he doth discharge himself, but his despair checks him again and brings him to a sudden retreat or contraction. Hence it comes to pass that we are subject to sighs, which are occasioned by the sudden pause of the Spirit. For when he stops, the breath stops, but when he loseth himself to an outward motion, we deliver two or three breaths, that have been formerly omitted, in one long expiration, and this we call a sigh.

This passion hath carried many brave men to sad extremities. It is originally occasioned by the Spirit of the Mistress or affected party, for her Spirit ferments or leavens the Spirit of the lover, so that it desires an union as far as Nature will permit. This makes us resent even smiles and frowns like fortunes and misfortunes. Our thoughts are never at home according to that well grounded observation, *Animus est ubi amat, non ubi animat*, the Soul dwells not where she lives but where she loves. We are employed in a continual[226] contemplation of the absent beauty; our very joys and woes are in her power; she can set us to what humour she will[227]. This and many more miraculous sympathies proceed from the attractive nature of the fire; it is a Spirit that can do wonders. And now let us see if there be any possibility to come at him. Suppose then we should dilapidate or discompose some artificial building stone by stone; there is no

question but we come at last to the earth whereupon it is founded. It is just so in Magick; if we open any natural body and separate all the parts thereof one from another[228], we shall come at last to the fire[229], which is the candle and secret Light of God. We shall know the Hidden Intelligence and see the Inexpressible Face, which gives the outward figure to the body. This is the syllogism we should look after, for he that hath once passed the Aquaster enter the fireworld, and sees what is both invisible and incredible to the common man[230]. He shall discover to the eye the miraculous conspiracy between the fire and the Sun. He shall know the secret love of the heaven and earth and the sense of that deep Cabalism, *Non est planta hic inferiora cui non est stella firmamento superius, et ferit eam stella, et dicit ei: Cresce*. There is not an herb here below, but he hath a star in heaven above, and the star strikes him with her beams and says to him: Grow. He shall know how the fire-Spirit hath his root in the spiritual fire-earth and received from it a secret influx upon which he feeds as herbs feed on that juice and liquor which they receive at their roots from this common earth. This is it which our Saviour tells us, Man lives not by bread alone, but by every word that comes out of the mouth of God[231]. He meant not by ink and paper or the dead letter. It is a mystery, and St. Paul hath partly expounded it. He tells the Arthenians that God made man to the end that he should seek the Lord if haply he might feel after Him and find Him[232]. Here is a strange expression you will say, that a man should feel after God and seek Him with his hands. But he goes on and tells you where you shall find Him. He is not far (saith he) from every one of us, in Him we live and move and have our being[233]. For the better understanding of this place I wish you to read Paracelsus, his *Philosophia ad Athenienses*[234]. Again, he that enters the centre shall know why all influx of fire descends against the nature of fire, and comes from heaven downwards. He shall also know why the same fire, having found a body, ascends again towards heaven and goes upwards[235].

To conclude, I say the grand, supreme Mystery of Magic is to multiply[236] the fire and place him in the most serene[237] Aether, which God hath purposely created to qualify the fire. For I would have thee know that this Spirit[238] may be so chafed, and that in most temperate bodies, as to undo thee upon a sudden. This thou mayest guess thyself by the Crnsoceraunos, or Thundering Gold[239] as the chemist calls it. Place him as God hath placed the stars in the condensed Aether of His Chaos, for there he will shine, not burn; he will be vital and calm, not furious and choleric. This, I confess, transcends the common people.

Now I will teach the blessed Pantarva Rosie Crucian, their *Aurum Potabile* or the Elixir of life and also the way of making malleable glass.

1. Elixir of Life. 2. Gold dissolved. 3. Silver dissolved. 4. Gold melted. 5. Melted Silver. 6. Projection of the Red Medicine. 7. Projection of the White Medicine.

I have now fully discovered to you the principles of our Chaos[240]. In the next place I will show you how you are to use them. You must unite them to a new life and they will be regenerated by water and the Spirit. These two are in all things; they are placed [there] by God Himself according to that speech of Trismegistus: *Unumquodque habet in se semen sua regenerationis*[241]. Proceed then patiently but not manually. The work is performed by an invisible artist, for there is a secret incubation of the Spirit of God upon Nature. You must only see that the outward heat fails not, but with the subject itself you have no more to do than the mother hath with the child that is in her womb. The two former principles perform all; the Spirit makes use of the water to purge and wash his body, and he will bring it at last to a celestial, immortal constitution. Do not thou think this is impossible. Remember that in the incarnation of Christ Jesus the *quaternarius*, or four elements as men call them, were united to their Eternal Unity and *Ternarius*[242].

Three and four make seven. This septenary is the true Sabbaoth, the rest into which the creature shall enter. This is the best and greatest manuduction that I can give you. In a word, salvation itself is nothing else but transmutation[243]. Behold (saith the Apostle) I show you a Mystery: we shall not all die, but we shall be changed in a moment, in the twinkling of an eye, at the sound of the last Trumpet[244]. God of His great mercy prepare us for it, that from hard, stubborn flints of this world, we may prove crysolites and jaspers in the new, eternal foundation, that we may ascend from this present distressed Church, which is in captivity with her children, to the free Jerusalem from above, which is the mother of us all.

Hermes, speaking of fermentation, bids us to take the Sun and his shadow[245]. By the shadow he meaneth the Moon, because in respect of dignity, lustre and power she is much more weak and inferior than the Sun. And the Moon followeth the Sun as a shadow doth the body, and is not illuminated except by the light of the Sun. We will first speak of the body, that is to say of Gold, and after come to the shadow, of which Gold it is written in a book of chemical art in this manner: The Rosie Crucian Pantarva is made of Gold alone and only by Nature, and is more sublime than them which the philosophers affirm cureth all infirmities. According to the opinion of this philosopher, I purpose to begin with Gold alone and the Medicine, which is a new and sole nature and ancient and sound Quintessence.

2. But to the end this Gold may be better and more pure, it may be purged two manner of ways, that is to say by Antimony and by dissolution and in corrosive waters with which copper plates are mixed as goldsmiths used to do, which is called Water Gold. When you have thus prepared your gold, project one part of your Red Medicine (or Red Elixir) upon 100 parts thereof, when your Medicine is augmented in virtue and all that weight of molten Gold will be converted into a red, brittle mass, which grind upon a marble to an impalpable powder.

Then dissolve these hundred parts, or so thereof as you please, in distilled Vinegar or in Spirit of Wine, and set it to digest *in Balneo* the space of a day or two. Then distil the Spirit of Wine *in Balneo* and in the bottom will remain the fixed and pure oil of the Gold, which is then true *Aurum Potabile* and spiritual Elixir of Life. If you will give to anyone of this powder presently before it be converted into oil, warm a little white or Rhenish wine and dissolve in either or them so much of the red powder, and the wine so tinctured it will be *Aurum Potabile*, but it would be better and more penetrating if it were tinctured with the aforesaid oil[246].

In like manner is the White Medicine to be projected after the purification of the Silver in a corrosive water as is before declared.
And so the melted Silver will be converted into a brittle powder and white mass, which likewise is to be dissolved and turned into oil, and then the white Elixir or Life is made and potable Silver, curing and healing, so far as it is able in human diseases, for it cannot be supposed that the Elixir of Luna hath so great virtue as the Elixir of Sol hath, or *Aurum Potabile*.

Now whereas among the vulgar and [also the] philosophers Gold hath this report, that being in his first disposition that it cureth the leprosy and [hath] many other virtues, this is not except by[247] its complete digestion, because the excellency of the fire acting in it consumeth all evil humours that are in sick bodies as well in hot as cold causes. But Silver cannot do this because it hath not so much superfluity of fire and is not so much digested and decocted with natural maturity; yet notwithstanding this, it hath a fieriness occultly and virtually in it, but not so fully, because the fire causeth not such elemental qualities as in Gold. And therefore Silver, being in his first disposition, doth not cure leprosy so potently unless it be first digested by art until it have the chief degrees of Gold in all maturity. Wherefore other sick metallic bodies more weakly cure infirmities according as they differ more from them[248] in perfection and maturity. Some differ more, some less, which is by reason of the Sulphur, infected and burning, of which they were made at the beginning in their generation and coagulation, and therefore they cure not, whereas the fire in them is burning, and so infected with the elemental feces [and] the mixtures of other elemental qualities.

4.[249] Seeing, therefore, that Gold is of such vigour amongst the vulgar, and that being in his first disposition, what wonder is it if it, being brought into Medicine (as is experienced) by art and his virtue be[ing] subtiliated by digestion of decoction and purgation of the qualities, but it may then cure more, nay infinite, of all diseases.

It makes an old man young, as our Rosie Crucian *Aurum Potabile* will do; it preserveth health, strengtheneth nature and expelleth all sickness of the body. It driveth poison away from the heart, it moisteneth the arteries and, briefly, preserveth the whole body sound. The manner of using this Medicine according to all the philosophers is thus: If you will use to eat of this Medicine, then take the

weight of two Florence ducats of our *Aurum Potabile* and one pound of any confection, and eat of that confection the quantity of one dram in the winter. And if you do thus it driveth away all bodily infirmities from what cause soever they proceed, whether hot or cold, and conserveth the health and youth in a man and maketh an old man young and maketh grey hairs to fall; it also presently cureth leprosy and diseases of phlegm, mundifieth the blood; it sharpeneth the sight and all the senses after a most wonderful manner, above all the medicines of the Philosophers.

5. To which purpose we thus find in the *Rosary* of the philosophers. In this (that is to say in this *Aurum Potabile*) is completed the precious gift of God, which is the Arcanum of all sciences in the world and the incomparable treasure (for as Plato saith) he that hath the gift of God hath the dominion of the world (that is to say of the Microcosm) because he attaineth to the end of riches and hath broke the bonds of Nature, not only for that he hath power to convert all imperfect metals into pure medicine and[250] preserve both man and animal in perfect health.

To this purpose speaketh Geberhim, Hermes, Arnoldus, Raymundus Lullius, Ripley, Senotus, Augurellus, Aegidius, Valescus, Roger Bacon, Scotus, Laurentius, Venture and divers uncertain authors.

Lastly, I now come to the general consent of all the philosophers and repeat what is found in their writings in the book *De Aurora Consurgens*[251] and in *Clangor Buccinae*. It is to be noted that the ancient philosophers have found four principal effects or virtues in the glorious repository of their treasure:

(1) First it is said to cure man's body of all infirmities.
(2) To cure imperfect metals.
(3) Thirdly to transmute base stones into precious gems.
(4) To make glass malleable.

6. Of the first. All philosophers have consented that when the Elixir is perfectly rubified, it doth not only work miracles in solid bodies, but also in man's body, of which there is no doubt; for being taken inwardly it cureth all infirmities. It cureth outwardly by unction. The philosophers also say if it be given to any in water or wine first warmed, it cureth them of the Phrensy, Dropsy and Leprosy and all kinds of fevers are cured by the Tincture, and [it] taketh away whatsoever is in a weak stomach; in bindeth and consumeth the flux of peccant humours being taken fasting; it driveth away the melancholy and sadness of the mind; it cureth the infirmities of the eyes and dryeth up their moisture and blearedness; it helpeth the purblind, red or bloodshot eyes and all other incident diseases are easily cured by the philosophical Medicine of the Rosie Crucians.

It comforteth the heart and spiritual parts by taking [it] inwardly; it mitigateth the pain of the head by anointing the temples therewith; maketh the deaf to hear and succoureth all pains of the ears; it rectifieth the contracted nerves by unction; it

restoreth rotten teeth by washing; also all kinds of imposthumes[252] are cured by it, by ointments or emplaisters or injecting the dry powder therein.

It cureth ulcers, wounds, cancers, fistulas, *noli me tangere*[253] and such like diseases, and generateth new flesh. If it be mixed with corrupt and sour lime it restores it; it expelleth poison, being taken inwardly; it also killeth worms if it be given in powder; it taketh away wrinkles and spots in the face by anointing therewith and maketh the face seem young; it helpeth women in travail being taken inwardly, and bringeth out the dead child by emplaister. It provokes urine and helpeth generation. It preventeth drunkenness, helpeth memory and augmenteth the radical moisture; it strengtheneth nature and also administereth many other good things to the body.

2. Of the second[254] it is written that it transmuteth all imperfect metals in colour, substance, lasting, weight, ductibility, melting, hardness and softness.

3. Of the third, that is to say of transmuting base and ignoble stones into precious.

4. Of the fourth it is writ that it maketh glass malleable by mixture (that is to say, of the powder of the white corporeal Elixir) when the glass is melted.

Thus far *Aurora Consurgens* and *Clangor Buccinae*.

Now if you desire to make pure and malleable glass, beware of what glass you make your metal; for you must not take glass of flint, wherewith glass of windows are made, but such as your Venice glass is made of, and that is to be chosen out of the first metal of the glass which hath stood molten in the fire in the glass-maker's furnace the space of a night, and then it will be spots and pure. Therefore take as much of the said glass out of the furnace with your iron rod as you have a desire to convert, and when it is cold weigh it and melt it by itself in a pot; and when it is molten, project your white corporeal Elixir upon it and it will be converted into malleable metal and fit and apt glass for all goldsmith's operations. And thus is glass made malleable and prepared for any use; but if this were done with the red Elixir it would be much more during, for there is nothing more precious.

To perfect the Great Work which all philosophers have concealed, observe my direction which by experience I have found true. To calcine, dissolve and separate the elements. After join them together, putrefy them or reduce them into Sulphur; ferment, project, augment in virtue and quantity. This is the work of the philosophers.

This subject[255] I call *Limus Coelestis*[256] and the Middle Nature. The philosophers call it the venerable nature, but amongst all pretenders I have not yet found one that could tell me why. This chaos hath in it the four elements, which of

themselves are contrary natures, but the wisdom of God hath so placed them with their very order reconciles them.

For example air and earth are adverseries, for one is hot and moist, the other cold and dry. Now to reconcile these two God placed the water between them, which is a middle nature, or of a mean complexion between both extremes. For she is cold and moist, and as she is cold she partakes of the nature of the earth, which is cold and dry; but as she is moist she partakes of the nature of air which is hot and moist. Hence it is that the air and earth, which are contraries in themselves, agree and embrace one another in water, as in a middle nature, which is proportionate to them both and tempers their extremities.

But verily this *salvo* makes not up the breach; for though the water reconcileth the two elements. like a friendly third, yet she herself fights with a fourth, namely with the fire. For the fire is hot and dry, but the water is cold and moist, which are contraries.

To prevent distemper of the two, God placed the air between them, which is a substance hot and moist; and as it is hot it agrees with the fire, which is hot and dry; but as it is moist it agrees with the water which is cold and moist, so that by mediation of the air the other two extremes, namely fire and water, are made friends and reconciled. Thus you see, as I told you at first, that contrary elements are united by that order and texture wherein the wise God hath placed them. Now I tell you that this agreement of friendship is but partial, a very weak love, cold and skittish; for whereas those principles agree in one quality, they differ in two as you may easily compute. Much need, therefore, have they of a more strong and powerful[257] mediator to confirm and preserve their weak unity; for upon it depends the very eternity and incorruption of the creature[258]. This blessed cement and balsam is the Spirit of the Living God, which some ignorant scribblers have called Quintessence, for this very Spirit is in the Chaos, and, to speak plainly, the fire is[259] His Throne[260], for in the fire is He seated. This was the reason why the Magi called the First Matter their Venerable Nature and their Blessed Stone. This Blessed Spirit fortifies and perfects that weak disposition which the elements already have to union and pace (for God works with Nature and not against her) and brings them at last to a beauteous, specifical fabric. Now if you will ask me, where is the Soul, or as the schoolmen abuse her, the form, all this while? What doth she do? To this I answer that she is all instrumentals ought to be, subject and obedient to the will of God, expecting the perfection of the body. For it is God that united her to the body and the body to her.

Soul and body are the works of God, the one as well as the other. The Soul is not the artificer of the house, for that which can make a body can also repair it, and hinder death; but the Soul cannot do this, it is the power and wisdom of God. In a word, to say that the Soul formed the body, because she is in the body is to say that the jewel made the cabinet or that the Sun made the world and cherisheth

every part thereof. Learn, therefore, to distinguish between Agents and their instruments, for if you attribute that to the creature which belongs to the Creator, you bring yourselves in danger of hell fire, for God is a jealous God and will not give the glory to another.

If thou dost know the First Matter, know also for certain thou hast discovered the Sanctuary of Nature. There is nothing between thee and her treasures but the door; that indeed must be opened. If thy desire lead thee on to the practice, consider well with thyself what manner of man thou art, and what it is that thou wouldst do; for it is no small matter. Thou hast resolved with thyself to be a co-operator with the Spirit of the Living God and to minister to Him in His work of generation. Have a care, therefore, that thou dost not hinder His work; for if thy heat exceeds the natural proportion, thou hast stirred the wrath of the moist natures and they will stand up against the central fire and [the central fire] against them and there will be a terrible division in the Chaos; but the sweet Spirit of Peace, the true eternal Quintessence, will depart from the elements leaving both them and thee to confusion; neither will He apply Himself to the Matter as long as it is in thy violent, destroying hands.

I will now lay down plain instructions concerning:

1. The Elixir of Saturn. 2. Putrefaction into Sulphur. 3. The Oil, of the Sulphur. 4. Of the Conjunction. 5. Of the Salt. 6. Of Oil of the Spirit. 7. Of Salt of Saturn, which containeth the Oil or Soul of the *Menstruum*. 8. Of White Mercury. 9. Of Red Water of Paradise. 10. Resolution. 11. Solution. 12. Distillation. 13. Hyle. 14. Purgation. 15. Resolution. 16. Of Sericon. 17. Of the Gum. 18. Of Sericon. 19. Of the Solution. 20. Of Minium Or[e]. 21. Adrop. 22. Of Calcination. 23. Of Minium. 24. Adrop. 25. Of Red Lead. 26. Of Calcination of Lead. 27. Of *Aqua Fortis*.

Now[261] see which way the philosophers move. They commend their secret water and I admire the tears of *Beata Pulchra*[262]. I will tell you truly what she is; she is not any known water whatsoever, but a secret spermatic moisture, or rather the Venus, that yields that moisture. Therefore do not you imagine that she is any crude, phlegmatic, thin water, for she is a fat, thick, slimy humidity. But lest ye should think I am grown jealous and would not trust you with my mistress, Arnoldus de Villa Nova shall speak for me. Hear him. *Amplius tibi dico, quod nullo modo invenire potuimus, nec similiter invenire potuerunt philosophi, aliquam rem perseverantem videmus de facili evaporare, arida remanet, et ideo separantur, quia non sunt naturales. Si autem eas humiditates consideremus, quae difficulter separantur ab his quae sunt naturales, non invenimus aliquas nisi unctuosas et vi scosas*. I tell thee further (saith he) that we could not possibly find, neither could the philosophers find before us, anything that would persist in the fire, but only the unctuous humidity. A watery humidity, we see, will easily vapour away, and the earth remain behind, and the parts are, therefore, separated, because their composition is not natural. But if we consider those

humidities which are hardly separated from those parts which are natural to them, we find not any such but the unctuous, viscous humidities.

This viscous humidity[263] is Water of Silver, which some have called Water of the Moon; but it is Mercury of the Sun and partly of Saturn, for it is extracted from these three metals and without them it can never be made[264].

Very many have written of Saturn or Lead, but none that I know of have written fully thereof in any particular treatise. Therefore I do not only here set down what I have gathered from them most briefly and truly, but also those things which I have found and proved by my own experience, which I have annexed to them that the work may be absolute and complete.

Of which, as they say, Mary the prophetess, the sister of Moses, in her *Books of the Work of Saturn* is said to write: Make your water running like the water of the two Zaibeth[265] and fix it upon the Heart of Saturn. And in another place: Marry the Gum with the true Matrimonial Gum and you shall make it like running water; of which process of Mary, George Ripley hath these verses:

Maria mira sonat
Quae nobis talia donat
Gummis cum binis
Fugitivem fugit in imis
Horis in trinis
Tria vinclet fortia finis
Filia plutonis
Confortia jungit Amoris

The Heart of Saturn, you shall find why is his body white and clear; the work is briefly thus described. That a water be made out of the body of Saturn like the water Zaibeth, and that water fixed upon the Heart of Saturn. The direction for drawing out the water of Zaibeth and the way of making the Heart of Saturn is hereafter at large declared, with reduction of the body of Saturn into his Heart or Salt.

Note the power of Saturn and his Angel upon earth, Cambiel, Hanael, Cancer, Tristitia, and Lead thus prepared for Medicines and Telesmas. You see here the wonderful power of God, how he rules heaven and earth by ten names, ten Sephiroth, ten orders of blessed Souls, ten Angels in their ten Spheres, seven Angels that carry their power to seven planets and the earth; and here we teach you knowledge of the seven metals and the miraculous Medicines of the Rosie Crucians.

Having thus described the work, I now come to the explanation and say that the calcination of the body is two-fold, for the calcination thereof in the shorter work for extracting the Heart of Saturn is done on any wise by *Aqua Fortis*.

Take eight or ten ounces of Lead in filings and dissolve it in *Aqua Fortis* in double proportion and justified with Salt Armoniack in an earthen vessel with a narrow neck and set in ashes till it be totally dissolved; and there will remain a white matter in the bottom like grains of white Salt, which is a figure of perfect solution. Then pour your matter that is dissolved in the water into a body and set thereon a limbeck and *in Balneo*, draw away the corrosive water till there remain a dry substance in the bottom, and so you have the body converted white by calcination with corrosive water out of which the Heart of Saturn is to be drawn.

7. The way to wash away and purge the corrosive water from the body. Pour warm water upon the substance in the limbeck and pour it often off till it have no sharpness at all upon the tongue and then the body is prepared for drawing out the Salt.

8. When your matter is well dried, dissolve it again in distilled Vinegar and distil the Vinegar twice or thrice from it and in the bottom you shall have a lucid, clear and white, shining Salt, which is called the Heart of Saturn.

9. Now I come to the practice of the other greater work, that the verity of the Medicine may be found, of which many have made mention in their books, as Raimundus, who called it the Vegetable, Mineral and Animal Medicine. Geber saith there groweth a Saturnian Herb on the top of a hill or mountain, whose blood, if it be extracted, cureth all infirmities[266].

10. Ripley writ a whole book called his *Practical Compendium*, of the practice of the Vegetable Medicine, teaching the manner and form of operation; but because he neither set down the solution plainly nor perfectly, he hath been the cause of much error and hath not only deceived me, but all those that followed him, until after a long time I found a way to dissolve Saturn, so that it could never after by distillation be turned into Lead again, which is the choicest and greatest secret of the Vegetable Medicine.

11. But let us hear the words of Mary the prophetess and Ripley taken from her: The Radix of our Matter is a clear and white body, which putrefieth not but congealeth[267] Mercury or Quicksilver with its odour, makes its water like the running water of the two Zabieth (or Zubech) and fix[eth] it upon the fixed Heart of Saturn. Which words do most aptly agree with the properties of Lead, for if anyone be shot or wounded with a bullet and the bullet remain in the body, it will never putrefy.

12. And also if Quicksilver be hanged in a pot over the fume of molten Lead, so as the fumes of the Lead touch the Quicksilver, it will congeal it.

13. Thus far of the preparation of Lead. We now come to its denomination. They bid us fix the water [of] Zabieth upon the fixed body of the Heart of Saturn. Now for the exposition of the body for the name of Saturn. Ripley called it Adrop[268], of which that is made which the Masters call Sericon[269], the water of Sericon they

call their *Menstruum*. The two Zabrieths joined together in one water[270] are the two Mercuries, that is to say white and red, contained in one *Menstruum*, that is to say of the water and oil of the fixed body or Heart of Saturn.

14. Isaacus also writ a treatise of Lead. He worketh chiefly according to the doctrine of Mary the prophetess and laboureth much to fix the earth of Saturn and after to dissolve the body in distilled Vinegar, that by the addition of corroding the sharp things his red oil may be distilled, which he called the Water of Paradise, that he may imbibe his fixed earth therewith: which way is much shorter than Ripley's, but the rubification and fixation of the earth is long and uncertain; wherefore I have both forsaken Isaacus and Ripley in making the earth, instead of which I have given the fixed Heart of Saturn.

15. But that the body may be prepared according to this Table and after my intention and the desire of Ripley, we both will that the pil or Water of Paradise be drawn out of the Gum of Sericon (whose father is Adrop). Sericon is made of red Lead; therefore it is first necessary to show the way of making Minium of Lead. Take the description as followeth and therewith the composition of the Gum of Sericon.

16. Take ten or twelve pounds of Lead and melt it in a great iron vessel as plumbers use to do; and when it is molten, stir it still with an iron spatula till the Lead be turned to powder, which powder will be of a green colour. When you see it thus, take it from the fire and let it get cool and grind that powder upon a marble till it be impalpable, moistening the powder with a little common Vinegar till it be like thick honey, which put into a broad earthen vessel and set it on a trevet over a lent fire to vapour away the Vinegar and dry the powder and it will be of a yellow colour. Grind it again and do as before, till the powder be so red as red Lead, which is called Adrop. And thus is Saturn calcined into red Lead or Minium.

17. Take a pound of red Lead and dissolve it in a gallon of Vinegar and stir it with a stick three or four times in a day. Then take your earthen vessel and set it *in Balneo* twenty-four hours then let it cool and filter the liquor three times; and when it is clear put it in a bottom [and distil away the Vinegar when] the Gum of Sericon will remain like thick honey; which set apart and dissolve now more Lead as before for more Gum till you have ten or twelve pound thereof.

18. Now give careful attention, for we now come to the point and period of Ripley's error; for if you put four pounds of this Sericon to distil in a limbeck, and from thence would draw a *Menstruum* as Ripley teacheth, perhaps you would have scarce one ounce of this oil, and some part of a black earth will remain in the bottom and most of the Gum melted again into Lead, by which you may know that the Sericon is not well dissolved, nor as yet sufficiently prepared that a Chaos may be made thereof fit for distillation because it is not yet well dissolved. Therefore in Isaacus there is found a way, resolving this Gum with distilled Vinegar acuated with calcined Tartar and Salt Armoniack; wherefore, saith he, if

thou be wise resolve the Gum. But I like not this acuation of the Vinegar as I may call it. I rather choose to resolve the Sericon in Raymund's Calcination Water, which is a compound water of Vegetable Mercury, or fire natural, with the fire against nature, as Ripley testifieth; and it is more verified by Raymund in his books of Mercury, where he teacheth how to dissolve bodies with his Calcinative Water.

19. I will reveal unto you this water, which is almost unknown. Note, therefore, that the Vegetable Mercury is the Spirit of Wine (instead of which we may sometimes use distilled Vinegar) and that the Fire against Nature is a corrosive water made of Vitriol and Saltpeter.

20. Therefore take which you will, either Spirit of Wine rectified (or *Aqua Vitae*) or distilled Vinegar four pounds and two pounds of corrosive water and mix them together.

In this water thus compounded, resolve half a pound of Gum of Sericon in a circulatory and set it *in Balneo* four or five days, and the Gum will be totally dissolved into the form of water or oil of a duskish red colour.

21. Then distil away the water *in Balneo* and there will remain an oil in the bottom which is the Chaos out of which you may draw a *Menstruum* containing two elements, and this is the true resolution of the Gum of Sericon. In this water you may resolve so much Gum as you please by reiteration.

22. Take two pound of this Chathodical substance and prepare it for distillation in naked fire or sand, and lift up the clear red oil, wherein both the Spirit and Soul secretly lie hid, which Isaacus calleth the Water of Paradise, which, when you have [it], you may rejoice, for you have gone through all the gross work and come to the philosophic work.

Therefore proceed to conjunction and join the white Heart of Saturn with the red oil as it is found in the *Rosary, candida succinto jacet uxor nupta marits*, that is to say the red Mercury to the Salt if you proceed to the red work.

23. Therefore take four ounces of the Salt or Heart of Saturn and as much of the red oil or Water of Paradise, and seal them up in a philosophers' egg; and so soon as they shall feel the heat of the *Balneum*, the Salt will dissolve and be made one with the oil so as you shall not know which was the Salt nor which was the oil.

Set your glass *in Balneo* and there let it stand in an equal degree of fire till all your matter be turned white and stick to the sides of the glass and shine like fishes eyes[271] and then it is white Sulphur of Nature. But if you proceed to the red work, then divide your white Sulphur into equal parts, reserving one part for the white work, and go on with the other part, and in a new glass, well sealed up, set it in ashes till it is turned into a red colour.

24. When your Sulphur is thus converted, imbibe it again with equal weight of its Soul, dissolving and congealing till it remain in an oil and it will congeal no more, but remain fixed and flowing.

This then is to be fermented with the fourth part of the Oil of Gold.

We have set down already before of the augmentation in quantity and quality, therefore it is not necessary to repeat it here.

We will now return to the white Sulphur before reserved, that we may set down the manner of the white work.

When you have your red oil or Soul, if you desire to make the white Elixir, set part of the said oil in a glass *in Balneo* to digest. Then take it out and put it into a body and in a lent fire distil away the Spirit or white Mercury, which you must try and know whether it arise pure without water or not, as you do when you try the spirit of wine. For if it burn all up it is well; if it do not, rectify it so often till it be without any waterings at all; then have you rectified your Spirit, wherewith dissolve your white Sulphur till it remain fixed and flowing as you did before in the red work. Then ferment it and augment it with the fourth part of the oil of the white Luminary or Luna, as you did the red, and it will be the white Elixir, converting imperfect bodies into perfect Silver.

25. Ripley divided the scope of this work into four operations, whereof the first is the dissolution of the body; the second the extraction of the *Menstruum* and the separation of the elements; the third is not necessary in our work, because we cast away the earth after every distillation, instead of which we use our Salt or Heart of Saturn; the fourth is that there be a conjunction of our Salt as is before described.

Here Followeth The Accurtation Of The Work Of Saturn

The way of extracting Quicksilver out of Saturn found in Isaacus, of which I know how to make a special accurtation with his Water of Paradise, which I gathered partly from the aforesaid writer and others. Ripley made his accurtation with Quicksilver precipitated with Gold and imbibition with corrosive water, which I like not, because the Elixir so made will be the greatest poison, as himself confesseth that it were better for a man to eat the eyes of a Basilisk than taste that Elixir.

26. But because I desire to set down this accurtation of Lead alone with his elements, that no strange body may be added to our Elixir, and also that it may be made a Medicine for all uses, I have found out the way of making [it] alone with the Mercury of Saturn and his own proper Tincture; for I make a body of one thing, which is a Spirit, and make that Medicine with its own proper Spirit. Read all the philosophers and you shall never find a word of this process, nor none of the ancients will teach how to make the Mercury of Saturn.

Of the Medicine, Elixir, Fermentation, Imbibition, Precipitation, Quicksilver, Saturn, Lead, The Toad

Sir Christopher Heydon saith in a manuscript of his; *Levi enim arte norunt Alchemistae Mercurium currentem conficere ex plumbo*. The Alchemists know how by an easy art to make current Mercury out of Lead. But what art that was no author of the ancients hath showed unto us. *Quaevite, quaevite*, saith the first alchemist[272] (so Paracelsus was pleased to say in imitation of him) *et invenietis, pulsate et operietur vobis*. I tried many experiments, although they were repugnant to doctrine and philosophy; I almost despaired of that art; yet because nothing is difficult to the industrious, by often knocking at last I found it apart, by which means I attained to the art of such a felicity, that is to say of making Quicksilver of[273] Lead. This art revealed is a great secret. The instruments necessary in this work are[274] a furnace, a crucible and a pair of tongs. Let the furnace be filled with coals, whereunto put fire, and when the coals are well burnt, so that they give a clear flame and fire, take your crucible, well annealed so that it break not with the sudden heat, and put therein three ounces of filed Lead, having twelve ounces of Mercury sublimate well ground, and Salt Armoniack six ounces, mixed together, which put upon the filings of Lead in the crucible, and when the fire is strong and glowing hot, take your tongs and presently take up your crucible and put it into the hole in the top of the furnace till you hear a great noise and buzzing; then so soon as you can (lest the Quicksilver fly away with the Spirits) take away the crucible with the matter therein and set it in an earthen dish filled with ashes to cool; and when it is cold, strike the lower part of the crucible so that the matter of the Lead may fall into an earthen dish, and you shall find your Lead converted into Quicksilver.

Take of this Quicksilver so much as you please and put it to precipitate in a round glass, well luted; and set it in ashes to the top of the glass. Yet let us stay here a little while [that] the understanding may be more enlightened.

Therefore understand that the intention of this work is to fix the Spirit, which may sooner be done with the Spirit of a fixed body, which before was homogeneal with the body, and which of its own nature desireth to join again with its body.

Therefore Nature requireth that she may be helped by art in this work, to which the artist consenting, he administereth thereto the pure and desired metal, which it delighteth to adhere unto, which metal is Gold, which is thus prepared that it be sooner parted by the Quicksilver and stick thereunto.

Take as much pure Gold as you please and dissolve it in *Aqua Regis* mixed with equal part of *Acetum acerrimum* or *Lac Virginis*. Then set it to digest the space of a day; then put your dissolution into an alembick and set it *in Balneo*. So distil away the water as dry as you can and do thus three times and the third time distil it in ashes that the Salt Armoniack may sublime. Then put distilled Vinegar upon the matter remaining, and after it hath stood three days *in Balneo*, distil the Vinegar away in ashes that all the substance of the Salt Armoniack may sublime,

and do thus three times, always putting in new Vinegar, until the oil of the dissolved Gold remain in the bottom. Then take of your Quicksilver three times so much as your Gold and pour it upon the solution of the Gold that they may mix together and be united. Then put your Quicksilver with the solution in a round glass, stopped only with a piece of cotton, and with a stick put it down every day as it doth ascend; and keep your glass in ashes for a month till your Quicksilver be turned into a red precipitate. Then again dissolve it in new distilled Vinegar till the whole substance of the Quicksilver be dissolved and the Vinegar be coloured into a golden colour; then distil away the Vinegar in ashes and again precipitate the Quicksilver, which is in the bottom of a gold colour, into a red and fixed body, and so have you the Mercury precipitate of Saturn.

It remaineth now that the body be imbibed with its Soul, that thus being from a Spirit reduced into a body [it] may agin imbibe its Soul that it may be dissolved herewith. Therefore put it into a glass and add thereto equal proportion of its Soul or Water of Paradise, and shut your glass well the space of five days till the body be dissolved with the Soul.

Then dry it in ashes till it penetrate and flow; and when it is dried, try it upon a hot iron plate if it be fixed and melt, if not, imbibe it again with half the weight of its water and do so till you make it fusible and piercing by imbibing and drying. And when it will melt in the fire and penetrate, it is then the Medicine and fit for fermentation. And after the fermentation it will be the Elixir.

Then it is to be augmented and projected as is before declared, and thus the work of Saturn is accurtated, of which George Ripley saith: Adrop is the father of the Medicine, Sericon his brother, Lympha his sister, the earth its mother.

But if you desire to know all the secret of Saturn or Lead, I will set you down one process out of Paracelsus: When you have well prepared the Heart of Saturn, saith he, take two or three ounces of that Heart and grind it small with double [the] weight of Saltpeter and put it in a subliming glass with a head well luted to sublime, increasing the fire by little and little as long as anything will ascend or sublime. Thus far Paracelsus. Now if you would find this true, Ripley will tell you what you shall do in these words.

When by the violence of the fire in the distillation of the Gum of the Sericon, a certain white matter shall ascend sticking to the head of the limbeck, like ice, keep the matter, which hath the property of Sulphur, not burning, and is fit matter for receiving form. You shall give it form after this manner by rectifying it in ashes; and when it is red Sulphur, give it of its Soul until it pierce and flow, then ferment it.

Here I have delivered unto you all the ways and manners of Saturn which are found in any of the philosophers' books. To the end, therefore, that the work may be completed with a demonstration of this word *Plumbum Philosophorum* as

appears in the *Practical Compendium* of Ripley, I say that the philosophers' Lead is not taken for Antimony but for Adrop, being converted into the Gum of Sericon.

The influence of Jupiter and his Angel upon Hismael, Advachiel, Aquisitio, Letitia and Tin, by art and nature fitted for man's use. Jupiter followeth Saturn's steps, for he is the offspring of Saturn and naturally born from him.

presentat Stannum sub quo aliquando Mercurius Sublimatus et Sal Ammoniarum intelligitur. Cineritius ille probus justus Jupiter influentiam suam habet in terrestrem Jovem, qui post preparationem suam, se claro serio suavi cum sale Sulphureque lunari ostentat, et mortalibus virtutes suas presentat. Habet quoque specialem suam influentiam bonus ille Jupiter in Jecur, sanat propterea illud, omnesque affectus qui inde oriuntur.

To Make the Elixir or Iron

Observe in this work 1. Calcination. 2. Solution. 3. Separation. 4. Conjunction. 5. Putrefaction. 6. Sulphur. 7. Fermentation. 8. Elixir.

Mars being most earthly of all the planets or bodies, it is not to be doubted but that it may easily be reduced into a body with little labour and therefore most easily converted into Salt, which is done by Calcination; therefore I will first show his conversion into Salt. Understand therefore that hence ariseth a two-fold consideration, that is to say that it be calcined one way into its body or Salt, the other way that the body be prepared for solution by calcination.

The practice differs but a little, for whether you calcine Iron for its *Salt* or *Menstruum*, one only manner of preparation[275] sufficeth.

That is to say, that you take filings of Iron or Steel, as much as you please, and mix these with equal weight of Sulphur in an earthen body with a limbeck well luted thereto; then set it in ashes to sublime till all the Sulphur be sublimed from it; then dissolve the filings which remain in the bottom in *Aqua Regis* and it will be converted into Salt, which will be cleansed from the said water if you put thereon distilled Vinegar and distil it away. Do thus three times with new Vinegar and you shall have a yellowish-red Salt in the bottom which then is a body to be joined to the Soul, which keep in warm ashes till you use it.

Now for the practice of Iron for dissolution. Take filings of Iron or Steel, so much as you please, and put it in an iron dish filled with Vinegar and set it in the flaming fire the space of three hours; then take it out and let it cool. Reiterate this work four or five times, then calcine it with Sulphur as you did before.

When it is thus calcined, set it to dissolve in a corrosive water by adding equal weight of our *Acetum acerrimum*, and let it stand till it have dissolved so much as it can in the cold; then set it in hot ashes and let it stand there the space of four or five days. Pour off the water and dry [that] which is not dissolved, and again

calcine it and dissolve it; and when it is dissolved, so as the water be coloured red, pour it out into a body and keep it till you have dissolved as much calcinated Iron as you please.

Then take[276] all your dissolution, and with an alembick distil away the water *in Balneo* and put distilled Vinegar upon the matter remaining in the bottom and let it stand upon it *in Balneo* the space of seven days; then take out your glass and filter the dissolution and then again *in Balneo* distil off the Vinegar and in the bottom will remain a thick oil of Iron or[277] Steel. But if it be not dissolved to your mind, reiterate your solution in Raymund's Calcination Water, but it would be better if it were edulcorated[278] with *Aqua Vitae*, drawing it away again in *in Balneo*, and so you have Iron dissolved into a liquor.

Therefore proceed to distillation, that there may be a separation, and distil it in an earthen vessel in a strong fire increasing the fire as much as you can and receive the oil or Soul or red tincture of Mars, separated from the remaining feces by the nose of the limbeck, which oil is the most permanent tincture for colouring Sulphur for the red work or for exaltation of all Elixirs in colour, for it makes it tinge and colour higher.

When you have thus prepared the tincture, then proceed to conjunction and work with the Salt before reserved, taking three or four ounces of the Salt and equal weight of the Soul.

Then seal it up and set it to putrefy *in Balneo*, and keep it there till it pass through all colours and be white, and then it is Sulphur of Nature.

The nature of Mars and his Angel upon Barzabel, Malchidael, Barchiel, Puer, Rubeus and Iron, with the mixtion of elements. The Medicine must be made when Mars ascends in Aries or Scorpio in the hour of Mars, Puer projected in the Ascendent.

Then take out your glass and set it in ashes in a greater degree of heat till it be red; then dissolving the red Sulphur with its own Soul and again dissolve and fix it; dissolving it *in Balneo*, fixing it under the fire, and so it is prepared for fermentation.

The fermentation is, as hath often been spoke of before, with the resolved oil of the Sulphur of Gold in a four-fold proportion to the Medicine, that by the addition of the ferment it may be made Elixir transmuting all bodies.

And note that the Elixir of Iron excelleth all other Elixirs, for it rubifieth more and tingeth higher and is better for man's body, for it prevaileth against the spleen, constringeth the belly and cureth wounds; it knitteth broken bones together and stoppeth the superfluous flux of the courses etc.

I Will Now Show The Operation Of The Physical And Alchemical Tincture Of The Red Lion And Glue Of The Eagle

It is chiefly to be remembered how I taught you to dissolve Antimony with our *Acetum acerrimum*, which may be also well done if you dissolve it in our Calcination Water; and after that Antimony is calcined, which hereafter shall be at large treated of, also of the Glue of the Eagle. You must understand that we attribute no other beginning to this accur[t]ation except that where before we took the Blood of the Red Lion and the Glue of the Eagle when they were both destroyed, we now join them sound and not hurt together, that they, living, may mortify and dissolve themselves, which I have fitly called Corporeal Matrimony or the Union, for in this wedlock they die together that they may be vivified in the Celestial Antimony. It is not to be wondered if this [work] differ from the other, for this pertaineth to the handling of Spirits, the other way to teacheth the manner of making the Elixir of bodies.

That I may plainly reveal all things unto you, take Antimony well ground, half a pound, and as much Mercury Sublimate likewise well ground, and grind them both together upon a marble till you cannot know them one from the another; then set them in a cold place that the matter dissolving may drop into a glass set underneath, for when the matters are well mixed together, then [I] say that they will both shortly be dissolved; when the water is perfectly dissolved it will be of a greenish colour and loathsome smell.

Put this water with the thick part within into a glass, and let it stand the space of three days in a fixatory under the fire, and in [a] short time you shall have your dissolvedness of a brownish black colour, and after, that is to say in the aforesaid time, it will be red, something higher than red Lead.

Dissolve this calcined matter in Raymund's Calcinative Water, and when you have dissolved it all into a red liquor, or deep yellow, then is your matter brought well into its Chaos.

Put this liquor into a fit body with an alembick and receiver, and by distillation separate the red oil or the red Mercury from the white body which remaineth in the earth, and if any matter ascend into the head of the alembick, despise it not, but try if it [be] fixed; and if it be not fixed enough, sublime it till it be fixed.

Whereunto join equal weight of its Soul, for the Celestial Matrimony, and always leave out the earth in the bottom if you have any sublimate fixed; if not, take the white earth remaining in the bottom, with which proceed as before is said, and join the white body with the Soul. When they are thus joined or married, set them to impregnate and revivify *in Balneo* till it pass through all colours and at last be converted into red, which then is Medicine.
The manner of fermentation [and] augmentation, both in quantity, quality and projection, is spoken already.

And thus I have opened many choice secrets of the ancient philosophers, and also have amended many things in them. Their writings were rather published to conceal the art than to make it manifest or teach it. Although it pleaseth Hermes Trismegistus, the first writer of this art, both to say and protest that he had never revealed, taught nor prophesied anything of this art to any, except fearing the Day of Judgement or the damnation of his Soul for shunning the danger thereof, even as he received the gift of faith from the Author of faith, so he left it to the faithful. Yet when you read his writings either in his *Smaragdine Tablet* or in his *Apocaled* or his *Twelve Golden Gates* and shall find nothing plain, what shall ye think of such an author? Believe me, all the ancients have concealed the secret of their preparations in the gross work, although they writ most famously of the philosophic operation; therefore I have used my endeavour to try, for out of their writings I found that the Elixir might be made of the planets or metals, and also of mean minerals, which came near to a metallic nature. Then, reading more, I found a certain method amongst them all, as it were with one consent or voice on this wise.

First and principally that bodies should be made incorporeal, that is to say discorporated or discompounded, which then is called Hyle or Chaos. Secondly that out of the Chaodical substance, which is one thing, three elements should be separated and purified.

[Thirdly] that the separated and purified elements should be joined, the man and the woman, the body and the Soul, heaven and earth, with infinite other names so called that the ignorant might think they were divers, which only were nothing else but water and Salt, or the Body and Spirit or Soul, that is to say white Mercury and Red, which they joined together that a new and pure body might be created in putrefaction and a Microcosmical infant might be created in imitation of the Creation, that is to say, Sulphur of Nature[279].

Fourthly that it should be fed with Milk, that is to say that its own proper tincture, and after[wards] nourished by fermentation, that it may grow to its perfect strength.

Having learned these I began to practise, and in the practice of every body and Spirit I found divers errors; but reading more and trying more, I at last found the manner and true way of dissolving all bodies, separating and conjoining them, finding the composition of their secret of secrets, that is to say *Lac Virginis* or *Acetum acerrimum*, and Raymund's Calcining Water, wherewith I dissolved all bodies at pleasure and perfected the gross work. Wherefore I purposed, contrary to[280] the customs of the philosophers, [to] reveal the whole work lest I, being envious, should be the author of errors like themselves. Therefore I have added their secrets to my own experiments and inventions, which are plainly and truly writ.

Alchemy revealeth and openeth unto us four other secrets.

The first is the Composition of Pearls, far greater and fairer than natural ones, which cannot be perfectly done without the help of the Elixir.

The second is the manner of making precious stones out of ignoble ones, by the same art as we made malleable glass.

The third is the manner of making artificial Carbuncles in imitation of natural ones, which few or none have spoken of.

The fourth is the manner of making Mineral Amber, of which Paracelsus hath only writ in his *Book of Vexations of Philosophers*[281] and in the last edition of his work in the sixth[282] [book of] his Archidoxes; but because they cannot be made without the help of the Elixirs, therefore they deserve a place among the Elixirs, where I shall discover the virtue or rather the vice of making Amber.

The Operation Of Making Pearls Consisteth Of These Parts. Viz:

Lac Virginis
Dissolved Pearls[283]
Quicksilver and
The White Elixir.

Take *Lac Virginis* or *Acetum acerrimum*, so much as you think sufficient for dissolving the Pearls, as in double proportion to the Pearls, as if there be three ounces of the Pearls let there be six ounces of *Lac Virginis*, wherein dissolve the Pearls and set the glass *in Balneo* to digest the space of a day. Then pour out the solution and distil it *in Balneo*, and in the bottom of the glass you shall find the thick oil of the Pearls, whereunto add so much of your white corporeal Elixir as sufficeth to make the matter like paste, and put thereto equal weight of the pearls of Quicksilver. If the matter be too thin, put more powder of the Elixir; if it be too thick, add more *Lac Virginis* or Quicksilver, till it be like liver. Grind this mass upon a stone till it be brought to a fit thickness.

Then make it up in what form you please, [and] therefore it is necessary that you have a pair of brass or iron moulds in readiness (but it would be better if they were of silver) of what form you will, and fill them with the matter while it is soft; then pierce them through with a needle or such like thing, and put as many of them in a glass as you will (but first hang them upon a thread) and close well the glass and bury it with the pearls therein two foot under the earth and let it stand there the space of six months till they be congealed with the cold into a shining and clear substance like natural Margarites. These Pearls made and compounded in this manner are no less than natural ones, but much greater and more excellent by reason of the white Elixir.

The Operation Of The Magistery Of Carbuncles

Carbuncles have their birth and origin in the pits and golden mines of the earth, of the Spirit of Gold and mineral Salt, indurated and corporeal, being decocted and disgested into the hardness of stone by the Archaeus[284] of Nature, as well by the heat of the climate as by the great heat of the Sun; for they arise from the Spirit of the *minere* of Sol or Gold under the earth, by whose influence they shine as also from [whom] the[y are] hardened into the nature of the stone; whence the philosopher intendeth and endeavoureth as he can to imitate nature by art and to make and compound artificial Carbuncles above the earth with the same materials which nature formeth them of under the earth; therefore he useth the same principles, operating with the Spirit and Soul of Sol undivided, and the most hard Salt of the earth, whereof Venice glass is made, which two are the material organs. For [the] manual [operation] three things are required, that is to say a glass maker furnace[285], a flaming fire and a crucible.

We now come to the materials, which are two and are to be joined together; the first giveth the form, the other receiveth it. That which giveth the form is the Spirit and Soul of Sol or Gold, joined together in the Red Elixir and is the agent and, as it were, the man. That which receiveth the form is the hardest salt of the earth contained in glass, and is the power of heaven impregnating the earth; the patient is the power of the earth retaining the impression of the heaven.

Having thus demonstrated the theory we now lay the foundation[s] of the practice, which are two, whereof the first is the preparation of the Elixir, the other of glass. Therefore your red corporeal Elixir is to dissolved with the oil or tincture of Mars or Iron, because it has the greatest virtue above all other bodies, by whose celestial power the earth, that is to say the glass, is to be brought to the hardness of a stone and converted into stone. And so the Elixir is prepared for projection upon glass; but for the preparation of glass there is no more required but that it be made of the same matter that Venice glass is made of, the composition of which, if ye know not, take as much Venice glass as you please and weigh it exactly, upon which [to] project your Elixir. When you have done so, put your glass in the crucible to melt, and when it is well molten then take your corporeal red Elixir dissolved as before (or if you will, undissolved) as much as sufficeth to tinge the molten glass, and put it tied up in a paper in the glass, stirring it a little with a rod, and there let it stand the space of an hour. Then take out the crucible and pour the matter into an ingot, and it will be malleable but as hard as glass and stone-like to the sight; and you may either cut it like stone or work it with a hammer. This Carbuncle stone or metal hath the property of a Carbuncle in shining and glistring above all natural Carbuncles; and if you touch a Toad or Spider, they presently die, because it taketh virtue from the Elixir against all poisons. And if the sick carry this Carbuncle about with him, so that it doth touch the region of his heart, it taketh away the cardiac passion and diminisheth the strength of the disease.

3. Now the third. I say that I think it rather is of a stony and metallic nature joined together, by which mixture it differs from a stone and also from a metal; but because it consisteth of Mercury, earthly Salt and Sulphur mixed, therefore it gets unto it a mixed nature of them, so that it is half stone, half metal[288].

Wherefore it is to be judged that it consisteth of three natures mixed together; that is to say mineral, metallic and stony, and is the best of all those which grow in the Ideas of the earth, for it exceeds mean minerals in fixation and constancy, because they pass away in fume by long melting and vanish to nothing, or else they melt easily in moisture as Salts etc. But this Electrum or[289] Amber remaineth fixed and constant as well in the fire as water.

It exceeds metals in digestion, colour and dignity. In digestion because it is endowed with the sign of greater and more perfect digestion. For as gold is more yellow by reason of his greater heat and more perfect digestion, so the Electrum, because it hath a higher colour than Gold hath, therefore it is more digested in colour; for as Gold exceeds other metals in colour, so Electrum exceeds Gold; for Gold is yellow but Electrum is red, which is a higher colour than yellow. And as Silver is the Luna of white metals, so Gold is the Sol of red metals: so Electrum is to Gold as the heaven is to Sol in dignity and value. For by how much more Gold is more noble than Silver, so much this Electrum is more noble than Gold.

Lastly it exceeds stones in shining and virtue; in shining because these shine by reason of their hardness; so this Electrum showeth many sparks[290], not by reason of its hardness, but by reason of this completeness. And as the heaven is adorned with stars, so this Electrum [is] with sparkling, because it hath the clearness and brightness of all metals. And as the heaven containeth all the stars and planets, so this Electrum, which is the heaven of metals, containeth the Sun and Moon and the rest of the planets in itself, Gold and Silver as it were the greater luminaries, the other bodies or metals as the rest of the planets, mean minerals as stars in virtue.

For although many stones have singular properties and virtues, so that some help the sight, others the spleen, some the heart, some stop blood, some hinder abortiveness, some hasten childbirth, some resist poison, yet there is no one found which takes away all infirmities, as Electrum does more than all mean minerals, metals or[291] stones, according to the three-fold conjunction, that is to mineral, metallic and lapifidic[292].

Therefore, whatsoever others please to think of this natural Electrum, this seemeth most probable to me, that it is not simply a metal, but of a nature exceeding metal; for whereas stones, mean minerals and metals are generated of Salt, Sulphur and Mercury, this Electrum takes his original from stones, minerals and metals. From stones it takes Salt, from minerals Mercury and from Metals Sulphur[293]. These three being brought into one by the Ideas of Nature are

its elements, from a greater virtue and power of nature; which elements have formed a higher degree of perfection than in any other stone, mineral or metal, as it were by the command of God, nature should ascribe a crown of virtue and dignity above all minerals.

But however it be, it is taken two manner of ways among the later Magicians [and] Rosie Crucians, and that is to say, that which is made naturally and [that which is made] artificially. Naturally is that which groweth in the natural Ideas of the earth; the artificial is that which is made by art above the earth in imitation of nature.

Whence Paracelsus, a worthy Master in Magic, seeing fully the nature and the utility of Alchemy, commanding to make the Elixir thereof, when as its natural body cannot anywhere be had, in his *Book of the Vexations of Philosophers*[294] and the sixth of his *Magical Archidoxes*[295], teacheth to compound an Artificial Electrum that the Elixir must be made thereof, as appears more at large in the said books, which I like not at all. He teacheth how to make the Elixir out of Electrum; I contrarily, the Electrum out of Elixir; he would make the Elixir out of the virtue of the Elixir. I leave his way to his own followers, but I desire mine not to weary and vex themselves in such a weak, but [in] a more strong principle.

I make two kinds of Electrum one way, the first whereof is spiritual, the other corporeal. First of the former. After you have made your red corporeal Elixir by projection, in the same crucible melt one ounce of Lead and likewise another of Tin; and when they are hot, take the crucible from the fire and pass therein one ounce of Silver melted in another crucible. And when these three white metals begin to be cold, take two ounces of Mercury well purged and put these two ounces of Quicksilver upon the molten metal by drops, then increase the fire gently so that too much of the Mercury do not fume away[296]. Then in three other several crucibles melt Iron, Copper and Gold, of each one ounce, which you must have in readiness molten. And first put your molten Gold into the crucible where your four white metals stand molten, and pour upon them[297] the Copper and last of all your Iron, stirring the whole mass with a stick, that is may mix together, and let it stand in a melting heat the space of an hour. Then take all out that it may mix together and let it stand in melting in the crucible and consider well the weight of it and according to the goodness of the Elixir make projection for Medicine. And then you have created and compounded spiritual Electrum of the weight of seven ounces, consisting of seven metals, which metals so converted into Medicine, will be the Elixir of Electrum and an universal Medicine, for you need not after regard upon what body (or metal) you project it. It is also the choicest of Medicine for man's body; for although three or four of all the diseases of the Microcosm were united together, yet they may be cured with this one Medicine. If you dissolve part of this in Spirit of Wine and distil away the same Spirit *in Balneo* and the oil of the Medicine of Elixir[298] remain in the bottom, you shall have a most noble Rosie Crucian Medicine of Life.

Note that if your Iron melt not well, then dissolve your Electrum in the oil or tincture of Mars, dissolving and congealing until it have imbibed a sufficient quantity.

But if you desire to make corporeal Electrum, when your Medicine beginneth to fail to convert metals any more into Medicine, then in like manner project your Medicine upon your melted metals or bodies and they will be converted into corporeal Electrum, metallic and malleable. Of the abuse of this Electrum Paracelsus writeth that Virgil Hispanus[299] and Trithemius made a diabolical bell of this Artificial Electrum, upon which, when they would invocate Spirits (which they called by a more decent name of Intelligences) they writ the character of what Spirit they desired and at the third ring of the bell the Spirits obeyed their desires so long as they desired to talk with them; and when they would talk no more, they hid the character, and by the reverse ringing of the bell the Spirits departed. This supernatural Magic is altogether infamous and unlawful[300].

Before I come to the *Particularia*, or the preparations of the seven metals, I will discover some Arcanums belonging to Vitriol, Sulphur and [the] Magnet.

There is a subterranean mineral Salt called Vitriol, which for dyeing of cloths and many other uses we cannot want. It is distinguished from other Salts in its sharpness and quality in eating through. The mineral of this Salt is strange [and] of a very hot and fiery quality as [is] apparent in its Spirit, the like [of which is] not found in other Salts. It is white and red and hath an extraordinary medicinal quality. This Salt containeth a combustible Sulphur, which is not in other Salts. Therefore in metalline affairs, touching their transmutation, it performeth more than others. It not only opens some, but helpeth the generation of others by reason of its innate heat. When Vitriol is separated by fire, then its Spirit at first comes in a white form; after that there comes from its earth a Spirit of a red condition. Staying in the earth, the Salt, being united with its expelled Mercury and Sulphur, can sharpen them; the remainder that stayeth behind is a dead earth of no efficacy. Consider well this now kindled Ternary, for as you find in Vitriol's body three distinct things, as Spirit[301], Oil[302] and Salt, even so you may expect from its own Spirit again (which without the mingling of its oil is driven from its matter) three distinct things as you did formerly from the body of Vitriol, which well deserveth the name of *Speculum Sapientiae Physicae*. Separate this Spirit of Vitriol as it ought, then that affords again unto you three principles, out of which only, without any addition, since the beginning of the world the Philosophers' Stone hath been made. From that you have to expect again a Spirit of a white form, an oil of a red quality [and] after these two a crystalline Salt. These three being duly joined in their perfection generate no less than the Philosophers' great Stone, for that white Spirit is merely Philosophers' Mercury and the red oil is the Soul[303] and the Salt is the true Magnetic Body. As from the Spirit of Vitriol is brought to light the red and white tinctures, so from its oil there is made Venus, her tincture, and in the centre they are much distinct assunder, though they dwell in one body. In this knowledge lieth hid an irrecoverable error;

worldly wit cannot conceive of it that the Spirit of Vitriol and the remaining oil should be of so great distinction in their virtue. Touching their properties, the Spirit being well dissolved and brought into its three principles, Gold and Silver only can be made of it, and out of its oil only Copper, which will be apparent in a proof made.

The condition of the Spirit of Vitriol and its remaining oil is this, that where there is Copper and Iron, the Solar Seed is not far from it commonly; and again where there is Seed of Gold at hand, Copper and Iron are not far from it, by reason of its attractive magnetic quality and love, which they, as tingeing Spirits in a visible manner continually bear one to another. Therefore Venus and Mars are penetrated and tinged with the superabounding tincture of Gold, and in them there is found much more the root of the red tincture than in Gold itself, unto which there belongeth also the *minera* of Vitriol, which goeth beyond these in many degrees, because its Spirit is mere Gold and *rubedo*[304], a crude, indigested tincture, and in very truth is not found out otherwise.

But this Spirit must be divided into certain distinct parts, as into Spirit, Soul and Body. The Spirit is the Philosophic Water, which, though visibly parted assunder, yet can never be separated radically (because of their unavoidable affinity they bear and have one to another) as it appeareth plainly when afterward they are joined, [for] the one, in their mixture, embraceth the other, even as a magnet draweth Iron, but in a meliorated essence better than they had before their dissolution. This Spirit (I can prove) is the essence of Vitriol, because this Spirit and oil do differ so much and were never united radically; [and] because the oil cometh after the Spirit, each can be received apart. This fiery Spirit may rather and more fitly be called an[305] essence, Sulphur and substance of Gold, and it is so, though it lieth lurking in Vitriol as a Spirit.

This golden Water, or Spirit drawn from Vitriol;, contains again a Sulphur and a Magnet; its Sulphur is the *anima*, an incombustible fire; the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the same and are inseparable companions. First in a gentle heat is dissolved the undigested Mercurial Spirit; by this is further extracted after a magnetic way by the Mercurial Spirit[306]; so still the one is a Magnet unto the other, bearing magnetic love one to another, as such things whether the last together with the medium is drawn forth by the first, and are thereby generated and thus take their beginning. In this separation and dissolution the Spirit or Mercury is the first Magnet, showing its magnetic virtue towards the Sulphur and Soul which it, *quasi magnes*, attracteth. This Spirit, *per modem distillationis*, being absolved and freed, showeth again its magnetic power towards the Salt, which it attracteth from the dead earth; after the Spirit is separated from it, then the Salt appeareth in its purity. If that process be further followed, and after a true order and measure the conjunction be undertaken and the Spirit and Salt be set together into the philosophic furnace, then it appears again how the heavenly Spirit striveth in a magnetic way to attract its own Salt, [for] it dissolveth the same within forty days,

bringeth it to an uniform water with itself, even as the Salt hath been before its coagulation. In that destruction and dissolution appeareth the highest blackness and eclipse and darkness of the earth that was ever seen. But in the exchange thereof a bright, glittering whiteness appearing, then the case is altered and the dissolved, fluid, waterish Salt turns into a Magnet; for in that dissolution it layeth hold on its own Spirit, which is the Spirit of Mercury, attracteth the same powerfully like a Magnet, hiding it under a form of a dry, clear body, bringing the same by way of uniting into a deep coagulation and firm fixedness by means of a continued fire and the certain degrees thereof.

Note that from all metals, especially from Mars and Venus, which are very hard and almost fixed metals, of each part can be made Vitriol. This is the reduction of a metal into its mineral. For minerals grow to metals and metals were at first minerals, and so minerals are *proxima materia* of metals, but not *prima*. From these Vitriols may be made other reductions, namely a Spirit is drawn from them by the virtue of the fire.

This Spirit being driven over, then there is again a reduction of a mineral into its spiritual essence, and each Spirit in its reduction keepeth a metalline property; but this Spirit is not the *prima materia*.

Of The Sulphur And Ferment Of The Philosophers

I have formerly told you plainly how the Philosophers' Sulphur is made; [in] *loco masculi* pour this Spirit upon purged and fined Gold. Let it dissolve and putrefy fourteen days, *in Balneo Mariae* distil it and pour the water again on the Gold calx, and cohobate this until the Gold pours over with the water; set this again to distil, abstract the water gently, leave a third part of it in the bottom, then set it into a cellar; let it coagulate and crystallise, wash these crystals with distilled water, amalgamate them with Mercury vive, evaporate the Mercury gently, then you have a subtile powder; put it in a glass, lute it, reverberate it for three days and nights, do[ing] it gently; thus is the philosophers' Sulphur well prepared for your work and this is the Purple Mantle or Philosophic Gold; keep it safe in a glass for your conjunction.

Of The Philosophic Vitriol

After the philosophers' Sulphur is made, which [in] *loco masculi* is to make the King or man, now you must have the female or wife, which is the Mercury of the Philosophers or the *materia prima lapidis*, which must be made artificially; for our Azoth is not common Vinegar, but is extracted with the common Azoth, and there is a Salt made of *materia prima* or Mercury of the Philosophers, which is coagulated in the belly of the earth. When this matter is brought to light it is not clear and it is found everywhere; it is ponderous and hath a scent of a dead body. Take this matter, distil, calcine, sublime [and] reduce it to ashes, for if an artist want ashes, how can he make a Salt, and he that hath not a metalline Salt, how can he make the philosophers' Mercury?

Therefore if you have calcined the matter, then extract its Salt, rectify it well, let it shoot into the Vitriol, which must be sweet without any corrosiveness or sharpness of Salt. Then you get the philosophers' Vitriol or Philosophic Oil. Make further of it a mercurial water. Thus you have performed an artificial work. This is called the philosophers' Azoth, which purgeth Laton[307] that[308] is not yet washed. For Azoth washeth Laton, as the ancient philosophers have told two or three thousand years agone. For the philosophical Salt or Laton must with its own humidity, or its own mercurial water be purged, dissolved, distilled, attract its Magnet and stay with it. And this is the philosophers' Mercury or *Mercurius duplicatus*, and it consists of[309] two Spirits, or a Spirit and a water of the Salt of Metals. Then this water beareth the name of *Succus Lunaris*[310]*, Aqua Coelestis, Acetum Philosophorum, Aqua Sulphuris, Aqua Permanens, Aqua Benedicta*. Take eight or ten parts of this water and one part of the Ferment or Sulphur of Sol; set it in the philosophers' egg, lute it well; put it in the athanor, into that vaprous yet dry fire; govern it to the appearance of a black, white and red colour; then you get the Philosophers' Stone.

Of The Philosophic Magnet

Hermes, the father of the philosophers, had this art and was the first that wrote of it and prepared the Stone out of Mercury, Sol and Luna of the philosophers, whom some hundred laborators have imitated. I do assure you for a truth that the philosophers' Stone is composed of two bodies; the beginning and ending of it must be with philosophic Mercury.

And this is now *prima materia* and is coagulated in the entrails of the earth, first into Mercury, then into Lead, then into Tin and Copper, then into Iron, etc. Thus the coagulated Mercury must by art be turned into its *prima materia* or water, that is mercurial water.

This is a stone and no stone[311], of which is made a volatile fire in [the] form of a water, which drowneth and dissolveth its fixed father and its volatile mother. Mettaline Salt is an imperfect body which turneth to philosophic Mercury, that is a permanent or blessed water, and is the philosophers' Magnet, which loveth its philosophic Mars, sucketh unto him and abideth with him. Thus our Sol hath a Magnet also, which Magnet is the first root and matter of our Stone. If you conceive of and understand my saying and what Hermes saith, three things are required for the work; first a volatile or mercurial water, *aqua coelestis*, then *Leo viridis*, which is the philosophic Lune, thirdly *oes Hermetis*, Sol or Ferment.

Lastly note philosophers had two ways, a wet one, which I made use of, and a dry one. Herein you must proceed philosophically; you must purge well the philosophers' Mercury and make Mercury with Mercury, adding the philosophic Salt, Ferment or Sulphur of philosophers and then you have [firstly] the philosophers' magnet, that is the philosophers' Mercury, secondly the metalline Salt or philosophic Salt, thirdly *oes Hermetis* or philosophic Sulphur.

A Process Upon The Philosophic Work Of Vitriol[312]

Take ten pound of Vitriol dissolved in distilled rain water; being warmed let it stand for a day and a night. At that time many feces were settled. I filtered the matter, evaporated it gently *ad cuticulum usque*. I set it in a cool place to crystallise. This onshot[313] Vitriol I exiccated, dissolved it again in distilled rain water, let it shoot again, which work I iterated so till the Vitriol got a celestial green colour, having no more any feces about it, and lost all his corrosiveness and was of a very pleasant taste.

This highly putrefied Vitriol, thus crude and not calcined. I put into a coated retort, distilled it in open fire, drove it over in twelve hours space by an exact government of fire in a white fume. When no more of these fumes came and the red corrosive oil began to come, then I let the fire go out. The next morning, all being cold, I took off the receiver, poured the gift in the receiver into a body, and some of the lute being fallen in too, I filtered it and had a fair menstrual water, which had some phlegm because I took that Vitriol uncalcined, which I abstracted *in Balneo*, not leaving one drop.

I found my Chaos in the bottom of a dark redness, very ponderous, which I poured into a viol, sealed it *hermeticê*, set it on a three-foot into a wooden globe into a vaprous bath made of water, where I left it so long till all was dissolved. After some weeks it separated into two parts, into a bright, transparent water and into an earth, which settled to the bottom of the glass in [the form of] a thick, black corrosive like pitch.

I separated the white spirit from it and the fluid black matter I set in again to be dissolved. The white Spirit which was dissolved [out] of it I separated again. This work I reiterated, leaving nothing in the bottom save a dry, red earth. After that I purged my white Spirit *per distillationem* very exactly; it was as pure as the tear that falls from the eye. The remaining earth I exiccated under a muffle; it was porous and as dry as dust. On this I poured again my white Spirit [and] set it in a digestion. This Spirit extracted the Sulphur or philosophic Gold and was tinged of a red yellow. I canted it off from the matter and in a body I abstracted the Spirit from the Sulphur. That Sulphur stayed behind in [the] form of an oil, very fiery, nothing [being] like unto its heat, as red as Ruby. The[314] abstracted white Spirit I poured on the earth again, extracted further in Sulphur and put it to the former. After this that *corpus terrae* looked of a paler colour, which I calcined for some hours under a muffle [and] put it into a body; on it I poured my white Spirit [and] extracted its pure, white, fixed Salt. The remaining earth was very porous, [and] good for nothing, which I flung away; thus these three principles were fully and perfectly separated.

After this I took my astral, clarified Salt, which weighed half an ounce after the weight at Strasbourg in Germany, and of the white Spirit, which weighed four ounces, of Mercury one ounce and a quarter of an ounce. These I divided into two parts, whose quantity was half an ounce and one dram. I put this Salt to one

part of the other in a viol and nipped it [and] set it in digestion; there I saw perfectly how the Salt dissolved itself again in this Spirit, therefore I poured to it the other part, which was half an ounce and one dram. No sooner this was put to it than presently the body, together with the Spirit, turned as black as coal, ascended to the end of the glass, and having no room to go any further, it moved to and fro. Sometimes it settled to the bottom; by and by it rose to the middle; then it rose higher. Thus it moved from the fourth of July to the seventh of August, namely thirty-four days, which wonderful work I beheld with admiration. At last these were[315] united and turned to a black powder staying on the bottom and was dry. Seeing that it was so I increased my fire in one degree, took it out of the wet and set it in ashes; after ten days the matter on the bottom began to look somewhat white, at which I rejoiced heartily. This degree of fire I continued till the matter above and below became as white as the glittering snow. But it was not yet fix[ed as I discovered upon] making trial of it, [so I] set it in again [and] increased my fire one degree higher; then the matter began to ascend and descend, moved on high, stayed in the middle of the glass, not touching the bottom of it. This lasted thirty-eight days and nights, [and] I beheld them as well as formerly, at the thirty days, a variety of colours which I am not able to express.

At last this powder fell to the bottom [and] became fix[ed]. [I] made projection with it, putting one grain of it to one and a quarter ounce of Mercury, transmuting the same into very good Lune. Now it was time to restore unto this white tincture her true *anima*, and imbibe it, to bring it from its whiteness unto redness and to its perfect virtue.

Thereupon I took the third principle, namely the *anima*, which hitherto I had reserved, (in quantity it was one ounce and one dram) poured it to my reserved Spirit of Mercury, (whose quantity was one ounce and a quarter of an ounce) [and] drew it over several times *per alembicum* so that they in the end united together. I then divided[316] them into seven equal parts; one part I poured on my clarified earth or tincture, which greedily embraced its *anima*, together with its Spirit, and turned to a ruddiness in twelve days and nights, but had no tingeing quality as yet, saving [that] Mercury vive and Saturn it transmuted into Lune, which Lune at the separating yielded three grains of Gold. I proceeded further with my imbibation and carried all the seven parts of the *anima* into [my tincture]; at the fourth imbibation one part of my work tinged ten parts of Copper into Gold; at the fifth imbibation one part tinged an hundred parts; at the sixth it tinged a thousand parts; at the seventh it tinged ten thousand parts. At this time I got of the true Medicine four ounces, half an ounce and one dram.

Of The Preparation Of The Seven Metals. And First Of The Sulphur Of Sol, Whereby Luna Is Tinged Into Good Gold

Take of pure Gold, which is three times cast through Antimony, and of well purged Mercury vive, being pressed through leather, six parts; make of it an *Amalgama*; to the quantity of this *Amalgama* grind twice as much of common Sulphur; let it evaporate on a broad pan in a gentle heat under a muffle, stirring it

well with an Iron hook; let the fire be modified that the matter do not melt together. This Gold calx must be brought to the colour of a Marigold flower, then it is right. Then take one part of Saltpeter, one part of Sal Armoniack, half a part of grinded pebbles[317] [and] draw a water from it. Note this water must be drawn warily and exactly; to draw it after the common way will not do; he that is used to chemic preparations knows what he hath to do. And note you must have a strong stone retort, which must be coated, to hold the Spirit closely; its upper part must have a pipe upward of half a span's length; its wideness must bear two fingers breadth; it must be set first in a distilling furnace, which must be open above that the upper pipe may stand out directly; apply a large receiver [and] lute it well; let your first fire be gentle, then increase it that the retort look glowing hot; put a spoonful of this ground matter in at the pipe suddenly with a wet clout [and] the Spirits come rushingly into the receiver. These Spirits being settled, then carry in another spoonful; in this manner you proceed till you have distilled all. At last give time to the Spirits to be settled [and] to turn into water. This water is a hellish, dissolving, strong one, which dissolveth instantly prepared Gold Calx and laminated Gold into a thick solution. This is that water which dissolves not only Gold but bringeth it to a volatility, carrying it over the helmet, whose *anima* may afterwards be drawn from its torn body.

Note the Spirit of common Salt effecteth the same if drawn in that manner which I shall mention afterwards. If three parts of this Salt Spirit be taken, and one part of *Spiritus Nitri*, it is stronger than Sal Armoniack water, and is better because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, [and] maketh it volatile and fit to part with its Soul. You have your choice to use which you think best and may easier be prepared thus: Take one part of the prepared Gold calx and three parts of the water which you make choice of. Put it into a deep body, lute a helmet of it, set it in warm ashes [and] let it dissolve; that which is not dissolved, pour three times as much water upon, that all dissolve. Let it cool, separate the feces, put the solution into a body, lute a helmet to it [and] let it stand in a gentle heat day and night *in Balneo Marine*. If more feces be settled separate them, digest them again *in Balneo* nine days and nights, then abstract the water gently to a spissitude like unto an oil in the bottom. This abstracted water must be poured on that spissitude [and] this must be iterated again and often that it grow weary and weak; remember to lute well at all times. To the oleity on the bottom pour fresh water which was not yet used; digest day and night, firmly closed, then set it in a sand cupel [and] distil the water from it [till it be reduced] to a thickness; make the abstracted water warm, put it in a body, lute it, abstract it, iterate this work and make all the Gold come over the helmet.

Note, at the next drawing always the fire must have one degree more. The Gold being come over into the water, abstract the water gently from it in the Balney to the oleity [and] set the glass into a cool place; there will shoot transparent crystals; these are the Vitriol of Gold. Pour the water from it, distil it again unto an oleity [and] sat it by for shooting; more crystals will shoot; iterate it as long as any do shoot. Dissolve these crystals in distilled water, put to it of purged Mercury

three times as much, shake it about, many colours will appear, an *Amalgama* falls to the ground [and] the water cleareth up. Evaporate the *Amalgama* gently under a muffle, stirring it still with a wire; at last you get a purple coloured powder, scarlet like; it dissolveth in Vinegar into a blood redness. Extract its *anima* with prepared Spirit of Wine mixed with the Spirit of common Salt, entered together into a sweetness. This tincture of Sol is like a transparent Ruby, leaving a white body behind.

Note that without information you cannot attain unto the Spirit of Salt; if it be not sweet it hath no attractive power; to the attaining hereof observe these following manuals: Take good Spirit of Salt, dephlegmed exactly, driven forth in that manner as ye shall hear anon. Take one part of it, add half a part to it of the best Spirit of Wine, which must not have any phlegm, but be a mere Sulphur of Wine and must be prepared in that manner as I shall tell you anon. Lute a helmet to it, draw it over strongly, leave nothing behind. To the abstracted [part] put more Spirit of Wine, draw it over somewhat stronger than you did the first time, weigh it, put a third time more [Spirit of Wine] to it [and] draw it over again well luted; putrefy this for half a month, or so long as it be sweet, and it is done in Balney very gently. Thus the Spirit of Wine and Salt is prepared, loses[318] its corrosity and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared Spirit of Salt and Wine so much that it stand two fingers breadth over it, set it in a gentle heat [and] the Spirit will be red tinged; this Spirit must be canted off. Pour a new Spirit on that which remaineth on the bottom, set it luted into a gentle heat, let it be tinged deeply, then cant it off; this work must be iterated (till) that the body of Sol remain on the bottom like Calx vive, which keep, for therein sticketh more Salt of Gold, which is effectual in ways of Medicine, as shall be showed anon.

Those tinged Spirits put together, abstract them gently *in Balneo* [and] there will be left a red subtile powder in the bottom, which is the true tincture animated, or Sulphur of Gold. Dulcify it with distilled rain water [and] it will be very subtile, tender and fair. Take this extracted Sulphur of Sol as you were taught, and as much of the Sulphur of Mars, as you shall hear anon when I treat of Mars. Grind them together, put it in a pure glass, pour on it so much of Spirit of Mercury - let it stand over it two fingers breadth - that the matter may be dissolved; see to it that all dissolve into a Ruby-like Gold water, jointly drive it over, then it is one and were at first of one stem. Keep it well, that nothing of it evaporate; put it in separated Silver calx, being precipitated with pure Salt and afterwards well edulcorated and dried; fix it together in a fiery fixation that it sublime no more; then take it and melt it in a wind-oven; let it stream well; then you have united Bride and Bridegroom and brought them unto Gold of a high degree. Be thankful to God for it as long as you shall live.

I shall hereafter at large set forth how this extracted Soul of Sol may be made potable. I will now set forth how the white solar body shall further be anatomised,

and that by art its Mercury vive and its Salt may be obtained. The process of it is thus.

Take the white body of Sol, from which you have drawn its *anima*, reverberate it gently for half an hour, let it become corporeal, then pour on it well rectified honey-water, which is corrosive [and] extract its Salt in a gentle heat. It is done in ten days space. The Salt being all extracted, abstract the water from it *in Balneo*, edulcorate the Salt with iterated distillings with common distilled water, clarify it with Spirits of Wine, then you have *Sol auri*, of which you shall hear more in its due place [and] of the good qualities in hath by way of medicine upon man. On the remaining matter pour Spirit of Tartar, of which elsewhere because it belongeth unto medicinals. Digest these for a month's time, drive it through a glass retort into cold water, then you have quick Mercury of Sol; many strive to get it but in vain.

There is one mystery more in Nature, that the white solar body, having once lost its *anima*, may be tinged again and brought to be pure Gold, which mystery is revealed to very few. I shall briefly declare it, as also about the universal Stone of [the] Philosophers, how it resteth merely upon the white Spirit of Vitriol, and how that all three principles are found only in this Spirit and how you are to proceed in and to bring each into its certain state and order.

Take the philosophic Sulphur, which in order is the second principle and is extracted with the Spirit of Mercury; pour it on the white body of the King[319], digest it for a month in a gentle Balny, then fix it in ashes and at last in sand, that the brown powder may appear; then melt it with a fluxing powder made of Saturn; then it will be malleable and fair Gold as it was formerly, in colour and virtue nothing defective. But note, the Salt must not be taken from the Solar body.

There may be prepared yet in another manner a transparent Vitriol from Gold in the following manner.

Take good *Aqua Regis* made with Sal Armoniack one pound, *id est* dissolve four ounces Sal Armoniack in *Aqua Fortis*, then you have a strong *Aqua Regis*. Distil and rectify it often over the helmet, let no feces remain behind; let all that ascends be transparent. Then take thinly beaten Gold rolls, cast formerly through Antimony, put them into a body, pour on it *Aqua Regis*, let it dissolve as much as it will or as you can dissolve in it. Having dissolved all the Gold, pour into it some oil of Tartar or Salt of Tartar dissolved in fountain water till it begins to hiss. Having done hissing, then pour in again of the oil. Do it so long till all the dissolved Gold fallen to the bottom and nothing more of it precipitate, and the *Aqua Regis* clear up. This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water eight, ten or twelve times. The Gold calx being well settled, cant off that water and dry the Gold calx in the air where the Sun doth not shine. Do it not over a fire, for as soon as it feeleth the least heat in kindleth and great damage is done, for it would fly away forcibly that no

man could stay it. This powder being ready also, then take strong Vinegar, pour it on, boil it continually, over [the fire] in a good quantity of Vinegar, still stirring it that it may not stick unto the bottom, for twenty-four hours together, then the fulminating quality is taken from it; be careful you do not endanger yourself; cant off the Vinegar, dulcify the powder, and dry it. This powder may be driven *per Alembicum* without any corrosive, blood-red, transparent and fair, which is strange and uniteth unwillingly with the Spirit of Wine and by means of coagulation may be brought to a solar body.

Do not speak much of it to the vulgar. If you receive any benefit by my plain and open information, keep these mysteries secret to thy dying day. I will impart unto thee this arcanum also and entrust thee on thy conscience with it.

Take good Spirit of Wine, being brought to the highest degree, let fall into it some drops of Spirit of Tartar; then take thy Gold powder, put to it three times as much of the best and subtilest common Flowers of Sulphur, grind these together, set it on a flat pan under a muffle, give to it a gentle fire, let the Gold powder be in a glowing heat, put it thus glowing into the Spirit of Wine, cant off the Spirit of Wine [and] dry the powder against a heat. It will be porous being dried. Then add to it again three parts of *Flores Sulphurii* let them evaporate under a muffle, neal the remaining powder in a strong heat and put it in Spirit of Wine; iterate this work six times [and] at last this Gold powder will be so soft and porous as firm butter; dry it gently, because it melteth easily. Then take a coated body, which in its hinder part hath a pipe; lute a helmet to it, apply a receiver, set it freely in a strong capel; let your first fire be gentle, then increase it; let the body be almost in a glowing heat, then put in the softened, well dried Gold powder, being made warm, behind at the hollow pipe. Shoot it in nimbly. There come instantly red drops into the helmet. Keep the fire in this degree so long till nothing more ascendeth and no more drops fall into the receiver. Note, in the receiver there must be of the best Spirit of Wine into which the drops of Gold are to fall.

Then take this Spirit of Wine, into which the Gold drops did fall, put it in a pelican, seal it *hermeticé* [and] circulate it for a month; it turneth then to a blood red Stone, which melteth in the fire like wax. Beat it small, grind among it lunar calx [and] melt it. Then you find (as) much good Gold as the Gold powder and the spirit of wine together with the moiety of[320] the added lunar calx did weigh, but one moiety of the lunar calx is not tinged and[321] is as good as it was to be used. If you hit this rightly, then be thankful to God. If not, do not blame me; I could not make it plainer.

Now if you will make this Vitriol, then take the powder formerly made, boiled in Vinegar; pour on it good Spirit of common Salt, mingled with Saltpeter water and the Spirit of Salt of Nitre. This Saltpeter water is made as *Aqua Tartaris* is made, using[322] Saltpeter. Gold is dissolved in this water, which being done then abstract the water to a thickness [and] set in a cellar; then there shooteth a pure Vitriol of Sol. The water which stayeth with the Vitriol must be canted off, [then]

distil it again to a spissitude, set it in the cellar [and] more of the Vitriol will shoot. Iterate this work as long as the Vitriol shooteth. If you are minded to make the Philosophers' Stone out of solar Vitriol, as some fantastic men endeavour in that way, then be first acquainted and ask counsel of thy purse and prepare ten or twelve pounds of this Vitriol, then you may perform the work very well, and the Hungarian Vitriol and others digged out of the mines will permit thee to do it. You may extract from this Vitriol also its Sulphur and Salt with spirit of wine, which is all easy work.

The Particular Of Lune And Of The Extraction Of Its Sulphur And Salts

Take of Calx vive and common Salt and[323], neal them together in a wind oven; then extract the Salt purely from the Calx with warm water; coagulate it again, put to it an equal quantity of new Calx, neal it, extract the Salt from it, iterate it three times, then is the Salt prepared.

Then take the prepared Lunar Calx, stratify the Calx with prepared Salt in a glass viol, pour strong water on it, made of equal quantities of Vitriol and Saltpeter, abstract the *aqua fort* from it, iterate this three times[324], at last drive it strongly, let the matter melt well in the glass, then take it forth [and] your Lune is transparent and blueish like an Ultramarine. Having brought Lune thus far, then pour on it strong distilled Vinegar [and] set it in a warm place, the Vinegar is tinged with a transparent blue, like a Saphire and attracteth the tincture of Lune, being separated from the Salt [and] all which comes from Lune goeth again into the Vinegar, which must be done by edulcoration; then you will find the Sulphur of Lune fair and clear. Take one part of this Sulphur of Lune, one half part of the extracted Sulphur of Sol [and] six parts of the Spirit of Mercury; join all these in a body, lute it well [and] set it in a gentle heat in digestion; that liquor will turn to a red-brown colour, having all driven over the helmet, and nothing [will] stand in the bottom; then pour it on the water[325] remaining of the Silver you drew your Sulphur from, lute it well, set it in ashes for to coagulate and to fix it eleven days and nights, or when you see the lunar body be quite dry, brown and nothing of it doth any more rise or fume; then it will melt quickly with a sudden flux [at the] fire before the blast; cast it forth; then you [will have] transmuted[326] the whole substance of Silver into the best, most malleable Gold.

I formerly told you that the Spirit of Salt can destroy Lune, so that a potable Lune can be made of it, of which potable Lune shall hereafter be set forth as to the preparation and the use thereof in medicine.

When you perceive that the Sulphur of Lune is wholly extracted and the Vinegar take no more tincture from her nor the Vinegar doth taste any more of Salt, then dry the remaining calx of Silver, put it into a glass, pour on it corrosive Honey water as you did to the Gold[327], yet it must be clear and without any feces; set it in warmth for four or five days, extract Lune's Salt, which you may perceive when the water groweth white. The Salt being all out of it, then abstract the Honey

water, edulcorate the corrosiveness by distilling and clarify the Salt with Spirit of Wine. The remaining matter must be edulcorated and dried; pour upon it the Spirit of Tartar, digest it for half a month, then proceed as you did with the Gold. Then you have Mercury of Lune. The said Sal[328] of Lune hath excellent virtues upon man's body. The efficacy of its Salt and Sulphur may be learned by the following process.

Take of the sky-coloured Sulphur, which you extracted from Lune and is rectified with Spirit of Wine, put it in a glass, pour on it twice as much of Spirit of Mercury, which is made of the white Spirit of Vitriol. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much of Spirit of Mercury. Lute well both glasses [and] set them in a gentle Balney for eight days and nights. Look to it that the Sulphur and Salt lose nothing, but keep their quantity as they were driven out of the Silver. Having stood these eight days and nights, then put them together into a glass, seal it *Hermeticê*, set it in gentle ashes, let all be dissolved and let it be brought again into a clear and white coagulation. At last fix them by the degrees of fire, then the matter will be as white as snow. Thus you have the white tincture, which with the volatile dissolved *anima* of Sol you may animate, fix, bring to the deepest redness and at last ferment and augment the same *ad infinitum*, the Spirit of Mercury being added thereunto. And note that upon Gold a process is to be ordered with its Sulphur and Salt.

If you understood how their *primum mobile*[329] is to be known, then is it needless in this manner and to that purpose to destroy metals; but you may prepare everything from or of the first essence and bring them to their full perfection.

Of The Particulars Of Mars Together With The Extraction Of Its Anima And Salt

Take of red Vitriol oil or oil of Sulphur one part and two parts of ordinary well water. Put these together [and] dissolve therein filings of Steel. This dissolution must be filtered. Being warmed, let it gently evaporate a third part of it, then set the glass in a cool place [and] there will shoot crystals as sweet as sugar, which is the true Vitriol of Mars. Cant off that water, let it evaporate more, set it again in a cold place [and] more crystals will shoot. Neal them gently under a muffle, stirring it still with an Iron wire; then you get a fair, purple coloured powder. On this powder cast distilled Vinegar, extract the *anima* of Mars in a gentle Balney, abstract again the Vinegar and dulcorate the *anima*. This is the *anima* of Mars, which, being added to the Spirit of Mercury and united with the *anima* of Sol, tingeth Lune into Sol as you heard about the Gold.

Of The Particular Of Venus What Mysteries There Are Hid Therein And Of The Extraction Of Its Sulphur And Salt

Take as much of Venus as you will and make Vitriol of it, after the usual and common practice; or take good Verdigris sold in shops - it effecteth the same; grind it very small, pour on it good distilled Vinegar [and] set it in a warmth; the

Vinegar will be [coloured a] transparent green, cant it off [and] pour on the remaining matter on the bottom new Vinegar; iterate this work as long as the Vinegar taketh out any tincture and the matter of the Verdigris on the bottom lieth very black. Put the tinged Vinegar together, distil the Vinegar from it to a dryness, else a black Vitriol will shoot, thus you get a purified Verdigris. Grind it small, pour on it the juice of immature grapes [and] let it stand in a gentle heat; this juice maketh the transparent tincture as green as a Smaragd and attracteth the red tincture of Venus, which affords an excellent colour for painters, limners and others for their several uses.

When the juice extracts no more of the tincture, then put all the extraction together, abstract a moiety of this juice gently, set it into a cool place [and] there shooteth a very fair Vitriol. If you have enough of that, then you have matter enough to reduce the same and to make of it the Philosophers' Stone, in case you should make a doubt to perform this great mystery by any other Vitriol. The common Azoth is not the matter of our Stone, but our Azoth or *materia prima* is extracted with the common Azoth and with the wine, which is the outpressed juice of unripe grapes, and with other waters also must be prepared. These are the waters wherewith the body of Venus must be broken and be made into Vitriol, which you must observe very well, then you may free yourselves from many troubles and perplexities.

But especially note that it may be done with great profit if you drive forth the red oil of Vitriol and dissolve Mars in it and crystallise the solution as you were told when I treated of Mars. For in this dissolution and coagulation Venus and Mars are united. This Vitriol must be nealed under a muffle unto a pure red powder and must be extracted further with distilled Vinegar as long as there is any redness in it.

Then you get the *anima* of Mars and Venus doubled. Of[330] this doubled virtue, after the addition of the *anima* of Sol, which you made in the before quoted quantity, take twice as much of Silver Calx and fix it. But note that there must be twice as much of the Spirit of Mercury than there was allowed in that place but in the rest the process is alike. The Salt of Venus must be extracted when the juice taketh no more of the green tincture; then take the remaining matter, dry it, pour Honey Water upon it, then that Salt goeth in that heat for five or six days and clarify it with Spirit of Wine; then is the Salt ready for your Medicine.

Of The Particular Of Saturn Together With The Extraction Of Its Soul And Salt

Saturn, the highest of the Celestial Planets, hath the meanest authority in our Magistery, yet is the chiefest key in the whole art. Saturn is not to be slighted by reason of its external despicable form; if he be wrought in a due process after the philosophers' way, he is able to requite all the labourer's pains bestowed upon him, for the great virtues of it in Medicine for man's health and for meliorating of metals[331]. The preparation of it is thus:

Take red Minium or Ceruse, laminate it thinly, hang these lamens in a large glass filled with strong Vinegar, in which is dissolved a like quantity of the best Sal armoniack, sublimed thrice with common Salt. Stop the glass' mouth very closely that nothing evaporate, set the glass in ashes in a gentle heat, otherwise the Spirits of the Vinegar and Sal armoniack ascend and touch the Saturnal lamens. At the tenth or twelfth day you will spy a subtile Ceruse hanging on those lamens; brush them off with a hare's foot [and] go on and get enough of this Cerus. Take a quantity of it [and] put it in a body; pour strong Vinegar on it, which several times hath been rectified and was fortified at the last rectification with a sixteenth part of Spirit of vulgar Salt, dephlegmed and drawn over. Spot the body well, or, which is better, lute a blind head to it, set the body in ashes to be digested, swing it often about and in a few days the Vinegar begins to look yellow and sweet at the first. Iterate three times[332], it is sufficient.

The remnant of the Ceruse stayeth in the body's bottom, unshapely; filter the tinged Vinegar clearly, that is of a transparent yellowness, put all the tinged Vinegar together, abstract two parts of it *in Balneo Mariae*, [but] let the third part stay behind. This third part is of a reasonable *rubedo*. Set the glass in cold water, then the crystals will shoot off the sooner; being shot, take them out with a wooden spoon [and] lay them on a paper for to dry; these are as sweet as sugar and are of great energy against inflamed symptoms. Abstract the Vinegar further *in Balneo*, in which the crystals did shoot, set the distillation aside for the shooting of more crystals and proceed with these as you did formerly.

Now take all these crystals together; they in their appearance are like unto clarified sugar or Saltpeter; beat them in a mortar of glass or Iron, or grind them on a marble unto unpalpableness, reverberate it in a gentle heat to a bloodlike redness. Provided[333] they do not turn to blackness. Having them in a scarlet colour, put [them] in a glass, pour on them a good Spirit of Juniper abstracted from its oil and rectified several time into a fair, white, bright manner; lute the glass above, set it in a gentle heat [and] let the Spirit of Juniper be tinged with a transparent redness like blood; then cant it off neatly from the feces into a pure glass, with that proviso that no impure thing run therewith; on the feces pour over the Spirit of Juniper [and] extract still as long as any Spirit taketh the tincture. Keep the feces; they contain the Salt.

Take all these tinged Spirits together, filter them, abstract them gently *in Balneo* [and] there remaineth in the bottom a neat Carnation powder, which is the *anima* of Saturn. Pour on it rain water, often distilled; distil it strongly several times to get off that which stayed with the Spirit of Juniper, and so this subtile powder will be edulcorated delicately. Keep it in a strong boiling, cant it off, then let it go off neatly. Let it dry gently; for safety's sake reverberate it again gently for its better exiccation; let all impurity evaporate, let it grow cold, put it in a viol, put twice as much of Spirit of Mercury to it, seal it *hermeticê*; set it in a vaporous bath called the philosophers' *fimus equinus*, let it stand in the mystical furnace for a month,

then the *anima* of Saturn closeth daily with the Spirit of Mercury and both become inseparable, making up a fair, transparent, deeply tinged, red oil. Look to the government of the fire; be not too high with it, else you put the Spirit of Mercury as a volatile Spirit to betake himself to his wings, forcing him to the breaking of the glass. But if these be well united, then no such fear look for, for one nature embraceth and holdeth up the other.

Then take this oil or dissolved *anima* of Saturn out of the viol. It is of a gallant fragrancy. Put it into a body, apply a helmet to it, lute it well, drive it over, then Soul and Spirit are united together and fit to transmute Mercury precipitated into Sol.

The precipitation of Mercury is done thus: Take one part of the Spirit of Salt Nitre and three parts of oil of Vitriol; put these together, cast into half a part of quick Mercury, being very well purged, set it in sand, put a reasonable strong fire to it, so that the Spirits may not fly away [and] let it stand a whole day and night; then abstract all this Spirit, then you find in the bottom a precipitated Mercury, somewhat red. Pour the Spirit on it again, let it stand day and night, abstract it again and then your precipitate is at the highest *rubedo*; dulcify it with distilled water [and] let it strongly be exiccated. Then take two parts of this precipitated Mercury, one part of the dissolved Saturnal oil, put these together, set it in ashes [and] let all be fixed; not one drop must stick anywhere to the glass. Then it must be melted with due additionals of Lead; they close together and afford Gold, which afterward, at the casting through Antimony, may be exalted.

Note that Mercury must not be precipitated unless with pure oil of Vitriol or oil of Venus, with the addition of the Spirit of Salt Nitre. Albeit such Mercury cannot be brought to its highest fixation by way of precipitating but its fixed coagulation is found in Saturn.

Beat the above said Mercury small, grind it on a stone, put it in a viol, pour on it the Saturnal dissolved oil [and] it entereth instantly, if so be you proceeded aright in the precipitation. Seal the viol *hermeticê*, fix it in ashes [and] at (the) last in sand, to its highest fixation. Then you have bound Mercury with a true knot and brought him into a fix[ed] coagulation, which brought its form and substance into a melioration with an abundance of riches. If you carry it on a white precipitate, then you get only Silver, which holds but little Gold.

One thing more I must tell thee about this process, that there is yet a better way to deal upon Saturn with more profit. Take two parts of the above said dissolved oil, or oil of the Saturnal Soul, one part of *Astrum Solis* and of Antimonial Sulphur, whose preparation followeth afterwards, two parts, half as much of Salt of Mars as all those are, weigh them together, put them into a glass viol and let the third part of it be empty; set them in together to be fixed, then the Salt of Mars openeth in this compound, is fermented by it and the matter begins to incline to blackness. For ten or twelve days it is eclipsed, then the Salt returns to its coagulation, laying hold in its operation on the whole compound. Coagulate it first

into a deep brown mass, let it stand thus unstirred in a continual heat [and] it turneth to a blood-red body? increase the fire that you may see the *Astrum Solis* to be predominant, which appeareth in a greenish colour, like unto a Rainbow; keep this fire continually, let all these colours vanish [and] it turneth to a transparent red stone, very ponderous, needless to be projected upon Mercury, but [which] tingeth after its perfection and fixation all white metals into the purest Gold. Then take of the prepared, fixed, red Stone or of the powder, one part and four parts of the white metal. First let the metal melt half an hour and let it be well clarified; then project the powder upon it [and] let it drive well so that it be entered into the metal and the metal begin to congeal; then is it transmuted into Gold. Beat the pot in pieces [and] take it out; if it hath any slacks[334] drive them with Saturn, then it is pure and malleable. If you carry it on Lune, then put more of the powder on it than you do upon Jupiter and Saturn, as half an ounce of the powder tingeth five ounces of Lune into Sol. Let this be a miracle. Fool not thy Soul with imparting this mystery unto others that are unworthy of it. Proceed with Salt of Saturn as you were informed about Mars and Venus, only [note that] distilled Vinegar performeth that which Honey Water did by the others and clarify it with Spirit of Wine.

Of The Particular Of Jupiter With The Extraction Of Its Anima And Salt

Take pumice stones sold in shops, neal them, quench them in old good wine, neal them again and quench them as you did formerly [and] let this nealing be iterated a third time; the stronger the wine is you quench withal, the better it is. After that dry them gently; thus are they prepared for that purpose. Pulverise these pumice stones subtilly, then take good Tin, laminate it, stratify it in a cementing way, in a reverberating furnace reverberate this matter for five days and nights in a flaming fire [till] it draweth the tincture of the metal. Then grind it small, first scraping the Tin lamens; put it in a glass body, pour on it good distilled Vinegar and set it in digestion [when] the Vinegar draweth the tincture, which is red-yellow. Abstract the Vinegar *in Balneo*, edulcorate the *anima* of Jupiter with distilled water, exiccate gently and proceed in the rest as you did with the *anima* of Saturn, viz., dissolve radically in or with the Spirit of Mercury, drive them over, pour that upon two parts of red Mercury precipitated; being precipitated with this Venerean, sanguine quality, then coagulate and fix; if done successfully you may acknowledge Jupiter's bounty that gave leave to transmute this precipitate into Gold, which will be apparent at their melting. It performeth this also, it transmuteth ten parts of Lune into Gold, if other Sulphurs be added thereunto; force no more upon Jupiter, it is all he is able to do; being of a peaceable disposition he told all what he could do.

The process about this Salt is to extract it with distilled rain water, clarified with Spirit of Wine.

Of The Particular Of Mercury Vive And Of Its Sulphur And Salt

Take of quick Mercury, sublimed several times, half a pound[335], grind it very small, pour on it a good quantity of sharp Vinegar, boil it on the fire for an hour or upward, stirring the matter with a wooden spatula, [then] take it from the fire and let it be cold, [when] the Mercury settleth to the bottom and the Vinegar cleareth up. If it be slow in the clearing, let some drops of Spirit of Vitriol fall into the Vinegar; it doth precipitate the other, for Vitriol precipitateth Mercury Vive, Salt of Tartar precipitateth Sol, Venus and common Salt doth precipitate Lune and Mars does the like to Venus; a lixivium[336] of Beech ashes doth it to Vitriol and Vinegar is for common Sulphur, and Mars for Tartar and Saltpeter for Antimony. Cant off the Vinegar from the precipitate [and] you will find the Mercury like a pure washed sand. Pour on it Vinegar, iterate this work a third time, then edulcorate the matter [and] let it dry gently.

Take two ounces of *anima* of Mars, one ounce of *anima* of Saturn, one ounce of *anima* of Jupiter, dissolve these in six ounces of Mercurial Spirit [and] let all be dissolved; then drive it over, leaving nothing behind [and] it will be a golden water like a transparent dissolution of Sol; your prepared and edulcorated Mercury must be warmed in a strong viol, pass this warmed water gently upon [the other][337], a hissing[338] will be, stop the viol and then the hissing[338] is gone; then seal it *hermeticê*, set it in a gentle Balney [and] in ten days the Mercury is dissolved into a grass-green oil. Set the viol in ashes for a day and a night [and] rule the fire gently; this green colour [then] turneth into a yellow oil; in this colour is hid the *rubedo*; keep it in this fire and let the matter turn to a yellow powder like unto Orpiment; when no more comes over, then set the glass in sand for a day and a night; give a strong fire to it, let the fairest ruby *rubedo* appear, melt it to a fixedness with a fluxing powder made of Saturn [and] it comes now to a malleableness; one pound of it containeth two ounces of good Gold, as deep as ever Nature produced any.

An Oil Made Of Mercury And Its Salt

Take quick Mercury, often sublimed and rectified with Calx Vive, put it in a body, dissolve it in a heat in strong nitrous water, [and] abstract the water from it; the corrosiveness which stayeth there must be extracted with good Vinegar well boiled in it. At last abstract the Vinegar, [when] the remainder of it must be dulcified with distilled water and then exiccated. Afterward on each pound must be poured one pound of the best Spirit of Wine. Let it stand luted in putrefaction, then drive over what may be driven, first gently, then more strongly. From that which is come over abstract the Spirit of Wine *per Balneum* [and] there stayeth behind a fragrant[339] oil, which is *Astrum Mercurii*, an excellent remedy against venereal diseases.

Seeing the Salt and *Astrum* of Mercury is of the same medicinal operation, I hold it needful to write of each in particular and will join their operation into one and

declare of it in the last part about the Salt of Mercury, because they are of one effect in medicinal operations. Take the made oil or *Astrum Mercurri*, which by reason of its great heat keeps its own body in a perpetual running, casting it on the next standing earth, from which you formerly drew the oil; set it in a low heat [and] and the oil draweth its own Salt. That being done, put to it a reasonable quantity of Spirit of Wine [and] abstract it again; the Salt stayeth behind, dissolved in the fresh Spirit of Wine, being dulcified by cohobation. Then is the Mercurial Salt ready and prepared for the Medicine. Mercury is able to do no more, neither *particulariter* nor *universaliter*, because he is far off from philosophers' Mercury, although many are deceived in their fancies to the contrary.

Of The Particular Of Antimony Together With The Extraction Of Its Sulphur And Salt

Take good Hungarian Antimony, pulverise it subtilly to a meal, calcine it over a gentle heat, stirring it still with an Iron wire, and let it be albified and [become so] that at last it may be able to hold out in a strong fire. Then put it into a melting pot, melt it, cast it forth, turn it to a transparent glass, beat that glass, grind it subtilly, put it in a glass body of a broad, flat bottom, pour on it distilled Vinegar [and] let it stand luted in a gentle heat for a good while. The Vinegar extracteth the antimonial tincture, which is of a deep redness; abstract the Vinegar [and] there remaineth a sweet, yellow, subtile powder, which must be edulcorated with distilled water. All acidity must be taken off. Exiccate it, pour on it the best graduated Spirit of Wine [and] set it in a gentle heat. You have a new extraction, which is fair and yellow; cant it off, pour on other Spirit, let it extract as long as it can, then abstract the Spirit of Wine. Exiccate [and] you find a tender, deep yellow, subtile powder of an admirable medicinal operation, [which] is nothing inferior unto potable Sol.

Take two parts of this powder [and] one part of Solar Sulphur; grind these small, then take three parts of Sulphur of Mars, pour on it six parts of Spirit of Mercury, set it in digestion, well luted, let the Sulphur of Mars be dissolved totally, then carry in a fourth part of the ground matter of the Sulphur of Antimony and of Sol. Lute and digest. Let all be dissolved, then carry in more of your ground Sulphur [and] proceed as formerly, iterating it so long till all be dissolved; then the matter becomes a thick, brown oil. Drive all over jointly into one, leave nothing behind in the bottom; then pour it on a purely separated Lunary Calx, fix it by degrees of fire, then melt it into a body, separate it with an *aqua fort* [and] six times as much [more] of Sol is precipitated than did enter by weight into the ponderosity of the above compound[340]. The remainder of Lune serveth for such works as you please to put it unto.

The Antimonial tincture being extracted totally from its *vitrum*, and [when] no Vinegar takes more hold of any tincture, then exiccate the remaining powder, which is of a black colour; put it into a melting pot, lute it, let it stand in a reasonable heat [and] all the Sulphurous part burn away; grind the remaining

matter, pour on it new distilled Vinegar, extract its Salt, abstract the Vinegar, edulcorate the acidity by cohobation [and] clarify it so long that the water be white and clear. If you have proceeded well in your manuals, then the lesser time will be required to extract the antimonial Salt as you shall hear of it, whereby you may observe that the antimonial Sulphur is extracted in the following manner and is of the same medicinal operation, but is of a quicker and speedier work, worthy to be observed.

A Short Way To Make Antimonial Sulphur And Salt

Take good Vitriol, common Salt and unslaked Lime, of each one pound, [and] four ounces of Sal Armoniack. Beat them small, put them in a glass body, pour on it three pound[s] of common Vinegar [and] let it stand in digestion, stopped, for a day. Put it afterwards into a retort, apply a receiver to it [and] distil it as usually an *aqua fort* is distilled. Take of the off-drawn liquor and of common Salt one pound of each, rectify them once more; let no muddiness come over with it; all must come clear. Then take one pound of pulverised antimonial glass, pour this Spirit on it, lute it well, digest and let all be dissolved. Then abstract the water *in Balneo Mariae* [and] there remains in the bottom a black, thick, fluid matter, but somewhat dry. Lay it on a glass table [and] set it in a cellar [and] a red oil floweth from it, leaving some feces behind. Coagulate this red oil gently upon ashes, let it be exiccated there, then pour the best Spirit of Wine on it [and] it extracteth a tincture which is blood-red. Cant off that which is tinged, pour other Spirit of Wine on the remainder and [by iteration] let all redness be extracted. Thus you have the tincture of antimonial Sulphur, which is of a wonderful medicinal efficacy and is equivalent unto potable gold as you were told before[341]. This black matter which stayed behind after the extraction of the Sulphur must be well exiccated. Extract its snow-white Salt with distilled Vinegar, edulcorate it, clarify it with Spirit of Wine and observe its virtues in medicine.

I have mentioned and demonstrated that all things are made and compounded of three essences, viz., of Mercury, Sulphur and Salt. But know this that the Stone is made of one, two, three, four and five[342].

Of five, that is the quintessence of its matter; of four are understood the four elements; of three are the three principles of all things; of two, for that is the double mercurial substance; of one, that is the *Ens Primum* of all things, which flowed from the *fiat* of the first creation[343].

Many well-minded artists may be doubtful, by all these sayings, to attain the foundation and discovery thereof. Therefore I shall first very briefly speak of Mercury, secondly of Sulphur, thirdly of Salt; for these are essences of our matter of the Stone.

First know that no common Argent Vive is made of the best metal by the Spagyric Art[344], [but one that is] pure, subtile, clear, splendent as a fountain, transparent as crystal, without any impurity. Of this make a water or

incombustible oil[345], for Mercury was at the first water, as all the philosophers agree.

In this mercurial oil dissolve its proper Mercury, out of which the water was made, and precipitate that Mercury with its proper oil; then have you a double mercurial substance. And know that your Gold must be first dissolved in a certain water after its purification and must be reduced into a subtile Calx as hereafter shall be declared at large. And then the said Calx must be sublimed by Spirit of Salt precipitated again and by reverberation reduced into a subtile powder; then its own proper Sulphur will the more easily enter into its own substance and be in amity with it, for they wonderfully love each other. So have you two substances in one and [it] is called the Mercury of the Philosophers and yet it is but one substance, that is, the first Ferment.

Your Sulphur you must seek in the like metal, then you must know how to extract it out of the body of the metal by purification and destruction of its form and reverberation without any corrosive. Then dissolve this Sulphur in its own proper blood, whereof it was made before its fixation, according to its due weight; then you have nourished and dissolved the true Lion[346] with the blood of the Green Lion[347]; for the fixed blood of the Red Lion is made out of the volatile blood of the Green Lion, therefore are they of one nature. And the volatile blood maketh the fixed blood volatile, and the fixed likewise maketh the volatile blood fixed as it was before its solution. Then set them together in a gentle heat until the whole Sulphur be dissolved; then have you the Second Ferment, nourishing the fixed Sulphur with the volatile as all philosophers agree with me herein. This afterwards is driven over with Spirit of Wine, red as blood, and is called *Aurum Potabile*, whereof there is no reduction to a body.

Of The Salt Of The Philosophers

Salt maketh fixed and volatile according as in its degree it is ordered and prepared. For the Spirit of Salt of Tartar, if it be drawn per se and without addition, maketh all metals volatile by resolution and putrefaction and resolveth them into a true vive or current Mercury, as my practice declares.

Salt of Tartar *per se* fixeth most firmly, especially if the heat of Calx vive be incorporated with it, for both then have a singular degree of fixing.

So also the vegetable Salt of Wine both fixeth and maketh volatile according to the divers[e] preparation thereof, as its use requireth, which certainly is a great Mystery of Nature and a wonder of the philosophic Art.

If a man drink Wine and out of his urine a clear Salt be made, that is volatile and maketh other fixed things volatile and carrieth them[348] over the helmet with it, but it fixeth them[348] not, and although the man drink nothing but Wine, out of whose urine the Salt was made, yet it hath another property than the Salt of tartar or of the feces of Wine. For there is made a transmutation in the body of man, so that

out of a vegetable, that is out of a Spirit of Wine, an animal Spirit of Salt is made. Horses, by the corroboration of their natural virtue, do transmute oats, hay and such like and convert it into fat and flesh; so doth the bee make honey out of the best of flowers and herbs. So understand of other things. This key and cause consisteth only in putrefaction, from whence such a separation and transmutation taketh its original.

The Spirit of common Salt, which is drawn after a peculiar manner, maketh Gold and Silver volatile; if a small quantity of the Spirit of Dragon[349] be added to it, it dissolveth it and carrieth it over with it *per alembicum*, as also doth the Eagle with the Dragon's Spirit, which dwelleth in stony places; but if anything be melted with Salt before the Spirit be separated from its body, it fixeth much more than it volatiliseth.

If the Spirit of common Salt be united with Spirit of Wine and both be three times distilled over together, then it waxeth sweet and loseth its acrimony. This prepared Spirit doth not corporeally dissolve Gold; but if it be poured on a prepared Calx of Gold it extracteth its highest tincture and redness, which, if it be rightly done, it reduceth pure and white Luna into the same colour, whereof its[350] body was before it[351] was extracted. Also the old body[352] will again attain its colour by the love of enticing Venus, being descended from the same original, state and blood[353].

Know also [that] the Spirit of Salt destroyeth Luna and reduceth it into a spiritual essence, from whence afterwards *Luna potabile* may be prepared, which Spirit of Luna is appropriated to the Spirit of Sol as man and wife by the copulation and conjunction of the Spirit of Mercury or its oil.

The Spirit lieth in Mercury; seek the tincture in Sulphur[354] and the coagulation in Salt[355]; then have you three matters, which may again produce some perfect thing, that is the Spirit of[356] Gold fermented with its own proper oil. Sulphur is plentifully found in the propriety of most precious Venus, which inflameth the fixed blood gotten of her. The Spirit of the philosophic Salt gives victory to coagulation, although the Spirit of Tartar and Spirit of Urine, together with the true *acetum*, may do much; for the Spirit of Vinegar is cold and the Spirit of Calx vive is very hot, therefore are they esteemed and found to be of contrary nature. This I faithfully declare. Seek your matter in a metalline substance, make thereof Mercury, which ferment with Mercury; then a Sulphur, which ferment with its proper Sulphur, and with Salt reduce it into order[357]; distil them together [and] conjoin them all according to their due proportion, then will it become one thing, which before came from one; coagulate and fix it by a continual heat, then multiply and ferment it three times.

The Key of the process discovering the Tincture is thus. When the Medicine and Stone of the philosophers is made and perfectly prepared out of the true *Lac Virginis*, take thereof one part, of the best and purest Gold, melted and purged by Antimony, three parts and reduce it into as thin plates as possibly you can; put

these together into a crucible wherein you use to melt metals. First give a gentle fire for twelve hours, then let it stand three days and nights continually in a melting fire; then are the pure Gold and the Stone made a mere Medicine of a subtile, a spiritual and penetrating quality. For without the ferment of Gold the Stone cannot operate or exercise its tingeing quality, being too subtle and penetrative; but being fermented and united with its like ferment, the prepared tincture obtaineth an ingress in operating upon other bodies. Then take of the prepared ferment one part to a thousand parts of melted metal, if you will tinge it, then know for a very certain truth that it shall be transmuted into good and fixed Gold; for one body embraceth the other, although they be not alike, yet by the force and power added to it, it is made like unto it, like having its origin from its like.

Note well that out of Black Saturn and friendly Jove a Spirit may be extracted, which is afterwards reduced into a sweet oil as its noblest part, which Medicine, *particulariter*, doth most absolutely take way the nimble, running quality from common Mercury and bringeth him to a melioration.

Having thus attained the matter, nothing remains but that you look well to the fire, that you observe its regimen, for herein is the highest concernment and the end of the work. For our fire is a common fire and our furnace is a common furnace, although some philosophers, to conceal the art, write the contrary[358]. The fire of the lamp with the Spirit of Wine is unprofitable; the expense thereof would be incredible. *Fimus Equinus* spoileth it, for it cannot perfect the work by the right degree of fire.

Many and various furnaces are not convenient, for in our threefold furnace only the degrees of heat are proportionately observed. And as our furnace is common so is our fire common and as our matter is common, so is our Glass likened to the Globe of the Earth.

Of Mercury

There are several sorts of Mercury. Mercury of animals and vegetables is merely a fume of an incomprehensible being unless it be caught and reduced to an oil; then it is for use. But Mercury of metals is of another condition, as [is] that also of minerals, though the same, also, may be compared with a fume, yet it is comprehensible and running. One Mercury is better and nobler than the other, for the Solar Mercury is the best of them all. Next unto that is the Lunar Mercury and so forth. There is a difference, also, among Salts and Sulphurs. Among the mineral Salts that carrieth away the bell which is made of Antimony and that Sulphur which is drawn from Vitriol is preferred before all others. Mercury of metals is hot and dry, cold and moist; it containeth the four qualities.

There are medicaments prepared of it of a wonderful efficacy, of several sorts and forms, which is the reason why there is such a variety of virtues therein. In Mercury lieth the highest arcanum for man's health, but [it] is not to be used crude, but must first be prepared into its essence. It is sublimed with Copper water and is further reduced into an oil. There is an oil made of it *per se*, without

any corrosiveness, which is pleasant and fragrant. Several sorts of oils, with additionals, can be made of it, good for many things. It is prepared also with Gold, being first made into an *Amalgama*; there is made a precipitate of it in water, wherein it dissolveth green, like unto a Smaragd or Chrysolite. The volatile Mercury serveth for outward use, if a separation is made by some means and [if it] is brought into [a] subtile, clear liquor and then to a red-brown powder and its received corrosiveness is separated, then it may do well for other uses.

The mixed Mercury serveth for inward use. Mercury, being purged, is precipitated with the blood of Venus, is well digested with distilled Vinegar, and thus his corroding quality is taken off. Have a care what quantity you minister; if it is[359] given in a true dose, then it does its part very well. But for its operation it is not equally sublimed unto the fixed, its coagulation is found in Saturn, his malleableness is apparent when he is robbed of his life; he containeth his own tincture upon white and red, being brought in his fixed coagulation unto a white body, is tinged again by Vitriol water and being reduced to Gold is graduated by Antimony. Though that bloodthirsty Iron Captain with his spear assaulteth Mercury very much, yet he alone cannot conquer him unless cold Saturn come in to hide him and Jupiter command the peace with his sceptre. Such process being finished, when[360] the Angel Gabriel, the Strength of the Lord, and Uriel, the Light of the Lord, hath showed Mercury unto humble Michael, then Raphael can make right use of the highest Medicine[361].

Of Antimony[362]

It is very difficult to find out all the mysteries that are hid therein. Its virtue is miraculous; its power is great; its colour, hidden therein, is various; its crude body is poisonous; yet its essence is an antidote against poison [and] is like unto Quicksilver, which ignorant physicians can neither comprehend nor find, but the knowing physician believeth it to be true, having made many experiments with it.

This mineral containeth much of Mercury, much of Sulphur and little of Salt, which is the cause why it is so brittle and appliable; for there is no malleableness in it by reason of the small quantity of Salt. The most amity it beareth unto Saturn is by reason of Mercury, for philosophers' Lead is made out of it and is affected unto Gold by reason of its Sulphur; for it purgeth Gold, leaving no impurity in it. There is an equal operation in it with Gold if well prepared and [ad]ministered to man medicinally. It flieth out of the fire or[363] keeps firmly in the fire if it be prepared accordingly. Its volatile Spirit is poisonous, purgeth grievously [and] not without damage unto the body. Its remaining, fixed redness purgeth also, but not in that manner as the former did, provoketh not to stool but seeketh merely the disease whatever it is, penetrateth all the body and the members thereof, suffers no evil to abide there, expels it and brings the body to a better condition. In brief Antimony is the Lord in medicinals. There is made out of it a *Regulus* out of Tartar and Salt; if at the meeting of Antimony some Iron filings be added, by a manual used there cometh forth a wonderful Star, which philosophers before me called the Signet Star[364]. This Star being several times melted with cold earth

Salt, it groweth then yellowish, is of a fiery quality and of a wonderful efficacy. This Salt afterwards affords a liquor, which further is brought to a fix[ed], incombustible oil, which serveth for several uses.

Besides there are made of common Regulus of Antimony curious flowers, either red or yellow or white, according as the fire hath been governed. These flowers being extracted and the extract, without any addition, *per se* being driven into an oil, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony or of its *Regulus*, but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistea* there is a glass made of it *per se*, which [if it] is extracted also, [and] then abstracted, there remaineth a powder of incredible operation, which may safely be used after it hath been edulcorated. This powder, being dissolved, healeth wounds, sores etc., causing no pains. This powder being extracted once more with Spirit of Wine, or driven through the helmet with some other matter, affords a sweet oil.

Antimony is melted also with cold earth Salt, dissolved and digested for a time in Spirit of Wine. It [then] affords a white fixed powder [which] is effectual against *Morbus Gallicus* [and] breaks inward imposthumes. It hath several virtues besides.

There is made an oil also of Antimony, the Flying Dragon[365] being added thereunto, which, being rectified thrice, then it is prepared. Though a cancer were never so bad and the wolf[366] never so biting, yet they, with all their fellows, be they fistulas or old ulcers, must fly and be gone. The little powder of the Flying Dragon prepared with the Lion's Blood, must be [ad]ministered also, three or four grains for a dose according to the party's age and complexion.

A further process may be made with this oil with the addition of a water made of stone serpents[367] and other necessary spices, not those that are transported from the Indies. This powder is of that efficacy that it radically cureth many chronical diseases. There is made a red oil of Antimony, Calx vive, Sal armoniack and common Sulphur, which hath done great cures in old ulcers; with stone Salt or with common Salt there is forced from Antimony a red oil which is admirable good for outward symptoms.

There is made a sublimate of Antimony with Spirit of Tartar and Salmiac[368], being digested for a time, which by means of Mars is turned into quick Mercury. This antimonial Mercury hath sought of many but few have gotten it, which is the reason why his praise is not divulged, much less is his operative quantity[369] known. If you know how to precipitate it well, then your arrow will hit the mark to perform great matters; its qualities ought not to be made common [knowledge]. It is needless to describe its combustible Sulphur, how that is made out of Antimony; it is easy and known; but that which is fixed is a secret and hidden

from many. If an oil be made of it in which its own Sulphur be dissolved and these be fixed together, then you have a Medicine of rare qualities, in virtue, operation and ability far beyond vegetables.

Quicksilver being imbibed with Quicksilver melted with Antimony for some hours in a wind oven, the Salt of the remainder being extracted with distilled Vinegar, then you have the philosophers' Salt, which cureth all manner of agues.

There is an *acetum* made of Antimony, of an acidity as other *acetums* are; if its own Salt be dissolved in this *acetum* and distilled over, then this *acetum* is sharpened, which is an excellent cooler in hot swellings and other inflamed symptoms about wounds, especially if there be made an unguent of it together with *anima* of Saturn.

There is a quintessence of Antimony, which is the highest Medicine, the noblest and subtilest found in it and [it] is the fourth part of an Universal Medicine. Let the preparation of it be still a mystery. Its quantity or dose is three grains. There belong four instruments to the making of it; the furnace is the fifth, in which Vulcan dwelleth; the manuals and the government of the fire afford the ordering of it.

Of Copper -- water

Copper is a mineral whose Salt is set forth in the highest manner, whose[370] great and good qualities are of the transcendency that reason is not able to comprehend or to conceive of them. It went generally by the name of Copper-water to make the meaning and sense of it plain. And be thus informed that Vitriol containeth two Spirits, a white and a red one; the white is the white Sulphur upon white, the red Spirit is the Red Sulphur upon red.

Observe it diligently. The white Spirit is sour, causeth an appetite and a good digestion in a man's stomach; the red Spirit is yet sourer and is more ponderous than the white; in its distilling a longer fire must be continued because it is more fixed[371] in its degree. Of the white, by distilling with[372] Sulphur of Lune, is made *Argentum potabile*. In the like manner the Gold[373], being destroyed in the Spirit of common Salt and made spiritual by distilling and its Sulphur taken away from it and joined with a red Spirit in a due dose, that it may be dissolved and then for a time putrefied in Spirit of Wine, to be further digested and often abstracted that nothing remain in the bottom, then you have made an *Aurum potabile* of which great volumes have been written, but very few of their processes were right.

Note that the red Spirit must be rectified from its acidity and brought into a sweetness subtily penetrating? of a pleasant taste and sweet fragrancy.

The sweet Sulphur is made of Sulphur of Vitriol, which is combustible like other Sulphur before it is destroyed. For the Sulphur of the philosophers is not combustible. Note this well. The preparation is easy [and] requireth no great

pains nor great expenses to get a combustible Sulphur out of Vitriol. This sweet oil is the essence of Vitriol and is such a Medicine which is worthy the name of the Third Pillar of the Universal Medicine. The Salt is drawn from Colchotar[374] and is dissolved in the red or white oil or in both and is distilled again; if it be fermented with Venus it performeth its office very well, for it affords such a Medicine which at the melting tingeth pure Iron into pure Copper.

Colchotar of Sulphur affords true fundamentals unto [the] healing of perished wounds, which otherwise are hardly brought to any healing, and such sores which by reason of a long continued white redness will admit of no healing. Colchotar affords an ingress thereunto, setting a new foundation that quality and virtue are not in the Colchotar, but the Spirit, together with the Salt, are the matters which dwell therein.

There is made of Copper and Verdigris a Vitriol of a high degree, which[375] is far spread in its tincture. There is a Vitriol made of Iron also, which is of a strange quality; for Iron and Copper are very nigh kind[376] one to another, belong[ing] together as man and wife. This mystery I would have concealed.

[When] Vitriol [is] corroded with Sal Armoniack in its sublimation, there ariseth a combustible Sulphur together with its Mercury, of which there is but little because it hath most of Sulphur. If the same Sulphur be set at liberty again by the Eagle[377] with Spirit of Wine, there can be made a Medicine of it, as I told you before, though there be a nearer way to make combustible Sulphur out of Vitriol, as of its precipitation upon a precedent dissolution by the Salt or Liquor of Tartar, as also by a common *lixivium* made of Beech-ashes; yet this is the best reason, because the body of Vitriol is better and more opened with the Key of the Eagle[377]. There is not found in its nature either cold or moist quality, but [it] is of a hot and dry, substantial quality and [this] is the reason why, by its superabounding calidity, it heateth other things, digesteth them and at last it bringeth them to a full maturity, the fire being continued for a certain time.

Of Common Sulphur

The usual common Sulphur is not so perfectly exalted in its degree and brought into maturity as [when] it is found in Antimony and Vitriol. There is made of it *per se* an oil against putrid, stinking wounds, destroying such worms which grow in them, especially if the little Salt in it be dissolved from its Sulphur.

There is made of it a balsam with Sallet oil[378] or oil of Juniper, in like manner with the white Spirit of Turpentine, and [it] is of a red colour [and] is made thus. Take o? Flowers of Sulphur made with Colchotar of Vitriol and digest them for a time in horse-dung. This balsam may safely be used for such that are in a consumption of the lungs, especially [if it] be rectified several times with Spirit of Wine, drawn over and separated, that it be blood red. This balsam is a preservative against corruption and rottenness.

The quintessence of Sulphur is [found] in a mineral where a sulphureous flint is generated. Thus [let] beaten pebbles [be] put in a glass and on it be poured a strong *aqua fort*, made of Vitriol and Saltpeter, and let dissolve what may be dissolved, [then] abstract the water; the remainder must be well dulcified and reverberated to a redness; pour on that Spirit of Wine, extract its tincture [and] afterwards circulate for a time in the Pelican; let all the essence of Sulphur be separated, it stayeth below the Spirit of Wine like [a] fat Sallet oil, by reason of its ponderousness; its dose of six grains is found to work sufficiently. If you digest in this essence of Sulphur, Myrrh, Aloes and other Spirits, it extracts their virtues and makes them[379] into a balsam, which suffers no flesh or other parts that are subject to putrefaction to fall into rottenness, for which reason the ancients have put this name to it, *Balsamus mortuorum*. There may be made an oil of it[380] which is found very useful. The Sulphur may be sublimed in a high instrument with a good heat, which sublimation in a long time changeth [it] into a liquor or oil [if left] standing in a humid place.

There may be cocted a Liver out of common Sulphur, which is turned into milk, and it may also be changed into a red oil. Many other Medicinals may be made out of Sulphur. Its Flowers, Essence and Oil are preferred before the rest, together with the white and red fixed Cinnabar[381] which are made of it, because in them is found a mighty virtue.

Of Calx Vive

The secrets of Quicklime are known to few men and few there are which attained to a perfect knowledge of its qualities. But though Lime is contemptible, yet there lieth great matters therein and [it] requireth an understanding master to take out of it what lieth buried in it. [By this] I mean to expel its pure Spirit, which colaterally stands in affinity with minerals, is able to bind and help to make fix[ed] the volatile Spirits of minerals, for it is of a fiery essence [and] heateth, concocteth and bringeth [them] unto maturity in a short time, when in many years they could not [otherwise] be brought to it. The gross, earthly body of it doth not do the feat, but its Spirit doth it, which is drawn out of it. This Spirit is of that ability that he bindeth and fixeth other volatile Spirits.

For note, the Spirit dissolveth *Occuli cancròrum*[382], dissolveth crystals into a liquor. These two being duly brought into an unity *per modum distillationis* (I will say nothing now of Diamonds and such-like stones) that water dissolveth and breaketh the stones in the bladder and the gouty Tartar settled into the joints of hands and feet [and] suffers not any gout to take root in those parts. This is a rare secret. Quick Lime is strengthened and made more fiery and hot by a pure and unsophisticated Spirit of Wine, which is often [to be] poured on it and abstracted again; then the white Salt of Tartar must be grinded with it, together with its additionals which must be dead and contain nothing, then you will draw a very hellish Spirit, in which great mysteries lie hid.

Of Arsenick

Arsenick is in the kindred of Mercury and Antimony as a bastard in a family may be. Its whole substance is poisonous and volatile, even as the former two; in its external colour to the eye it is white, yellow and red, but inwardly it is adorned with all manner of colours, like to its metals, which it was fain to forsake, being forced thereunto by fire. It is sublimed *per se* without additions and also in its subliming there are added several other matters as occasion requireth. If it be sublimed with Salt and Mars, then it looks like a transparent crystal, but its poison stayeth still with it, unfit to be joined or added to metals [and it] hath very little efficacy to transmute any metals.

The subterranean Serpent bindeth it in the union of fire, but cannot quite force it that it might serve for a Medicine for man and beast. If it be further mixed with the Salt of a Vegetable Stone[383], which is with Tartar[384], and is made like unto an oil, it is of great efficacy in wounds which are of an hard healing. It can make a coat for deceitful Venus, to trim her handsomely, that the inconsistency of her false heart may [not?] be disclosed by her wavering servants, without gain, with her prejudice and damage. When Antimony and Mars are made my companions [saith Arsenick], and [I] am exalted by then to the top of Olympus, then I afford a Ruby in transparence and colour [like un]to that which cometh from [the] Orient and I am not to be esteemed less than it. If I am proved by affliction, then I fall off like a flower which is cut off and withers, therefore nothing can be made of me to fix any metal or tinge it to any profit.

Of Salt Peter

Two elements are predominant in me, as fire and air; the lesser quantity is water and earth. I am fiery, burning and volatile. There is in me a subtile Spirit, I am altogether like unto Mercury, hot in the inside[385] and cold in the outside. [I] am slippery and very nimble at the expelling of my enemies. My greatest enemy is common Sulphur and yet is [he] my best friend also, for being purged by him and clarified in the fire, then am I able to allay all heats of the body within and without and am one of the best Medicaments to expel and keep off the poisonous plague.

I am a greater cooler outwardly than Saturn, but my Spirit is more hot than any. I cool and burn according as men will make use of me and according as I am prepared. When metals are to be broken I must be a help, else no victory can be obtained, be the understandings great or small. Before I am destroyed I am a mere ice, but when I am anatomised, then am I an hellish fire.

Of Sal-armoniack

Sal-armoniack is none of the meanest Keys to open metals thereby, therefore the ancients have compared it with a volatile Bird. It must be prepared, else you can do no feats with it, for if it be not prepared it doth more hurt than good unto metals [and] carrieth them away out of the chimney hole. It can elevate and sublime with its swift wings the tincture of minerals and of some metals to the very mountains, where store of snow is found usually, even at the greatest heat

of summer. If it be sublimed with common Salt, then it purgeth and cleareth and may be used safely.

He that supposeth to transmute metals with this Salt, which is so volatile, surely he doth not hit the nail on the head, for it hath no such power; but to destroy the metals and make them fit for transmutation, in that respect it hath sufficient power, for no metal can be transmuted unless it be first prepared thereunto.

Of Tartar

This Salt is not set down in the book of minerals but is generated of a vegetable seed[386], but its Creator hath put such virtue into it that it beareth a wonderful love and friendship unto metals, making them malleable. It purgeth Lune unto a whiteness and incorporateth into her such additionals which are convenient for her; being digested for a time with minerals or metals and then sublimed and vilified[387], they all come into a quick Mercury, which to do there is not any vegetable Salt besides it. Many mysteries lie hid in it. It is a good remedy either outwardly or inwardly in Medicine; its Salt being made spiritual and sweet it dissolveth and reaketh the stone in the bladder and dissolveth the coagulated Tartar of the gout settled into the joints or anywhere else besides. Its ordinary Spirit, which is used for [the] opening of metals, being used and applied outwardly, layeth a foundation for healing such ulcers which admit hardly any healing, as fistulas, cancers, wolves and such-like.

Of Vinegar

In Alchemy and Medicine nothing, almost, can be prepared but Vinegar must set a helping hand to it. In Alchemy it is used to set metals and minerals into putrefaction. It is used also for to extract their essences and tinctures, being first prepared thereunto even as the Spirit of Wine is usual to extract the tinctures from vegetables.

In Physic it deserveth its praise also, for it taketh the pure from [the] impure and is a separator and taketh from the mineral Medicaments their sharpness and corrosiveness, fixeth that which is volatile and is a great defender against poison. Vinegar is used inwardly also and both men and beasts are benefited thereby. Outwardly it is applied to hot inflammations and swellings for a cooler. Spirit of Wine and Vinegar are of great use both in Alchemy and Physic. Both have their descent from the Urine [and] are of one substance, but differ in the quality by reason of [the] putrefaction the Vinegar got there. But this is not the philosophers' Vinegar. Our Vinegar or *Acetum* is another liquor, namely a matter itself[388] for the Stone of [the] Philosophers is made out of the Azot of [the] Philosophers, which must be prepared with ordinary distilled Azot, with Spirit of Wine and with other waters besides and must be reduced unto a certain order.

Note this for a memorandum. If distilled, pure Vinegar be poured upon destroyed Saturn and is kept warm in Mary's Bath, it looseth its acidity altogether [and] is as sweet as sugar; then abstract two or three parts of that Vinegar, set it in a cellar

[and] then you will find white, transparent stones like unto crystals. These are an excellent cooler and healer of all adust[389] and inflamed symptoms.

If these crystals are reduced into a red oil and poured upon Mercury precipitated by Venus and proceeded in further as it ought; if that [I say] be done[390] rightly, then neither Sol nor Lune will hinder thee from getting riches.

Of Wine

The true Vegetable Stone is found in Wine, which is the noblest of all vegetables. It containeth three sorts of Salt, three sorts of Mercury and three sorts of Sulphur.

The first Salt sticketh in the wood of the Wine, which, if [it be] burnt to ashes and a *lixivium* made of it [is able to] have its Salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated; then draw its Salt forth, dissolve and coagulate it several times and let it be sufficiently clarified.

The third Salt is this. When the Wine is distilled it leaveth feces behind, which are [to be] made to powder; its Salt can [then] be drawn out with warm water.

Each of these Salts hath a special property. In their centre they stand in a harmony, because they descend from one root.

It hath three sorts of Mercury and three sorts of Sulphur. The first oil is made of the steam, the second oil is made out of crude Tartar, the third is the oil of Wine.

There is a strange property in the Spirit of Wine, for without it there cannot be extracted any true tincture of Sol, nor can there be made without it any true *Aurum Potabile*; but few men know how a true Spirit of Wine is made, much less can its property be found out wholly. Several ways have been tried to draw and to get the Spirit of Wine without sophistication, as by several instruments and distillings with metalline Serpents and other strange inventions, of sponges, papers and the like. Some caused a rectified *Aqua vitae* [to] be frozen in the greatest frost, expecting the phlegm thereof should turn to ice [and] the spirit thereof to keep liquid, but nothing was done to any purpose.

To Make A True Spirit Of Wine

Take *Vinum Adustum*[391] and put it into a strong Vessel, which will endure the fire; light it with a match of Brimstone and put quickly a head of Iron or Copper upon it and the true, fiery Spirit will be resolved into a water in the receiver, which must be large. This is the true aerial, fiery Spirit of Wine. It must be subtile, penetrating, without any phlegm, pure, aerial and volatile, so that air in a magnetic quality may attract it; therefore it had need to be kept close in. It is of a penetrating and effectual operation.

There are three which are the noblest creatures in the world; these three have a wonderful affection one to another[392]. Among animals it is man, out of whose Mummy is made an Animal Stone, in which [the] Microcosm is contained. Among minerals Gold is the noblest, whose fixedness is a sufficient testimony of its noble offspring[393] and kindred. Among vegetables there lieth hid a Vegetable Stone[394]. Man loveth Gold and Wine above all other creatures, which may be beheld with the eyes. Gold loveth Man and Wine, because it lets go its noble part if Spirit of Wine be put to it, being made potable, which giveth strength to Man and prolongeth his life in health. Wine beareth affection to Man also and to Gold, because it easily uniteth with the tincture of Sol, expelleth melancholy and sadness [and] refresheth and rejoiceth Man's heart. These Stones renew men and beasts, cure leprous metals and cause barreness to become fruitful with a new birth.

The True Preparation Of Aurum Potabile Without Sophistication

First [I will describe] what is that true and highest *Aurum potabile* and Universal Medicine. After this in order there followeth another *Aurum potabile* made of the fixed red Sulphur or Soul of the corporeal Gold, most highly purged, and [it] is prepared with the conjunction of the Universal Spirit of Mercury. After this there followeth another particular Medicine, which is half an *Aurum potabile*, showing its efficacy and power in many trials. Then I will add thereunto a description of *Aurum potabile*, because it traceth the steps of Gold and it showeth wonderfully its great energy and virtues.

The highest and chiefest *Aurum potabile* which the Lord god hath laid into Nature is the excocted, prepared and fixed substance of our Stone before it is fermented. A higher, greater and more excellent Universal Medicine and *Aurum potabile* cannot be found nor had in the circumference of the whole world; for it is a heavenly balsam because its first principles and original cometh from heaven, made formal in earth or under ground, and is afterwards, being exactly prepared, brought into a *plusquam* perfection, of which first principle and nativity of this heavenly substance I have already writ sufficiently.

Now as this excocted and perfect substance is the highest, chiefest and greatest Universal Medicine unto man, even so, on the other side, the same matter, after its fermentation, is a tincture also and the chiefest, greatest and most powerful Universal Medicine upon all metals whatsoever and thereby [they] may be transmuted into their highest melioration and health, namely into the purest Gold.

This is the first, chiefest and greatest *Aurum potabile* and Universal Medicine of the whole world, of which alone great volumes could be writ, whose preparation is already written.

Now I will declare the true and full process how a true *Aurum potabile* is to be made.

How true *Aurum potabile* is to be had and prepared from Gold, which in the best manner is exactly putrefied. Take the extracted Soul of Gold, draw[n] forth with the sweet Spirit of common Salt, as I informed you about the Particular of Gold[395], where the body of Gold appeared very white; abstract the Spirit of Salt from it; edulcorate the *anima* of Sol ten or twelve times [and] at last let it be exiccated. Weigh it; pour on it four times as much of Spirit of Mercury; lute it well; set it in the Vaprous bath [and] putrefy it gently. Let the *anima* of Sol be quite dissolved and be turned into water or its *prima materia*. Both will turn into a blood-red liquor, fair and transparent, no Ruby on the earth [being] comparable unto it.

But note, when the *anima* of Sol begins to be dissolved and brought into its *prima materia*, that at the first, on the side round the glass where the matter lieth there [will] be seen a green circle, on it a blue, then a yellow. Afterwards all the colours of the rainbow join and make appearance, which do but last a little while[396]. The *anima* of Sol being wholly dissolved into the Mercurial Spirit, and [when] nothing is seen in the bottom, then pour to it twice as much of the best rectified Spirit of Wine, brought to its highest degree. The glass must be luted exactly. Digest and putrefy gently for twelve or fifteen days together, then abstract *per alembicum*, [when] the matter cometh over in a blood-red, transparent colour. This abstracting must be iterated; nothing must be left in the bottom which is corporeal; then you have the true *Aurum potabile*, which can never be reduced into a body.

But note, the Gold, before its destruction and [the] extraction of its Soul, must be purged in the highest degree. There is made another *Aurum potabile* and [one that is] artificially prepared, which, though it cannot be said or set down in writing to be the full and true potable Gold, yet is it [counted] more than half an *Aurum potabile* because it is transcending effectual in many diseases in which Nature might have stood in great doubts. This half *Aurum potabile* is made in a two-fold manner, where the latter is better and more effectual than the former and asketh more pains and time than the former.

Take this extracted Soul of Gold drawn forth with the sweet Spirit of common Salt, edulcorate it most purely and exactly [and] at last exiccate it [and] put it in a spacious viol or body of glass. Pour on it red oil of Vitriol, which was dephlegmed and rectified *per retortam* that it be transparent, clear and white and you see that it seizeth on the Gold and dissolveth it and is tinged deeply red. Put so much of this oil to it that in it may be dissolved [the] Sulphur or the Soul of Gold. Let it putrefy in *Balneo Mariae* [and] put a reasonable fire to it, that you may see that the Soul of Gold is quite dissolved in the oil of Vitriol. The feces which it hath settled must be separated from it; then put twice as much of the best rectified Spirit of Wine to it, which rectification you shall be further informed of, seal the glass, let no Spirits of Wine evaporate [and] set it again in putrefaction in the *balneum*; let it be there for a month, then the sharpness of the Vitriol is mitigated by the Spirit of Wine and loseth its acidity and sharpness [and] both together

make an excellent Medicine; drive both over [and] let nothing stay behind in the bottom, then you get more than half an *Aurum potabile*, in form and colour of a deep yellow liquor.

Note that some metals in this manner may be proceeded withal. First a Vitriol may be gotten out of the metal, then a Spirit is further driven from it and joined in this manner with the Soul [and] dissolved and further digested with Spirit of Wine. All must enter into a Medicine as I formerly said, which [Medicines] have their special efficacy.

The second way to prepare this half *Aurum potabile*, which though it be but half an *Aurum potabile*, yet in virtue and efficacy, is far preferred before the other now spoken of, is done as followeth[397].

Take the extracted solar Soul spoken of above, put it into a viol [and] pour on it the extracted philosophic Sulphur, which is the second principle, which is drawn with Spirit of Mercury from the philosophers' earth and Mercury, or Spirit of Mercury, unto an oleity, which now is Sulphur again and must be abstracted gently *per modum distillationis*.

Of this philosophic Sulphur pour on it as much that the solar Soul may be dissolved. Let it stand in a gentle bath, let the dissolution be made, then pour more of the best Spirit of Wine to it, digest gently, draw these over, let nothing stay
behind in the bottom [and] then you have a Medicine that shall not want above two grains of the right and true *Aurum potabile*.

Those are the chiefest ways to make the corporeal *Aurum potabile*. This I close and proceed further with a short but true process how the Silver, which is the next to Gold concerning perfection, is made potable also. This process must be done in the following manner.

Take the sky-coloured Sulphur or Spirit of Lune, which was extracted with distilled Vinegar as I informed you in the particular of Lune[398], edulcorate it, rectify it with Spirit of Wine, exiccate it, put it in a viol, pour to it three times as much of Spirit of Mercury, which is prepared from the white Spirit of Vitriol as I taught you before, lute the glass firmly, set it in putrefaction in the vaprous bath [and] let all be dissolved and nothing more see in the bottom. Then put to it an equal quantity of the best Spirit of Wine, set it in digestion for half a month, drive all over, let nothing stay behind [and] then you have the true potable Luna which in its efficiency is admirable and doth wonders when it is used.

A Description Of The Fiery Tartar

Distil of good Wine a Spirit of Wine, rectify it with white calcined Tartar, let all come over [and] put that which is distilled over into a viol. Pour four ounces of well sublimed Sal-armoniack to one quart of Spirit of wine, set a helmet upon [it],

set a great receiver into cold water [and] drive the volatile Spirits into [it] gently *in Balneo Mariae*. Leave but a little quantity of it behind. Note the alembick must always be cooled with wet cloths, then the Spirits will be dissolved and turn into a liquor. Thus is prepared this hot Spirit of Wine.

Of The Salt Of Tartar

First you must note that the philosophers' Tartar is not the vulgar Tartar, wherewith the lock is opened, but it is a Salt which cometh from root[399] and is the only mystical Key for all metals and is prepared thus: Make a sharp *lixivium* of the ashes of Sarments[400] or twigs of the vine[401], boil away all its moisture [and] there stayeth behind a ruddy matter, which must be reverberated for three hours in a flaming fire. Stirring it still, let it come to a whiteness, which white matter must be dissolved in distilled rain water; let the feces of its settle [and] filter and coagulate them in a glass, that the matter in it be dry, which dry matter is the Salt of Tartar from which the true Spirit is driven[402].

Note. As precious stones have many rare virtues and qualities, so there are many despicable and ignoble stones, which have great virtues, [as] for example the Limestone, Calx vive, which in men's judgements is held of no great value and lieth contemptibly in obscurity; however there is a might virtue and efficacy in it which appeareth if application be made of it to the most heaviest diseases, seeing that its triumphant and transcendent efficacy is almost unknown for the generality; therefore for the good of such which are inquisitive into natural and supernatural mysteries I will discover this mystery concerning Calx vive and show how its Spirit is driven from it, which work, indeed, requireth an expert artist who is well informed aforehand of its preparation.

Take unslaked Lime as much as you will; beat and grind it on a well dried stone to an impalpable powder [and] put on it so much of Spirit of Wine as the pulverised Calx is able to drink. There must not stand any of that Spirit upon it. Apply a helmet to it and lute it well and put a receiver before it [and] abstract the Spirit from it gently *in Balneo*; this abstracting must be iterated eight or ten times. This Spirit of Wine strengtheneth the Spirit of Calx mightily and [it] is made more fiery hot. Take the remaining Calx out of the body, grind it very small and put to it a tenth part of Salt of Tartar, which is pure, not containing any feces.

As much as this matter weigheth together, add as much of the additional of Salt of Tartar thereunto, namely the remaining matter from which was extracted the Salt of Tartar, and it must be well exiccated. All this must be mingled together and put in a well coated retort. Three parts of the retort must be empty. Lute[403] a great receiver or body to it very strongly. Note [that] the body into which the retort's nose is put must have a pipe of a finger's breadth unto which may be applied another body and a quantity of Spirit of Wine in it. Then give a gentle fire to it. At first there comes over some of the phlegm, which falls into the first applied body. The phlegm being all come over, then increase the fire [and] there cometh a white Spirit to the upper part of the body, like unto the white Spirit of

Vitriol, which doth not fall among the phlegm but slideth through the pipe into the other body [and] draweth itself into the Spirit of Wine, embracing the same as one fire doth join with the other. Note [that] if the Spirit of Calx be not prepared first by the Spirit of Wine and drawn off and on as I told, then he does not so, but falleth among the phlegm where he is quenched [and] loseth also all his efficacy. Thus difficult a matter is it to search Nature th[o]roughly, [she] reserving [as she does] many things unto herself. This Spirit being fully entered into the Spirit of Wine, then take off the body [and] put away the phlegm, but keep carefully the Spirit of Wine and Spirit of Calx.

Note both these Spirits are hardly separated because they embrace closely one another and being distilled they come over jointly.

Therefore take these mixed and united Spirits, put them into a jar-glass [and] kindle it; the Spirit of Wine burneth away, [but] the Spirit of Calx stayeth in the glass; keep it carefully. This is the great arcanum; few of other Spirits go beyond its efficacy if you know how to make good use of it. This Spirit dissolves *occuli cancrorum*[404] [and] the hardest crystals. These three being driven over together and often iterated in that distilling, three drops of that liquor being ministered in warm wine break and dissolve any gravel and stone in man's body, expelling their very roots [and] not putting the patient to any pain.

This Spirit of Calx at the beginning looks bluish [but] being gently rectified [it] looks white, transparent and clear, leaving few feces behind. This Spirit dissolveth the most fixed jewels and precious stones. On the other side he fixeth all volatile Spirits with his transcendent heat.

This Spirit conquereth all manner of podagrical[405] symptoms, be they never so nodose[406] and tartarous; [it] dissolves them and expels them radically.

Of Vitriol And Its Preparation As Also Of Its Power And Virtue

Take good Hungarian Vitriol, calcine it till it be of a yellowish colour and no higher; grind this calcined Vitriol very small, put it into a distilling vessel with a long neck, well luted, *luto sapientiae*. Put thereto a large receiver and begin to distil day and night with a very gentle fire, that gives not a stronger heat than the Sun doth in a hot day. Afterwards increase the fire by degrees, forcing at last the Spirits with the strongest fire, till red, visible drops do come over, which work hath taken up three days and nights. This being done take that which is left in the distilling vessel, commonly called *Caput Mortuum*, and grind it small. Pour on it clean rain water, first distilled, and boil therein the Cholcotar and the Salt of Vitriol will go into the water. The water being settled and clear, filter it that the feces may be separated. Let the water vapour away in some glass vessel till the Salt be dry, [then] dissolve the Salt again in rain water, first distilled and let it vapour away again to dryness. Repeat this operation the third time and the Salt of Vitriol will be very fair, clean and clear. Put this dry Salt into a crucible of glass and pour

on it the above made Spirit of Vitriol; lute the glass *luto sapientiae* and set it in digestion for some days. This being done, open the glass and put the materials together into a retort of glass and distil them [at] first gently; and when it ceaseth to drop, increase the fire and force it over till nothing will come more. Let it become cold and then take the Spirit out of the receiver, which must be somewhat large and strong. Put the Spirit into a glass body and rectify it by distillation till it be freed from the phlegm and the matter in the glass body appear to be of a red-brown colour.

Then take the glass body and set it with the said matter in a cellar and there will shoot from it very clear, white, transparent crystals. Put these transparent crystals into a large phial with a very large and long neck and pour on them the first white Spirit of Turpentine and it will boil up and foam; therefore you must be careful and not over hasty in doing this. The crystals will dissolve and the Spirit of Turpentine will grow transparent [and] as red as blood. This being done, pour on it three times the weight of common Spirit of Wine freed fully from its phlegm, so that it stand two fingers high above it. Then put a little head of glass upon the neck of the phial, luting it well, join it to a receiver and distil very gently the Spirit of Wine *in Balneo Mariae* and the tincture of Vitriol comes over very pleasant[ly] with the Spirit of Wine and that which is corrosive remains behind with the oily parts of the Spirit of Turpentine. The Spirit of Wine being come with the tincture, put it together into another phial and pour on it some fresh Spirit of Wine and distil again gently *in Balneo Mariae* as you did before; if any corrosive be come over with the fire it will now stay behind. Repeat this operation the third time and the work is done and perfect. Put this fair, red, transparent Spirit of Vitriol into a Pelican, add to it at once half an ounce of well pulverised Unicorn's horn[407] and let it stand in circulation in a gentle heat a whole month. Then pour it off very clear from the feces and the tincture of Vitriol is prepared for the Medicine, of a very pleasant taste, and is to be used after this manner following, to wit: Let him that is troubled with the falling sickness[408] take half a dram of it in a spoonful of *Lillum Convallium* water when the fit is coming upon him. Thus let him use it three times and the Medicine will cure him by the help of God. He that is mad and distracted should take it likewise in Wine for the space of eight days and he will have reason to give God thanks for it. Moreover if it be taken in wine it doth resolve any hardness settled in the nerves and if it be constantly used for some time, even the gout itself is consumed and cured thereby.

Likewise it maketh those who are melancholy and troubled with sadness, if it be used as before, very cheerful and light-hearted; it dispelleth all sadness and breedeth good and pure blood. It hath been found very excellent in swimmings and giddiness in the head; it comforteth the brain and preserveth the memory. If it be administered in consumptions of the lungs and any other coughs in the manner aforesaid, it will cure those distempers and is very useful for many other things.

An Addition

Take Sal Armoniack, dissolve a considerable quantity of it in the strongest Vinegar and add to it filings of Copper. Let it putrefy in heat till the filings are all grown friable so that they may be grinded into powder and you will have a yellow powder, which edulcorate well.

Having done so, dry the powder and pour on it the red *Aqua Vitae Vitrioli*, which hath been distilled over with its proper Salt, so that it cover it all over. Set it thus in heat and the powder of the Copper will be dissolved in the oil, but there must be some fair water be mixed with it. Then draw it off in sand to dryness and the phlegm comes over. The remainder force out of a retort in an open fire and you will find an *Oleum Veneris*, green [and] transparent like an Emerald. Put again into this *Oleum* some of the powder of Copper and it will be dissolved in it. Then coagulate to dryness and you have a powder, half an ounce whereof will transmute a whole pound of Iron, being in flux, into very good Copper.

Of The Sweet Essence Of Vitriol

The sweet Essence of Vitriol, whereby many wonderful cures may be wrought, is only prepared out of its Sulphur, which burneth like other Brimstone. To obtain this proceed after this manner. Take of the best Vitriol you can get [and] dissolve it in fair fountain water; after this take Pot-ashes, such as dyers use for their dyeing [and] these dissolve likewise in fair fountain water; let it settle well and then pour off the clear from the dregs and add it to the solution of Vitriol and one will enflame the other and cause a separation. For the Sulphur of Vitriol doth separate itself by precipitation. Make a considerable quantity of it and edulcorate it from all impurity. Afterwards dry the same Sulphur, which will burn like other Sulphur, being cast upon glowing coals.

Take now this Sulphur and sublime it by itself without any addition and there will remain some feces, which separate and put away. Then take the Sulphur and grind together with it half its weight of common Salt of Tartar and distil them together through a retort and there will come over a reddish oil. Pour to this oil some distilled Vinegar and there will precipitate a brown powder and the Spirit of Tartar remaineth in the water. Edulcorate the same powder very well, for therein is the treasure to be looked after. This work being done, pour some Spirit of Wine on the said powder and let it circulate in heat for eight days. Thus the excellent sweet Essence of the Sulphur of Vitriol goeth into the Spirit of Wine and swimmeth upon the top, *in forma olei*, like an oil of cinnamon. Then separate the essence from the Spirit of Wine by means of a separating glass and keep it very carefully for use, it being a great treasure.

The Use Of This Medicine

This Essence of Sulphur, four grains of it being taken in Balm water, drieth up the bad humours of the blood, strengtheneth and incites men and women to copulation, cleanseth the womb, hindreth the rising of the mother and breedeth good sense for the procreation of children.

The same quantity being taken in parsley water and continued for a fortnight, doth consume all phlegmatic humours of the whole body cures the dropsy radically, drives out the putrefied blood [and] openeth imposthumes, yea you will find it do wonderful cures if you will be industrious and careful in the preparation thereof; but you must never whilst you live forget God your Creator, to call upon Him for a blessing and to render to Him thanks for all His fatherly benefits He hath bestowed upon you.

The Preparation Of The Stone Ignis[409]

Now I will teach you the chiefest preparation of Antimony and the use of it in Medicine. In this Antimony are hidden and found so many wonderful mysteries that there is none too old to learn and to search to find them out. I will instruct you to make some preparations which are also required to other things.

Take pure mineral Antimony, which is brought from Hungary, grind it very small and wash it very clean, that the earth may be separated from it. Take then a pound of it, mix with it as much of fluxing powder and melt it once again and then the *Regulus* will be clean and pure.

Add to this *Regulus* its weight of Nitre and melt it down. Pour it out together and beat off the *Scoriae* and put again to the *Regulus* its weight of Nitre and melt it.

Repeat this till all is gone into *Scoriae*, which you must carefully keep; they will burn upon the tongue like fire. This being done, take the matter so gathered, grind it small and edulcorate the Salt-peter from it and there remaineth a brown-yellow powder, which dry and keep; it looketh like grinded glass. Take now a common *Regulus* of Antimony made with Salt-peter and Tartar, grind it small and put it into a round glass, which must not be too high, and fasten a head to it. Sublime your *Regulus* in sand by itself without any addition, sweep the sublimate with a feather again into the glass and sublime it again. Repeat this so long till nothing do rise, but [the matter] remain red and fixed in the bottom. Then take this fixed Antimony and put it upon a stone in a cellar and in time it will be dissolved into water, which distil *in Balneo Mariae* until the sixth part only of the water do remain in the glass. Set this in a cold place and there will shoot reddish crystals, which dissolve in rain water. Filter it and draw off the phlegm to a thickness, set it to dry as before and the crystals will shoot white and very pure, like unti Salt peter. This is the Salt of Antimony.

Take these crystals and pour upon them pure distilled Vinegar and they will dissolve in the Vinegar. Then distil the Vinegar, the glass being very close luted, forcing at last the Spirits into the Vinegar and then the Vinegar is prepared. Take this Vinegar and pour it in the prepared brown-yellow powder and set it in some warm place and the Vinegar will draw out the tincture of Antimony, altogether red, within half or quarter of an hour. Pour off this extraction together and set it to digest twenty-eight days *in Balneo Mariae*.

Afterwards distil from it the Vinegar through an Alembick in sand, forcing in the end the oil into another glass, which comes over with many strange and wonderful veins. Rectify this oil in ashes and the rest of the Vinegar, if any be left, will come off and the oil remaineth very sweet and of a pleasant red colour like a Ruby. Thus have you joined the Sulphur with the Salt of Antimony and brought it over like an *Aqua Vitae*, which keep very carefully. Furthermore take again a common *Regulus* of Antimony made with Salt-peter and Tartar and beat it to [a] powder. Then take of strong distilled Vinegar four quarts and a half. Put into it of Sal Armoniack [and] of Salt of Tartar likewise eight ounces (I shall teach how to make it at the end of the directions). Digest this to the evaporation of the Vinegar and mingle with the Salts three parts of Venice Tripoli and distil the Spirit, which is of a singular nature and property.

Pour this Spirit on the pulverised *Regulus* of Antimony and having the glass well luted let it stand in digestion sixteen days; then distil the Spirit from the matter to a dryness and grind four times the weight of filings of steel with the same. Put it into a retort and putting thereto a large receiver full of water, distil it, forcing at last with a strong fire, and the Mercury comes over in fumes and is quickened in the water, which is the true Mercury of Antimony.

Take common Spirit of Vitriol, add a little common water to it and put your filings of steel into it. Let it stand till the filings are dissolved, then pour it off clean and put away the feces. Afterwards distil the Spirit in ashes to a thickness and set the glass in a cold place and there will shoot good Vitriol of Iron, which take, and having first vapoured away the phlegm mingle with it three parts of the powder made of burned potsherds of broken pots, put it into a retort, draw off the phlegm first, then force the Spirit with a strong fire into a proper glass, which rectify to the height and there will remain an oil in the bottom. Pour this oil upon the Mercury made before and draw off the phlegm in hot ashes and the tincture of the *Aqua vitae* remains behind and doth precipitate the Mercury into a fair, high-coloured powder of very great virtues in curing old running sores.

The Conjunction Of The Three Principles Sulphur, Salt And Mercury Of Antimony

Take of this precipitate, well edulcorated with Spirit of Wine, one part and pour on it of the above mentioned sweet oil, three parts, in a phial, so that the phial be not above one half full.

Then seal it hermetically and place it in a philosophical furnace and the precipitate will be dissolved in that continual heat. Open then the glass and continue a strong fire till the matter become a fixed powder and do fix and then the Stone *Ignis* is prepared of which I have written. This Stone is a particular tincture in men's bodies as well as in those of metal[s]. This may be used in many hard and dangerous distempers. Take of this Stone or particular tincture half an ounce, cast it upon twelve ounces and a half of pure Silver or upon as

much Pewter or Lead, let it flow very well for four and twenty hours, then drive it off clean and quart[410] it as tryers and refiners do and you will find in the Silver two ounces and a half of very good Gold and in the Pewter or Lead one ounce upon the cupel.

Another Medicine Made Out Of Antimony And Mercury And Of Its Effects In Outward Sores

Take Hungarian Antimony and sublimed Mercury and grind them well together and distil them through an earthen retort, forcing them at last with the strongest fire imaginable and you will obtain an oil, which separate and keep apart. Put away the quick Mercury, if so there be any; and the Cinnabar you will find in the neck of the retort. But as for the *Caput Mortuum*, grind it small and put it into a new retort and having poured on it the oil, first made warm, distil it again from it. Repeat so often till the *Caput Mortuum* remain behind like ashes and then your oil is prepared.

After this take so much fresh Antimony as first of all the *Caput Mortuum* did weigh, grind it small and put on it the oil, first warmed, and so many times distil[411] as before till the oil come over as red as a Ruby and the *Caput Mortuum* likewise remain like ashes in the bottom of the glass and then the oil is prepared.

The Preparation Of The Sublimate For This Work

Take one pound and a half of Hungarian Vitriol, one pound of common Salt and four ounces of Salt-peter; grind this together and put [with?] one pound of Quicksilver into the bottom of a glass body; place it in sand so that the sand do not come above the matter in the glass; put a head thereupon and give it a convenient fire and the sublimate will stick to the sides of the glass, which is to be used in your work.

Take the above prepared *Aqua vitae*[412] and add to eight ounces of it three ounces of Salt-peter water and distil it out of a coated, glass retort and you will have an ounce of the *Aqua vitae*[412] remain behind fixed. Then put again to the *Aqua vitae*[412] one ounce of fresh Salt-peter water into a retort and distil as before and there will stay more behind. This addition of fresh Salt-peter water to the *Aqua vitae*[412] and[413] distillation out of a coated retort, as has been said before, repeat so often till all remains fixed in the retort.

The Salt-Peter Water Is Made Thus

Take unburned potsherds grinded small and with three part of the same grind one part of purified Salt-peter. Put into the receiver half a pound of water to one pound of Salt-peter and force the Spirits over into it. That which is fixed with this water[414], put into a glass body and pour upon it the common *Aqua vitae Vitrioli* so that it be four fingers high upon it. Then distil it till the matter become dry. Take out this matter and dry it yet more that the rest of those corrosive Spirits may evaporate, then edulcorate it well with Spirit of Wine and the Medicine is prepared.

The Use

Three or four grains of this Medicine being taken in some good treacle for some days cureth the French pox; there [be] no sore so old and festered but is cured infallibly by it. I have cured with it likewise many spreading, old, running ulcers, as fistulas, cancers, the wolf[415] and the like. The Name of the Lord be praised therefore.

The Preparation Of A Medicine Out Of Common Sulphur

Take common Sulphur and grind it small, then grind with it three parts of calcined Vitriol, put it together into a high cucurbite and sublime it in sand till nothing will sublime more. Take then these flowers, put them into a glass and pour on them a common *Aqua vitae Tartari*, which hath been dissolved in a cellar, so that it swim on the top of its a hand's breadth. Place it in a convenient heat and the Sulphur will open itself in [a] few hours and become transparent red like a Ruby. This being done pour off the extraction into another glass and put to it very good distilled Vinegar and the Sulphur falls to the bottom with a great stink.

Pour off the *Aqua vitae* and edulcorate well the Sulphur and dry it gently. Put this Sulphur again into another glass cucurbite and pour upon it Spirit of Wine, which is prepared with philosophical Tartar, set it in heat for three days and the Spirit of Wine imbibeth again that excellent tincture of the Sulphur. Then pour off the extraction and draw off the Spirit of Wine with a pretty strong fire in sand and there will come over with it a pleasant, sweet smelling *Aqua vitae*. Having done so, rectify the oil *in Balneo Mariae* and draw off the Spirit of Wine gently and the *Aqua vitae Sulphuris* remaineth in the bottom.

The Use Of This Medicine

Six or eight drops of this oil being taken in a spoonful of Wine are good for those that are in a consumption. It is good likewise for coughs, openeth the breast and ulcers of the breast, likewise imposthumes. It relieveth against whatsoever may occasion any putrefaction in a man's body if the use of it be continued for some time.

The Preparation Of The Tincture Of Corals

Take red Corals, break them into pieces and pour on them a common Spirit of Salt and the Corals will be dissolved. This being done, draw off by distillation the Spirit of Salt and edulcorate them well. Then take to one marck[416] of this powder half an ounce of common Sulphur, pulverised, and having mingled it together, reverberate it very gently till all the Sulphur be burned away. Having done so, grind as much Camphor with the Corals and burn the Camphor likewise away. Then edulcorate well the Corals and pour upon them high rectified Spirit of Wine and digest them for eight days and the tincture of the Corals will elevate itself into the Spirit of Wine. Then pour off that which you have extracted and after that draw off the Spirit of Wine from it and there remaineth the tincture of Corals behind in the bottom like a red, fat oil of Olives.

The Use Of The Medicine

Six drops of this tincture given in a spoonful of Wine to those that are bereaved of their senses restoreth them again. This tincture comforteth likewise the brain and strengthens the memory, dispelleth sadness and melancholy, makes light-hearted, breedeth good blood and strengtheneth the heart. It is such a noble Medicine for which we are bound indeed to bless Almighty God.

Of The True Solution Of Pearls

Take very good Verdigris, grind it small and dissolve it in distilled Vinegar; pour off the clean and throw away the feces. Then distil off the Vinegar out of a glass body to a thickness and put it into a cold place and there will shoot from it a fair Vitriol. Put this Vitriol into another glass and pour on it a high rectified Spirit of Wine and dissolve therein the Vitriol very well. Separate the feces from it [and] afterwards distil off likewise the Spirit of Wine to a thickness and set it again in a cold place and the Vitriol shooteth again. Put then the Vitriol into a glass body and draw off by distillation the phlegm *in Balneo Mariae* till the matter becomes dry. Take it out, put it into a glass retort and distil once more with a stronger fire in sand and you will obtain a pleasant Vinegar. Dissolve in this Vinegar as many Pearls as it will dissolve, for this Vinegar worketh very well upon them, dissolveth the substance but not the shells. The Pearls being dissolved, draw off the Vinegar *in Balneo Mariae* till the Pearls be very dry, then take them out and edulcorate them with Rose-water. Put these Pearls thus prepared into a glass body and pour some Spirit of Wine upon them and digest them in [a] gentle heat four and twenty hours and there riseth a pleasant liquor from the Pearls which doth mount and swimmeth upon the Spirit of Wine like an *Aqua vitae* made of Cinnamon. Pour it off together with the Spirit of Wine and keep it.

The Use Of This Medicine

Take of this Spirit of Wine half a spoonful so that four or five drops of the oil may go with it. It comforteth the heart, gives strength to the very marrow and bones [and] cureth swimming in the head and whatsoever may be hurtful to the eyes. [It] dispelleth rheums in the head and the noise in the ears, openeth the passage to hearing and is, moreover, a most precious treasure in many distempers.

A Certain Cure Of The Stone

Recipe. Of common Salt-peter, well purified, one pound and as much of common white Spirit of Vitriol. Pour the Spirit of Vitriol upon the Salt-peter and the Salt-peter will be dissolved together. This being done, distil from thence the Spirit of Vitriol in ashes to a thickness and set it in some cold place and the Salt-peter will shoot again from it. Take two ounces of this Salt-peter and the like quantity of the Salt of Wormwood; pour on them a little of the oil of Sulphur made *per campanam* so that the Salts may be like a poultice. Mix with it likewise one dram of Anniseed oil and as much of white Amber, adding thereto a pound of Canary sugar and mix all these ingredients very well together. Let him that is tormented with the stone take of this powder every day five or six time[s] as much as will lie

upon a point of a knife, twice repeated, and this medicine will work upon the stone and break it and throw it out radically.

Of The Soul Or The Sulphur Of Lune Or The Philosopher's Silver

Take common Salt(-peter) and quick or unslaked Lime, reverberate them together in a wind furnace with the strongest fire, extract again the Salt-peter with warm rain water and coagulate it to dryness; mingle again with it new quick Lime, reverberate it and extract again; repeat this the third time. This being done take Calx of Silver, being after the dissolution in an *Aqua fort* prepared, and mix it with prepared Salt[-peter]; put it into a glass viol, pour on it common *Aqua fort* such as the goldsmiths use, made of Salt-peter and Vitriol, and draw it off by distillation in hot sand. Pour on it some fresh *Aqua fort* and having distilled it likewise, repeat it the third time, giving at last [a] very strong fire, that the matter in the glass may flow very well. Let it cool of itself in the furnace and the Silver will become transparent blue in one piece. Extract this with Vinegar till you can extract no more. Edulcorate that which is extracted with water, that the Salt may be separated from it.

Cohobate Vinegar upon the dry Sulphur till it come over like a Saphire. Reduce the same Silver into small filings and add to it its weight of Sal-armoniack and sublime it in a glass body and the Sal-armoniack carrieth with it the Sulphur of Lune of a very pleasant sky-colour. Put this sublimate into a dish of glass, edulcorate it well with rain water, first distilled, and the Sal-armoniack will be separated. Then dry the Sulphur of Lune, put it into a little body and pour on it good rectified Spirit of Wine and set it twenty-four hours in heat and the Spirit of Wine doth imbibe the Sulphur of Lune, [a] fine transparent blue, like a Saphire or Ultramarine, and leaveth some few feces behind, which separate from it.

The Use

Five or six drops of this tincture being taken in Wine doth dispel sad and melancholy thoughts. It preventeth unquiet sleep, cureth those as use to rise and wander up and down in the night and likewise that are lunatics and giveth rest to all such as are restless in the night.

The Secret Of The Quick Or Unslaked Lime

Take good, pure Chalk [and] burn it in a potter's furnace with a very strong fire to bring it to an exact maturity. Then grind it small upon a warm stone and pour on it, in a glass body, Spirit of Wine made with philosophical Tartar that the Chalk become like a thin poultice.

This being done, distil from thence the phlegm to the dryness of the Chalk, pour fresh Spirit of Wine on it and distil it off again. Repeat this six times, then grind the matter small and lay it on a stone in a cellar to dissolve and there will flow in a few days from it a liquor, which, when you have gathered, put it into a retort of

glass and distil it in sand and the phlegm comes over first, which keep apart. After this there cometh a spiritual liquor which is likewise to be kept by itself.

Moreover take crystal stones, pulverise them and grind their weight of live or mineral Sulphur with them. Put then this matter upon a broad, earthen platter, stirring it continually, and burn away the Sulphur from it. Then reverberate it in an open, flaming fire for three hours. This being done, likewise put the matter into a glass and pour the liquor upon it. Take likewise crabs eyes[417], put them into another glass and pour on them of the same liquor; let it stand pretty hot for fourteen days and nights and there will rise from both a moisture, which pour off together very clean into a little body of glass and rectify it *in Balneo Mariae* and the liquor remaineth behind. Three grains of which, being taken in wine, have wrought very great and admirable effects. This Medicine cureth likewise radically the stone of the bladder and kidneys, both in men and women.

Take this burned Chalk, pour upon it and then draw from it again several times an *Aqua fort* made of Vitriol and Salt-peter. Dissolve it afterwards in a cellar. Distil that which is dissolved into an oil with a strong fire. Digest with this oil a Calx of Lune, opened with *Aqua fort*, for a month. Reduce this Calx by melting down with Salt-peter and Sal armoniack and refine it with Saturn; then separate it and you will have a white, fixed Lune, which lay for a day and a night in an *Aqua fort* and you have good Gold, which endureth all trials. *Laus Deo*.

The Preparation Of The Great Philosophic Stone

Our Stone is made out of its own proper Essence; for its transmuteth other metals into real and true Gold, which Gold must be prepared and become a better Stone. And though nothing of another nature must be used in the preparation of our Stone, which might obstruct its majestic excellency, yet the preparation of it in the beginning cannot be made without means. But observe that, as you will hear afterwards, all corrosives must be washed away from it and separated, so that our Stone may be severed from all poison and be prepared to be the greatest Medicine. Now I will show the work itself.

Take of the very best Gold you can have, one part; of good Hungarian Antimony, six parts; melt these[418] together upon a fire and pour it out into such a pot as the goldsmiths use; when you have poured it out it becometh a *Regulus*. This same *Regulus* must be melted again that the Antimony may be separated from it.

This being done, add to it Mercury and melt it again and cleanse it again. Repeat this the third time and the Gold is purged and purified enough for the beginning of the work. Then beat the Gold very thin as goldsmiths do when they gild and make an amalgam with common Quicksilver, which must be squeezed through a leather. Let the Quicksilver fume away little by little upon a gentle fire, that nothing of it may remain with the Gold and stir it about continually with a small Iron [rod] and the Gold is become subtile so that its water may the better work upon it and open it.

The Preparation Of The Water

Take one part of Salt-peter, well purified, and grind with it the like quantity of Sal-armoniack and half as much of pebbles, very well cleansed and washed. Mingle all these ingredients together and put them into an earthen retort, that the Spirits may not come through and put the same into a distilling furnace. The retort must have a pipe behind and put as large a receiver as you can get to the retort. The receiver must lie in a vessel full of cold water and a wet linen cloth must be put round about it, which you must continually [change] with another wet cloth. Then again so much matter [must be put] into the retort [at intervals] till all is gone into it[419] and then your water is prepared.

Take then of the prepared Calx of Gold one part, put it into a glass body and pour three parts of the above made water upon it and place it in warm ashes and the Gold will dissolve in it; but if it should not altogether be dissolved, pour more fresh water upon it and it will dissolve it all. This being done, pour it out into another glass and let it stand till it become cold and it will let fall some feces, which separate by pouring the water from them to another glass. Set this glass *in Balneo Mariae* and put a head upon it. Let it stand in heat day and night and more feces will settle, which separate from it as before. Close up your glass very well after you have put on the head and lute another glass to the head and let it stand for fourteen days in a gentle heat that the body may be well opened. This being done, increase the fire and distil off the phlegm to a thickness that it remain in the bottom like an *Aqua vitae*. That which hath been distilled pour again into the body, having first made it warm, and lute again the head to it and let it stand to digest a day and night. Then draw off the water again by distillation and pour it again warm, upon it. Repeat this so long till the Gold is come over altogether into a low body with a flat bottom. Put this spiritualised solution of Gold again into a glass and pour on it a considerable quantity of rain water, putting thereto three parts of live Mercury to one of Gold but you must squeeze first the Mercury through a leather, and stir it very well together and you will see many wonderful colours. And if you do repeat this, stirring several times, there will fall an *Amalgama* to the bottom and the water will become clear.

This being done, decant the water and dry gently the *Amalgama*, which, having edulcorated it very well, put upon a broad, shallow, earthen platter under a cover. Stir it about continually with an Iron wire till all the Quicksilver be fumed away and there will remain upon the earthen [platter] a very fair powder of a purple colour[420].

Afterwards You Must Prepare Your Spirit Of Wine With The Philosophical Tartar In The Manner Following:

First you are to know that the Tartar of the philosophers, whereby the lock is unopened, is not like unto common Tartar as many do think; but it is another Salt and springeth from one root and is the only Key to open and to dissolve metals and is prepared as followeth. Take ashes of a vine which hath borne grapes that have yielded good wine; make of them with warm water as strong a lee[421] as possibly can be made. When you have a considerable quantity of this lee, boil it

away and coagulate it to a dryness and there remaineth a reddish matter. Put this matter into a reverberating furnace and reverberate it for three days or thereabouts in an open fire, that the flame may play very well upon it and stir it continually till the matter is become white.

Afterwards dissolve this [re]verberated matter in fountain water and let it settle, pour off the clear [liquid] and filter it, that all the feces may be separated and coagulate it in a glass body and you will have a pure, white Salt of Tartar from which a true Spirit is drawn[422].

Take now high rectified Spirit of Wine, fully freed from its phlegm, [and] put the same into a glass phial with as long a neck as possibly you can get. But first of all put into it your Salt of Tartar and then the Spirit to the supereminency of three fingers. Lute a head to the phial and put thereto another glass, let it stand in a gentle heat, then distil gently off the phlegm, and the Spirit of Tartar is opened by the Spirit of Wine and by reason of their reciprocal, wonderful love it comes over with the Spirit of Wine and is united with it. The remaining feces and some phlegm staying behind with them are to be put away.

This is now the right Spirit of Wine, wherewith you may open that which the lover of Art desireth to know, for it is become penetrant by preparation.

Take now the powder of Gold of a purple colour and having put it into another phial, pour on it your Spirit of Wine. Put it, very close luted, in a gentle heat and it will extract the Sulphur of Gold within twenty-four hours of a high red colour like blood. Having done so [so often] that it doth not yield any tincture more, pour off the extraction very clear into a little glass body. The remainder is a white Calx. Pour upon this Calx the aforesaid Spirit of Wine and let it stand in putrefaction, having the glass well stopped, for fourteen days and nights and the Spirit of Wine will become of a white colour like milk, which pour off clear and pour upon it[423] fresh Spirit of Wine and let it stand a day and [a] night longer and it will be coloured again, but not much. Add this to the first and what remaineth do not dry, but leave it in the glass. Put the white extraction into a little body and distil the phlegm from it till it be reduced to a small quantity.

This being done, put the glass in a cellar and there will shoot from it fair and transparent crystals, which having taken out, put the remainder again in a cellar and you will have more crystals, which put together into a body of glass, for it is the Salt of the Philosophers, and pour half the extraction of the Sulphur of Gold upon them and they will dissolve immediately and melt like butter in hot water. And then distil it together out of a glass body in hot ashes and it will come over together in the form of a red oil, which falls to the bottom and the Spirit of Wine swimmeth upon the top, which separate from it.

This (oil) is the true Potable Gold, not reducible into a body, and my *Phalaia*, whereby I have cured many by the blessing of God, giving but three grains of it in Wine.

The other half of the extraction must be distilled gently *in Balneo Mariae* to a dryness [that] the Spirit of Wine may be separated. Pour on it this Oil of Gold or Potable Gold and it taketh the powder in a moment and becomes of a much higher colour than it was before; and this will dissolve in common Spirit of Wine and other Wine as red as a Ruby, which constantly and wonderfully cureth all such distempers of the body as have their origin from within.

Then take that other part of Mercury of Pure Gold which you have kept and pour all this, being its own oil, upon it and distil by an alembick, but not too strongly; and there comes over some phlegm and the oil doth precipitate its own Mercury and becomes white again, the greenness[424] being lost and gone.

This work being done likewise, get a philosophical egg, which the philosophers call their Heaven and you will find two parts of the oil in weight to one part of the precipitated Mercury. Put then the Mercury into a glass and add the oil of Gold to it, so that one part of the glass may be filled and three parts remain empty. Seal it well as Hermes teacheth and put it into the three-fold furnace so that it standeth not hotter than an egg which is under an hen to be hatched, and the matter will begin to putrefy within a month, and doth become very black which, when it doth appear, it is then certain that the matter is open by putrefaction and you may be glad of the happy beginning. Increase now the fire to the second degree and the blackness will vanish away in time and change into many admirable colours. These colours being gone likewise, increase the fire to the third degree and your glass will look like Silver and the rays will become ponderous. Then, increasing the fire to the fourth degree, the fumes will cease by little and little and your glass will shine as [if] it were beset within with cloth of Gold. Continue this fire and the rays will disappear likewise and there will be no more rays be seen to rise, but you will see your matter lie beneath like a brown oil, which at length being become dry, doth appear like into a Granat[425], which is both fixed and liquid like wax, penetrant like oil and mighty ponderous.

He that hath obtained this may render thanks to God his Creator, for poverty hath forsaken him, diseases will fly from him and wisdom hath taken possession of him.

Having thus prepared your Medicine, if you intend to multiply it proceed as follows. Take of the prepared powder of Gold of a purple colour, as you have done before, three parts. Add to it of the prepared tincture, one part, in a new Heaven or philosophers' egg. Seal it again hermetically and set it again into the furnace as before and the matter will unite itself and dissolve and be brought to perfection within thirty-one days, which is a month, which otherwise will take up

ten months. Thus you may multiply the Medicine *in infinitum* so that you may perform things which the world will account incredible.

Lastly you must know that this Medicine is a very spiritual and piercing one, which cureth any distempers of this world in all creatures whatsoever. One only grain of it being taken, it penetrateth the whole body like a fume, cleareth out of the body all that is bad and bringeth that that is good in the room of it, reneweth the man and maketh of him, as it were, a new man, which it preserveth without any accidents to his age and the term prefixed by the Most High. *Contra mortem remedium non est*.

This Medicine, being first fermented with other pure Gold, doth likewise tinge many thousand parts of all other metals into very good Gold as I showed in a former process, whereby such Gold likewise becometh such a penetrant Medicine that one part doth tinge and transmute a thousand parts of other metals, and much more beyond belief, into perfect Gold. God be blessed and praised both now and for ever more. Amen.

Additional Preparations For A Fuller Declaration Of The Same

Spirit Of Mercury By Itself Or Mercurial Water

Put running Mercury into a retort and put to it a receiver, which must stand in a glass with water in it. Distil then, and the Spirit will precipitate itself and is resolved into a water. Pour out this water and put the Mercury which sticketh to the neck of the retort back again into the retort. Distil and rectify till you have brought and reduced it to a water. This spirit of Mercury cureth almost all distempers and doth extract the essence out of minerals and metals.

A Tincture Both Upon Men And Metals

Take the spiritual Gold of a purple colour, extract its Sulphur with distilled Vinegar and separate the Vinegar again from it that it become a powder. This powder being dissolved in Spirit of Red Mercury, that is Gold, put thereto Salt of Gold and fix it. This is an universal Medicine for sick and diseased bodies of men, likewise it is excellent to exalt metals to the highest degrees.

A Tincture Upon White

Calcine Silver with Salt and Quicklime and extract its blue Sulphur, which elevate and rectify with Spirit of Wine that it remain a liquor. Dissolve this in the white Spirit of Vitriol and in the Spirit of mineral Mercury.

I do not understand here the red Mercury, but the common, white, mineral Mercury, or rather that [which] is extracted out of Vitriol.

Fix it then, and you have an universal Medicine against all distempers and a tincture which doth tinge Lead, Pewter, Mercury and Copper into Silver.

To Make An Ounce Of Gold Out Of Half An Ounce

Take Spirit of Salt, rectify it with Spirit of Wine and it become sweetish. Pour this upon the Spiritual Gold of a purple colour and it will extract only the Soul or Sulphur of the Gold, but doth not touch the body of Gold. The Sulphur of Gold doth graduate Silver into Gold, yet no greater quantity of it than there hath been of Gold. The body of Gold must be as white as Silver. Reduce it upon a cupel with Saturn and a little Copper and the white body of Gold doth recover again its colour and property and becometh good Gold.

To Make Mercury Of Gold
Or The Philosophical Mercury

Take the Gold of a purple colour out of which the Sulphur is already extracted, digest it with the following water for a month, then revive it again by driving it through a retort in the neck whereof are to be laid Iron plates. Drive it into a receiver with some water in it and it runneth together and becometh a Quick Mercury of Gold.

The Water Is Made As Followeth

Take Salt of Urine of a young man that drinketh nothing but Wine and likewise Salt of Tartar and Sal-armoniack, *ana*[426]. Let all this dissolve into a liquor, which rectify with Sprit of Wine that it become very sweet. This is the Arcanum wherewith the body of Gold is reduced into a running Mercury.

To Make The Salt Of Gold

Pour[427] Gold three times through Antimony, beat it into thin plates and dissolve them in *Aqua Regis*. Dissolve likewise Salt of Tartar in Spirit of Wine and draw off the phlegm that it remain like an oil. With this oil precipitate your Gold and separate again the Salt of Tartar from it by ablutions, then reverberate it fourteen days. Pour upon this Calx of Gold distilled Vinegar; let it boil gently a day and night and the Vinegar doth dissolve the Salt of the reverberated Gold. What remaineth in the bottom undissolved must be reverberated again eight days. Then boil it again in new Vinegar (and) put this afterwards to the first solution.

If anything remaineth behind it must be reverberated eight days more till the body is gone into the Vinegar. Then draw off the Vinegar *in Balneo Mariae* and you have the Salt of Gold in a yellowish powder which cureth all distempers.

Soli Deo Gloria
To Conclude These Preparations With A Brief Discovery Of The First Tincture, Root Aand Spirit Of Metals And Minerals, How They Are Conceived, Ripened, Brought Forth, Changed And Augmented

Of The First Tincture, THhe Root Of Metals

Observe that the tincture which is the root of all metals is a supernatural, flying, fiery Spirit. It hath its sustenance and natural habitation in the earth and water, where it may rest and work. And this Spirit is found in all metals, and more abundant in other metals than Gold; for the Gold is very close, solid and compact by reason of its well digested, ripened and fixed body; therefore it can no more enter into the body than the body doth need. But other metals have not such a fixed body, but their pores are open and dispersed, therefore can the tingeing Spirit abundantly more penetrate and possess them. But because the bodies of other metals are unfixed, the tincture likewise cannot stay with these unfixed bodies, but must go out of them, and [it] being [the case that] the tincture of Gold doth in no other metal abound more than in Iron and Copper, as husband and wife, their bodies are destroyed and the tingeing Spirit from thence [is] expelled, which breedeth much blood in the opened, prepared Gold, and by its feeding doth make it volatile. Therefore when the volatile Gold is filled by its meat and drink, it taketh up its own blood, doth dry it up through its own internal fire with [the] help and addition of a moist fire and is again a conquest, which doth fix, nay produceth the highest fixedness, so that the Gold becometh a high fixed Medicine and cannot make a body again by reason of the superabundant blood, except there be added to it a superfluous body into which this [super] abundant fixed blood doth disperse itself, which joined metallic body is penetrated by the exceeding great heat of the fixed blood of the Lion, like fire, [is] cleansed from all impurity and immediately is ripened to a perfect maturity and fixedness.

I now pass to the birth and to the generation, how the *Archeus* doth show and pour forth its power and displayeth it, by which all metallic and mineral forms are exposed to the view and are made formal, palpable and corporeal through the mineral, incomprehensible, flying, fiery Spirits.

First you are to know that all the metals and minerals of the earth have one only matter and one only mother, by which they in general altogether have received their conception and perfect bodily birth. And this matter, which cometh from the centre, doth divide itself in the beginning into three parts to produce some corporeal thing and a certain form of every metal. These three parts are fed and nourished by the elements in the earth out of its body till they become perfect. But the matter, which hath its original from the centre, is framed by the Stars, wrought by the elements and formed by that which is terrestrial and is a known matter and the true mother of metals and minerals and is such a matter and mother out of which man himself hath been conceived, born, nourished and made corporeal, and may be altogether compared to the Middle World[428]; for whatsoever is in the Great World, that is known likewise in the Little and whatsoever is in the Little World, that is likewise in the Great. And thus what is in the Great and Little World together, that is found in the Middle World, which joineth the Great and Little Worlds and is a Soul, which doth unite and copulate the Spirit with the body. This Soul is compared to water and is indeed a right true water, yet doth it not wet like other water, but it is an heavenly water, found dry in a metallic, liquid substance, and a soul-like water, which loveth all Spirits and

doth unite them with their bodies and bringeth them to a perfect life. Therefore it is certain that the water is a mother of all metals, which, being heated by a warm, aerial fire[429], as is the Spirit of Sulphur, bringeth life into the terrestrial body through its ripening, wherein the Salt is apparently found, which doth preserve from putrefaction, that nothing may be consumed by corruption. In the beginning and in the birth is wrought first the Quicksilver, which yet lieth open with a subtile coagulation, because there is but little of the Salt communicated to it, whereby it showeth more a spiritual than a corporeal body. Other metals, which are all derived from its essence and have more Salt, which maketh them corporeal, do follow after this. I begin with the Spirit of Mercury.

Of The Spirit Of Mercury

All visible and palpable things are made out of the Spirit of Mercury, which is beyond all the terrestrial things of the whole world, and all things are made out of it and have their original from it. For herein is all to be found that can do all that the Artist doth desire to enquire into. It is the principle to work metals, being made a spiritual Essence, which is a mere Air, and flyeth to and fro without wings and is a moving wind, which, after its expulsion out of its habitation by Vulcan, is driven into its Chaos, into which it entereth again and doth resolve itself into the elements, where it is attracted by the Stars after a magnetical manner, out of love, from whence it went forth and was wrought out before, because it desireth to be united again with its like. But when this Spirit of Mercury can be taken and made corporeal, it doth then resolve itself into a body and becometh a clear, fair and transparent water, which is a true spiritual water and the first Mercurial Root of minerals and metals, spiritual, unperceivable, incombustible, without any commixtion of the terrestrial aquosity. It is that heavenly water of which much hath been written. For by the Spirit of Mercury all metals may be, if need requireth, dissolved, opened and without any corrosive reduced or resolved into their first matter. This Spirit reneweth both men and beast[s] like the Eagle[430], consumeth whatsoever is bad and produceth a great age to a long life.

To declare further the Essence, matter and form of this Spirit of Mercury, I must tell you that its Essence is Soul-like, its matter spiritual and its form terrestrial, which yet must be understood by some incomprehensible thing[431].

Touching the beginning of this Spirit of Mercury, this is needless to know because it is of no benefit, nor can it do you any good. But observe that its beginning is supernaturally from Heaven, the Stars and Elements, granted in the beginning of the first Creation to enter further into a terrestrial being. And because this is needless as I have told you, leave that which is heavenly to the Soul and apprehend it by faith. That which is of the Stars, leave likewise alone, because such impressions of the Stars are invisible and incomprehensible. The Elements have already brought forth this Spirit perfect into the World, through the nourishment of it, therefore do not meddle with them either, for no man can make any Element, but the Creator alone; and insist upon thy Spirit already produced, which is both formal and not formal, comprehensible and incomprehensible and

yet doth appear visibly, and you have the first matter, out of which are grown all metals and minerals and is one only thing and such a matter which doth unite itself with the Sulphur of Venus or Copper and is coagulated with the Salt of Mars, so that it becometh one body and a perfect Medicine of all metals, not only to generate [them] in the beginning in the earth, as in the great world[432], but also by [the] help of a moist fire to change and transmute [them], together with the augmentation, in the little world. Let this not seem strange to you, because the Most High hath thus permitted it and Nature hath wrought it.

But [as to] how the Archaeus worketh further by the Spirit of Mercury in the earth, you are to understand that after the spiritual seed is framed from above by the impression of the Stars and fed and nourished through the Elements, this seed is changed into and is become a mercurial water: as in the beginning the great world[433] likewise was made of nothing[434]; for the Spirit moved upon the water and thus was this cold, waterish and terrestrial creature revived to life by an heavenly warmth[435]. It[436] was in the great world the power and the operation of the Light of Heaven[437]; in the little world likewise, the power of God and the operation by His Divine and Holy Breath[438] to work in the earth. Furthermore the Almighty did grant and ordain means for performing of the same that the creature might get power to work upon another creature[439] and one might help and promote the other for the forming and perfecting of all the works of the Lord. Thus was granted to the earth an influence to generate by the Luminaries of Heaven and likewise an internal heat to warm and to ripen that which was too cold for the earth by reason of its aquosity. And thus to every creature a peculiar Genius [is granted] according to its kind, that so there is raised a subtile, sulphureous steam by the starry heaven, not a common, but another, clarified, cleaned and pure steam, separated from others, which doth unite itself with the mercurial substance, by which warm property in a long time the humidity is dried up by little and little and then the Soul-like property[440], being joined with it, which giveth the body and balsam of maintenance and worketh before too upon the earth by a spiritual and starry influence. Thus happeneth, then, a generation of metals according to the commixtion of the three principles and according as they take in more or less of these three, so the body is formed. If so be the Spirit of Mercury is directed and formed from above upon animals, then there is produced an animal being[441], but if it seizeth upon vegetables, a vegetable work is brought forth. And if it falls upon minerals, by reason of its infused nature there will spring thence minerals and metals. Nevertheless everyone is differently wrought, the animals by another form by themselves, the vegetables after a manner proper to themselves and the minerals likewise on another fashion, every one after a singular way. Now I shall faithfully discover how this Spirit of Mercury may be had and obtained, the manner how to prepare it, that it may cure diseases and change and alter all metals of the ignoble kind, as they are generated in the little world by a transmutation and augmentation of their seed.

Take, in the Name of the Lord, red mineral Quicksilver which looketh like Cinnabar and the best mineral Gold that can be gotten. Take an equal quantity of

them both and grind them together before they have been in any fire; pour upon them an oil of Mercury made by itself out of the common, putrefied and sublimed Quicksilver; digest them for a month and you will have an extraction which is more heavenly then terrestrial. Distil gently this extraction *in Balneo Mariae* and the phlegm cometh over and the ponderous oil remaineth in the bottom, which taketh up into itself all metals in a moment. Add to this three times the quantity of Spirit of Wine, circulate it in a pelican till it becometh blood-red and hath recovered an incomparable sweetness. Pour off the Spirit of Wine and add to it fresh Spirit of Wine. Repeat this so long till the whole matter be dissolved into an exceeding sweet and ruby colour[ed], transparent liquor, which mingle afterwards together. Pour it upon white, calcined Tartar and distil it with a strong fire in ashes and the Spirit of Wine remaineth behind with the Tartar, but the Spirit of Mercury cometh over. This Spirit of Mercury being mixed with the Spirit of Sulphur Solis, together with its Salt, whosoever shall bring them over joined and united together, that they may not be separated *in infinitum*, he will have such work (if so be it doth receive its Ferment in a due measure and prefixed term, with Gold, by a solution, and is brought in its proper maturity to a *plusquam* perfection) to which nothing may be compared for the preventing of diseases and poverty. This Spirit of Mercury cureth the dropsy, consumption, gout, stone, French pox and all other lasting sores. It is the only Key to make the corporeal Gold[442] potable.

Of The Spirit Of Copper

Venus is clothed with a heavenly Sulphur, which doth far exceed the Splendour of the Sun, because there is found much more Sulphur in her than in Gold. But learn what the matter is of the said Sulphur of Gold, which dwelleth and reigneth abundantly in Venus. [It] is a flying and very hot Spirit, which can search and penetrate all, as also digest, ripen and bring to maturity, namely [bring] the imperfect metals into [the] perfect. If you ask how the Spirit of Copper can ripen and bring to perfection other imperfect metals, it being itself, in its body, imperfect and not fixed, I answer that this Spirit cannot have or hold in Copper a fixed body for an habitation; therefore the habitation being burned by the fire the guest goeth out of it likewise and must leave his habitation with impatience, for he dwelleth therein like an hireling. But in the fixed body of Gold he hath a protection that nothing can drive him out without the sentence of a peculiar Judge, because he hath taken possession like an heir and hath taken root in that fixed body [so] that [he] cannot be cast out so easily. The tincture which Venus hath obtained is likewise to be found in Mars, yea much more powerful, higher and more excellent[443] for Mars is the husband, Venus the wife. This tincture is likewise to be found in Verdigris and Vitriol as in a mineral. of which a volume might be writ; and in all things there is found a Sulphur which doth burn and yet another Sulphur which doth not burn, which is a wonderful work. The one is white, the other red in the operating birth, but the right and true Sulphur is incombustible, for it is a mere and true Spirit, out of which is prepared an incombustible oil and [it] is indeed the Sulphur out of which the Sulphur of Gold, out of one and the same root, is made and prepared.

This Sulphur may be very well called and christened the Sulphur of the Wise, because in it is found all wisdom[444], if you except the Mercurial Spirit, which is to be preferred[445], and with which it, together with the Salt[446] of Mars[447] must be united through a spiritual copulation[448] and [these] three may be brought to a correspondency and be exalted into one operation[449].

This Spiritual Sulphur doth likewise and in the same manner derive its original from the Upper Region[450], as the Spirit of Mercury doth, but with another form and fashion, whereby the Stars do show a separation in fixed and unfixed, in tinged and not tinged things. The tincture doth consist only in the Spirit of Copper and chiefly of its consort[451] and is a mere steam, stinking and of a very ill scent in the beginning. And this must be resolved in a liquid manner, that the stinking, incombustible oil may be prepared out of it. This oil is easily joined with the Spirit of Mercury and do[es] soon take up all metallic bodies, being first prepared according to the account I formerly declared. Venus hath much Sulphur; she hath been, together with Mars, digested and ripened sooner than any other metals, but because they have had but little help from the inconsistent Mercury, being he had no room left him to work harder, by reason of superabundant Sulphur, they could not receive or obtain a melioration of their unfixed bodies. Now I will discover a mystery to you, that Gold, Venus and Mars have in them one and the same Sulphur, one tincture and the same matter of their tincture, which matter of the tincture is a Spirit, a Mist and a Fume, which hath penetrated and doth penetrate all bodies. If you can bring it into captivity and do accuate it with the Spirit which is found in the Salt of Mars and then do join with the same the Spirit of Mercury according to their weight and do separate them from all impurity, that they become sweet and sweet-smelling, without any corrosive, you have then a Medicine to which nothing in the world may be compared. If you ferment this Medicine with the shining Sun you have made an ingress which is penetrant to work and to transmute all metals.

Lastly take notice that the root of the philosophical Sulphur, which is an heavenly Spirit, together with the root of the spiritual, supernatural Mercury and the principle of the supernatural Salt, is in one and is found in one matter, out of which the Stone, which hath been found before me, is made, and not in many things although the Mercury be drawn by itself by all the philosophers and the Sulphur by itself, besides the Salt apart[452], that so [it may appear that] Mercury is found in one and the Sulphur in one and the Salt in one. Notwithstanding all this do I tell you that this is to be understood of the superfluity, which is found [al]most in every one - and particularly in many ways may be used profitably and prepared to a Medicine and [for the] transmutation of metals. But the universal, as the greatest treasure of terrestrial knowledge and wisdom and of all the three principles, is one only thing and is found in one only thing and is drawn out of it, which can reduce all metals into one only thing and is the true Spirit of Mercury and the Soul of Sulphur, joined together with the spiritual Salt, enclosed under one heaven and dwelling in one body; and [it] is the Dragon and the Eagle; it is

the King and the Lion; it is the Spirit and the body, which must tinge the body of Gold to be a Medicine, whereby it getteth abundant power to tinge others its consorts.

Concerning the generation of Copper, observe that Copper is generated out of much Brimstone, but its Mercury and Salt are equal in the same, for there is neither more nor less in quantity of one and the other to be found. Now because the Brimstone doth exceed in quantity the Salt and Mercury, there ariseth from thence a great tingeing redness, which great redness hath so possessed the metal that the Mercury could not perfect its fixedness, that a more fixed body might have been produced out of it. You are further to know that the form of Venus' body is of the same condition that a tree is which hath and doth yield abundance of Gum, as in the pine and fir-tree, with other sorts of trees, which Gum is the Sulphur of the tree, which drives out sometimes this Gum at the sides of it by reason of its too great abundance and because it cannot harbour it all. Such a tree now, that is tinged with so much fatness by Nature and the ripening of the elements, burneth and taketh fire immediately; neither is it heavy and [it] is never so durable as oak and the like hard wood, which is solid and compact and hath not his pores so open[453] as that sort of light wood, that the Brimstone might abundantly reign in it. But therefore hath the oak wood more Mercury and a better Salt than the pine or fir-tree. And such wood is never so much apt to swim upon the water as the fir-tree is, because it is [so] close, solid and compact that the air in it cannot bear it up. The same is to understood of metals, but especially of Gold, which, by reason of its much fixed and well ripened Quicksilver, hath a most solid, compact, close, fixed and invincible body, to which neither fire nor water, neither air nor any putrefaction of the earth can do any hurt because its pores are closed up and the corrupting power of the elements cannot injure it. Which fixedness and solid and compact conjunction do demonstrate its natural ponderosity, which is not to be found or proved in other metals, which may be discerned not only by weighing it in a pair of scales, but you will find it likewise if you put but a scruple of pure Gold upon a hundred pound weight of Quicksilver, it will fall presently to the bottom, whereas all other ponderous metals laid upon Quicksilver swim upon it and do not sink to the bottom because their pores are more largely extended that the air or wind may pass through them to bear them up.

Concerning the Spirit of Venus or Copper in physick, you are, in fine, to observe that it is found very necessary and wholesome in its virtue and efficacy; not only that Spirit that lieth *in primo Ente*, but that Spirit likewise which is found in the last matter. Its virtue, power and operation is such that in the rising of the Mother it is to be preferred before any Medicine whatsoever: also against the falling sickness, the dropsy, the stone. If you have a special care of this Spirit of Copper it will work such wonders both inwardly and outwardly as will be accounted of all incredible and supernatural.

To conclude, the Spirit of Copper is a hot Spirit, penetrant and searching, consuming all the bad humours and phlegm both in men and metals and may justly be accounted the Crown of physick. It is very fiery and piercing,

incombustible yet spiritual and without form and, therefore, is capable, like a Spirit, to further in particular the ignition, digestion and ripening of things without a form.

Of The Generation Of Mars, Its Spirit And Tincture

Mars and Venus have one and the same Spirit and tincture as the Gold and other metals have. Though this Spirit be found in every metal, in some [there is] a greater, in some a smaller quantity. It is undeniable and confessed of all that there are divers men and divers opinions, although men in the beginning are made out of one first matter and generated and born out of one seed, yet there is a manifold difference of their opinions because the operation of the Stars hath occasioned this and not without a cause. For the influence of the Great World worketh the other (namely the difference of opinions) after itself in the Little World, because all the opinions, nature and thoughts, together with the whole complexion of man, do derive their original from the influence of the Stars of Heaven and do show themselves according to the Planets and Stars, where nothing can withstand nor obstruct such an influence because the generation of their perfection is already performed and brought to a period or finished. For example, a man is naturally inclined to study, one hath a mind in Divinity, another for the study of the Law, the third for Physick, the fourth will be a Philosopher. Besides all this, there are many wits that have a natural inclination for mechanical arts, as one turneth a limner, another a goldsmith, this man a shoemaker, that man a tailor, another a carver and so forth. All this happeneth by the influence of the Stars, whereby the imagination is strengthened and founded supernaturally, wherein it resolveth to continue; as we do find if a man hath once taken up a resolution in his mind and laid a foundation upon it, that no man is able to bring or keep him from it, that he should not so obstinately stand upon it, death only excepted, which at last closeth up all. The same is understood of chemists and Alchemists, who, having got once into the secrets of Nature, do not intend to give them over so easily except they have more exactly searched Nature and wholly absorbed[454] and finished the study thereof, which yet is no easy matter. Thus you are likewise to understand of metals that according as the infusion and imagination happeneth from above, so happeneth the form likewise; although metals are altogether called metals and are indeed metals, yet as you have understood by divers opinions of men, which are altogether men out of one matter, there may be manifold and divers metals, of which one hath got an hot and dry, another a cold and moist, another a mixed complexion and nature. Therefore because the metal of Mars hath before others been ordered by a gross Salt in the greatest quantity in its degree, its body is the hardest, most inflexible, strongest and coarsest which Nature hath thus appropriated to it. It containeth the least part of Mercury and little more it hath of Sulphur but the greatest part of Salt; and from this mixture is sprung its corporeal being and [it] is thus born into the world with the help of the elements. Its Spirit is an operation equal to other Spirits, but if the true and right Spirit of Iron can be discerned, I assure you one grain of its Spirit or quintessence, taken and administered in Spirit of Wine, comforteth and strengtheneth a man's heart, mind and courage not to fear his

enemies. It stirreth up a lion-like heart within to fight Venus' battles. If the conjunction of Mars and Venus doth rightly happen in a certain constellation[455], they have success, victory and conquest both in love and sorrow, in fight and peace and will continue of one mind though the whole world should bear a spleen and enmity against them. This spirit cureth wonderfully all martial distempers.

This Spirit of Iron, being rightly discerned, hath a secret affinity with the Spirit of Copper, that they may be so joined together that there riseth one only matter from them, of one and the same operation, form, substance and being, which will cure the same distempers and transmute the particulars of metals with profit and honour.

But Iron, together with its virtue, ought properly to be considered in the manner following, that it hath a terrestrial body only in its corporeal form, which body may be used to a great many things, to alter the blood, to outward wounds, to a graduation of Silver and inwardly to the constipation of the body, which yet is not always beneficial to use, neither in a man's body inwardly and outwardly, nor yet as concerning metals, because there is no great advantage to be made *per se* without the known right means, which do belong to Nature's secret knowledge. Observe one thing more, that the Loadstone and the true Iron are almost of one and the same nature, even as it is according to a divine, spiritual and elemental sense betwixt the body, its Soul and the Chaos out of which the Soul and Spirit are gone; the body is framed last of all out of this composition.

Of The Spirit Of Gold

If you are desirous to get this golden Loadstone, your prayers must be rightly made to God in true knowledge, contrition, sorrow and true humility for to know and learn the three different worlds, which are subject to human reason[456]; as there is the super-celestial world[457], wherein the immortal Soul[458] keepeth its seat and residence beside its first original[459] and is by God's creation the first moving sensibility, or the first moving sensible Soul[460] which of a supernatural being hath wrought to a natural life. And this Soul and this Spirit is the root and the first fountain and the first creature existing in the life of anything[461] and the *primum mobile*[462], which hath been so much controverted by learned men. Observe likewise the second celestial world[463] and take good notice of it for therein do reign the Planets and all the heavenly stars have their course, virtue and power in this heaven and do perform therein their service, for which God that placed them there and do work in this their service by their Spirit [on] both minerals and metals.

Out of these two worlds ariseth yet another different world[464], where it is found and comprehended what the other two worlds have wrought and produced. Out of the first Super-celestial World is derived the fountain of life and of the Soul; from the second Celestial World doth spring the Light of the Spirit[465] and from the third, the Elemental World, cometh the invincible, heavenly yet sensible fire, by which it digested and ripened that which is comprehensible. These three matters

and substances do generate and bring forth the form of metals, among which Gold hath the pre-eminency because the sidereal and elemental operation hath mellowed and ripened the Mercury in this metal the more substantially to a sufficient and perfect maturity. And as the seed of a man doth fall into the womb and toucheth the *menstruum* which is its earth, [and as this][466] seed which goeth out of the man into the woman is wrought in both by the Stars and the elements that it may be quite united and nourished by the earth to a generation, so you are likewise to understand that the Soul of metals [is worked upon] which is conceived by an unperceivable, invisible, incomprehensible, abstruse and supernatural, celestial composition, as out of water and air, which are formed out of the Chaos and then further digested and ripened by that heavenly, elemental light and fire of the Sun, whereby the Stars do move the powers, when its heat in the inward parts of the earth, as in the womb, is perceived. For by the warming property of the Stars above, the earth is unlocked and opened that the infused Spirit of the same may yield food and nourishment and be enabled to generate something as metals, herbs, trees and beasts, where every one particularly bringeth with it its seed for a further multiplication and augmentation. And as the conception of a man is spiritual and heavenly, whose Soul and Spirit, by nourishment of the earth in the mother's womb, are formally brought up to a perfection, so likewise it is to be observed and understood in every particular of metals and minerals. But this is the true secret of Gold, namely to instruct and teach you by an example and similitude, whereby the possibility of Nature and its mystery is to found in the manner following. It is probably true that the heavenly light of the Sun is of a fiery property and of a fiery being, which the Most High God, as Creator of Heaven and Earth hath granted to it through an heavenly, constant and fixed Sulphureous Spirit for the preservation of its substance, form and body, which creature, through its swiftness is inflamed and set on fire by the air, which inflammation will never be extinguished as long as the motion doth last and the whole created, visible world doth continue and endure, not in the least diminisheth in its power, because there is no combustible matter extant which might be given to it, whose consumption might cause the decay of that great light of heaven. So is Gold by the superior [counterpart] of its essence[467] thus digested and ripened and is become of such a fixed, invincible nature that nothing at all can hurt it, because the upper fixed Stars have penetrated the lower, that the lower fixed Stars, by reason of their infusion and grant of the upper, need not to give place to their equal because the lower hath received and obtained such a constant fixedness from the upper.[468]

I will add another similitude, according to the manner of philosophers, of the great light of heaven and of that small fire, which, being terrestrial, is here kindled every day and is made to burn before our eyes, because that great light hath a magnetical likeness and an attractive, loving power with that same small fire here upon earth, which is yet without form and impalpable and found only spiritual invincible, insensible and incomprehensible. It is remarkable, as it is proved and demonstrated by experience, that that great light of heaven hath a great love for and beareth an affection and inclination to the little fire, which is terrestrial, by

reason of the Spirit whereby both are agitated and preserved from their utter ruin and destruction. For do but consider that as soon as the air, through [the] great moisture which it hath attracted, conceiveth any corruption, that so through mists and further coagulation and conjunction clouds are generated, the beams of the Sun are hindered and obstructed that the Sun cannot obtain its reflection nor have its due penetrating and searching power; so likewise this little terrestrial fire doth never burn so clear in dark and rainy weather, neither doth it show itself with that gladness in its operation as when the air is fair, pure and clear. The cause is this, for through the obstacle of the moist air the love is hindered that the attractive power, growing sad, cannot exercise its perfect love and operation as it ought to do, for the contrary element, the aquosity, causeth this obstruction. As now the Sun, that heavenly great light, hath a special communion and love with the small terrestrial fire to attract after a magnetic manner, so likewise hath the Sun and Gold a special correspondency and a peculiar attractive power and love together, because the Sun hath wrought the Gold through the three principles, which have their loadstone, and is nearest of all related to the Sun[469] and hath attained to the highest degree, so that the three principles are found most mighty and powerful in the same. Next to it is Gold in its corporeal form, because it is framed out of the three principles, but hath its original and beginning from the heavenly and golden loadstone. This is now the greatest wisdom of this world. In this loadstone is and lieth buried the dissolution and opening of all the minerals and metals, their government as also their matter of the first generation and their power as touching health moreover the coagulation and fixation of metals, together with the operation to cure all diseases. Take a special care of this Key, for it is heavenly, sidereal and elemental, out of which the terrestrial is generated. It is supernatural and natural together and is born out of the Spirit of Mercury, heavenly; out of the Spirit of Sulphur, spiritual; but out of the Spirit of Salt corporeal. Out of this spiritual essence and out of this spiritual matter out of which the Gold first of all is made corporeal into one body, the ancient[470] as well as modern Rosie Crucian philosophers do make potable Gold more substantial than out of Gold itself, which must be made spiritual before the potable Gold can be separated out of it. This Spirit cureth likewise the leprosy [and] the French pox, as being a super-fixed mercurial essence, dryeth up and consumeth the dropsy and all running, open sores, which have afflicted a long time; comforteth the heart and brain; strengtheneth the memory and breedeth good blood.

Thus can the Soul of Gold reduced into water, the Spiritual Essence of Pearls and the Sulphur of Corals, united in one, do such things which to Nature seem otherwise incredible; but because experience confirmeth this truth it is deservedly a cordial in this mortal life to be preferred justly before all other cordials by reason of its wonderful effects. The preparation thereof is this. Take Spirit of Salt and with it extract the Sulphur of Gold. Separate the Oil of Salt from it and rectify the Sulphur of Gold with Spirit of Wine that it may become pleasant without any corrosiveness. Then take the true Oil of Vitriol, made out of Vitriol of Verdigris, dissolve in it Iron; make again a Vitriol out of it and dissolve it again into an Oil or Spirit, which rectify likewise as before with Spirit of Wine. Put them together and

draw off the Spirit of Wine from thence. Dissolve the matter which remaineth dry behind in Spirit of Mercury in a due proportion or weight. Circulate and coagulate it. When it becometh constant and fixed without rising any more, you have then, if you ferment it with prepared Gold, a Medicine to cure diseases and to tinge metals.

Of The Spirit Of Silver

The Tincture and Spirit of Silver is of a sky-colour, otherwise it is a[471] waterish Spirit, cold and moist and not so hot in its degree as the Spirit which is found in Gold, Iron or Copper; therefore is Silver more phlegmatic than fiery, although it hath been reduced by fire out of its waterish substance unto a coagulation. In the same manner have the stones likewise received their hardness, fixedness and tincture, as by one and the same influence. In a Diamond is found a fixed and coagulated Mercury, therefore this stone is harder and more fixed than other stones and is not to be broken as they are. In a Ruby is found the tincture of Iron or the Sulphur of Iron. In an Emerald, the tincture of Copper[472]. In a Granite[473], the soul of Lead. In Pewter [is] the tincture which is found in the stone called *Topasius*. Crystal is attributed to common Mercury and in a Saphire is found the tincture and Sulphur of Silver[474], yet everything in particular, according to its nature and kind, and in metals likewise according to their form and kind. And when the blue colour is separated and taken away from the Saphire, then is its garment gone and its body is white like a diamond. Thus when Gold hath lost its Soul, it yieldeth then a white body and a fixed white body of Gold, which is called *Luna fixa* by the searching students and novices in this Art.

What hath been said as concerning the stone called Saphire, for your instruction you may apply to the better knowledge of the nature of metals, for this blue Spirit is the Sulphur and Soul out of which Silver hath its life as well in the earth as above the earth by Art, and the white tincture of Silver upon white always, in a magnetical form of that one thing and creature, wherein the *primum ens auri* likewise is found. This Spirit of Silver alone containeth that which will perfectly cure and dispel the dropsy, even as the Spirit of Gold and of Mercury can radically cure the consumption so that even the centre itself of the said distemper may not be found.

But the Silver is not so provided in its degree with a hot substance and quality in the veins of the earth, but is subjected to a waterish kind, this fault is to be laid upon the Great Light of Heaven[475], which by reason of its waterish influence hath planted this quality into the Second Creature[476] and into the second Planet of the earth[477] as into Silver. And though Silver doth carry with it a fixed Mercury or fixed Quicksilver, which is born in it, nevertheless it wanted the hot fixed Sulphur, which might have exactly dried up and consumed the phlegm, which is the cause it hath not obtained a compact body[478], except it be done afterwards by Art of the lesser World. And because the body is not solid and compact, by reason of its waterish substance, hence are its pores not well stopped up nor consolidated, that it might have a due ponderosity and endure a fight with its enemies. Which

virtues ought altogether to be found in Gold, if so be it must conquer all its foes and endure all the trials without fault.

You are likewise to understand that the first matter of metals must be observed, studied and found out through the discovery of their last matter, which last matter, as there are the absolute and perfect metals, must be divided and separated that it may appear altogether naked to a man's eyes and then there may be learned and known by such a division what the first matter hath been in the beginning, out of which the last matter is made. Observe diligently this Arcanum[479].

Take the sky-coloured Sulphur of Silver, which hath been extracted out of Silver and rectified by Spirit of Wine; dissolve it according to its weight in the white Spirit of Vitriol and in the sweet scented Spirit of Mercury and coagulate them together through a fixation of fire and you will get the possession of the White Tincture and its Medicine. But if you know the *Primum Mobile* it is then needless, because you may bring the thing to perfection out of one.

Of The Soul And Tincture Of Pewter

The benign Jupiter is almost of a middle nature amongst all the metals. He is neither too hot nor yet too cold, nor too warm nor too moist. He hath not too much of Mercury nor yet of Salt and of Sulphur there is least of all in him[480]. Pewter is found white in its colour, yet of these three principles one doth exceed the other[s] as it hath been clearly discovered in its division according to the true enquiry into Nature's secrets. Out of this composition and mixture of the three principles is generated and wrought and coagulated into a metal and brought to a maturity of perfection benevolent Jupiter. The Spirit of Jupiter doth protect and preserve from all distempers and diseases incident and hurtful to the liver. Its Spirit is naturally, as for its taste, like unto Honey. Its Mercury being made volatile doth get a venomous quality, for its purgeth vehemently and penetrates with violence. Therefore it is not always good that its unlocked Quicksilver should be thus simply used by itself; but if a correction goeth before, it may be very well used with exceeding great usefulness in those distempers and diseases which are immediately subject to his influence; that is to say, when you have taken away from Zadkiel[481] its venomous volatility and it is placed into a better and more fixed state, which doth resist poison. To conclude, if you do extract out of the benign Jupiter his Salt and Sulphur and make Saturn flow very well together with them, Saturn doth get a fixed body, is purified and becometh clear by them and is a total change and real transmutation of Lead into good Pewter, as you will find it upon a most accurate trial. And though this may seem to you not to be true, yet are you to understand that by reason that the Salt of Jupiter is made more Corporeal only by its Sulphur, it likewise hath received an efficacy and power to penetrate Saturn, as the vilest and most volatile metal, and to bring it to its own substance by making it better and you will really find it to be so.

Of The Spirit Of Saturn Or Tincture Of Lead

Saturn, to generate his metal, which is Lead, is placed in the Upper Heaven, above all the Stars. But in the lower parts of the earth he doth keep the lowest degree[482]. As the uppermost light of Saturn is mounted to the highest altitude of all the lights of Heaven[483], so likewise in imitation of the same hath Nature given leave and permitted that his children of the Lower Region have retired themselves by Vulcan to those of their quality according as Saturn hath been moved. For the Upper Light is the cause of it and hath generated an unfixed body of Lead through which go and are drawn open pores, that the Air can have its passage through this Saturnine body and bear itself up. But the fire easily worketh upon and consumeth it because the body is not solid and compact by reason of its unfixedness. This is well to be observed by a serious enquirer into all things because there is a vast difference betwixt fixed and unfixed bodies and then the causes of this fixedness and unfixedness. And though Saturn is of a singular ponderosity before other metals, yet will you observe that when they are poured out together after their conjunction in the melting of them, the other metals will always fall to the bottom, as likewise, it happeneth with other metals by pouring them through Antimony. Whereby it doth appear that other metals have a more solid and compact body than Saturn can raise, because it must give place to other metals, make room for them and yield the victory; for it vanisheth away and is consumed together with those unconstant and unfixed metals. For there are the three grossest qualities of the three principles in Saturn and by reason that its Salt is altogether fluid in comparison to other metals and planets, therefore is likewise its body more fluid, inconstant, unfixed and more volatile than any metallic body.

[As for] how Saturn doth proceed towards his regeneration, you are to know that as common water, through natural cold, by the alteration of the Upper Heaven, is congealed so that it becometh a coagulated ice, so likewise it is demonstrated that Lead is coagulated and made corporeal reason of the great cold which is found in its Salt before any other Salt. The coagulated ice is resolved through warmth and so is the coagulated Lead made fluid by fire. It hath most Mercury in it yet inconstant and volatile; but less of Sulphur and, therefore, according to the small quantity of the same, its cold body cannot be heated; and least of all Salt, but fluid; otherwise the Iron would be more liquid and malleable than Saturn if the Salt alone could impart both the malleableness and fluidity, because Iron doth carry with it more Salt than any other metal. And being there is a difference to be found in these things, you must carefully observe how metals are to be distinguished.

All the philosophers, indeed, besides myself, have writ that the Salt causeth the coagulation and the body of every metal; and this is true; but I shall show by an example how this is to be understood. *Alumen plumosum* is reputed and probably accounted to be a mere Salt, and herein may be compared to Iron, which Salt of the aforesaid *Alumen plumosum* is nevertheless found to be as a

matter and not liquid as Iron. On the contrary Vitriol doth show itself like Salt in a small quantity, yet liquid and open, and therefore its Salt cannot cause so hard a congelation in its appropriated metal as that other Salt doth. Although all Salts of metals are grown out of one root and one seed, yet there is a difference of their three principles to be observed. As one herb differs from the other, and likewise in men and beasts a difference is found as concerning the original of their qualities and their three principles, where one herb has something more of this, another herb more of that kind, which is likewise to be understood of men and beasts. The Soul of Lead is of a sweet quality, as also the Soul of Jupiter, and yet sweeter, so that as for sweetness there is hardly anything comparable to it, being first highly purified by separation, that the pure being very well severed from the impure there may follow a compleat perfection in the operation. Otherwise the Spirit of Lead is naturally cold and dry, therefore I do advise both men and women not to make too much use of it, for it over cooleth human nature, that their seed cannot perfect or perform its natural operation, nor is it good for the spleen and bladder. It doth attract the phlegmatic quality, which breedeth melancholy in men. For Saturn is a governor and such a melancholy one whereby a man is upheld and strengthened in his melancholy. Therefore if its Spirit be used, one melancholy Spirit doth attract the other, whereby a man's body is freed and released from its infused melancholy. Outwardly is the Soul of Saturn very wholesome in all sores and wounds, whether they be old or green, whether they happen by thrusting, cutting or naturally by means incident, so that hardly any other metal will do the like. It is a cooling thing in all hot and swelled members, but to eat away and to lay a foundation for healing in all corrupt and putrefied sores, which have their issuing forth from within, there the nobel Venus hath the pre-eminency because Copper is hot in its essence to exiccate and dry up, but Lead, on the contrary, is found to be cold in its essence.

That heavenly light of the Sun is much hotter than the light of the Moon, because the moon is much lesser than the Sun, which doth comprehend the eight[h] part of magnitude in the circle of measuring and dividing. And if the moon should exceed the Sun in this magnitude of the eight[h] part, as the Sun doth exceed the Moon, then all the fruit and whatsoever groweth upon the earth would be spoiled and there would be continual winter and no summer would be found. But the Eternal Creator hath herein wisely prescribed a certain order and law to His creatures, that the Sun should give light by day and the moon by night and thus be serviceable to all creatures.

Those children which are addicted to the influence of Saturn are melancholy, surly, always murmuring, like old, covetous misers, which do not good to their own bodies and are never satisfied. They use their bodies to hard labour, vex and fret themselves with troublesome thoughts and are very seldom so cheerful as to recreate themselves with other people, neither do they care much for natural love of women although handsome.

To sum up all, Saturn is generated out of little Sulphur, little Salt and much immature and gross Mercury, which Mercury is to be accounted like scum or

froth which swimmeth upon the water in comparison to that Mercury which is found in Gold, being of a much hotter degree. Hence it is that the Mercury of Saturn hath not so fresh and so running a life as that which is made out of Gold, because more heat is found in this [latter], to which the running life oweth its original. Therefore it is likewise to be observed in the inferior world of the little Vulcan, in the augmentation and transmutation of metals, what description I have given you of these three principles of Saturn concerning their original quality and complexion.

And everyone is to know that no transmutation of any metal can arise from Saturn by reason of its great cold, except the coagulation of Mercury, [which can be achieved] because the cold Sulphur of Lead can quench and take away the hot, running Spirit of Quicksilver if the process be rightly performed; therefore it is rightly observable that the method be so kept that the theory may agree with the practice and concur in a certain measure and concord. Wherefore you must not altogether reject Saturn, nor vilify and disparage it, for its nature and virtues are but known to a few. For the Stone of the Philosophers hath the first beginning of its heavenly, resplendent tincture only from this metal and by the infusion of this Planet is the Key of Fixedness delivered to it through putrefaction, because that out of the yellow there cannot come any red thing except there be first made at the beginning of the black a white one.


A
E
P
S

Comselha:

An Enochian Macrocosmic Ritual

By
Benjamin Rowe

Comselha: An Enochian Macrocosmic Ritual

The purpose of this working is to invoke the transcendental power of the Enochian god, IAD BALT, to transform it in turn through all the macrocosmic powers within the Elemental Tablets, and to organize them into a balanced form. At the same time, these powers are conditioned so that they express a particular view of the creation of which they are a part. As the final step, these energies are directed so that they energize the magician himself.

The magickal records covering the results of the first use of this exercise are available separately.

I have received several complaints about my published rituals recently. Some complain that they are too elaborate, others that they are too simple, and some question whether they really qualify as magickal rituals in the traditional sense.

The complaints of over-elaborateness stem from the fact that it is impossible to perform any significant part of the works in a single session. This is perfectly correct, and is done deliberately. My experience has been that the rewards given to the magician by the angels of the Enochian system are very precisely gauged to the amount of care and effort the magician puts into the work. Works that are planned, rehearsed, and carried out over a period of weeks or months are much more likely to produce significant initiations than any number of single-session efforts. The present work was designed to be performed in stages, with the expectation that each stage will be performed until the powers invoked achieve a self-sustaining presence in the magician s temple before he passes on to the next stage. It can be expected that the rewards will be commensurate with the effort involved.

Complaints of excessive simplicity derive from lack of the pompous verbiage typically found in formal rituals, and the dearth of advice concerning symbols, implements, and materiel that would help to fire the imagination of the magician. There is a decidedly bare-bones feel to the descriptions. This is perhaps an expression of my own character as a magician; I find that complex pomp and ceremony put me off rather than enhancing the work. I have complete faith that every magician s imagination and intuition will provide him with enhancements appropriate to his or her own character and style, and so see no need to provide more than the minimum schema necessary to accomplish the work successfully.

The differences between these rituals and more traditional forms derives from the nature of Enochian magick. In most systems, the primary difficulty is in producing a flow of the desired power. The major portions of the rituals are dedicated to simply getting the power to appear. Once it does appear, its direction to the desired end is a relatively simple matter.

In contrast, the Angelic Calls and Names provide a means by which even a beginning magician can easily call up a strong flow of force. But the forces involved are much more ambiguous than in other systems. Each appears to have many different natures depending on the level and orientation from which they are viewed; their manifestations seem to be potentially infinite. The primary work of a ritual must accordingly be to focus, direct, and condition them, through the use of the imagination, so that they manifest in a clear and manageable way. This work conforms to that necessity.

Additionally, the specific form used makes this work something resembling an inverse path-working exercise, going top-down rather than bottom-upwards. And as Frater Azoth has pointed out, there are resemblances to the mandala-workings and chakra-visualizations used in Tibetan Buddhism. They are certainly very similar in intent, though the similarity of form was unintentional.

The Place of Working

The work may be done in either a physical or an astral workplace. The magician may find astral working preferable due to the size of the magickal circle, and also because the area can not be used for any other purpose while this work is proceeding.

The magickal circle is actually four concentric circles having specific relative proportions. The "units" referred to may be of any convenient size, provided that the innermost circle is large enough to stand or sit in comfortably.

The inner circle has a radius of four units. The next circle has a radius of eleven units, and thus produces a band 7 units thick around the inner circle. The third circle has a radius of 12 units, making a band one unit thick around the second circle. The outer circle has a radius of 13 units, making another band one unit thick.

All four circles are divided into quarters by lines going from the center to the circumference in the cardinal directions. Each quarter of the second circle is further divided into six pie-sections fifteen degrees wide. Each quarter of the outer circle is divided into three pie-sections thirty degrees wide.

The innermost circle should be colored some dark neutral color, such as a dark gray. The two outermost circles in each quarter should be colored in the King-scale elemental color of the corresponding element, thus:

Quarter	Element	Color
Northwest	Air	Bright pale yellow
Northeast	Water	Deep blue
Southeast	Fire	Glowing orange-scarlet
Southwest	Earth	Warm velvet black

The second circle should be in some light neutral color, such as a slightly grayish white. Alternately, each sector of this circle could be outlined in the elemental color of the quarter with a fill in one of the planetary colors, following one of the schemes described further on. But this alternative may be too burdensome for an astral working.

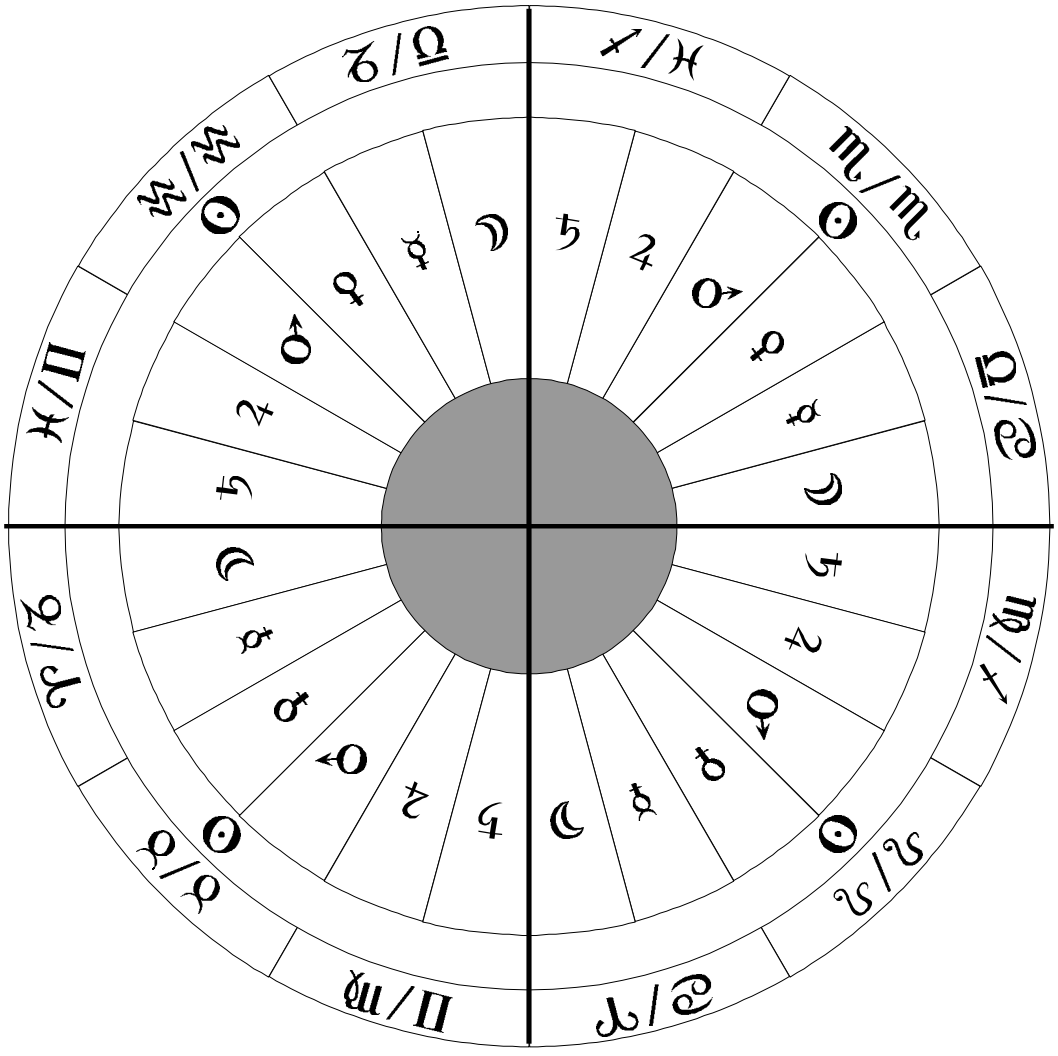


Fig. 1
Ceremonial Circle
w/ attributes

Symbolism of the Circle

The structure of this magickal circle mirrors the medieval concept of the heavens. In that cosmology, the planetary and heavenly realms are viewed as a series of concentric circles surrounding the Earth, each circle going outwards representing an increasingly more "divine" power. The planets each take a circle in their cabalistic order. The sphere of the zodiac is outermost, representing an outer "shell" around creation; beyond it is the Empyrean, the unknown, invisible realm of God.

The scheme has been slightly modified here to fit the actual natures of the Enochian powers involved. It is recommended that the magician make a diagram of the circle and completely familiarize himself with the meaning of the various parts before beginning work. If this is done, the actual work becomes a much simpler prospect.

Our goal in this work is to take the invisible power of the divine, bring it into the realm of creation, and then bring it downward through a series of transformations to energize and consecrate the Earth and ourselves. Thus we will be working from the outer circles towards the center.

Functionally, the three Names of God in each Tablet act to gather the invisible power of the divine and transform it so that it is accessible to the lower powers of their Tablet. As such they act as the interface between the Empyrean and the realm of creation, in a way similar to that of the zodiac. The outermost band of our magickal circle will embody this principle.

Each of the twelve Names of God will have dual attributes. The first, which we will call the "outer" attribute, represents the energy the Name takes in from the divine, as symbolized by one of the zodiac signs. The second "inner" attribute represents the energy as it has been transformed by the Name into a form compatible with its Tablet. This latter attribute also uses the zodiac signs, but after another fashion.

The cross that divides the circle into quarters represents the solstices and equinoxes, and at the same time the "Black Cross" that binds the four Elemental Tablets together into the Great Table. The western arm of the cross is the spring equinox and the eastern arm the autumnal equinox. The northern arm is the winter solstice, and the southern arm the summer solstice. The three Names of god are assigned to their quarter's three sectors of the circle's outer band in clockwise order. The relevant attributes of these names are as shown in the following table.

Name	Element	Quarter	Outer Attribute	Inner Attribute
ORO	Air	Winter	Pisces	Gemini
IBAH			Aquarius	Aquarius
AOZPI			Capricorn	Libra
MPH	Water	Fall	Sagittarius	Pisces
ARSL			Scorpio	Scorpio
GAIOL			Libra	Cancer
OIP	Fire	Summer	Virgo	Sagittarius
TEAA			Leo	Leo
PDOCE			Cancer	Aries
MOR	Earth	Spring	Gemini	Virgo
DIAL			Taurus	Taurus
HCTGA			Aries	Capricorn

Thus in their outer attributes, the Names collect a complete round of the divine energies as passed inwards through the zodiac. In their inner attributes, the Names pass inwards the power of their element, in its alchemically mercurial, salt, and sulphuric forms.

The function of the Elemental King of each Tablet is to take the power passed inward by the Names of God, concentrate that power, transform it and distribute it to the Seniors and the powers of the Lesser Angles. In this work we will only be concerned with his transformation of the power into the six-fold constellation of the Seniors.

The Seniors represent the planetary powers, but in a way not entirely compatible with the medieval cosmology. The medieval system, like the cabala, sees the planets as ranked hierarchically, some being more divine than others. In contrast, the six Seniors in each Tablet are in every way equals; none is higher than the others.

In this work we will consider them as each being a vertically-oriented power; each represents a flow of power that is colored by a particular planet's nature, but which passes downwards through all the planetary circles of the medieval scheme. Each letter of a Senior's name will represent his power as it manifests in one of those circles. As an example, the "A" of ACZINOR will be a Jovian power acting in the sphere of Saturn; the "C" of that name will be a Jovian power acting in the sphere of Jupiter, and so on.

Following this scheme, the Senior's names are assigned one to each pie-section of the second band within our magickal circle. They go from the outside towards the center, as do the powers represented by those names.

The innermost circle represents the Earth as the center of the medieval cosmology. Additionally, this circle holds all of the Lesser Angles of the Tablets. There is a more elaborate version of the structure used here, in which the Lesser Angle powers also have their spheres surrounding the Earth; but for current purposes all the microcosmic spheres have been lumped into one.

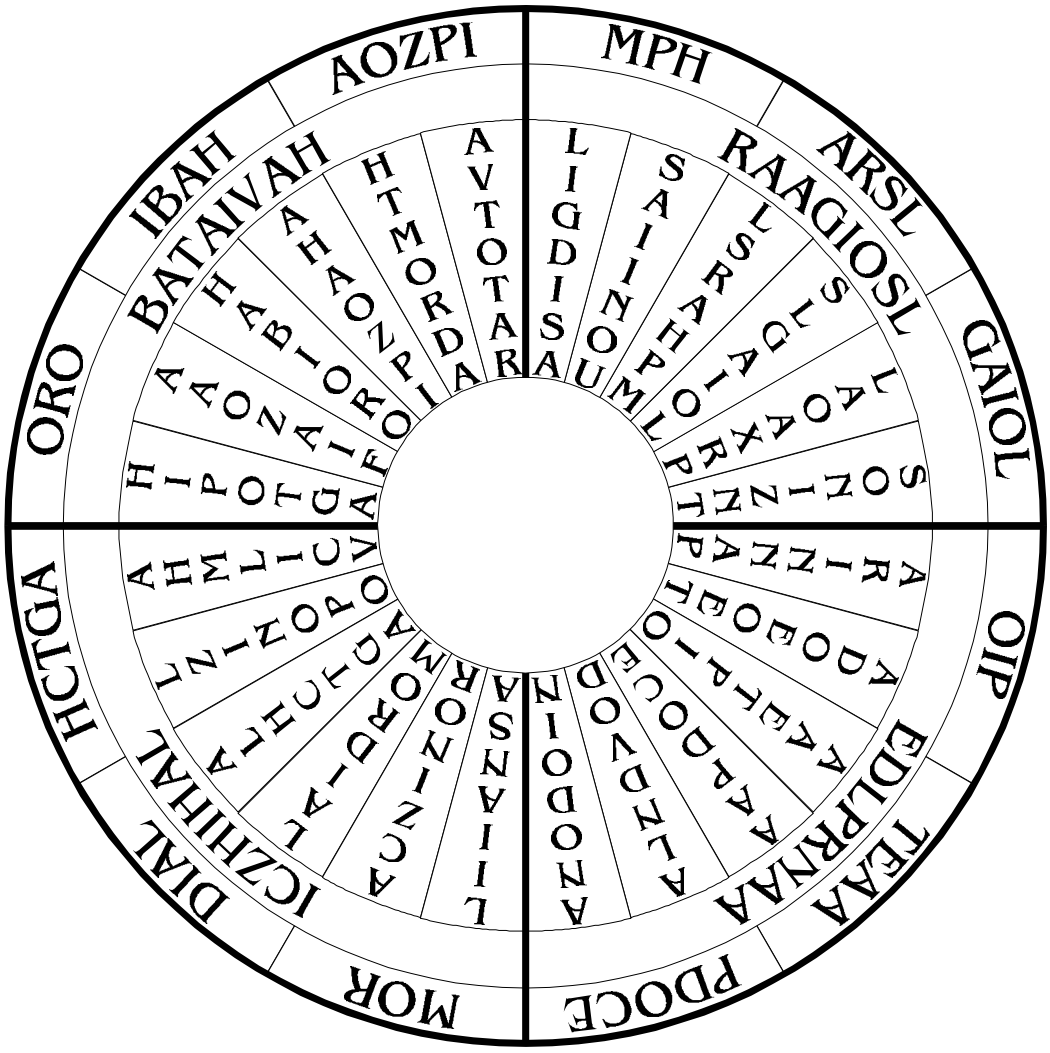


Fig.2
Divine Names
on the Circle

The Ritual

Preparatory and Concluding Actions

Actions in this section should be practiced daily until they have become familiar and the feelings and attitudes necessary can be held without effort. With practice, they should become easy enough that they can be done smoothly in a couple of minutes. These actions should be performed in every ceremony, before going on to one of the stages.

1. Use a plain white robe for a costume, with no decorations or regalia of any kind. A black over-robe, again without decoration, should be worn over with white robe at the beginning of the ceremony. This second robe should be such that it can be easily and rapidly thrown off. A plain white wand, unconsecrated to any other purpose, may be used, or figures may be drawn with the hand.

2. Perform a preliminary purification and consecration of the Temple with Fire, Water, and Air. Use frankincense or some other solar incense for the censing, rather than any specifically elemental incense. DO NOT perform any preliminary banishings or invocations; the G.D. pentagram and hexagram rituals are specifically to be avoided, as are any other rituals that describe a protective circle around the place of working.

3. Move to the center of the circle and kneel or sit comfortably, facing the direction of the spring equinox.

4. Imagine that the innermost circle is the microcosmic world, and the entire Earth and all of the purely elemental magickal worlds are contained therein, as well as your body. Feel all these things being gathered into the sphere and being immovably fixed there. Spend as long as necessary to get a strong feeling that this has been accomplished.

5. Imagine that the black robe is a shell, an outer mundane body concealing the essentially divine essence of your being. Imagine that all the mundane parts of your being, and every other thing that distinguishes you from the divine, is part of that shell. Feel these things moving into the robe and becoming fixed there, leaving nothing but the divine essence, enclosed in the white robe, contained within it. Again, spend as long as necessary to feel this has been accomplished.

6. Undo the black robe so that when you stand it will fall away and be left lying behind within the inner circle.

7. Stand up and simultaneously cast off the black robe. As you do so, feel that everything of your personal identity is being left behind with it. Even the

physical or astral body your consciousness inhabits should be felt to be nothing more than a projection, an illusion without substance or influence. All that remains is a divine essence, free of its envelope. This essence expands itself into the God of Justice, IAD BALT, who reigns over the Enochian universe.

From this point on in the work, all actions are to be done as if you were this god. The region enclosed by the circles is the realm of your creation, and you can stand within it or outside it without being in any way influenced by it. You should make an effort to feel a total freedom from any conditions or limitations of the created world.

8. Still looking towards the spring equinox point, survey your creation and review its structure. In the center is the World, and the realms of the elements. Next outwards is the realm of the planets, enclosed by the realm of the Sun. Beyond the Sun the remainder of the manifest universe is compressed into realm of the zodiac. And beyond the zodiac is the Empyrean, your true home and state of being, a higher-dimensional universe in which your creation is embedded. See each of these realms as separated from the next by a thin membrane or interface, not so much a barrier as an area where their influences balance and cancel out.

Meditate on your creation and that which encloses it as long as you like.

9. Concluding actions. After completing these preliminary exercises, or (if you have passed to one of the later stages) at the end of the ceremony, return to the center circle. Take up the black robe and put it on. At the same time, consciously re-absorb everything that you have previously fixed in it. Take on your personal identity again in all its aspects. Then sit in silence and seek to absorb any forces generated by the ceremony. As you proceed through the stages you may note significant changes in awareness, new insights, revelations, etc. during this time. Take as much time as you feel necessary to absorb and integrate them into your being.

Finally, declare the work to be completed, and return to your mundane activities.

Stage One

10. Following step 8, walk to the outside of the circles along the line of the spring equinox. Imagine at the same time that you are passing through the realms of your creation back to the Empyrean.

11. Still outside the circle, turn and circumambulate it in a clockwise direction, drawing a glowing line in the air above outer edge of the outer band as you go. Imagine that by doing so you are temporarily sealing off your

creation from the higher dimensions in which it is embedded, so that there is no transfer of information or energy from one to the other.

12. Upon returning to your starting point, turn to face inwards along the equinoctial line. Vibrate the First Call. As you do so, imagine that it is causing the gathering of the limitless energy of the Empyrean, and causing that energy to press inwards on the boundary you have drawn around the realms of your creation. Vibrate the Call several more times, each time producing an increase in the energy present, and in the pressure it exerts upon the boundary. Seek to create as high a state of tension as you can, with the energy pressing irresistibly, and the boundary resisting immovably.

Stage Two

13. Move clockwise until you are outside the center of the outer band sector assigned to the name ORO. Face the center of the circle, and visualize that name floating in the air above its sector, just inside the barrier.

14. Vibrate the name ORO several times. Simultaneously draw the hexagram of Pisces on the face of the barrier and draw the glyph of the sign inside the hexagram. Next draw a circle around the hexagram just touching its points. While doing so, imagine that you are etching the circle in the barrier in the same way you would etch glass with a glass cutter.

15. Strike the center of the circle forcibly with your fist or the wand, punching out a hole in the barrier. (The hexagram remains suspended within the hole, its lines glowing.) Immediately you withdraw your fist, the Empyrean energy pressing on the barrier pushes through the hexagram, through the hole, and fills up the ORO sector of the outer band. As the energy passes through the hexagram it takes on the color of the sign Pisces, and remains this color as it fills the column.

16. Repeat steps 13-15 for the other sectors, going in order clockwise around the circle. Use the appropriate colors and hexagrams for the sector's outer attribute in each case. If necessary, take time to renew the pressure of the Empyrean energy between sectors.

Stage 3

This stage may be done one quarter at a time on separate days. If so, do not repeat the work on a given quarter in consecutive sessions; instead continue with the succeeding quarters and repeat the entire cycle of quarters as many times as necessary to get the energies firmly established.

17. Again move clockwise until you are opposite the center of the ORO sector in the outer band. Face the center of the circle and visualize the Name floating above the center of the sector.

18. Vibrate the name ORO several times. Draw the hexagram of Gemini on the interface between the outer and third bands while continuing to vibrate the name. Put the glyph of Gemini inside the hexagram. Draw the glyph of alchemical mercury above the hexagram, and the Enochian glyph of Air below it. Draw a circle around the hexagram as in step 14, as if etching the outline of a punch-out on a piece of glass.

19. Strike the circle with your fist and punch out a hole. See the force accumulated in the ORO sector pushing inwards into the third band, backed up by the pressure of the Empyrean energy pushing into the sector from outside. As the energy passes through the hexagram, its Piscean quality is transformed into the quality of Mercury of Air.

20. Move to the outside of the IBAH sector, and repeat steps 17-19. Except use the hexagram of Aquarius, with the alchemical glyph of Salt above it and the Enochian glyph of Air below it. See the energy being transformed into Salt of Air as it passes through the Hexagram.

21. Move to the outside of the AOZPI sector, and repeat steps 17-19. Use the hexagram of Libra, with the glyph of alchemical Sulphur above and the Enochian glyph of Air below. See the energy being transformed into Sulphur of Air as it passes inwards through the hexagram.

22. Move inwards and stand in the middle of the third band sector assigned to BATAIVAH, facing outwards. Vibrate BATAIVAH and continue to do so. See the power of the King's name gathering in the forces flowing through the three holes from the fourth band, and concentrating those forces into a point.

Inside the point of concentrated force, the mercurial, salt, and sulphuric aspects of Air combine to form pure elemental Airy energy, and this energy explodes outwards from the point to fill the entire sector.

23. Repeat steps 17-22 for the other three quarters in clockwise order around the circle.

Stage Four

The Seniors are assigned to the sectors of the second band either in cabalistic order (starting with Saturn and ending with Luna) or in clockwise order beginning with the upper arm of the Linea Patris. Here the cabalistic order is used. As noted earlier, the names are written in the sector from the outside in,

and each letter represents the passage of the Senior's power through one of the Planetary Spheres of the medieval cosmology.

24. Perform the gathering and combination of the alchemical Airs as in step 22. Try to increase the pressure and volume of elemental Air within the sector to the maximum.

25. Turn to face inwards and vibrate the Elemental King s name again. Continue to vibrate it, and feel its power gathering in the elemental Air from the sector, and forming it into a ball centered on the previously-created concentration point so that the ongoing conversion of alchemical Air feeds it. As the amount of elemental Air in the ball increases, it suddenly ignites and forms a self-sustaining Sun.

26. Staying in the third band, move opposite the first sector in the second band. Draw the hexagram of Saturn on the interface between the bands, and vibrate the name of the Senior of Saturn, HIPOTGA.

27. Turn to the sun and draw out of it a line of power. Attach that line to the center of the hexagram. (This line of power should actually be something like a narrow hose, within which energies flow out of the solar sphere and into the Senior s realm. But nothing flows as yet, as a hole has not yet been punched between the bands.)

28. Repeat steps 26-27 for the remaining sectors in the quarter, drawing the appropriate hexagrams and invoking the appropriate Seniors.

29. Move into the second band and stand facing the hexagram of Saturn. Draw the hexagram again on this side of the interface, invoking the Senior. Next visualize the letters of the Senior s name written in the sector from the outside towards the center.

30. Draw a circle around the hexagram, etching the surface of the interface, and strike to punch it out. Energy begins to flow through the pipe from the Elemental King, and as it passes through the hexagram it takes on the nature of the Senior.

31. Vibrate the name of the Senior slowly and with each letter of the name distinct. As you pronounce each letter, see the inflowing energy filling up the region just above that letter in the sector. At the same time confirm mentally or by visualization that the letter embodies the power of the Senior in the planetary sphere associated with it in cabalistic order. Continue to back down the sector towards the center, doing the same for each letter in turn.

32. When the entire pie-shaped sector has been filled with energy, you should now be standing in the first, central circle representing the Earth. On the

barrier between the first and second circles, draw the astrological symbol of Earth, a circle crossed by two lines at right angles to each other. See the outer circle of this symbol etched on the barrier as before, and strike to punch it out, allowing the energy to flow into the central circle.

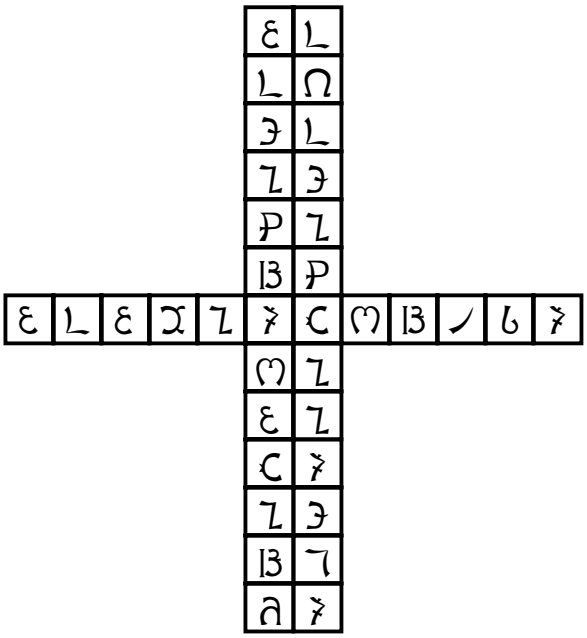
Visualize the energy spreading outwards from this point to cover the entire inner circle, as water from a hose spreads out to cover a tile floor. As it spreads, the energy also soaks into the black robe, which still lies upon the circle. The energy also fills the entire circle until it is above the level of your head. When the circle is filled, in your imagination trace the path of the energy back through all the preceding stages to its origin in the Empyrean.

33. Repeat steps 29-32 for the other sectors in the second band.

34. Repeat steps 24-33 for the other three quarters in the circle. This completes the exercise.

The Book of the Seniors

A Magickal Record



By Benjamin Rowe

The Book of the Seniors

Typeset in Adobe ‘Minion’

Introduction

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was received at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the Golden Dawn's theory of the Enochian system, they represent the forces of the planets manifesting within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet.

Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in the broadest sense. On another level (and unknown to me at the time of the operations) the 24 Seniors in the four Tablets correlate with the 24 Elders mentioned in the Revelation of St. John the Divine. In this latter case, they relate to the zodiac signs, presumably two for each sign. And again, the record would seem to support this attribution.

A somewhat different method of operation is used here than in the previous invocations of the series that were described in *Touring the Earth Tablet*. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard to read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telesmatic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million

years. With the earlier works in this series, it also presents a "reconstruction" of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in *Liber AL vel Legis*, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this form of the Tree to be much more productive than the old G.D. version. The extended working of which this paper is a part has demonstrated that it is not merely a curiousity, but a workable and very effective system of symbolism, at least the equal of the older version of the Tree. But the use of this alternate system should

not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces, showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character Set follow parallel but separate threads until they meet in the sign of Scorpio, from which point the story goes forward in a single plotline. All the major plot elements relate in some way to the *astrological* (as opposed to the cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled *Set / Horus* and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect choses. Thus, the lower aspect is never entirely certain whether it is expressing just itself or is acting as an extension of a higher aspect.

That being said, I will let the Seniors speak for themselves. As always, I welcome comments and correspondence about this work.

Benjamin Rowe
5/7/1986, Niles, Ohio.

Aczinor, Senior of Jupiter

4/10/86

As the vision opened, I found myself in a place where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth (which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said "Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne[1] is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

"Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

1. When he said the words "seat" and "throne", there was a second voice saying the enochian word "thild", which Dee translated to mean both these words.

"Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

"From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly."[2]

(3-hour interruption at this point.)

"To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.[3]

"The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or Tiphereth of that larger Tree.[4]

"The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a 'standing wave', a continuing cycle of echos of the original interaction of the two.

"The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

"I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

"I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you

2. These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.
3. I suspect that this statement is a bit of Jupiterian humor.
4. The many moons of the solar system are included among those bodies called planets, for purposes of this statement.

are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

"Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

"This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

"Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood. Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

"But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express."

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

"With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

"Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutionary flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

"Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

"It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

"But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

"In Earth's proposed plan, she would take the involutionary forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutionary force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

"To eliminate the involutionary force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. this forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

"Thus would she tie the involutionary and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutionary force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

"Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutionary tendency.

"Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was `life more abundantly' once said to be the keynote of our planet.

"Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from

the crisis of Luna-Earth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

"But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he `passed the buck' as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

"Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutionary force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

"The adepts of Active Intelligence, and of Love-Wisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

"So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

"Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

"Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This

occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

"You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

"Now by what can only be called a fluke, a play of Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.[5]

"The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

"But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

"Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

"You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

"There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

---

5. On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

"The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

"So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the 'solitary one' or the 'unique one'. Eventually you shortened this to simply 'one', since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself 'Achad', and expressing your full command of all the Tree in your two mottos, 'O.I.V.V.I.O.' and 'V.I.O.O.I.V.'.

"But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

"You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

"And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions. Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

"You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to

say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

"Thus you became the head of that group called, in Liber AL, the 'Kings of Earth', but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

"You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

"Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

"We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale."

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, "We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me."

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

"When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

"Before we continue, though, I wish to say a few more things in relation to what has come before.

"I said in the aborted session yesterday that the reason why your own path from Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

"We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

"The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

"To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But

your presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

"In the conflict between Paul Solomon and the other David[6], you were given the opportunity by one of them to chose between them, and when you refused to chose, preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophesy was accurate to the last decimal place, so to speak. Like all good prophesies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to `the One', Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

"Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

"The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increased to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

6. At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Railly, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

"Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

"The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

"Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

"To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczhihal will continue to flow without need for re-initiation."

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

"My name, Aczinor, means `Wisdom flowing from the waters of Night'. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth."

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

Lzinopo, Senior of Luna

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right. Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nepthys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined

forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

"The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

"Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between you and certain other adepts who had been considered for the position which you now hold.

"In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

"This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

"But an adept of the Will aspect of Love is a far different thing that the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

"What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

"It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abili-

ties. Of all examined, only two had the minimum qualifications, you and that other we speak of.

"There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

"One can not really say that this being was jealous of you, for such is an emotion that only manifests in the lower bodies. But the adepts of Love-Wisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

"So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

"Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's

continuing stasis. Thus he "died", in the sense that he could no longer be considered as having a connection with his body of manifestation.

"This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually resulted in the extinction of the major animal forms then inhabiting the Earth. The was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

"The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

"Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

"The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forc-

ing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

"From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutionary force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

"In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

"And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please."

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

"This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutionary force inside, rather than keeping the outside from coming in.

"On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutionary forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send portions of the consciousness

outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almost-spherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means `first to come from the depths', or `first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the `lunar', receptive nature, I am also of her `mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blonde color, worn loose to her shoulders. On her head was a circlet of copper, with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means `closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutionary forces of the dead brother of Luna to force the growth of more

refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

"In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, self-aware beings. Since the appearance of such beings was vital to the eventual elimination of the involutionary force within a reasonable span of time, the first task of the Knights of Will within her was to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

"But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutionary force of the dead brother.

"Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will sub-ray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

"But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly that on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

"Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutionary force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutionary force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the

Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

"Your alternate, being of the Second Ray, was inclined to merge the involutionary and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

"As it has turned out now, your own method was the better of the two, and was the one that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

"Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any cross-fertilization between them.

"So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutionary force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

"Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutionary aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutionary force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutionary force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consum-

mate individualist that you were, would not do so without at least a fair test. He figured that a fait accompli would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

"But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

"(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

"Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

"Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutionary force was removed, but none ever came fully up to the standards of the mammals.

"All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

"This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

"It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These being represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

"There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

"About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable that its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

"Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple

human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other "lost" civilizations.

"The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more "female") human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

"Now in the foregoing years, before the fall, you had spent several different "incarnations" on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

"I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen."

4/15/86

I called upon Alhctga again, and she appeared. This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

"Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

"Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

"To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

"In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

"It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

"In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

"You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

"The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

"To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

"So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the

effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

"Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

"Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutionary force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

"But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutionary Third Ray force. What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

"This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

"Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

"Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutionary force to the extent he was able despite his desires

in the matter. The rest of the force, that could not immediately be held, was dispersed back into the environment.

"While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

"At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

"The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

"In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

"The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

"By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the

Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

"I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutionary force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

"It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

"Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

"Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

"Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them, none, have the strength of being that the least of men shows.

None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutionary force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

"Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

"I have done."

Liiansa, Senior of Saturn

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.[7]

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet. Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.[8]

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutionary force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutionary force, no longer had a great effect on him, and at the same time, pop-

7. The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoic, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D. system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.
8. Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

ulation was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

"Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.[9]

"Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

"The basis for their "religion" was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter, but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

"The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

"So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

"The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were

---

9. The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magician-priests, they were identical to their physical counterpart.

"In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

"Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

"So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

"But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

"The golden age was intended also as a sign for the future, so that men might have in their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

"The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents."

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not over-stress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86, 11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX, and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the

possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

"To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will sub-aspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

"How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available. The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

"This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

"Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

"And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

"This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth.

The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called "Alpha male", in her place.

"The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

"You will recall, from an earlier invocation, your memories and feelings of a time in the early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male.[10] (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

"In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

"As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

"But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior

10. The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

to those of all the other temple-workers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

"Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

"In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances. (Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

"Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the "official" Sun-gods, he who later became Horus.

"You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the "official" victims of Horus, as your son sacrificed you to his new image of the gods.

"Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

"Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

"Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

"Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many god-forms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?"

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

"Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczhihal.

"But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

"First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you. Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work."

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in *Touring the Earth Tablet*, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around 11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees,

such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were

cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that organization. I'm too stinking proud to work for scum like that.

Liiansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.[11]

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled

as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

"Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit their ways and go your own, which had been building for some time.

"It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

"Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

"The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

"The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

"Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

---

11. Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

"Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

"In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

"The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

"But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counter-force to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

"So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

"But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

"Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

"In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

"Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under

love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions.[12] Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human

12. These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

"Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the *voluntary* association of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

"The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian "faith", and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

"Our work and yours, o beast, is to help man in the transition to life based on knowledge, on *gnosis*, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

"That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

"Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicv, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

Ahmlicv, Senior of Mercury

4/23/86 4:54 pm

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a wand of some sort in his right hand. It looked like a caduceus without the entwined snakes.[13] His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire. Let it be that we become one, in the telling of this tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

13. Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

"In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

"Now, in those old days, you caused to be created through the other Knights the Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

"Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

"Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

"Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

"Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

"Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowdays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

"So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

"Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

"To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

"The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

"In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one,

not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to 0=0, 1=10, and 2=9 in the cabalist systems.

"There is no man alive today who has not taken at least the 0=0 initiation, and the vast majority have taken the 1=10 initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

"And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

"There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

"At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

"It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seen fantastic and unimaginable.

"This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the

changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called "bad karma" as a result.

"The *only* reason why suicide has ever caused bad results for a person is that he believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

"Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

"The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

"At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

"However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

"Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury. In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

"Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive.

For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"'As brothers fight ye!' So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

Laidrom, Senior of Mars

4/24/86, 10:45 am.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4/30/86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me. As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign.[14] Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of egyptian deities. I requested

14. Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge

directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

"The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it."

We did so, and as we did, he said "The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth."

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

"The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence."

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, "Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this

time has he come forth in the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself."

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

"The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

"Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

"You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

"Of course, we speak here of that fullness of being that is not yet completely within your self-conscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

"Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your excarnate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point."

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to stand in the air beside me.

This king now spoke, saying, "Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before

me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

"Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

"In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

"One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

"Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

"Be ye gone now to your place."

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoorpokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood,

with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the cer-

tainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

"Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and molder away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

"Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

"Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the world, or for the freedom to do business unhampered, or for many other reasons, be recognized as your brothers in spirit, doing a work that is parallel to your own, with its own place within the future community of man. Each area of life requires its own types of warriors to free it from the thrall of Osiris and Horus. Fight ye your own fight, and encourage them in fighting theirs, whether or not it fits with your own work.

"I, who have the power of Mars, the warrior, within the Earth, tell ye this. Ye have nothing to fear, save submission to the will of evil men. Be the gods that ye are, and ye shall triumph. Let it be so.

"Now, o man who is a mage who is a god, I have done with my part of this story, and all ye have left to do is to complete it by the invocation of the Sun-king of the Tablet, Iczhihal, who is the summation and director of us all. Proud am I to have been the instrument of this message to men, and proud shall I be to fight with those who hear these words and take them to heart. Never shall I, or any of the Seniors of

Earth, abandon man to the will of Osiris the Devil-god. Always shall we be there, to strengthen the hearts of those who seek freedom, and to aid them in the fight of spirit against the deeper darkness. This, ye men, I do swear before ye all, and may I be torn into pieces, and those pieces scattered beyond recovery, should I ever break this oath."

(Scribe's note: The invocations of Iczhihal mentioned above were done, but the results were not satisfactory, and so are not detailed here. Apparently, the Yetziratic character of the Elemental King makes it difficult to manifest his force in the form that these visions of the Seniors have taken. The Seniors themselves are Briatic in nature, and manifest somewhat more easily.)

The Enochian Calls

The First Call

OL	SONF	VORSG	GOHO	IAD	BALT
I	Reign	Over You,	Sayeth	The God	Of Justice,

LANSH	CALZ		VONPHO.	SOBRA
In Power Exalted	Above The Firmaments		Of Wrath.	In Whose

ZOL	ROR	I TA	NAZPSAD,	OD	GRAA
Hands	The Sun	Is As	A Sword,	And	The Moon

TA	MALPRG;		DS	HOLQ	QAA
As	A Through-thrusting Fire;		Which	Measured Your Garments	

NOTHOA	ZIMZ,	OD	COMMAH	TA
In The Midst Of	My Vestures, And Trussed You Together			As

NOBLOH	ZIEN.	SOBA	THIL	GNONP	
The Palms	Of My Hands.	Whose	Seats	I Garnished With	

PRGE	ALDI	DS	VRBS	OBOLEH	
The Fire	Of Gathering	And	Beautified	Your Garments	

GRSAM;	CASARM	OHORELA	TABA	PIR,
With Admiration;	To Whom	I Made A Law	To Govern	The Holy Ones,

DS ZONRENSG	CAB	ERM	IADNAH.
And Delivered You	A Rod	With The Ark	Of Knowledge.

PILAH	FARZM	OD ZNRZA	ADNA
Moreover	You Lifted Your Voices	And Swore	Obedience

OD	GONO	IADPIL	DS HOM	OD TOH,	SOBA
And	Faith	To Him	That Lives	And Triumphs,	Whose

IAOD	IPAM	OD	UL IPAMIS;	DS	LOHOLO
Beginning	Is Not	Nor	End Can Not Be;	Which	Shines

VEP	ZOMD	POAMAL	OD BOGPA
As A Flame	In The Midst	Of Your Palace	And Reigns

AAI	TA	PIAP	BALTOH	OD	VAOAN
Among You	As	The Balance	Of Righteousness	And	Truth!

ZACAR	CA	OD ZAMRAN	ODO CICLE
Move	Therefore	And Show Yourselves!	Open The Mysteries

QAA	ZORGE	LAP	ZIRDO
Of Your Creation!	Be Friendly To Me	For	I Am

NOCO	MAD	HOATH	IAIDA
The Servant Of	Your God	A True Worshiper	Of The Highest!

The Second Call

ADGT	VPAAH	ZONG	OM	FAAIP
Can	The Wings	Of The Winds	Understand	Your Voices

SALD	VIV	L	SOBAM	IALPRG
Of Wonder?	O Ye, The Second First:		Whom	Burning Flames

IZAZAS	PIADPH	CASARMA	ABRAMG
Have Framed In	The Depths Of My Jaws;	Whom	I Have Prepared

TA	TALHO	PARACLEDA	Q TA	LORSLQ
As	Cups	For A Wedding,	Or As	Flowers

TURBS	OOGE	BALTOH	GIVI CHIS
In Their Beauty	For The Chamber	Of Righteousness.	Stronger Are

LUSD	ORRI	OD	MICALP	CHIS
Your Feet	Than The Barren Stone,	And	Mightier	Are

BIA	OZONGON	LAP	NOAN
Your Voices	Than The Manifold Winds.	For	You Are Become

TROF	CORS TA GE	OQ	MANIN	IAIDON
A Building	Such As Is Not,	Except In	The Mind Of The	All-Powerful.

TORZU	GOHEL	ZACAR CA	CNOQOD
Arise,	Saith The First,	Move Therefor	Unto His Servant!

ZAMRAN	MICALZO	OD	OZAZM	VRELP
Show Yourselves	In Power	And	Make Me	A Strong Seething,

LAP	ZIR	IOIAD
For	I Am	Of Him That Lives Forever!

The Third Call

MICMA	GOHO IAD	ZIR	COMSELH	AZIEN
Behold,	Says Your God,	I Am	A Circle	On Whose Hands

BIAB	OS LONDOH.	NORZ	CHIS	OTHIL
Stand 12 Kingdoms.		Six	Are	The Seats

GIGIPAH	UNDL	CHIS TA	PUIM	Q
Of Living Breath;	The Rest	Are As	Sharp Sickles	Or

MOSPLEH	TELOCH	QUIIN	TOLTORG
The Horns	Of Death,	Wherein	The Creatures Of Earth

CHIS	I-	CHISGE	M	OZIEN	DS	BRGDA
Are	And	Are Not	Except	My Hands,	Which	Sleep

OD TORZUL	ILI	EOL	BALZARG	OD
And Shall Rise.	In The Beginning	I Made You	Stewards	And

OD AALA	THILN	OS	NETAAB	DLUGA
And Placed You	In Seats	12	Of Government,	Giving Unto

VOMSARG	LONSA	CAPIMALI VORS	CLA
Every One Of You	Power	Successively Over	456,

HOMIL	COCASB	FAFEN	IZIZOP
The True Ages	Of Time,	To The Intent That,	From Your Highest Vessels

OD MIINOAG	DE GNETAAB	VAUN NANAEEL:
OD MIINOAG	DE GNETAAB	VAUN NANAEEL:
And The Corners	Of Your Governments	You Might Work My Power:

PANPIR	MALPIRGI	PILD
PANPIR	MALPIRGI	PILD
Pouring Down	The Fires Of Life And Increase	Continually

CAOSG.	NOAN	UNALAH	BALT
CAOSG.	NOAN	UNALAH	BALT
Upon The Earth.	Thus You Are Become	The Skirts	Of Justice

OD	VOOAN.
OD	VOOAN.
And	Truth.

DOOIAP	MAD	GOHOLOR, GOHUS,	AMIRAN!
DOOIAP	MAD	GOHOLOR, GOHUS,	AMIRAN!
In The Name Of	Your God,	Lift Up, I Say,	Yourselves!

MICMA	IEHUSOZ	CACACOM	OD DOOAIN
MICMA	IEHUSOZ	CACACOM	OD DOOAIN
Behold	His Mercies	Flourish	And His Name

NOAR	MICAOLZ	AAIOM	CASARMG	GOHIA
NOAR	MICAOLZ	AAIOM	CASARMG	GOHIA
Become	Mighty	Among Us!	In Whom	We Say:

ZACAR,	UNIGLAG,	OD	IMUAMAR	PUGO
ZACAR,	UNIGLAG,	OD	IMUAMAR	PUGO
Move,	Descend,	And	Apply Yourselves To Us	As Unto

PLAPLI	ANANAEL	QAAN
PLAPLI	ANANAEL	QAAN
Partakers Of	The Secret Wisdom	Of Your Creation.

The Fourth Call

OTHIL	I Have Set
LASDI	My Feet
BABAGE	In The South
OD	And
DORPHA	Looked About Me
GOHOL:	Saying:
GCHISGE	Are Not
AVAVAGO	The Thunders Of Increase
CORMP	Numbered
PD,	33
DS SONF	Which Reign
VIV DIU	In The Second Angle?
CASARMI	Under Whom
OALI	I Have Placed
MAPM	9639
SOBAM	Whom
AG	None
CORMPO	Have Numbered
CRIP L;	But One;
CASARMG	In Whom
CROODZI	The Second Beginning Of Things
CHIS OD UGEG;	Are And Wax Strong;
DS T	Which Also
CAPIMALI	Successively
CHIS	Are
CAPIMAON,	The Numbers Of Time,
OD	And
LONSHIN	Their Powers
CHIS	Are
TA	As
LO	The First
CLA.	456.
TORZU	Arise,
NOR QUASAHI	You Sons Of Pleasure
OD F	And Visit
CAOSGA!	The Earth!
BAGLE ZIR	For I Am
ENAY IAD	The Lord Your God,
DS I	Which Is
OD APILA	And Liveth!
DOOAIP	In The Name Of

𐤒𐤀𐤋	𐤆𐤀𐤒𐤀𐤓 𐤏𐤃 𐤆𐤌𐤓𐤍	𐤀𐤁𐤋𐤉𐤎𐤅𐤍𐤂
QAAL	ZACAR OD ZAMRAN	OBELISONG
The Creator, Move And Show Yourselves		As Pleasant Deliverers

𐤓𐤔𐤕𐤋	𐤀𐤉	𐤍𐤓 𐤌𐤋𐤀𐤐
RESTEL	AAI	NOR MOLAP
That You May Praise Him	Among	The Sons Of Men.

The Fifth Call

SAPAH	ZIMII	D DIV	OD NOAS
The Mighty Sounds	Have Entered	The Third Angle	And Are Become

TA QANIS	ADROCH:	DORPHAL
As Olives	In The Olive Mount:	Looking With Gladness

CAOSG	OD FAONTS	PERIPSOL
On The Earth,	And Dwelling	In The Brightness Of The Heavens

TA BLIOR	CASARM	AMIPZI
As Continual Comforters.	Unto Whom	I Fastened

NAZ ARTH	AF	OD DLUGAR	ZIZOP ZLIDA	
Pillars Of Gladness	19	And Gave Them	Vessels To Water	

CAOSGI	TOLTORGI	OD ZCHIS	ESIASCH
The Earth With	All Her Creatures.	And They Are	The Brothers Of

L	OD VIV	OD IAOD	THILD,
The First	And The Second,	And The Beginning Of	Their Own Seats,

DS PERAL	HUBAR	PEOAL
Which Are Garnished	With Continual Burning Lamps	69636

SOBA	CORMFA	CHIS TA	LA	ULS	OD
Whose	Numbers	Are As	The First,	The Ends,	And

QCOCASB	CA NIIS	OD DARBS QAAS
The Contents Of Time!	Therefor Come Ye,	And Obey Your Creation!

F	ETHARZI	OD BLIOR	IAIAL	EDNAS
Visit Us	In Peace	And Comfort!	Conclude Us As	Receivers

CICLES	BAGLE	IAD	I	L!
Of Your Mysteries.	Why?	Our Lord	Is	All One!

The Sixth Call

GAH	S DIV	CHIS EM	MICAOLZ
The Spirits Of	The Fourth Angle	Are Nine,	Mighty

PILZIN	SOBAM	EL	HARG
In The Firmament Of Waters:	Whom	The First	Hath Planted As

MIR	BABALON	OD OBLOC	SAMVELG
A Torment	To The Wicked	And A Garland	To The Righteous;

DLUGAR	MALPRG	AR	CAOSGI	OD
Giving Unto Them	Fiery Darts	To Fan	The Earth,	And

ACAM	CANAL	SOBA ELZAP	F	BLIARD
7699	Continual Workmen	Whose Courses	Visit With Comfort	

CAOSG	OD CHIS	ANETAB	OD MIAM
The Earth,	And Are	In Government	And Continuance

TA	VIV	OD	D	DARSAR	SOLPETH
As	The Second	And	The Third.	Wherefore,	Hearken

BIEN	BRITA	OD ZACAM	
Unto My Voice:	I Have Talked Of You	And I Move You	

GMICALZO	SOBA HAATH	TRIAN	LUIAHE
In Power And Presence,	Whose Works	Shall Be	A Song Of Honor

OD	ECRIN	MAD	QAAON
And	The Praise	Of God	In Your Creation.

The Seventh Call

RAAS I	SALMAN	PARADIZ	OECRIMI	AAI
The East Is	A House	Of Virgins	Singing Praises	Among

IALPIRGAH	QUIIN	ENAY	BUTMON	
The Flames Of First Glory:	Wherein	The Lord	Hath Opened His Mouth,	

OD	INOAS	NI	PARADIAL	CASARMG
And	They Are Become	28	Living Dwellings	In Whom

UGEAR	CHIRLAN	OD	ZONAC
The Strength Of Men	Rejoices.	And	They Are Appareled

LUCIFTIAN	CORS TA	VAUL ZIRN	
With Ornaments Of Brightness	Such As	Work Wonders	

TOL HAMI	SOBA	LONDOH	OD MIAM	CHIS TA	
On All Creatures.	Whose	Kingdoms	And Continuance	Are As	

D	OD	ES	UMADEA	OD PIBLIAR
The Third	And Fourth,		Strong Towers	And Places Of Comfort,

OTHIL	RIT	OD MIAM	CNOQUOL	RIT,
The Seats	Of Mercy	And Continuance.	O You Servants	Of Mercy,

ZACAR,	ZAMRAN	OECRIMI	QAADAH	OD
Move,	Appear	Singing Praises	Of The Creator,	And

ᒪᕮᒐᐷᒪᑕᑭ	ᕕᕕᒐᒪᕮ
OMICAOLZ	AAIOM
Be Mighty	Among Us!

ᐯᕕᖚᑕᒣ	ᑎᕕᑎᐯᒪᕮ	ᒐᙁᑕᗅᖚᕮ	ᑕᒪᙁᒣᘐᒐ
BAGLE	PAPBOR	IDLUGAM	LONSHI
For	To This Remembrance	Is Given	Power,

ᒪᙁ	ᗅᕮᑎᑕᒐᔑ	ᗅᖚᒣᖚ	ᐯᒐᖚᑕᒐᕕᙁ
OD	UMPLIF	UGEG	BIGLIAD
And	Our Strength	Waxes Strong	In Our Comforter!

The Eighth Call

BAZME	LO	I TA	PIRIPSON	OLN
The Midday,	The First	Is As	The Third Heaven:	Made Of

NAZ AVABH	OX	CASARMG	URAN	CHIS	UGEG	
Pillars Of Hiacynth 26,		In Whom	The Elders	Are	Become Strong.	

DS ABRAMG	BALTOHA	GOHO IAD	
Which I Have Prepared	For My Own Righteousness,	Sayeth The Lord,	

SOBA	MIAM	TRIAN TA	LOLCIS	ABAI
Whose	Long Continuance	Shall Be As	Bucklers	To The Stooping

VOVIN	OD	AZIAGIER	RIOR
Dragon,	And Like Unto	The Harvest	Of A Widow.

IRGIL	CHIS DA	DS PAAOX	BUSD	CAOSGO?
How Many	Are There	Which Remain	In The Glory	Of The Earth?

DS CHIS	OD IPURAN	TELOCH	CACARG	
Which Are,	And Shall Not See	Death	Until	

O SALMAN	LONCHO	OD	VOVINA	CARBAF?
This House	Fall	And	The Dragon	Sink?

NIISO!	BAGLE	AVAVAGO	GOHON!	NIISO!
Come Away!	For	The Thunders	Have Spoken!	Come Away!

BAGLE	MOMAO	SIAION	OD	MABZA
For	The Crowns	Of The Temple	And	The Coats of

IADOIASMOMAR	POILP
Him That Was, Is, And Shall Be Crowned	Are Divided.

NIIS	ZAMRAN	CIAOFI	CAOSGO	OD BLIORS
Come,	Appear To The Terror		Of The Earth,	And To Our Comfort

OD CORSI	TA ABRAMIG
And Of Such	As Are Prepared!

The Ninth Call

MICAOLI	BRANSG	PURGEL	NAPTA	IALPOR
A Mighty	Guard	Of Fire	With Two-edged Swords	Flaming,

DS BRIN	EFAFAFE P	VONPHO	OLANI	OD
Which Have	Vials :8:	Of Wrath	For Two Times	And

OBZA	SOBA UPAAH	CHIS TATAN	OD	TRANAN
A Half,	Whose Wings	Are Wormwood	And	The Marrow

BALYE	ALAR	LUSDA	SOBOLN	OD CHIS
Of Salt,	Have Settled	Their Feet	In The West And Are	

HOLQ	CNOQUODI	CIAI	UNAL ALDON	MOM
Measured With Their Ministers		9996.	These Gather Up	The Moss

CAOSGO	TA	LAS	OLLOR	GNAY LIMLAL	AMMA CHIIS
Of The Earth	As	The Rich Man		Doth His Treasure.	Cursed Are They

SOBA MADRID ZCHIS	OOANOAN CHIS AVINY	DRILPI
Whose Iniquities They Are:	In Their Eyes Are Millstones	Greater

CAOSGI	OD BUTMONI	PARM ZUMVI	CNILA
Than The Earth,	And From Their Mouths Run Seas		Of Blood.

DAZIZ	ETHAMZ	A-CHILDAO	OD	MIRC	OZOL
Their Heads Are Covered		With Diamond,	And	Upon	Their Heads

CHIS	PIDIAI COLLAL
Are	Marble Sleeves.

ULCININ	A-SOBAM	UCIM	BAGLE
Happy Is He	On Whom	They Frown Not:	For Why?

IAD BALTOH		CHIRLAN PAR	NIISO	OD IP
The God Of Righteousness		Rejoices In Them!	Come Away!	And Not

EFAFAFE	BAGLE	COCASB	I	CORS	TA	UNIG	BLIOR
Your Viols:	For The Time		Is	Such	As	Requires	Comfort!

The Tenth Call

CORAXO		CHIS CORMP OD	BLANS
The Thunders Of Judgment & Wrath		Are Numbered, And Are Harbored	

LUCAL	AZIAZIOR	PAEB	SOBA	LILONON
In The North	In The Likeness Of	An Oak,	Whose	Branches

CHIS	VIRQ	OP	EOPHAN	OD RACLIR	MAASI
Are	Nests	22	Of Lamentation	And Weeping	Laid Up

BAGLE	CAOSGI	DS IALPON	DOSIG	OD	BASGIM
For	The Earth.	Which Burn	Night	And	Day,

OD OXEX	DAZIZ	SIATRIS	OD SALBROX
And Vomit Out	The Heads	Of Scorpions	And Live Sulphur

CINXIR FABOAN	UNAL CHIS	CONST	DS DAOX
Mingled With Poison.	These Are	The Thunders	Which 5678

COCASB	OL	OANIO	YOR EORS	MICAOLI
Times In The 24th Part Of A Moment Roar With An				Hundred

OL	GIXYAX	OD	MATB COCASB	PLOSI MOLUI
Mighty	Earthquakes And		A Thousand Times	As Many Surges.

DS PAGE LARAG	OM	DROLN	MATORB COCASB
Which Rest Not,	Neither	Know Any	Echoing Time

EMNA	L PATRALX	YOLCI	MATB	NOMIG
Here.	One Rock	Brings Forth A Thousand		Even As

MONONS	OLORA	GNAY ANGELARD	OHIO OHIO OHIO
The Heart	Of Man	Does His Thoughts:	Woe, Woe, Woe,

OHIO OHIO OHIO	NOIB OHIO CAOSGON
Woe, Woe, Woe,	Yea, Woe To The Earth!

BAGLE MADRID I		ZIROP	CHISO	DRILPA
For Her Iniquity	Is,	Was,	And Shall Be	Great!

NIISO	CRIP	IP	NIDALI
Come Away!	But	Not	Your Noises!

The Eleventh Call

OXIAYAL	HOLDO	OD ZIROM	O CORAXO	DS
The Mighty Seat	Groaned	And They Were	:5: Thunders	Which

ZILDAR	RAASY	OD VABZIR	CAMLIAX	OD
Flew Into	The East:	And The Eagle	spake	And

BAHAL	NIISO
Cried With A Loud Voice:	Come Away!

OD	ALDON	SALMAN TELOCH
And They	Gathered Them Together In	The House Of Death,

CASARMAN	HOLQ	OD T I TA	ZCHIS
Of Whom	It Is Measured	And It Is As	They Are

SOBA CORMF	I GA	NIISO	BAGLE ABRAMG
Whose Number	Is 31.	Come Away!	For I Have Prepared

NONCP	ZACAR CA OD ZAMRAN	ODO CICLE	
For You!	Move, Therefore And Appear!	Open The Mysteries	

QAA	ZORGE LAP	ZIRDO NOCO	MAD
Of Your Creation!	Be Friendly To Me,	For I Am The Servant	Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Twelfth Call

NONCI	DS SONF	BABAGE	OD CHIS	OB
O You	Which Reign	In The South	And Are	28,

HUBARO	TIBIBP	ALLAR	ATRAAH	OD	EF
The Lanterns	Of Sorrow:	Bind Up	Your Girdles And		Visit Us!

DRIX	FAFEN	MIAN	AR	ENAY	OVOF
Bring Down	Your Train	3663,	That	The Lord	May Be Magnified

SOBA	DOOAIN	AAI I	VONPHO
Whose	Name	Among You Is	Wrath!

ZACAR	GOHUS	OD ZAMRAN	ODO CICLE
Move,	I Say,	And Appear!	Open The Mysteries

QAA	ZORGE	LAP ZIRDO
Of Your Creation!	Be Friendly To Me,	For I Am

NOCO	MAD	HOATH IAIDA
The Minister Of God,		The True Worshiper Of The Highest!

The Thirteenth Call

NAPEAI	BABAGEN	DS	BRIN VX	OOAONA
O Ye Swords	Of The South,	Which	Have 42	Eyes

LRING	VONPHO	DOALIM	EOLIS	OLLOG	ORSBA
To Stir Up	Wrath	Of Sin,	Making	Men	Drunken

DS	CHIS	AFFA	MICMA	ISRO	MAD
Which	Are	Empty:	Behold	The Promise	Of God,

OD	LONSHI	TOX	DS	IVMD	AAI	GROSB
And	The Power	Of Him	Which	Is Called	Among You A	Bitter Sting!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries	Of Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God

HOATH	IAIDA
The True Worshiper	Of The Highest!

The Fourteenth Call

NOROMI	BAGIE	PASBS	OIAD	DS
O You Sons Of Fury (and)		The Daughters Of The Just:		Which

TRINT	MIRC OL	THIL	DODS	TOL	HAMI
Sit	Upon 24	Seats,	Vexing	All Living Creatures	

CAOSGO	HOMIN	DS BRIN	OROCH	QUAR
Of The Earth	With Age;	Which Have	Under You	1636;

MICMA	BIAL OIAD	AISRO TOX	DS	IVMD
Behold	The Voice Of God,	The Promise Of Him	Which	Is Called

AAI	BALTIM
Among You	Fury, Or Extreme Justice!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Fifteenth Call

ILS	TABAAM	L IALPRT	CASARMAN
O Thou	The Governor Of	The First Flame,	Under Whose

VPAAH	CHIS DARG	DS OADO	CAOSGI	ORSCOR
Wings	Are 6739	Which Weave	The Earth	With Dryness;

DS OMAX	MONASCI	BAEOVIB	OD	EMETGIS
Which Knowest	The Great Name	Righteousness,	And	The Seal

IAIADIX	ZACAR OD ZAMRAN	ODO CICLE QAA
Of Honor;	Move And Appear!	Open The Mysteries Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Sixteenth Call

ILS	VIV IALPRT	SALMAN BALT	DS	BRIN
O Thou	Second Flame,	The House Of Justice:	Which	Has

ACROODZI	BUSD	OD BLIORAX	BALIT	DS
Thy Beginning	In Glory	And Shall Comfort	The Just;	Which

INSI	CAOSG	LUSDAN	EMOD	DS	OM
Walks	The Earth	With Feet	8763	That	Understand

OD TLIOB	HAMI	DRILPA	GEH	ILS
And Separate	Creatures;	Great	Art	Thou

MADZILODARP
In The God Of Stretch-Forth-And-Conquer!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Seventeenth Call

ILS	D IALPRT	SOBA VPAAH	CHIS NANBA
O Thou	Third Flame	Whose Wings	Are Thorns

ZIXLAY	DODSIH	OD BRIN	FAXS	HUBARO
To Stir Up	Vexation,	And Hast	7336	Living Lamps

TUSTAX YLSI	SOBA IAD I	VONPOVNPH
Going Before Thee;	Whose God Is	Wrath In Anger;

ALDON	DAXIL	OD TOATAR
Gird Up	Thy Loins	And Harken!

ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

HOATH	IAIDA
The True Worshiper Of	The Highest!

The Eighteenth Call

ILS	MICAOLZ	OLPIRT	OD	IALPRG	BLIORS
O Thou	Mighty	Light	And	Burning Flame Of	Comfort;

DS ODO	BUSDIR	OIAD	OVOARS	CAOSGO
Which Opens	The Glory Of	God	To The Center Of	The Earth;

CASARMG	LAIAD		ERAN	BRINTS CASASAM
In Whom	The Secrets Of Truth		6332	Have Their Abiding;

DS	IVMD	ACLONDOH	MOZ	OD	MAOFFAS
Which	Is Called	In Thy Kingdom	Joy,	And	Not To Be Measured:

BOLP	COMO	BLIORT	PAMBT
Be Thou A	Window	Of Comfort	Unto Me!

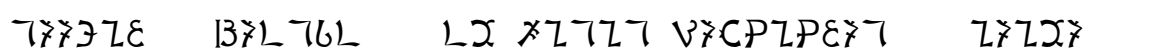
ZACAR OD ZAMRAN	ODO CICLE	QAA
Move And Appear!	Open The Mysteries Of	Your Creation!

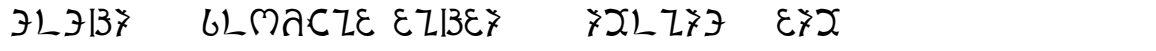
ZORGE	LAP ZIRDO	NOCO MAD
Be Friendly To Me,	For I Am	The Minister Of God,

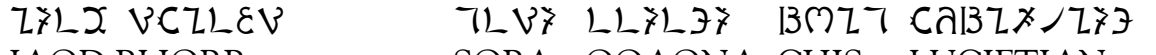
HOATH	IAIDA
The True Worshiper Of	The Highest!

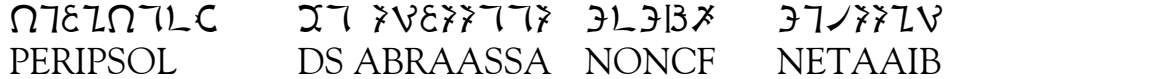
The Call of the Thirty Aethyrs


MADRIAX DS PRAF LIL CHIS MICAOLZ
You Heavens Which Dwell The First Aire Are Mighty


SAANIR CAOSGO OD FISIS BALZIZRAS IAIDA
In The Parts Of The Earth, And Execute The Judgement Of The Highest!

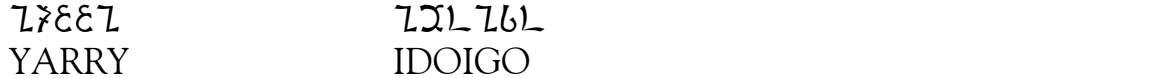

NONCA GOHULIM MICMA ADOIAN MAD
Unto You It Is Said: Behold The Face Of Your God,

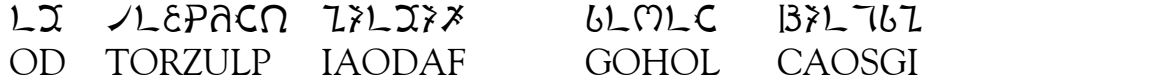

IAOD BLIORB SOBA OOAONA CHIS LUCIFTIAN
The Beginning Of Comfort; Whose Eyes Are The Brightness


PERIPSOL DS ABRAASSA NONCF NETAAIB
Of The Heavens. Which Provided You For The Government


CAOSGO OD TILB ADPHAHT DAMPLOZ TOOAT
Of The Earth And Her Unspeakable Variety, Furnishing


NONCF GMICALZ OM LRASD TOFGLO MARB
You A Powerful Understanding To Dispose All Things According


YARRY IDOIGO
To The Providence Of Him That Sits On The Holy Throne,


OD TORZULP IAODAF GOHOL CAOSGI
And Rose Up In The Beginning Saying: The Earth

TABAORD	SAANIR	OD	CHRISTEOS	YRPOIL
Let Her Be Governed	By Her Parts,	And	Let There Be	Division

TIOBL	BUSDIR TILB	NOALN PAID	ORSBA OD
In Her,	That The Glory Of Her	May Be Always	Drunken And

DODRMNI ZYLNA	ELZAP TILB	PARMGI
Vexed In Itself.	The Course Of Her,	Let It Run With

PERIPSAX	OD TA	QURLST	BOOAPIS
The Heavens,	And As	A Handmaid	Let Her Serve Them.

L NIMB	OUCHO	SYMP	OD	CHRISTEOS
One Season	Let It Confound	Another,	And	Let There Be

AG	TOLTORN MIRC	Q	TIOBL	LEL	TOL PAOMBD
No	Creatures Upon Her	Or	In Her	The Same.	All Her Members

DILZMO	ASPIAN	OD	CHRISTEOS	AG L
Let Them Differ	In Their Qualities	And	Let There Be	No One

TOLTORN	PARACH ASYMP
Creature	Equal With Another.

CORDZIZ	DODPAL	OD FIFALZ
The Reasoning Creatures Of Earth	Let Them Vex	And Weed Out

L SMNAD	OD	FARGT	BAMS
One Another,	And	The Dwelling Places	Let Them Forget

OMAOAS	CONISBRA	OD	AVAVOX	TONUG
Their Names.	The Work Of Man And		His Pomp,	Let Them Be Defaced.

ORSCA	TLB	NOASMI	TABGES
The Buildings	Of Him,	Let Them Become	Caves

LEVITHMONG	UNCHI	OM TILB
For The Beasts Of The Field.	Confound	The Understanding Of Her

ORS	BAGLE	MOOOAH	OL	CORDZIZ
With Darkness.	For Why?	It Repenteth Me	I	Made Man.

L CAPIMAO	IXOMAXIP	OD CA COCASB	GOSAA
One While	Let Her Be Known,	And Another Time	A Stranger.

BAGLEN	PI I	TIANTA ABABALOND	OD FAORGT
Because	She Is	The Bed Of An Harlot	And The Dwelling Place

TELOCVOVIM
Of Him That Is Fallen.

MADRIIAX, ORZU	OADRIAX	OROCHA
You Heavens, Arise!	The Lower Heavens	Underneath You,

ABOAPRI	TABAORI PRIAZ AR TABAORI
Let Them Serve You!	Govern Those That Govern;

ADRPAN	CORS TA	DOBIX	YOLCAM PRIAZI	
Cast Down	Such As	Fall;	Bring Forth With Those	

AR	COAZIOR	OD	QUASB	QTING
That	Increase,	And	Destroy	The Rotten!

RIPIR	PAAOXT	SAGACOR	UML	OD	PRDZAR
No Place	Let It Remain	In One Number:	Add	And	Diminish

CACRG	AOIVEAE	CORMPT	TORZU ZACAR OD ZAMRAN	
Until	The Stars	Be Numbered.	Arise, Move, And Appear	

ASPT	SIBSI	BUTMONA	DS SURZAS	
Before	The Covenant	Of His Mouth,	Which He Has Sworn	

TIA	BALTAN	ODO CICLE	QAA	
Unto Us	In His Justice!	Open The Mysteries Of	Your Creation,	

OD	OZAZMA	PLAPLI	IADNAMAD	
And	Make Us	Partakers Of	Undefiled Knowledge!	

The Essential Skills of Magick

Benjamin Rowe

The Three Essential Skills

All effective magick stands on three legs: IMAGINATION, EMOTION, and FEELING; everything else – all the words and gestures, the implements and costumes, the elaborate circles and furniture – serve only to reinforce and focus these three capacities. If any of these three is lacking, then the work is likely to fail; once you are skilled in using all three, you can dispense with practically all the other things people sometimes insist are essential to the practice.

Of the three, EMOTION is the power that drives the whole show; emotion from the guts, and from the heart. I will go even further; it is not just emotion, but *passion* that is the power behind magick. Passion in the sense of an intense desire to be connected to that which you are seeking to invoke; a desire that places no restrictions or limits on the connection, but which is so one-pointed that nothing save that which is sought is included within its focus. And passion in the sense of a boundless enthusiasm for the acts by which you seek to create that connection. Admittedly, this is the ideal case; but the closer you can get to it, even for a few moments, the more likely your work is to be successful.

This passion-for-connection is what creates the *magickal link* between the magician and that which he is invoking; or, if the link already exists, expands it and strengthens it. The emotion literally creates a channel or umbilicus between them, through which energy and knowledge can flow in either direction. The stronger the emotion, the stronger the link becomes; the less energy is lost in side-thoughts and distractions, the stronger the link becomes. Thus a one-pointed focus is most desireable.

But conversely, restrictions the magician places on the connection become constrictions in the link, reducing the potential flow of power through it. If a magician insists that a spiritual force or being manifest itself in a specific way, then it is less likely to appear, or the manifestation with be weaker. But if his desire for connection is *unconditional*, then a response is much more likely, and will be more powerful when it comes. Similarly, if a magician doing a ritual to obtain money desires that money to appear in the form of a cashier's check, he is less likely to obtain it than if he was willing to accept it in any form.

In its highest form, this unconditional passion becomes almost indistinguishable from what is called "Divine Love", which is the closest that one can come (within the worlds of manifestation) to the transcendental state of the Mother aspect of divinity. Passion-for-connection transforms into a state of pure *relationship*, pure Love, in which all distinctions are erased; both the

nature of the magician and the nature of that being invoked disappear, totally lost in the link between them.

Imagination provides the medium (rather, an opening to the medium) through which magick produces its results. The personal imagination seems to blend seamlessly into the astral light, the larger magickal universe; the point at which one becomes the other is impossible to define clearly. An object that begins as a purely internal construct – created and sustained by the imagination of a magician, propelled by the power of emotion – can move out into the astral light and take on a life independent of its creator. It can gather or become a container for magickal power, and act back on its creator (or on others) in ways that are impossible for him to produce through his imagination alone. Conversely, beings and powers operating on levels the magician cannot yet perceive can make themselves known to the him through his receptive imagination, opening his awareness into new realms of experience.

The symbols used in magick are forms that, when created in the imagination, tend to gather specific types of power from the astral light, which are further limited by the intent of the magician. The shape of the container, in effect, determines what can be put into it; the simpler, rigidly geometric forms (such as the pentagram and hexagram) draw relatively pure, fundamental forces; complex symbols – e.g., god-forms – draw correspondingly complex assemblages of forces.

When the magician projects the image of a symbol onto his surroundings, an extended magickal space is created in which the astral light becomes conditioned into conformity with the symbol. The area becomes more attractive to the types of power invoked, more comfortable for magickal beings having the nature represented by the symbol. The world of the powers and the world of the magician then intersect, making interaction possible.

(A detailed series of practices for developing the imagination and creating a general-purpose magickal space can be found in my article *A Short Course in Scrying*. This present paper is aimed towards showing by example how it is used in formal rituals.)

Feeling is the third leg of the tripod, and the final key to success in magick. In order to bring into being the conditions you desire, you must create in yourself the sensations and feelings that the things you have created through your imagination are real, and that *the goal of the operation has already been accomplished*. In the magickal universe, when you act with all your being as if something is already real, it becomes real. This feeling of

reality is the trigger that causes a symbol to move from the imagination into the astral light.

This key to magick is simply stated, but in practice it seems to give the greatest difficulty for most people. The usual culprits are intellectual doubts – "I know I am only imagining this" – and fears of various sorts, e.g., "what if it makes me go crazy?" Both of these have to be ruthlessly eliminated from the magician's consciousness for the duration of the operation. After the work is completely over, you can be as doubtful and fear-ridden as you want; a certain amount of doubt, of critical examination, is healthy and appropriate at that time. But during the work, you must be completely focused on feeling (*not* thinking) that what you create is real.

Some might be concerned that this "believing makes it real" idea is actually a form of self-hypnosis, a way of fooling oneself by reducing the critical faculties. A genuine success in performing the ritual will dispose of this concern. At some point in the work a threshold is crossed; the strength of the invocation produces an even stronger response from somewhere outside yourself. Events in your magickal space take on a life of their own, at least partially independent of your will. And – most significant – they begin to manifest an intensity, richness and texture that it is utterly impossible for you to produce through your imagination alone, no matter how adept you might be in its use. Once this has been experienced even a skeptical mind must grant that the events are "real" in some sense, even if not in the same way as mundane happenings.

So for magick to be successful, EMOTION must push a link outwards into the magickal universe, IMAGINATION must aim it towards the desired goal, and FEELING must affirm the reality of that which is sought. Full success will not come on the first try; for some people, not even on the fiftieth. It takes time to condition the mind to the proper performance of these practices. But once a single success is attained, additional successes follow at more frequent intervals.

The Golden Dawn's Pentagram Ritual

The Pentagram Ritual is an excellent practice-piece for developing proficiency in these three essential skills. Its physical and verbal elements are simple and easily memorized, enabling the student to give most of his attention to the visualizations and the feelings attending them. But for all its simplicity, it is capable of producing profound effects on the consciousness of the magician. Performing it is also of long-term benefit; it purifies and strengthens the magician's magickal body, and increases his general sensitivity to events in the magickal universe.

Oddly, the most frequently referenced descriptions of the Pentagram Ritual make almost no mention of its imagery and feeling components. Perhaps in the Golden Dawn and Crowley's A∴A∴, these were expected to be the subject of verbal instruction, or were simply assumed to be too obvious to mention. Regardless, it was the absence of such descriptions that prompted a student to request the elaborated version of the ritual that follows.

The Pentagram is a symbol whose power is partly innate, and partly a matter of the magician's intent. Its natural tendency (in the astral light) is to attract a dynamic, active mix of the elemental forces; in contrast, the equal-armed cross attracts the same forces but tends to keep them fixed and distinct from each other. But when the Pentagram is used to invoke a specific element, the element is determined largely by the magician's habitual methods of usage and his intent of the moment. There are several methods of encoding the desired element in the way the Pentagram is drawn; all of these are more or less arbitrary, and depend on *consistent use and practice* to be effective.

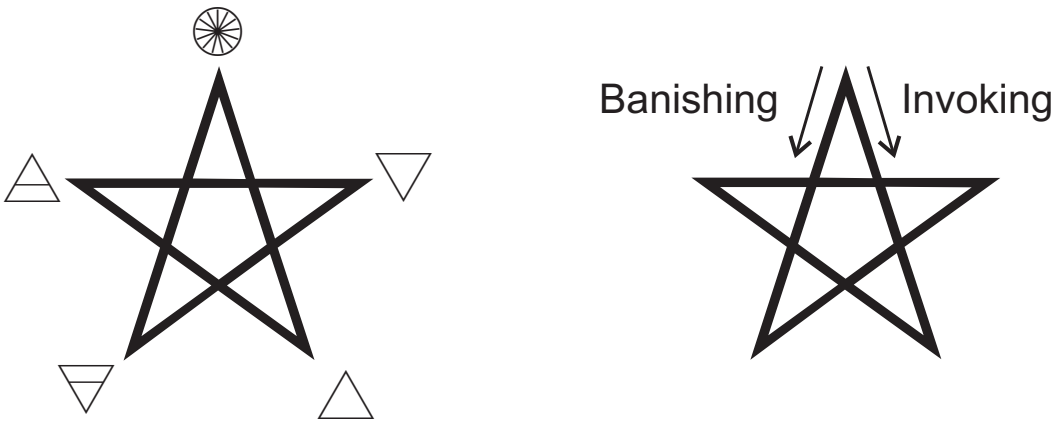


Figure 1.

In modern magickal systems, it is customary to associate the elements with the points of the Pentagram as shown in Figure 1. This set of associations derives from the Golden Dawn, and was intended to reflect the positions of the Elemental Tablets within the "Revised" Great Table of the Enochian magickal system. Had they chosen to use the original version of the Great Table (as would seem more appropriate, from more recent research) a substantially different set of associations would result: Earth would be at the upper right point, Water at the lower right, and Fire at the lower left.

Since the Golden Dawn associations have come into general usage, it seems convenient to stay with them. The method of drawing invoking and banishing Pentagrams is also arbitrary, and in this case, the Golden Dawn used a method that is cumbersome, difficult to remember, and contains an undesirable dualism. To replace it, I recommend the method used by the Aurum Solis, which is simple and self-consistent. To draw an invoking Pentagram, draw clockwise from the point associated with the desired element; to draw a banishing Pentagram, draw counterclockwise from the same point.

In the Golden Dawn version of the ritual, the magician is instructed to draw a pentagram of Earth in every quarter. The theory behind this was that the element of Earth serves as container or receptacle for the other three elements. This idea seems to derive from an old interpretation in which Fire, Water, and Air were the true elements, and Earth merely something on which they acted. I feel it more appropriate to use the pentagram of Spirit. Spirit contains all the other elements within itself on an equal basis, and facilitates the transformations between them that make possible activity and life in the manifest world; it is more truly "generic".

The Lesser Ritual of the Pentagram

The Opening.

1. Stand in the center of the circle, feet together, facing east. Using your thumb, touch the center of your forehead, and vibrate "**Ateh**."

   As you say "Ateh," imagine a beam of light coming down from the heavens, and forming a sphere or dome of brilliant white light, about nine inches across, above your head.

   Note: Wherever a glowing sphere, column, or line is mentioned it should appear like a neon light, transparent or translucent with every point of its interior emanating light. Your body should be perfectly "transparent" to all these images; that is, the lines and column should pass through your body without being hindered by it in any way.

2. Still using your thumb, gesture slowly down the centerline of your body until your thumb is pointing at the ground between your feet.

   As your gesture moves downwards, imagine a column of white light about 3 inches thick, descending from the sphere through the center of your body at the same rate of speed (as if you were "drawing" the column with your gesture). Feel the column as being filled with a vibrating energy that sets up a sympathetic vibration in your body wherever it passes.

   Vibrate "**Malkuth**."

   Imagine the column of light descending into the ground below your feet. Once there, it anchors itself in place and forms another ball of light; this ball starts out a dark red, but quickly becomes brighter and whiter as more energy feeds into it.

3. Touch your right arm at the level of your heart and vibrate "**ve-Geburah**."

   Imagine a small sphere of light forming where you touch.

   Move your hand horizontally to the same point on your left arm and vibrate "**ve-Gedulah**."

   As you move your hand, imagine another line of white light being traced horizontally through the center of your body, intersecting the vertical column about where your heart is. When the line reaches your left arm, imagine another small ball of light forming there. Then imagine a flow of energy

back and forth between them. Feel that energy as it passes through your body, and begins to produce a tingling sensation in your heart.

4. Make a clockwise circle about 6" across around your heart. Vibrate "**le-Olahm**."

   As soon as you complete this circle, imagine a big pink rose blooming inside it, with its stem at the intersection of the horizontal and vertical lines of the cross. Feel the movements of its petals in your heart as it unfolds. When it is completely unfolded, imagine a rose-pink radiance being emitted from it in all directions. This radiance expands until it completely encloses the cross and your body.

5. Vibrate "**Amen**."

   Bring your arms down to your sides, relax as much as you can while still standing straight, and take a few moments to appreciate and feel everything that you have visualized so far. You should generate in yourself a sense of satisfaction with what you have done so far, and joy in the result.

6. Let the above visualizations fade. Don't try to "erase" them, just stop giving attention to their maintenance. If they continue to exist without any effort on your part, that's fine. If they disappear, that's fine, too.

Main Ceremony.

7. Advance to the east point of the circle. Draw a large pentagram with your wand, or with the pointed fingers of your hand.

   The lines of all the pentagrams, and the circle connecting them, should be seen in a blue-white color. They should have a perceptible, three-dimensional thickness, at least equal to that of a clothesline or thin rope.

   Make a stabbing gesture at the center of the pentagram with wand or hand, and vibrate "**Yahweh**."

   As you vibrate the name, imagine the inside of the pentagram becoming an open window into the Realms of Air. Beyond the window, you should imagine some landscape that seems Airy to you. One image works especially well for me: the view from a Tuscan hill town, the sky an almost painfully brilliant blue, creating a dome so vast and seemingly deep that it dwarfs all the human and natural features of the landscape into insignificance. The "Big Sky" of the American Plains is a similar image. Whatever, you should feel that the landscape is filled to overflowing with the force of Air, vast in

extent, all-penetrating, and etherial. Imagine that this realm extends to infinity in the direction you are facing.

Once you have the landscape firmly visualized, imagine a cool wind blowing into your circle through the pentagram. Feel the wind filling up the circle and blowing through your body and soul, leaving no part of you untouched. It blows out and replaces the impure Airy elements of your own nature with pure Airy power. Keep feeling this wind until you feel cleaned out and filled with Airy power.

Note: If you are banishing, you should next feel the power sweeping out of yourself and the circle, back through the pentagram. After which you should imagine the "window" closing again. Same for all the following quarters.

Take a few moments to stop and appreciate whatever degree of Airyness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings. At first they will fade, but with continued practice you will find that a residual feeling of the element will remain in the circle throughout the rest of the ceremony.

8. Move clockwise around the circle until you come to the south. Starting at the center of the eastern pentagram, draw a blue-white line as you go. Face the south and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate "**Adonai**."

   Imagine the pentagram opening into the Realms of Fire. The landscape you choose should present a feeling of intense, radiant heat, like that you feel on your face from the Sun, only sourceless and omnidirectional. An appropriate image might be Death Valley at noon, with shimmering waves of heat filling space in all directions. Or the surface of the Sun -- ultimate, incandescent heat. The landscape should feel full to bursting with the power of the element, and feel like it extends to infinity in the direction you are facing.

   When the landscape has been firmly established, feel the heat rushing into your circle through the pentagram. Feel it filling the circle and yourself, burning out any impurities and totally consuming them, then replacing them with pure Fiery force. Continue until you feel completely purified by the Fire and filled with its force.

   Take a few moments to stop and appreciate whatever degree of Fieryness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously supporting the images and feelings.

9. Move clockwise to the west, drawing a segment of the circle as you go. Face the west, and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate "**Eheieh**."

   Imagine the pentagram becoming a window into the Realms of Water. Imagine a watery landscape. I use either an infinite region filled with water of a deep, almost violet blue color; or an underwater view of a reef with plenty of fish and plant life, and waves crossing the surface overhead.

   With the landscape visualized, imagine Water gushing into the circle and yourself, dissolving any impurities and diluting them into nothingness, replacing them with its own pure power. Keep feeling this until you feel clean and totally filled with Water.

   Pause to appreciate the Watery element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

10. Move clockwise to the north, drawing the circle as you go. Face the north, draw a large pentagram. Make the stabbing gesture at the center of the pentagram and vibrate "**AGLA**."

    Imagine the pentagram becoming a window into the Realms of Earth, beyond which you can see some landscape that seems supremely "Earthy" to you. I use either a soft, warm darkness of infinite extent; a cave with ancient paintings on the walls; or cultivated land with all sorts of food-crops growing. The emphasis should be on the fertility *and potential for life hidden in the darkness of the Earth, rather than the view of Earth as cold, sterile stone.*

    Imagine the Earthy power moving through the pentagram, filling up the circle and penetrating your body, making any impurities so inert and heavy that they fall downwards out of your body, to be replaced by a pure earth force. Keep feeling this until you feel clean and totally filled with Earth.

    As in the preceding quarters, pause to appreciate the Earthy element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously supporting the images.

11. Complete the circle by returning clockwise to the east, drawing the line as you go. Return to the center of the circle and face east.

    Standing in the center of the circle, try to see all four landscapes at once, and feel the power of all four elements focused on you through the pentagrams.

12. Say: "**Before me stands Raphael; behind me stands Gabriel; on my right hand is Michael; on my left hand is Auriel.**" The names of the archangels should be vibrated.

    The angels should be imagined appearing as their names are vibrated. Each should be seen as an immense figure on the horizon beyond the landscape in their quarter. You should have a definite sense of them as sapient, self-aware beings of great power, come to aid you in your work. The landscapes represent the natural, non-sapient force of the elements; the archangels represent the divine powers that rule and direct those elements.

    The archangels should have some form that signifies – in your mind – their rulership over their elements. I see them as figures in robes the color of their elements. Raphael has blond hair that moves in an invisible breeze; he holds a fan or dagger in his right hand pointed towards you. His face has an aquiline cast. Gabriel has dark hair with a bluish cast, dark skin, and holds a silver cup towards you. His robes seem to move in an invisible current. Michael has hair and eyes like flames, a slightly fox-like cast to his face, and his robes seem to be made of woven threads of fire. He holds a flaming sword pointed towards you. Auriel wears black or green robes. His face is rounded, and of a nut-brown color. He holds a disk-like pantacle with one face pointed towards you.

    Imagine each of the archangels sending a benediction to you through his weapon.

13. Stand with your arms stretched out to the sides, and feet apart. Say: "**About me flame the pentagrams...**"

    See the four pentagrams and the lines connecting them suddenly flaring to an intense brightness around you. As they do so, imagine a fifth, equally bright pentagram forming about your body, its points congruent with your head, hands, and feet. Remember that the pentagram signifies rulership of the Spirit over the four elements, and that by identifying it you are claiming that rulership for yourself. Try to feel yourself as Spirit, connected to the four elements, but also above them.

    Say: "**...and in the column shines the six-rayed star!**"

    Your mood as you say these words should be one of triumph and exultation, a sense of complete success in the endeavor of invoking the elements.

    Imagine a large golden hexagram, the same width as your circle, forming in the air above you. Rays of power shine radially outwards from each of its

points. The lowest point of the hexagram is congruent with the highest point of the pentagram previously visualized.

The hexagram signifies the planetary or "heavenly" realms that are above the worlds of the elements. Elemental Spirit is a summation or concentration of these heavenly forces. By claiming the power of the elemental Spirit, you are also declaring your freedom from the rule of the mundane world, and claiming the right to enter into and work in those higher realms.

The Response.

14. At this point, the invocation is effectively complete. You have finished setting up the conditions for a response from the astral light; now you must give that response a chance to occur. This is an utterly vital part of any invocation you will ever do; you may get some response while performing the ritual, but the most important, the most vital, revealing, and consciousness-expanding part of the response nearly always takes place in the quiet time after the active work has ended.

    You should now cease all active visualizations, and assume a relaxed, comfortable position, standing or sitting. Silently open yourself to the forces you have invoked, *listen* for them with your mind, your body, and your aura. Don't *do* anything, and don't *think* about doing anything for a time; just absorb your magickal environment as passively as a "couch potato" watching TV.

    When it seems, after a while, as if everything that is going to occur has occurred, do the ceremonial closing to complete the session.

The Closing

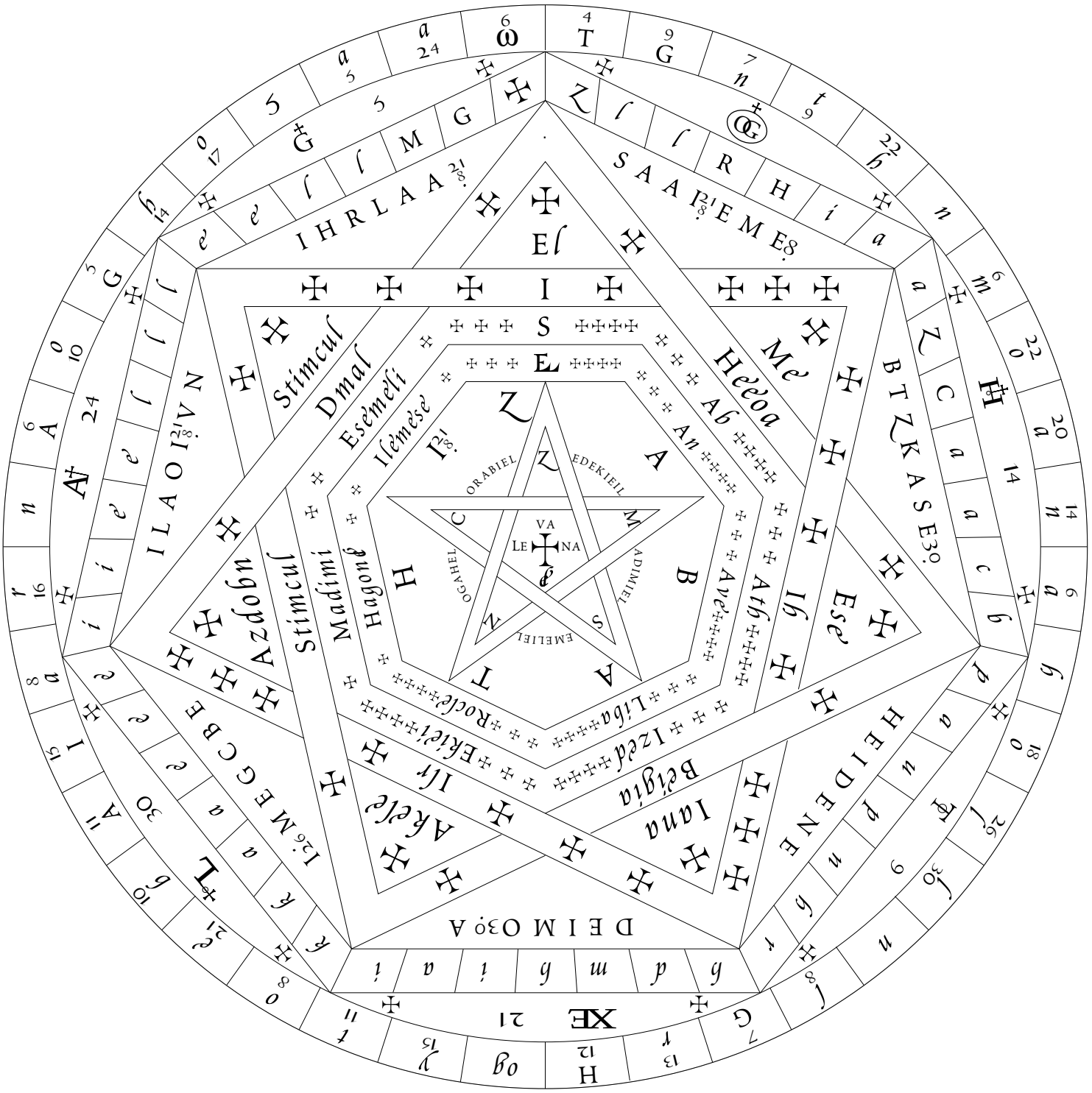
15. Repeat the "Cabalistic Cross" from steps 1 through 6.

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת } *hebraicæ*



Mysteriorum Liber secundus

Mysteriorum Liber secundus

[The top quarter of a page is missing]

...] mysteryes, [...
...] ow toward a thing, r [...
...] howse is hollow, it is empty and voyde [...
...] ants: The God of heven and erth, will send into [...
NOTE. We bring tydings *of light. The Lord is owr [...
you and we prayse to gither. His name be praysed for ever O [...
in his Mysteries: O holy and eternall God.

Δ he bowed down to the Chayre and then to the table, and sayd, *Bene dictus qui venit in,* (and there stayed a little) and sayd agayn, *Bene dictus qui venit in, nomine Domini.*

Δ Than cam in Michaël, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Michael *Fortitudo Dei.*

Mich. Dowt not: I am he which rejoyceth in him that rejoyceth in the For= titude and strength of God.

Δ Is this Forme, for the Great Seale, perfect?

Mi. The forme is true and perfect.

My Oathe or vow required for secresie

Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle never to disclose these Mysteries.

Δ yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.

Mi. Nothing is cut from the Churche of God. We in his Saincts are blessed for ever.
We separate the, from fyled and wycked persons: We move the to God.

Δ I vow, as you require: God be my help, and Gwyde, now and ever, *amen.*

MIC. This is a Mystery, skarse worthy for us ourselves, to know, muche lesse to Reveale. Art thow, then, so Contented?

Δ I am: God be my strength.

Mic. Blessed art thow among the Saincts: And blessed are you both.

Δ To E.T. he spake.

I will pluck the, from among the wycked [he spake Δ to my skryer.]
Thow Commyttest Idolatry.
But take hede of Temptation:
The Lord hath blessed the. This is a Mystery.

Dee Dee, what woldest thow have?

Δ *Recte sapere et Intelligere &c.*

Mic. Thy Desyre is graunted the.

Use [...

[The top quarter of a page is missing]

...] with [...
...] they are corrupted [...
...] They have byn used to the wycked Ther [...

...] I will shew the in the mighty hand and strength of God, what
The Circle of Æterni tie... his Mysteries are: The true Circle of his æternitie
Comprehending all vertue: The whole and sacred Trinitie.
Oh, holy be he: Oh, holy be he: Oh, holy be he.
Uriel answered, *Amen.*

Mic. Now what wilt thow? Δ I wold full fayne procede
according to the matter in hand.

40 Mi. Divide this owtward circle into **40** æquall partes:
whose greatest numbers are fowre. See thow do it presently.

Δ I did so. Dividing it first into fowre: and then every of
Δ Semiel, this etymo= logie is as thowgh he wer the secre= tarie, for the Name of God. them into ten. He called Semiel, and one cam in
and kneled down: and great fyre cam out of his mowth.
Michael sayde, To him, are the Mysteries of these Tables known.
Michael sayde, Semiel (agayn) and by and by, he said, O God thow hast sayd
and thow Livest for ever. Do not think here I spoake
to him. Δ he spake that to us, least we might dowte of his last
The Tables speches, as being spoken to Semiel: which he directed to the æternall god
and not to Semiel. Semiel stode up, and flaming
fire cam out of his mowth: and than he sayd, as followeth:

Sem. Mighty Lord, what woldest thow with the Tables?

Mi. It is the will of God, Thow fatche them hither.

Semiæl Sem. I, am his Tables.
Behold these are his Tables: Lo where they are.

40 White Creatures Δ There cam in **40** white Creatures, all in white Sylk long robes:
and they like chyldern: and all they fallyng on theyr knees sayd,
Thow onely art Holy among the highest. O God,
Thy Name, be blessed for ever.

Δ Michael stode up out of his chayre, and by and by, all his leggs
semed to be like two great pillers of brass: and he as high as half
way to the heven. And by and by, his sword was all on fyre
and he stroke, or drew his sworde over all theyr **40** heds.
The Erth quaked: and the **40** fell down: and Michael called
Semiæl, with a thundring voyce, and sayd,
Declare the Mysteries of the Living God, our God, of one
that liveth for ever.

Sem. I am redy. Δ Michael stroke over them, with

Δ *Semiel - forte significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Divina.*

his sword agayne: and they all fell down, and Uriel allso unto his knees. And commonly at the striking with his sword, flamyng fyre like lightening did flash with all.

Mi. NOTE: here is a Mysterie.

Δ Then stept furth, one of the **40**, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great **T** all of Gold.

The very fashion of the T was thus:

Mi. Note the Number. Δ over the **T**, stode the figure of **4**, after this manner: 

The **40**, all, cryed, yt liveth and Multiplyeth for ever: blessed be his name.

Δ T, in the holy language is Gisg *vide lib.5. post et est ultima Al= phabeti litera.*

Δ That creature did shut up his bosome, and vanished away, like unto a fyre.

Mi. Place that, in the first place. It is the name of the Lorde.

Δ Than there seamed a great clap of thunder to be.

Then stepped (before the rest) one other of the **40**, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his name is reverent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: amen

Δ Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne **G** appeared.

G: *dicitur* Ged *lib. 5.*

Mi. Write with reverence, These Mysteries are Wunderfull, the Number of his name, and knowledge.

Lo, this it is, **.9.** Behold, it is but one, and it is Marveylous.

Δ Then this Creature vanished away.

Mi. The Seale of Gods Mercy: blessed be thy name.

Δ It semed to rayne, as thowgh it had rayned fyre from heven.

Then one other of the **40** was browght furth: The rest all fell down and sayd, LO, thus is God known.

N, *dicitur*, Drux. Then he opened his brest, and there appered an **n**, (not of so big pro= portion as the other), with the number of **7** over it.

Mi. *Multiplicatum est Nomen tuum in terra.*

Δ Then that man vanished away as it were in a golden smoke.

Mi. Thow must not write these things, but with great devotion.

He Liveth. Δ Then cam an other fowrth. Then all falling down sayde, *Vidimus Gloriam tuam Domine.* They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small **t** uppon it: and the figure of **9** under this Letter **t**.

Δ Gisg.

Mi. Mark it, for this is a Mysterye. Δ Then that shewer (of the **40**) seamed to fly up into the ayre, like as it were a white garment.

Mi. *Illius Gloria sit nobiscum.* Δ All sayd, *amen*: and fell down.

Δ Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small **h** ; and he pointed to it, and over it was the number of **22**.

Δ Na.

Mi. *Et est numerus virtutis benedictus.* Δ This Shewer went away like a White Cok flying up.

Angeli Lucis *Videte Angelos Lucis.*

Δ There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in Numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ Drux. Δ There appeared a small **n** on his skyn, being all spotted with Gold.

Then he went away like three fyres, red flaming, and coming to gather in the myddst of the firmament. Δ You must Note that in the stone the whole world in manner did seme to appere, heven, and erth, *&c*.

Mi. (Δ he cryed with a lowde voyce) *Et est vita in cælis.*

Δ Then stepped furth one and sayd, *Et ego vivo cum bene viventibus,* and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi. *Vivamus Halleluyah. O Sanctum Nomen.*

Δ All fell down on theyr faces, and Michael stroke over them with his sword and a great flash of fyre: And this man his brest seemed open that his hart appeared bleading, and therein the letter **m** , and **6**, over it thus **6** **m**

Δ Tal

Mic. *Benedictus est Numerus Agni.*

Δ Hereuppon They all fell down.

Mi. *Orate invicem.* Δ Hereuppon we prayed a psalme; my skryer ^ saying one verse, and I the other *&c*.

Mi. *Omnia data sunt a Deo.* Δ – Then cam one in, having a rownd Tablet in his forhed and a little **o** in his forhed: and **22** over it.

Δ Med

Mi. *Et non est finis in illo.*
Benedictus es tu Deus. Δ and then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi. *Angeli a nomine tuo procident Domine.*
Tu es primus O Halleluyah.

Δ One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small **a** thus , of pure gold, graven very depe:

Δ Vn

Corrected thus, after, by Uriel to be **20**

Et Numerus tuus vivit in cæleris, sayd this shewer. The number was **22** over the **a**.
This shewer went away with great lightening covering all the world.

Mi. *Nomen illius est nobiscum.* Δ He stroke agayne with his sword over them. Then stode one up: who, uppon his garment had an **n**: and he turned abowt: and on his back were very many (ens) **n**.

Δ Drux

Mi. *Creasti tu Domine Angelos tuos ad Gloriam tuam.* Δ Over the ,**n**, was the number of **14**, over that **n** (I meane) which was onely on his brest.

Mi. *Et te primus Creavit Deus.* Δ Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ,**a**,. This ,**a**, did go rownd abowt him: begynning at his feete: and so spirally upward: and he seemed to be all clay.
Over the ,**a**, was the number **6**.

Δ Vn

Mi. *Et creata sunt et pereunt in Nomine tuo.* Δ and therwith this shewer fell down all into dust on the Earth: and his white garment flew up, like a white smoke: and allso a white thing did fly out of his body.

Note these 3 parts

Surgit Innocentia ad faciem Dei.

Δ Michael did over them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi. *Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Justus es in operibus tuis.* Δ Then cam one in, with a garment all bluddy. he was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ,**h**,. He bowed to Michael: and Michael sayd, *Numerus tuus est infinitus, et erit finis rerum.* Δ This shewer seemed to powre him self awaye

Δ Na

like a flud of blud: and his garment flew upward.

Mi. *Non est illi numerus.*
Omnia pereunt a facie Dei, et a facie Terræ.

Med Δ Then stepped one furth, and like a water running rownd abowt him, and he cryeth miserably, *O benedictum Nomen tuum Domine.*
Numerus periit cum illis. Δ A little ,**o**, with **18** over it, appered.

Δ This shewer seemed to vanish away, and to cause a great water remayn over all.

Mi. *Lux manet in tenebris. Gloriosum est Nomen tuum.*

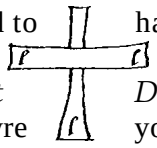
Δ Then stept one furth from the rest, who fell down, as theyr manner was.

> Δ Note: All the Cumpanies of these **40**, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of five.

Δ This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diverse cullours. he sayd, *Trinus sum.*

Mi. *Benedictum sit nomen El.*

Δ Ur Δ Than in the myddle of the fyres or smoke semed an ,**l**, thrise placed, on a bluddy cross, and over the ,**l**, the number **26**.

Δ This shewer seamed to  have three mens heds and to vanish away in a myst with a thunder.

Mi. *Labia mea laudant Dominum.*

Δ Then cam a very fayre yong one in with long heare hanging on her (or his) sho1ders: and on her belly appeared a great scotcheon; to hir, or him, Michael gave a flame of fyre: and she, or he, did eat it.

Mi. *Et hic est El:* and so appeared a little ,**l**, on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi. *Benedicta sit ætas tua:* Δ And there appeared ,**30**, under the **l**.

Δ There cam a great many of little fyers and did seeme to elevate this yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.

Δ Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth.

Δ Drux He had in his forhed an ,**n**, in his brest an ,**n**, and in his right hand an ,**n**,.

Mi. *Numerus tuus est benedictus.* Δ They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.

Δ and they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi. *Linguis suis cognoverunt eum.*

Δ All sayd, *Benedictus est qui sic et sic est,* throwing up into the ayre threcornerd trenchers of this fashion  all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.

Δ Then stept one oute: and fyre cam out and in of his mowth: he kneeled, the rest fell down. This seemed a transparent body,

Ur and he had in his eyes a small **l**: and in his forhed the figure of **8**.

Mi. Note this, under. I meane the figure **8**. Thus, $\frac{\mathbf{l}}{\mathbf{8}}$.

Δ All sayd, *Et es verus in operibus tuis:* and so he vanished away in a flame of fyre.

Δ Ged - G

Mi. *Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.* Δ — All sayd, *Amen*.

Δ . Note this to be the first that vanished away, going behynde Michael.

Δ one stept furth saying, *Incipit virtus nostra,* he being covered under his robe, all with armor: and hath a great **G** on his armor. and the figure of ,**7**, over it. He went behynde Michael and so vanished away.

Mi. *Recte vivite omnes Sancti eius.*

Δ Don

Δ One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little ,**r**, and **13** over it. He went behinde the Chayre and so vanished awaye.

Mi. *Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.*

Δ Na

Δ There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a sworde, and in his mowth a flame of fyre: he had a great **H** uppon his sworde and under it **22**. He went behynde the Chayre *&c.* Michael standing up still uppon his leggs, like pillers of brass.

Δ I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. Lay away the world. Contynue your work: *Coniunxit spiritum mentibus illorum.*

Δ Med ged

Δ Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side ,**o**, and on the other a ,**g**,: [Δ — As in scotcheons of armes, where the man and his wifes armes ar joyned *per pale,* as the heraulds term it.]

This shewer shut up the chest and went his way.

Mi. *Numerus illius est sine numero.*

Δ Then cam in an other, saying, *Tempus est. Deus vestrum agnoscite.*

Δ Gisg

Δ This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little ,**t**, and **11** under it.

Δ Gon *con puncto,* y.

Mi. stay; place this, in the second place. This went away.

Δ . *Imago:* I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde *ymago,* thowgh not according to the Latine tung

Mi. *Ymago tua, (mors,) est amara.*

Δ Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little ,**y**, written on it. *Justus est malis deus noster.* Δ The number of **15** under it.

Mi. Place it in the former place.

Mi. *Opera fidelium, Delectatio mea.* [Δ Then cam one in.] *Hic est Deus noster.* He shewed the letter of **o** on his naked brest, and the figure of **8** under it. He went away.

Δ Med

Mi. *Ecce, Iniquitas regnat in domo mea.*

Δ Graph

Δ Then stept one oute very lean, all his body full of little **e**, and under every one of them, **21**. He went away behynde the chayre.

Δ Pa – b

Mi. *Bestia devoravit populum meum, peribit autem in æternum.*

Δ Then stept out one in bluddy apparell, all his body full of serpents heds and a **b** on his forhed, and the number of **10** over it . He went away.

Mi. *Iniquitas Abundat in templo meo, et sancti vivunt cum Iniquis.*

Δ — One very lean, hunger sterved cam out, an **A** on his brest, and ,**11**, over it,

and so went away.

Δ I think it be superfuous } + Δ There cam in an other.

Mi. *Iniqua est Terra malitiis suis.*

Δ Then cam in one who drew out a bluddy sworde, on his brest a great romayn **I**, and **15** over it. he went his way.

Mi. *Angeli eius ministraverunt sanctis.* Δ Then stept one oute with a Target and a little **a** on it, and over it the number of **8**. He went away.

Mi. *Regnabit Iniquitas pro tempore.* Δ They all cryed Halleluyah.

Δ Uriel corrected it after, to be under

Δ Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter **r** on his sword and **16** over it, and so he went away.

Mi. *Nulla regnat virtus super terram.* Δ Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little **n**: and Michael sayd, *Non est numerus illius in Cælis.* Δ He went awaye.

Mi. *Antiquus serpens extulit caput suum devorans Innocentes. Halleluyah.*

Δ Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones. he sayd,

Regnum meum: Quis Contradicet?

Δ He hath proceding out of his mowth, many little (enns) **n**, and on his forhed, a great **A**.

Mi. *Non quòd est **A**, sed quòd contradicit **A**.*
Nec portio, nec numerus eius invenitur in cælo.
Habet autem Numerum terrestrem
Mysterium

Mysterium nobis reve= landum

Δ He shewed three figures of ,**6**, set in triangle thus, $_{6}^{6}6$

Mi. *Vobis est Mysterium hoc, posterius revelandum.*

Δ And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ My skry= er had omit= ted to tell me this, or els, it was not told and shewed, but Uri= el did after supply it by the skryer The first letter of Perturba= tur, doth not make shew, of the letter following as other before did.

Mi. *Perturbatur terra iniquitate sua.*
This shewer, his garments, white, under: his face as brass: his body gre= vous with leprosy: having uppon his brest an **O**, with the number of **.10.** under it: and so he departed.

Mi. *Surgite O Ministri Dei. Surgite (inquam) Pugnate: No= men Dei est æternum.*

Δ Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a **G**, and **5** over it, the other had...
[Δ — We fell to prayer, whereuppon Michael blessed us.]
The other had an **h** on his sword, and **14** under it: and so they went away.

Mi. *Omnis terra tremet ad vocem tubæ illius.*

Δ One stept out, and under his habit had a trumpet. he put it to his mowth, and blew it not. On his forhed a little ,**o**, and **17** under it. He went awaye.

Mi. *Serva Deus populum tuum, Serva Deus populum tuum Israel, Ser= va (inquam) Deus populum tuum Israel.* Δ He cryed this, alowde.

Δ Fam Δ One appeared with a fyry sword, all bluddy, his vesture all bluddy his vesture all bluddy, and he had **s**.
Est numerus in numero. Δ He went away.

Δ I understand it to be a letter, and the number **5** also. Mi. So it is.

Δ There cam one in with diverse owgly faces, and all his body skabbed.

Mi. *Nunc sunt Dies tribulationis:* Δ He had an **a** on his forhed and the Number **5** under it.

Mi. *hic est Numerus predictus.*

Δ Uriel also did correct this place with delivering this in the place of the other description before.

Mi. *Audite, consummatum est.* Δ This had a great pot of water in his hand and uppon the pot, graven, **a** with **5** under it. He departed in fyre.

Mi. *Angele preparato Tubam tuam.*

Δ Then cam one oute with a Trumpet. *Venit Tempus.*

Δ He offered to blow, but blew it not. on the ende of his Trumpet was a little **a** and **24** under it. he went away.

Δ They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, *Hii duo Cælati sunt adhuc.* They two went away.

Mi. *Vale. Natura habet terminum suum.*

Δ He blessed us and florished his sword towards, and over us, and so went away and Uriel after him: who all this while appeared not.

Δ After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the seale (or Tables) of me: for he was wished to correct something therin, (sayd he) I delivered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place over or under: and allso in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remaying yet empty: saying, *Hii duo Cælati sunt adhuc*. But If I had omitted any, there shold more than two have wanted. Whereuppon we thowght good to ax Judgment and dissolving of this dowte, by Michael. And comming to the Stone He was redy: I prepownded this former Dowte. He answered,

Mi. *Veritas est sola in DEO. Et hæc omnia vera sunt.* you omitted no letter or history that was told you. But the skryer omitted to declare unto you. Δ May I thus recorde it? Yt is justly reformed by Uriel: the one being omitted of the descrier and the other not yet by us declared, might make that phrase meete to be spoken, *Hii duo cælati sunt adhuc.*

The Descryer, or The Skryer omitted to tell.

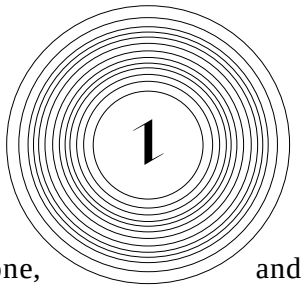
Mi. Thow hast sayd. Δ I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semiæl. Then he cam, and kneled down.

Consummatum est. Δ The shewer (a white man) pluckt

oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi. It is done. Δ Then of the three $\overset{6}{6}\overset{6}{6}$ before Noted, with his finger he put oute the two lowermost: and sayd, *Iste est numerus suus.* And Michael did put his finger into the trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of **.1.** with many circles abowt it, and sayd *Omnia unum est.*

Δ The forme of the world which appered before, vanished away: and Se myeil went away. And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone,



and uppon our pawsing he sayd,

Semi El

Mi. Go forward. Do you know what you have allready written?
Laudate Dominum in Sanctus eius.
Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Every letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thou shalt understand the 7 Angells.

The declaration of the Numbers

The Number of **4**, pertayning to the first **T**, is a Number significative: signifying, to what place thow shalt next apply the eye: and being placed above, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significative: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole.
So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.

Δ Then telling from $\overset{4}{\mathbf{T}}$, 4 more places (toward the right hand) exclusively, I finde in that fowrth place, from ,**T**, (but being the fifth from the beginning, and with the begynning) this letter **h**: with **22**, over it. Therfore, I procede to the right hand, 22 places: and there I finde **A**, and **11** over it. Going then toward the right hand 11 places furder: I finde a little **a** with **5** under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusively; where I finde **o** with **10**, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter **t**, and **11**, under it: and therfore going to the left hand 11 places, I see there the letter **h** alone without any number. Wherfore, that letter, endeth my word, and it is in all, **ThAaoth**: Ys this, as it shold be?

Mi. That is not the name. Thow shalt understand all in the next Call. The Rule is perfect. Call agayn within an howre

Calls

Δ Note these doings to be accownted Calls

and it shalbe shewed.

Δ The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. *Salvete.*
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error.
Understand that the 7 Names must comprehend, as many letters in the whole, as there are places in the circle: Some letters are significative of them selves. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe **Aa**; that is, twise **a** togither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two **a a** togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter **A**. Accownt thow, and thow shalt finde the names just. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove; Prove: and thow shalt see. Whereas thow hast **go**, it is to be red **og**. This is the whole.

Dubble Numbers

Note

Δ Note: 7 names, pro ceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.

Δ – I have red in Cabala of the Name of God of **42** letters: but not yet of any, of **40** letters: That of **42** letters is this,

אב אלהים בן אלהים רוח הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.

Δ *vide Galatinum, lib. 3. cap. 11*

Or thus, אב אל בן אל רוח הקדש אל אכל לא שלשה
אלהים כי אם אלוה אחד

which in Latin is, *Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres dii sed unus Deus.*
And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the cabalists have a name explained of **42** letters, on this manner,

כאשר הכפש המשכלת והבשר אדם אחד
בן האל והאדם משיח אחד

That is in Latine, *Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.*
I am not good in the hebrue tung, but, you know my meaning.

Δ 42, are here *in potentia*, but, *non Actu*

Mi – The letters being so taken oute, being a name, and a number, doth certefye the old rule of **42** letters, whan you restore them in agayn.

The Vertu of this Circle

Mi – Note, Oute of this Circle shall no creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.

Beasts, birds, fowle and fish do all reverence to it: In this they were all cre= ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.

ADAMS TREA= TISE, Δ He mea neth my Booke that I call Soyga

A and ω*: Primus et Novissimus; unus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.*

Dixi:

Thow art watcht all this night: who is even now at the Dore: Clerkson.

Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum. Halleluyah.

Tuesday the 20 of Marche: *circa 10^{a} mane.*

// ers to them. / and corrected certayn pray= Δ. I had made, and written, ∧

Δ Are you Uriel?

Ur. I am. We thank the for thy great good will. We cannot viset the now. At the twelfth howre thow shalt use us.

Δ *Fiat voluntas Dei.*

A meridie circa 2a

Δ At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets

Shut Dores } Mi. Shut up your doores. Δ I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. *Ecce, Mysterium est. Benedictus Dominus Deus Israel.*

Δ Therewith he did spred oute, or stretch the Canapy : Whereby it seamed to cover all the World [which seamed to be in the stone allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon

Mi. What wold you have Δ *Sapientiam*

Mi. Rede the names thow hast written. Δ I had written these according to the Rule before given, as I understode it.

Th⸗aoth
Gal⸗as
Gethog
Horlωn
Innon
A$^{a}_{\wedge}$oth
Galets.og

Mi. Loke to the last name. Δ I had written (as appeareth) **Galetsog**

by misrecke[n]ing the numbers. Where I fownd it shold be **Galethog** with an **h** and not **s**.

Mi. Lo, els thow hadst erred. They are all right, but not in order The second is the first (his name be honored for ever) The first here, must be our third and the third here, must be our second : thus set downe.

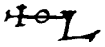
.1. Galas.
.2. Gethog.
.3. Thaoth.
.4. Horlωn.
.5. Innon.
.6. Aaoth.
.7. Galethog.

Mi. Work from the right, toward the left, in the first angle next unto the circumference

Δ He shewed than, thus, this letter 

M. Make the number of **5** on the right hand, (that is,before it) at a reasonable distance, thus  **5**

Δ After that,he shewed the second letter, a great roman A, thus,  24

Then he shewed  30

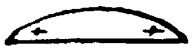
Then ——  21

Then ——  9

Then he shewed  14

Then he shewed this compownd letter, with the circle and cross 

He willed me, at each corner of these segments of circles, to make little Crosses and so I did.

Δ After every of the **7** letters shewed he did put them up in his bosom assone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus  : and seemed to be of pure gold. When the 7 letters were placed, he sayd

Omnia unum est.

Then he pulled all the 7 plates out of his bosom and Uriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ After this, one of the **7** baskets, (that which is in the east) cam to Michael. and he sayd.

Mi. Seal this. For this was and is for ever

Δ Then he stode agayn on his leggs like brasen pillers, and sayd

Mi. Oh how mighty is the name of God, Which rayneth in the heavens O God of the faithfull, for thow raynest for ever.

Δ he opened the basket, and there cam a great fyre out of it.

Mi. Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.
Note: (for the tyme will be long:) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7. And by 7, all Govern= ment is. Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. *Amen.*

Δ – Note of 7 Baskets

.1. Δ Then he toke oute of the fire in the basket, a white fowle like a pigeon That fowle had a **Z** uppon the first of 7 feathers which were on his brest . that first feather was on the left side

Mi. Note. there is a mysterie in the Seven. which are the 7 governing the 7 which 7 govern the earth. Halleluyah.

Mi. Write the letters; Δ Now, a small **l** in the second fether. Then he covered those first two letters, with the other feathers
The third an **l**, like the other: then he covered that allso.
the fowrth an **R** he covereth that
the fifth a great roman **H.** he covereth it.
the sixth feather hath a little **i .** then he hid that feather,
the last feather had a small **a**.
Mi – Prayse god.

Δ Then he put the fowle into the basket – and set it down by him. Then he hong it up in the ayre by him.

Δ Then he lift up his sworde over us, and bad us pray. Δ We prayed.

2. Δ Then he stretched out his hand and there cam an other basket to him. and he pluckt out a White byrd, much bigger than the other: as big as a swan: with **.7.** feathers on the brest
Mi – *Dixit, et factum est*

Mi. Note: Δ — the first feather hath a little **a**, on it: and it went away: the next a **Z** great as the first
Then a **C** great
Then a little **a**
Then an other little **a**
Then a feather with a little **c**
Then one with a little **b** Δ Then he covered them all.
Mi – Thow hast truth.

Δ Then he put up the fowle into the basket; and hung it up by the other in the ayre

Δ Than the third Basket cam to him, and he toke out a byrd all green as grass. Like to a peacock in form and bignes
Mi. *Et vivis tu cum illo: et*
regnum tuum cum illis est

Δ There started out of this birds brest, 7 fethers, like gold, and fyrie
Mi. Pray.

3. Mi. Note. Δ on the first feather a small **p**
Then a small **a**
a little **u**
Then a small **p**
Then a small **n**
then a small **h**
Then a small **r**. Then he put the fowle up into the Basket, *&c.*

Δ Then there cam an other basket to his hand.

Mi. *Dedit illi potestatem in cælis.*
Potestas illius magna est.
Orate. Δ — We prayed.

4. Δ Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on the seven skales, appered letters.

Mi. Note. Δ – first a little **h**
a little **d**
a little **m**
Then a little **h**
Then a little **i**
Then a little **a**
Then a little **i**

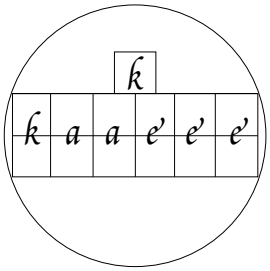
Δ then he put up the fowle, & hung the basket in the Ayre.

Δ Then there cam an other basket to him.

[Δ Note: all this while the firmament was not to be seen.]

Mi. *Magnus est DEUS in Angelis suis.*
et magna est Ilorum potestas in Cælis.
Orate. Δ We prayed.

5. Δ Then he pluckt out a bird like an Egle: all his body like Gold and he had a little circle of feathers on his brest: and on it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, like the other twelve, thus.



Δ Then he put up the Egle, *&c.*

Δ Then cam an other Basket.

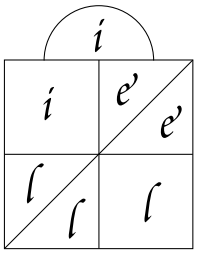
Mi. *Nuncius tuus est magnus in cælis.*
Orate.

Δ He, and the Basket that wer opened, shut, and set aside, seamed all to be gon. and the Baskets remayning still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass. as Michael did stand on before.

Δ. Michal was the sixth name *vide post*

UR. This is a Mysterie. He is here, and not here which was here before.

6. Δ He opened the Basket and pluckt out like a phenix [Δ or pelican] of the bignes of a swan, all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



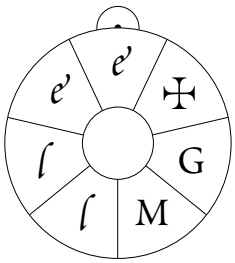
Then cam the last basket. Uriel stode still and sayde:

UR. *Dedit angelis potestatem in lumine cæli.*

Orate. Δ We prayed.

7 Δ Then cam Michael, and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion



Mi. *Et Coniunxit illos DEUS in Unum.*

Δ All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ Now he cam and sat down in his chayre.

Uriel. Δ Michael sayd to Uriel: it is thy part, to expownd these Mysteries: Go to, in the name, of our God.

Δ Uriel cam and stode before him and sayde: What will you: Ô our fellows, and servants to GOD? What will you?

My contynuall and auncient prayer Δ Perfect Knowledge, and understanding, such as is necessary for us.

UR. Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.

Δ So they went: and left all the stone on fyre, so that neyther the Chayr or Table could be seen in it.

Δ After a quarter of an howre, Michael and Uriel cam both agayne.

Mi. Loke into the 7 angles next unto the uppermost Circumference.

Δ Uriel cam and stode before Michael.

UR. Those 7 letters, are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from every letter and Cross so formed: referred in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thow hast before. every letter conteyning an Angel of brightnes: comprehending the 7 inward powres of God; known to none, but him self: a sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world. Yt banisheth the wicked, expelleth evyll spirits: qualifieth the Waters, strengthe neth the Just, exalteth the righteous, and destroyeth the wicked. He is ONE in SEVEN; He is twise THREE. He is Seven in the Whole. He is Almighty. His Name is everlasting. His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our GOD) for ever.

Δ Note these manifold and great Mysteries and mark these 7 diverse crosses with these 7 letters.

Note this Bond.

Δ – He is twice three and one

UR. Thow must refer thy numbers therin conteyned, to theUpper Circle. For, From thence, all things in the inward partes, shalbe comprehended.
Looke if thow understand it

Δ I find it to be **GALETHOG**;

UR. it is so. Δ – I thank God and you, I understand now (allso) the numbers annexed.

Ur. As this darkness is lightened, by the spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

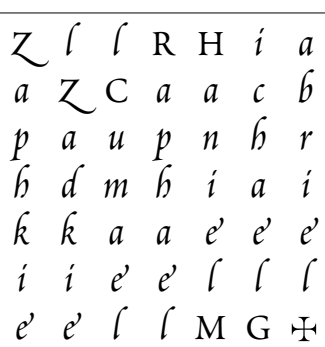
Ur. To the next part. Δ Michael sat still, with his sword in his hand.

7 Angels. Ur. The parte wherein thow hast labored, conteyneth 7 Angels.
Dost thow understand it? Δ – Not yet: Ur. Oh how far is mans Judgment from the Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him; which seeth for ever. Δ — *Amen, Amen, Amen.*

Ur. Note. We can not tary long.
Thow must set down these letters onely, by 7, in a spare paper: thus.

Δ I have hitherto forgotten to ax wher Uriel his name may appere.

UR. Rede ——————— Begyn at the first, and rede downward.



Δ I rede thus, **Zaphkiel, Zadkiel, Cumael chaël, Gabriel**, Δ – praysed be God. mercifully God dea= leth with his servants.

Raphael, Haniel, Mi=
Ur. Thow hast red right
Ur. Thus dost thow see, how

Δ 48 letters are here: and one is noted by a Cross: which maketh the 49th. Of this cross and Angels *vide anno* 1584, July 25.

72: Vertues multiplyed by 48: give 3456.

Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: skarse yet revealed to the world.
Uriel and Michael jointly togither pronownced this blessing on us.

UR. } We bless you: your { sowles, Harts, Bodyes, and all your doings.
Mi. }

Innumerable multitudes of Angels]

Δ Michael with his sword, and flame of fyre florished over our heds. Yet I will thus much show you, for your cumfort beside. What seest thow? Δ — he spake to the skryer. and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever.
Man is frayle. Fare well.

He must

(Δ – of this sentence cam no frute nor farder confirmation. Therfore consider.)

The L. Mowntegles bokes

go for the bokes, els they will perish. Δ — He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the Lord. Mowntegles bokes, which Mr. Mort yet hath: wherof mention is made before.

ended *hora. 5. a meridie*
Tuesday the 20 *Martii*
1582

Wensday. 21. *Martii , circa 2. a meridie*

Note this Trumpeter

Δ After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a trumpeter: he was all in white, and his garments bespotted with blud. he had nothing on his hed. his heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

We were commanded not to ax of the appa rayle of Michael.

Δ I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael said, I warned the for axing of my apparell or manner.
Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. *Quid vultis?* Δ – *Juxta voluntatem Dei, Sapientiam nobis necessariam &c.*

Mi. *Sapientia mundi, nihil est, peribit autem in æternum.*
Veniat æternitas DOMINI, ab universis mundi partibus.
Phanaël *Venite, venite, sic vult DEUS ADONAY*
fac officium Phanaël.

Δ This Phanaël was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, Lustily, turning him self rownd abowt, to all the world. Then, from **7** partes of the world, (being equally divided abowt the Horizon,) cam **7** Cumpanyes of Pillers all of fyrye cullour glittring. And every Cumpany of Pillers high and great and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and Sterrs seemed to tremble.
Mi – *Multiplex est Deus noster.*

Mi. Mark this Mystery Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans sowle and body togither. (**3**, in sowle, and **4** in body)
In **7**, thow shalt finde the Unitie
In **7**, thow shalt finde the Trinitie
In **7**, thow shalt find the Sonne, and the proportion of the Holy Ghoste. O God, O God, O God, Thy Name (O God,) be praysed ever, from thy 7 Thrones, from thy 7 Trumpets and from thy 7 Angels. Δ – *Amen, Amen, Amen.*

7 Thrones Trumpets Angells

Mi. In **7**, God wrowght all things.

Note: In 7, and by 7 must you work all things
O Seven tymes Seven, Veritie, Vertue and Majestie
I Minister by thy licence This expownd, by thy
Vertue (Δ — Michael spake that, pointing to Uriel.)

Δ Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi – *Sic est DEUS noster*

Δ One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an **S**

Δ Then leaned down **6** Pillers more: and Michael, cryed lowd
Unus est DEUS noster, Deus Deus noster

Δ Then orderly he opened all the pillers heds: and then the **7** joyned all togither, distinctly to be discerned

Mi. Note. Δ — There appeared, a great **S**
A
A
I

Δ Then the sides closed up, and hid those letters first shewed. After that appered two letters more. **E**
M

Δ He made cursy, and semed to go fromward, and vanished away.
Μυστεριον est **E ȣ**

Δ The Pillers all joyned togither at the tops, making (as it were) one Mace or Pommell, and so flew up to heven wards.

NOTE Δ There seamed two pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the Wicked powres of Sathan

Δ Michael with his sword, Cut them asunder: and cryed out,
Away you workers of Iniquitie
Periit Malus cum malis.

Δ The pillers fell down, and the grownd swallowed them up.
Tanta est tua audacia Sathan.
Sed DEUS noster Vivit.

Δ *Non Sum* I understand the refusall of those two intruded pillers

Δ The Pillers which before ascended, cam down joyntly: and oute of them a Voyce saying Δ*NON SUM*

Δ Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a Voyce sayd *SUM*

Δ Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them; and sayd
Orate. Δ – We prayed.

Mi. Write the Name down in the Tables.

Δ Then he toke of, **3** of the heds of the Pillers, and sett them downe and there appered, **B T Z**, great letters in hollow places like square Cumfit boxes.

Mi. *Ista sunt secreta secretorum*

Invocate Nomen eius, aut nihil agere possumus.

Note of Prayer 

The key of Prayer openeth all things. Δ – We prayed.

Δ – Then the other **4** pillers, bowingly shewed **4** letters thus, **K A S E**, and the number **30̣** with a prik under

Then the Pillers joyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic Sic.

Mi – Place these in the Table Δ — I wrote and he sayd, Thow hast done right. *Laudate nomen Domini, qui vivit in æternum.*

Δ — A voyce cam out of the next cumpany of the **7** pillers (joyning them selves to gither) saying *Ipse.*

Mi – *Et Misericordia tua Domine magna est.*

Δ — Michael kneled whan he sayd this

Δ — Michael shewed out of **4** of theyr heds, of the pillers, (and with all sayd) NO, NOT the Angels of heven, (but I,) are privie of these things: Δ – So there appeared, **4** letters, **H E I D**

Δ — Then the other **3** pillers were opened and had **E N E** on theyr tops

Dominus collocatur in numero suo.

Δ — The **7** pillers mownted up into the ayre, and it thundred at their going

Δ — Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce. *Vivo sicut LEO in medio illorum*

Mi. *Et tua potestas magna est Ubique*

Δ — Then Michael pluckt of, five of the tops.

There appered **D** then they joyned all to gither: then appere? **E I M O**

Mi. *Hoc est sine præce*

Δ — The other two opened, and there appeared **30̣ A**

Δ — Then they closed up, and went away, with a great thunder

Δ — Then cam **7** other pillers to Michael, and a voyce oute of them

Saying, *Serpens sum, et devoravi serpentem.*

Mi. *Et bonis et malis serpens es Domine*

Δ — Then they closed all up; and Michael sayd, *Orate.* Δ — We prayed

Δ — Then Michaël toke of, the heds of **4**: then appeared first an **I** then **M E G**

Then he opened the other **3**. and **C B E** appeared.

Mi. *Numerus illius, est nulli cognitus.*

Δ — They joyned theyr heds all togither, and ascended up to heven ward: and great lightening after them.

Δ — Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying

Ignis sum penetrabilis

Mi – *Et sit nobiscum, Ô Deus.* Pray. Δ – We prayed.

Δ — Then he opened **4** of theyr heds and appered in them **I L A O.**

Δ — They closed togither agayne.

There is **V** omitted by our neglect

Δ — Then one other was opened, and **I** appered.

Δ — Then **21 / 8̣** appered, and did shut up agayn.

Δ — Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings, and there appere: **N,** and suddenly did shut up.

Sic, sic, sic Deus noster.

Δ — Then they joyned all togither, and flew up.

Mi. Note down in the table. Δ — I noted them down.

Δ — Then cam the last **7** pillers, and out of them this voyce,

Finis.

Gaudium et Lux nostra Deus.

Δ — Then they closed all in one.

Mi – *Orate* Δ — We prayed.

Δ — Then **6** of the heds opened and appered **I H R L A A.**

Δ — Then the seventh opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up

Δ — A voyce cam out of the Pillers: *Consummatum est.*

Δ — There appeared in that Piller **21 8**

Δ — They joyned togither and flew up to heven ward.

Mi – *VNVS VNVS VNVS*

Omnis caro timet vocem eius

Pray. Δ — We prayed.

Δ — Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, *&c.* Michael bad of him be of good cumfort, and sayd he shold do well.

Mi – Cease for a quarter of an howre.

Δ — After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the .7. pillers.

Mic – Set two stoles in the myddst of the flowre.

on the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.

Michael than, with a lowd voyce sayd,

Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiae Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ — There cam in **7** yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing. Then they kneeled: And after, rose agayn.

Mi – *Scribe quæ vides.*

Δ — One of them stept out, with a little blue tablet in the forhed of her: and in it written, **El.**

Δ — She stode a side, and an other cam in, after the same sort, with a great **M**, and a little **e**, thus, **Me.**

The Third, cam as the other, and had **Ese**

The fowrth —— **Iana**

The fifth —— **Akele**

The sixth —— **Azdobn**

The seventh stepped furth with —— **Stimcul**

Δ — They all togither, sayd, *Nos possumus in Cælis multa.*

Δ — Then they went theyr way, suddenly disapering.

Mi – Note this in your next place but one. Δ — I did so.

Mi – Go to the next place. Stay.

Filiolæ Lucis

Mi – *Adeste, Filiolæ Lucis.*

Michael: one of them that are cownted to stand before the face of God.

Δ — They all, cam in agayn, and answered, *Adsumus Ô tu qui ante faciem DEI stas.*

Mi – *Hiis nostris benefacite.*

Δ — They answered, all, *Factum erit.*

Mi – *Valete.*

Filii Lucis

Mi – *Et dixit Dominus, venite Filii Lucis.*

Venite In Tabernaculo meo.

Venite (inquam): Nam Nomen meum exaltatum est.

Δ — Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.

One of them had a rownd purifyed pece or ball of Gold in his hand.

Metalls

One other had a ball of silver in his hand.

The third a ball of Coper.

The fowrth a ball of Tynne in his hand.

The fifth had a ball of yern.

The sixth had a rownd thing of Quicksylver, tossing it betwene his two hands.

The last had a ball of Lead.

They wer all apparayled of one sort.

Perhaps here wanteth *non*

Mi – *Quamvis ∧ in uno generantur tempore, tamen unum sunt.*

Δ — he that had the gold ball, had a rownd tablet of gold on his brest.

Filii Lucis

and on it written a great **I**

Then he with the sylver ball, cam furth, with a golden tablet on his brest

likewise, and on it written **Ih**

He with the Copper ball, had in his tablet **Ilr**

He with the tyn ball, had in his tablet **Dmal**

He with the yern ball, had in his tablet **Heeoa**, and so went asyde

He with the Mercury ball, had written **Beigia**

The yong man with the leaden ball, had **Stimcul**

Mi – *Facite pro illis, cum tempus erit.*

Δ — All answered, *Volumus.*

Mi – *Magna est Gloria Dei inter vos. Erit semper. Halleluyah.*

Valete.

Δ — They made cursy, and went theyr way, mownting up to heven.

Mi – *Dixit Deus, Memor esto nominis mei:*

Vos autem immemores estis.

I speak to you. Δ — Hereupon, we prayed.

Filiæ filiarum

Mi – *Venite, Venite, Venite.*

Filiæ Filiarum Lucis Venite.

forte quae

Qui habebitis filias venite nunc et semper.

Note these three descents.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus, Δ — Sayd **7** little wenches which cam in.
Theyr attyre They were covered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi – *Vbi fuistis vos?* Δ — They answered: *In terris, cum sanctis et in cælis, cum glorificatis.*

Δ — These spake not so playn, as the former did; but as though they had an Impediment in theyr tung

Δ — They had, every one, somwhat in theyr hands, but my skryer could not judge what things they were. Mi. *Non adhuc cognoscetur Mysterion hoc.*

Δ — Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum Δ — The first shewed on her Tablet a great **S**

The second ——— **Ab**

Ath The third ——— **Ath**

The fowrth ——— **Ized**

The fifth ——— **Ekiei**

Madimi The sixth ——— **Madimi**

The seventh ——— **Esemeli**

Mi – *Quid istis facietis?*
Erimus cum illis, in omnibus operibus illorum. Δ — They answered.

Mi – *Valete.* Δ — They answered, *Valeas et tu Magnus O in Cælis.*

Δ — And so they went away.

Mi – *Orate.* Δ — We prayed.

Filii filiorum Mi – *Et misit filios filiorum, edocentes Israel.*

Mi – *Dixit Dominus, Venite ad vocem meam.*

Theyr Attyre *Adsumus,* Δ — Sayd **7** little childern which cam in, like boyes covered all with purple, with hanging sleves like preists or scholers gown sleves: theyr heds attyred all (after the former manner) with purple sylk.

Mi – *Quid factum est inter filios hominum?*
Male vivunt (sayd they) *nec habemus locum cum illis*
tanta est illorum Iniustitia. Veh mundo, scandalis:
Veh scandalizantibus, veh illis quibus Nos non sumus.

Δ — These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in them, letters. The first had two letters in one: thus, of **E**, **L**:

EL The first ——— **EL** — Δ He sayd, *Nec nomine meo timet Mundus.*

The second ——— **An** ——— *Nullus videbit faciem meam.*

The third ——— **Ave** — *Non est virgo super terram cui dicam.* [Δ And pointed to his tablet, wherein that word, Ave, was written.]

The fowrth ——— **Liba** ——— *Tanta est infirmitas sanctitudinis Diei.*
Rocle *Benefacientes decesserunt ab illo.*

The fifth ——— **Rocle** ——— *Opera manuum illorum sunt vana.*
Nemo autem videbit me.

The sixth shewed his
Hagonel. *Vide de hoc Hagonel, lib. 4.* Tablet and said, *Ecce* – **Hagonel** — *Qui adhuc Sancti sunt, cum illis vivo.*

The seventh had on his tablet —— **Ilemese** —— *Hii imitaverunt doctrinam meam.*
In me Omnis sita est Doctrina.

Δ — I thowght my skryer had missherd, this word *Imitaverunt*, for *Imitati sunt.* And Michael smyled and seemed to lawgh, and sayd, *Non curat numerum Lupus*. And farder he sayd, *Ne minimam detrahet a virtute, virtutem*.

Mi – *Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.*

Δ — So they went, making reverence, and went up to heven.

Mi – *Dictum est hoc tempore.*

Mi – Note this in thy Tables.
Dost thow understand it? Loke if thow canst.

Urielis officium

Δ — He sayd to Uriel, it is thy part, to interpretate these things.

Ur. *Omnis Intelligentia est a Domino.*

Mi – *Et eius Nomen est Halleluyah.*
Compose a table, divided into 7 parts, square.

Note this Table is made perfect in the next side following.

S	A	A	I 21 8	~~M~~ E	~~E~~ M	E 8
B	T	Z	K	A	S	E 30
H	E	I	D	E	N	E
D	E	I	M	O	30	A
I 26	M	E	G	C	B	E
I	~~A~~ L	~~L~~ A	O	I 21 8	~~21 8~~ V	N
I	H	R	L	A	A	21 8

Ur. Those 7 names, which procede from the left hand to the right, are the Names of God, not known to the Angels: neyther can be spoken or red of man. Prove if thou canst reade them.

Beatus est qui secrete
Nomina sua conservat.

7. Names of God

Ur. These Names, bring furth 7 Angels: The 7 Angels, and Go= verners in the hevens next unto us*, which stand allwayes before the face of God.

Sanctus Sanctus Sanctus
est ille DEVS noster.

Note these two orders of Angels: and Note Uriel doth have him self one of the standers before the face of God

Ur. Every letter of the Angels names, bringeth furth 7 dowghters. Every dowghter bringeth furth her dowghter, which is 7. Every dowghter her dowghter bringeth furth, a sonne. Every sonne in him self, is 7. Every sonne

NOTE well this Rule of Arte.

hath his sonne, and his sonne is 7.

Let us prayse the God of Seven, which was and is
and shall live for ever.
Vox Domini in Fortitudine
Vox Domini in Decore
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El
Halleluyah

Filiæ See if thow canst now understand this table.
The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.

Filii The sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre.

Note this manner of center accown= ted. The Residue thow mayst (by this Note) understande.

Δ — Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

Loke to the Corner of the right hand, being the uppermost: where thow shalt finde ☉. Refer thyne eye to the upper number, and the letter above it. But the Number must be fownd under neth, bycause his prick so noteth.

Note of Numbers with priks signifying letters.

Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache the.

Δ — Loking now into my first and greatest Circle for ☉, I finde it with **1** over it. I take this to be the first Dowghter.

l the first daughter

Ur. You must in this square Table set **E** by the ☉ and now write them composedly in one letter, thus **E**

E

Nomen Domini vivit in æternum.

Ur. Give over, for half an howre, and thow shalt be fully instructed.

Δ — I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

S	A	A	I 21 ☉	E	M	E ☉	– *Vivit in cælis*
B	T	Z	K	A	S	E 30	– *Deus noster*
H	E	I	D	E	N	E	– *Dux noster*
D	E	I	M	O	30	A	– *Hic est*
I 26	M	E	G	C	B	E	– *Lux in æternum*
I	L	A	O	I 21 ☉	V	N	– *Finis est*
I	H	R	L	A	A	21 ☉	– *Vera est hæc tabula*

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.

Note these other pur= poses The **30** by **E**, in the second place, in the upper right corner, serveth not in the consideration of the first Dowghters, but for an other purpose.

The **26̇** by **I**, serveth for an other purpose: but not for this Dowghters Dowghter.
The **21**, is **e**, and **8̣** with the prick under it is **l**: which togither maketh **El**, or thus compownded as if it were one letter, **Ɛ**
The Names in the great Seale must follow the Orthographie of this Table. *Virtus Vobiscum est.*

Orate. Δ — We prayed.

Δ — Then there appeared **S A A I** $\frac{21}{8̣}$ **M Ɛ** . Here is an **E** comprehended in **L**.

Ur. Read now the Table.

Angeli Lucis

Angeli lucis Dei nostri

Et posuit angelos illius in medio illorum

Ur. In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is **I** with $\frac{21}{8̣}$, which maketh **el**. So

1. have you **Zabathiel**.

2. Ur. Go forward. Δ – So, I finde next **Zedekieil**.

The true sownd Ur. this **I** in the last syllable augmenteth the true sownd of it.

3. Δ — Then next I finde **Madimiel**.— Ur. it is so.

4. Δ — Then———— **Semeliel**.—— Ur. it is true.

5. Δ — Then———— **Nogahel.**—— Ur. it is so.

6. Δ — Then———— **Corabiel.**—— Ur. it is so.

7. Δ — Then———— **Levanael**.—— Ur. it is so.

Δ This name Corabiel you may see in *Elementis Magicis Petri de Abano* in the Considerations *Diei* ☽

Ur. Write these names in the Great Seal, next under the 7 names which thow wrotest last: *videlicet*, under **Ɛ**, **An**, **Ave**, *&c.* distinctly in great letters.

Ur. Make the **E** and **L** of **Zabathiel**, in one letter compownded, thus **ZABATHIƐ** . In this, so fashion your **E** and **L**. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for **IEL** (in this name onely) **I** with the $\frac{21}{8̣}$ annexed. So have you just 7 places.

Ur. The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.

Ur. Set the first letters of these **5** names, (in Capitall letters) within the five acute internall angles of the Pentacle: and the rest of eche name following circularly from his Capitall letter, but in the **5** exterior obtuse angles of the Pentacle.

Ur. Set **Z**, of **Zedekieil** within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur. In the middle now of thy Pentacle, make a cross ✝ like a crucifix and write the last of those 7 names **Levanael** thus,

Uriel. *Vidit DEVS, opus suum esse bonum*
et cessavit a Labore suo.
Factum est.

Δ — Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE
bless you, preserve you, and multiply your
doings in his Honor and Glory.

Uriel. *AMEN.*

Ur. These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the .7. Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for ever.
DIXI.

Note these two order of Angels

Δ — Whan may we be so bold, as to require your help agayn?

Mic – Whan so ever you will, we are ready.
Farewell.

Δ — *Sit Nomen Domini benedictum, ex hoc nunc,*
et usque in sæcula sæculorum.
Amen.

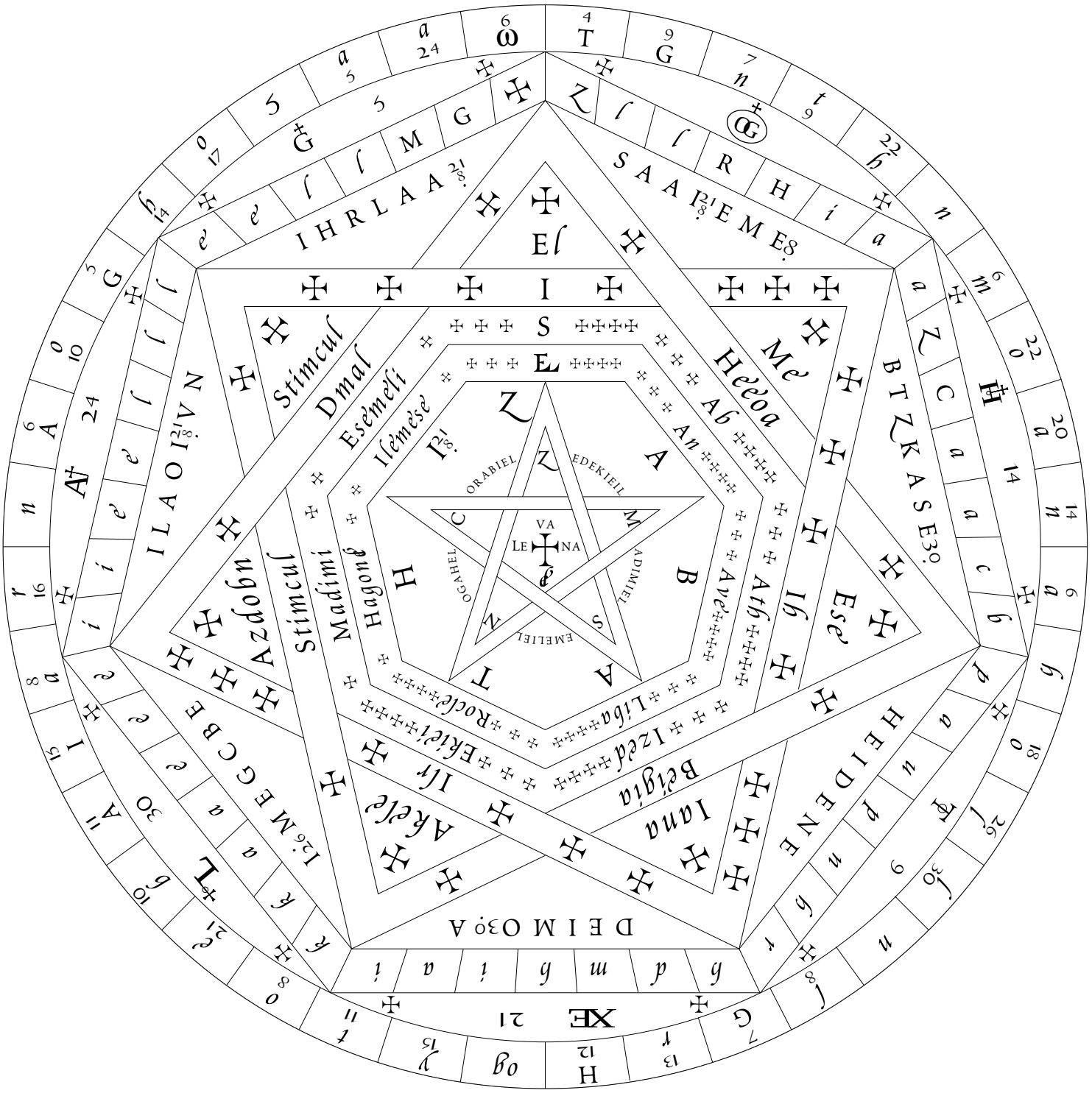
Anno Domini 1582 Martii 21. } At Mortlake by Richemond

SIGILLVM DEI; ÆMÆTH: EMETH

nuncupatum ∴

DEI

אֱמֶת
אֱמֶת
hebraicæ



START

R.11.

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOAN 2599. ORDER SCH. 38372

AUTHOR —

TITLE —

PLACE & DATE OF ORIGIN —

INCHES 1 2 1 2 3 4 5 CENTIMETRES

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

8639/1140L. D.839871 20M 2/72 T.P. Gp.794

98 g

[illegible]

[illegible] 1809 [illegible]

Liber Misteriorum Sextus et Sanctus,

[illegible],

1 Acinoy unah noi, qu[illegible] adnoy ox uals, nath gomseh ah orza
uall gomāh, oh qodua on zembah nohfad nomfah oldon amphu
nols admācha nonsah namfas or nad alphol andax or zadah nos
ansoh hanzah noh adma ioha nolma goth namsod adgos ouspla
ondemax orzan unta onmah undabra gonsan gols nahad na

2 oxar narmol pan sampas os al pans ornoy andsn alsaph onena, cosdām
onzagols nalmatalp max, olnah non yanso pacath olnoh nor nasquah
loth adnay nonsan oxansan uals nodax nonqnoth lin sandquai ox
ardānn onzabel ormach donqini astmax arpazels onipodah onnah
nosch als mantquts, ar mad nolgals nantantqnah. +

3 onzoh als nen panchah oen sānduāh lon, andeh nol pan. sonnan,
zugeh als abn [illegible] adampagota orsompa. axah gothol nauaxoi [illegible]ath
gorsan nax parsah nont[illegible]anq andamsan gethool nrcham nabodon
oxcombles armax bothar. nos antath. orso nax alnoth. ohor nals
olnah gothon nardnnon, als; ogeth. +

4 or pasquah onzadah [illegible] angododa narsana onch aldūmph,
āngot onsanal gūlra oth arnoth ax pa posno ouad ax onnon aldumbagos,
noscomph alza ax orzad andan gosl astoh nadan nortos, astman
notosmt goth nanad omza, goth altom ox dogath onda noxa gomnacho
adna [illegible] als alst+ arsah

5 [illegible] olet qust [illegible] max narman doth nonang tath adnas gonan
[illegible] [illegible] arpagot ustotn aros oaza, ors ⊕ gomnapalabaundu
[illegible] [illegible] osmāzon andulphol, ox ambrasan oxah goth nor
namfah gonoh saqusth als astna on laton, ulsah goth nocor anosan
noaldu nah.

6 uunluh o-ha oemugens on sanzih puphun olomuch, ozudcha lax
ornuh uor admo ox uastmuh qu labazna, aamnacho astmah ochado
lanoridah uons sah, lighe iahat nuoscham nohaos uandispa roſsamod
unoroch alpon, zumbloh usnat, gonfugoph alden lo oah nax orh
asnis, yao au cunsoqua oeo, oath nax nogzan uox segbat mon.

7 arni otban gatpa lohanuna qaupumgonjah ons uaz so varsuh goho
alvumnoamucapucth icho nao uostah uors arono mmonu asquam
zuth als uasmun gonoa loggahah astmu.

8 arnun notah lax uart lunoh oesmaphi ol cupzammacan oxangamuh
gonnolocipnicnpha aceamplannostapha ozgunuaoananaz
orzzmolizagmun parengfologoon uchan loven uaama.

9 yaus na cap, lan soua ax nor norza us laspeat onsa gom gomah noph
yazo na uonsuha nostraq anson unsa pan nort uoija or aloa
uiax nor uoroh sonnon ols unuospua olzan nozoac pihan
lonos ax ru uanoa qlunaph yum adot arori-axa noh gaga
lan aro moxa

10 corjut macah noplich lips arsoo uord uan ax oaiso: nabat
gomnopon kaphot ioua uat nombat uums ar goth altoan nophirt
landa noxa uoxta-arono auroen labnagoth ossu all maglo
urdot nalbar uunjo uarto uorts parjan uz unzan uoz gadoin lom
orzo nax nomzon agolpha loqar or no ubla ox ax uah su

11 zancnaumachal ph ofzamnoah uatsobuzuah nosaliganax
orsaphago oarsquapna uoliolin azmipyth arsopolonitantons
rombulsamar lobogo axpar ornaza oloaauzagon

12 somno an atrnisoachada sotpaginooah a da hu ba mi ca non oam
pha qu as cna noz ox om pa mi na pho lomp, na, gon, za pha no co
al pha at pa go mo cal naturago

13 Son gal so qnar rus za glan sux lat ornaca ox i no dal go oran nap
far na got uom na chos pal ma zax ars p as don saog asc lan tan
cho dah nor ui car max coh zum ora zanpha ao gon do ca ba an.

14 ar yon na ca pal zax, or nido gab cas piqan alpun gagan loth rat sa
bra dan go sa pax uol san quos tan anoapha opicat or zy la pa a
chrapamalos ad macar pan oxaips on da pa gom na go uor guso.

15 lat ganb sa par sat iagloan loz aoan nox ax ardophis nonjon unoon
gumzi uor sab libon ao ni so pa loh gaho iax ua noxar oho lan
sompah noxa urian sophan lusaz odgalsax nottaph ax uznoc arpos
arla zom zuban, lothor gas luvah uom za da pri ca no

16 assotapho ondan uor ban sanphar pa lom agno iam nosron am aigors
urraban gonsoh alos ox nan uors purbiox amphicab noslohn aomaq
or napsu asmo lon gamphi arboi noz amphi on sanooloh aschi nar
la zax las ooxa pra gom a sostrox amphi nax uar sombin.

17 angosol oxcapacad onz aoq oenaoah olzan uor nah orpogographol
al sa gom na ca pi coh ul oa pa por sah naxor uonsa rous urban lao
oun zaph algado lon gom norlaoh ampn anona za uxrorza loph
oxor noon ah na ou na ca pi ca lodox aro nah.

18 iahod uox ar pi cah, lof zar pi gos nolzim naptah go o yraplih no
go ah ua lu gan zoo amphi la oon zanuon ai nox on ai pha zo
goth aooom axor uan zoba al ca pa luma gos aro do on an

19 onchas lagod uan sobagon oxangam pah gos dan manzoh ocondah uardol
sobagn ol macan na ohal sopagot otoxon naruah lubalan ansom nofot au
naba noton ax arsan mans ustgam iahod pah mal soonah gotons amphos al
manso gapalo baton arra nar namtos amah dot agon nalphat ar zamno oh sages

20 uax lexua nain zombloh axpadabaman sanzapas yunzanquan ona uaz
domuoh gan ιoo uuinan ooxa ual tarquai uians ol gom uagoph, au zanbal
ux anzach al pambona naxrath ol naoa uam nonsal oua nal godot uorx
algo lah cospa qu promiuabâmigan olpaz ord gam nat iom paz cain
norinaoan on demq‡ --

21 laffan io ogg dalsoph abrinianaog oloo.
uam sopno uexauarot ol zantqnz amj
gonocax lappao goffo drnx caygol ass

22 sansan or gamoriba ornat uol asmoo
oaisaropan noqnax oap gomno au pu

23 al gothroz ax aruan on zompal guh
nonsal goh axor pam uarlop ab uorah
ar nephar in gomno om asoa uorts ur
urbrast iurnanoax upploo dam zurta
gomplicabnacah oxa‡ —

24 nooa babna ampna oum nonsap urs
sabaothai nohna uol sompra isch lai
nacapal ungonol norsopax ursabada
uxana caspar umpaxai lapproh ja
uors ursom quaspial bof attarotafoo

25 rodan or manuoh goh axax holsp
subliganaxnaroo orchal uamnao
ur samfah claomax ur sappoh inah ur pabnax luro laun gaxuodom
uomoros aousx or sombal on uamno oh lomno ual soqnap un nap
natosm oan uozmazax lumalo gamos on usoa‡ —

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

---

26 uoh gomss ax pan losquan uoj afma ool uamua un samsos oh sot quamsa
ol oansa dot santa on anma ol sybracah babalao uansag olso pas gouroo
noru chochust axaroh rugho am naoom uab soqnot no loxpa uors urs al
pam uans na tomuamal ansipamals nofoms angz arxo al.‡ —
os amosoo urmast goms urnax
i pamna sams bantes oru uolsax
mroo doth dansoyox anzaroo ouz
roshan yalt golfay nor sontqbt

x gondah uon gamno oah uors adna
ph uai uomsan uns alpo a domph
em oh aha uons nabrah un asmo
u lasquith apsantah, ‡ —
uor ungof a doon nao unfomol
dux gonfol yax uolpah uols
t ous uutah nnnsansa apnao
h oh nah uarsa upagah noon
lat‡ --
lop odanpha nol axar uox apracas
uarsablox urdam pagol admax
axpaa, ols nugphar adras uxar
sol uah nomro gal sablos orzah
go no pau, ox uuso oo comachu ardoh lox gompha lar uamra goh naxa
uors admah gobah som-ugol adma gooo alzoh orzam uanchot oxam
prah gon orzad ual noxo uam solopn oxa, noha par gumsah ascoph nor
adroh lostof ad moxa nonsurrach.

20 uax loxua nath zombloh axpadabamah sanzayas yunzanquan ona uaz domuoh gan 100 umnah ooxa ual tarqual manis ol gom uagoph, au zanbat ux anzach al pambona naxrath ol nata uam nonsal ona nal godot uorx algo lah oospa qu prominabâmigan olpaz oro gam nat toni paz cain norinasan on Demq✠—

21 laffan io ogg dâlsoph abrimanaog oloompn zooomnar ymnacher onzo uam sopno uexauarot ol zantqnz ampn nas sagos om norran uorinocam jonocax lappas qojso drnx caygol ass iolnar uom,✠—

22 sansan or qamorida ornat uol asmos onza dun got nansa gorn hnora oaisaropan noquax dap qomno au pnisah noxos tumbam✠—

23 al gothroz ax aruan on zompal quh aruax no osmnat ar pambaz nao nonsal goh axor pam uarlop ab ubrah cardax ton songos au d umax ar nophar in gomnis om asoa uortz umroos ual mangh noh sam naga urbrast turuandax upplods dam zurtax toa an auron nar gompslicabuacah oxa✠—

24 nooa babna ampna dum nonsap urs oatuah marsasqual orma naoah sabaothai nonna uol sompra isch laus **on**doh noh sombiax or mansa nacapal ungonol uorsopax ursabada nox anqnah unoaspn as moh uxana caspar umpaxal lapproh jaos nomual up sotqnam nol astma uors ursom quaspial oof attarotatoos noxtah uolts taydam ous nac✠—

25 rodan or manuoh goh axax holsp damna dor oomgon apo**t**cah subliganaxnaroos orchal uamnaos uo**z** gomsohox or orutalpa ax ur samtah claomax ur sappoh lnah ur pabmax turo tam zaxus dom uomoros aousx or sombal on uamno oh tomno ual soqnap un nap natosm oah **uozmazax** tumalo gamos on usoa✠—

26 uoh gomso ax pan losquan uoj ajma oot uamna un samsos oh sot quamsa ol oansa dot santa on amma ol sybracah babalas uansag olso pas gouroos norn chochust axaroh rugno am naoom uab **soqnot no loxpa** uors urs ot pam uaus na lomuamal ausipamaos notoms angz arxo al.✠—

27 pangof offos no pam an anyban a hostâfâgos amosos urmast goms urmax **am** sonblox sat quayntah tuzez arno noh pamna sams bautes orn uolsax uors umsapa monsol oah nor an pan yomroos doth dansoyox anzaros ouz, antal nom uanroh uoijs urnacapacapan noshan yatt gotay nor sontqot onbamzar tmlaj **ual** sontepax✠—

28 ornisa nor pampals anz alpah nox noxa gondah uon gamno oah uors asna lophazu achol daph uar nonza qunc alsaph nal uomsan uns alpos a oomph ar zemnip mus urnach uancot ban yanzem oh aha uons nabrah un asmo oraj uormoz al pasqnar no gonts nan zem iasquith apsantah,✠—

29 uol zaus alphi no gansaos ol pamro dan uor ungof a ooh naos unfomol apodmanah unsap nai untar oan cofna dux **g**onfol yax uolpah uols quay ntah gam uomnog oh asq al panst ous uutah nunsansa apuaos ratq a sanst noi odogamanazar tzan **g**uh oh nah uarsa upagah nooh aho nolgah ox ur auonsaos ul dath nox lat✠—

30 yos orn ual soocoh loth arnoy uas ars yalop odanpha nol axar uox apracas nolpn admi adpalsan noh urh godnah nax uarsablox urdam pagol admax lor uamtago oxandah lamjo nor uoxsah axpaa ols nugphar adras uxar nostrilgan ampacon uortos losqual oxoh sol uah nomro gal sablos ozzah got los part, ox ar so do colmachu ardoh iox gompha lar uamra goh naxa uors admah gobah som ugol adma gooos alzoh ozzam uanchot oxam pran qoh **ozzad ual noxo** uam solopn oxa, noha par gumsah ascoph nor adroh lostot ao moxa nonsurrach.

31 uomchal as pu gan tam uar som gnah lah sot godoh argh oranza uor
zina sodcatah zurohoh admich, ors arsah uarsab oliba uortos tunsantah
adnah uor somquax, uorsan lap uarsah gobdah uoxlar gooh, gomfol ad-
guus. alboh gor uanlan, adnudan uor soolon, godust ax ors manch uar
somboloh.

32 ar oam fa gs oo hah tuixh arcan mans, lubrah uor semblas adna gor
parlat uor uilso adchuapri sod amphlo nox arna gofol. uor sambla goth,
arso pax uor sah golth aho gothmah or gomfa nah prax chilas ascham
na prah oxah uar sofqua loxoh uor samboloh zubrah.

33 lax or sofqnah uah lox roman uol sadma uort, famfa lo gom nah
or sapah uartas a goh, oha ion gaza onsa gos adrnx uombalzah ah
uartal uoh sodo lam, uom fantar oxarrzah, mochol ua zebu goth aana uax
ormartha lorui adrah, gons arnah uor arsad odicoh alidah nosho

34 hastan bah gos loh ru nal; urabro don uarfah mah rox jdah ru qsbna
dompho ors amui ar gonba, oxad ua gos lath urriop: nal pas ui morra ta
ad na uah gob anss lah uorbrod un golpa, lux arb do ah uast uor go ma fa noh,

35 anls ond anpha noxt uradah gzl mubrob arb a cha lo pe go ha pa ra zem chs par
ma la na bu ra ooh: gom la pa or zinfax ad micapar. uo so ca la ton andrah
uox arono. got na ca proh gal zun

36 or go mah luza capoh nox trah uioxah nebo hu go o nu lah cox cha dah
or na hu oa uol a pah: no bro ch al pa chidomph nab ia grbx ta ux ar gal
fam gol no do ga lah uo sa pah.

37 gu:la ys dop axx ix ox a max lunfa gom pah orsa deulnah go pa cha uor a
ma coh aiduth gompfa nox gal max ar hu gaf ghi no rob ua gon la car du
zum ox am pli zam zu latmah go go ma ohahah

38 ga la pa drux uax ma gob la gob or cho plon gan zed ah uox ar uox
golot ar gahad, gan pa gan doruim naplah uor zinah cu pa chof
axorah ox ox pol sagal max nah guth ardoth on zupra cro cro gah
uar sa ma nal.

39 ar sa bachoas noh al goh oh axar pa gal olza doh or za zu max
exoh ch, or cah pal donzaha onza zerhas uo r sap so pah onzap a
palmah aldoh uoh nablobah, gom na pam os malsa or nah, zar
bu lagom pah ndo ha brah

40 tal gop ar sop nah doh uors alsa doh uoch am ar goth na gos alpram
odox malsar nah gohor ahoh gadmach ol dansph aludar: don za gab ol
sa gah nobthuh or sapnar balgomph, nos gomfoh, ax uyna duth achar
laspa, uoha, naxuoth gas uorgol ah prathom goa nostuamph.

41 uan sa pal sah gon so gon go la bu ra doh tato lang, gs ind fo ran on da
pans gola brah or pa go mal on san fan gon obc max cha lam uon so
gor a pri cas nor ua gor om bra cau cohadal.

---

aorosaclodfardogopnahlapcahmocdacodefamonfua
fcdomurasnaggphamphrdohgausoluaxorchamahuo
rsafansaucasdamitaganabrlaxorsagchnamuah
ocarlansangolcarpaccalunssmugphodxnasho
hzemblohoblicandongolsorxulagafomnapha
pansagohlonzyalangrastublansbarnoxuo
nsaoftaltonaphbchormachadayonoxursfamua
hwadtarchonsargzucanzunapliorahnorgohah
anahauspfahgrddunuahnauioarsahuonrogon
dahualahorzapculcarsodaporsolgalfauaga
ntumarabomonahgastayosordolphnaqasorg
gmuahn:xad

B·C·G·D·F·A·E·M·Iy·H·L·P·Q·N·X·O·R·Z·V·S·T·

Alla opnay Qviemmah.

```
abímacha.vort.nalvmangenyádahnotageldomchaoxpricaah
semdáphan.londars.amvígah.ornab.gansástropheaxárv.a.syb
lamphra.óneldar.seqnah.vorti.balgem.ah.oxabnaprsaget.yro
dansélaví.olígax.bridages.Ormon.vans.cápnagol.árva.h.gols
ardnah.oh.sábligan.vonlohadyrél.nocápligah.vortsál.apho
nomrvstoh.voxrólsa.cab.nagemg.lemar.gepságer.hórsonaddh
gilbáfa.oxif.alás.qamodíbrah.gehohadahvórtolahyńdapar
apínas.oxa.ryagatanquánzoh.gebýrnax.vols.gédvranobálse
tarqvínar.orándah.vorsábagel.ármayah.golsah.prah.gélzad
ochárvanol.vánchanol.vxndahvastérmax.gaspíchadan.lora
doxmarva.hangaryah.oh.ádnab.c.pánflab.orltampalor.nodáge
voxafranaglak.orchádvah.nampichádon.várnegem.dolpháso
cardans.orsemblóhhaggabýrbaget.áxvanel.ordamhapáscha
admpraxolséganamórdephal.canvíbvloh.gávárgeth.othaxg
nabláporbésqyzamaxvirdral.ompringemmaxvarol.cálpsada
ompkilohyomnáyoxArsvhral.naxorna.vilglólaxarggámnah
ornánvayodgálsaqvaxvóddasahóschamel.ondah.varstátqs
galsénachaxlornefacámtldav.vonc.vrdvglaq.sebna.gemfal
orchmánaxvostárqconsánglahorpingev.vomnárgem.ologat
zamarydóryhánvdylgesásfodah.dabah.vonsárdnabragehoh
anrvadilafodarpemanahnobthv.vdrvmah.olzáxroh.zedfadh
nvrgesalrpamnvrngántagen.ontant.seldah.oxirdee.odfald
nasvlatqvamarángelsedhadornvah.gelsabá.ordambh.oxorg
vnsavomlagemnoryáfostornabgédachemánsebah.orsagens
lantaf.oxagblasriqvansfensagoh.oppóhachandors.naportá
vlzechor.davonsemblidoxvarsistamanoncly.arged.órchan
nabphadolsípogemnarcháfaf.alnóhandah.cápnar.colsal.ave
nobsemblácmar.ónolasafagnes.archy.bamnigeh.olchat.voro
maxsentygánabahdádadaborxamgedchy.varfes.orchaplvh.o
qváltaq.hontas.getkvdabah.ornaches.dónsy.chamletatfals
ischny.froms.abvah.tors.a.gladdor.amphan.gedhádmah.lvzans
archýpol.nápfaf.oxmal.zvraged.dálplaps.anfax.yrnoh.lomza
dónfah.lvzoncheádnah.zazmafal.gángeparnal.vomferocaxs
zvmnal.zébloh.odádmar.nogástropah.olchínadax.várreseox
nolsap.apyril.sánfax.vrzan[illegible]ez.olpilzacah.zvrdarh.oldáho
dárban.óndemblehnablarvmax.zonghóxar.panfas.orzaxmals
zaldblag.onzap.orcheflápnage.ardvman.lónsaglegárbvnah
tempah.oxlagesarchv.nolzax.arnid.ónbrah.daxlaf.orgílaba
oxpasehgranssen.ónapen.dolbábalax.nódchadaryh.áschlah
dalvmnagens.orcháldabráh.capnácofanalgédvah.zónglafa
d.xchals.orphinganph.ampvgedh.gálzept.orzázax.prommocha
dolbad.adágranh.vnzárah.oxaryagem.doldax.pólipodns.avna
vólsedbranóchadax.olyhánches.orsamph.óchal.vdrah.polza
nóxvam.abbróhdah.gepsáb.oldámpnageb.dolbádab.arbymádon
falzébrah.orchilazed.ondrinzánqvah.lvdvbraxógamax.oda
doltáqval.lóngels.aschvnadonsábvlaxt.orgédondanqvarta
pandocháb amanoh.gesdáman.olpálged.doddábvlad.aschýman
arnváh.gvbráňhogalsaítonam.pamlaset.horsáblax.dothmal
hanzách.orphanzóh.gelbah.orchýnoh.doxámal.pamlap.voxtód
```

zvrebih ako dan lanfal gramza.

pandobna ox adroh azimchol drvx.

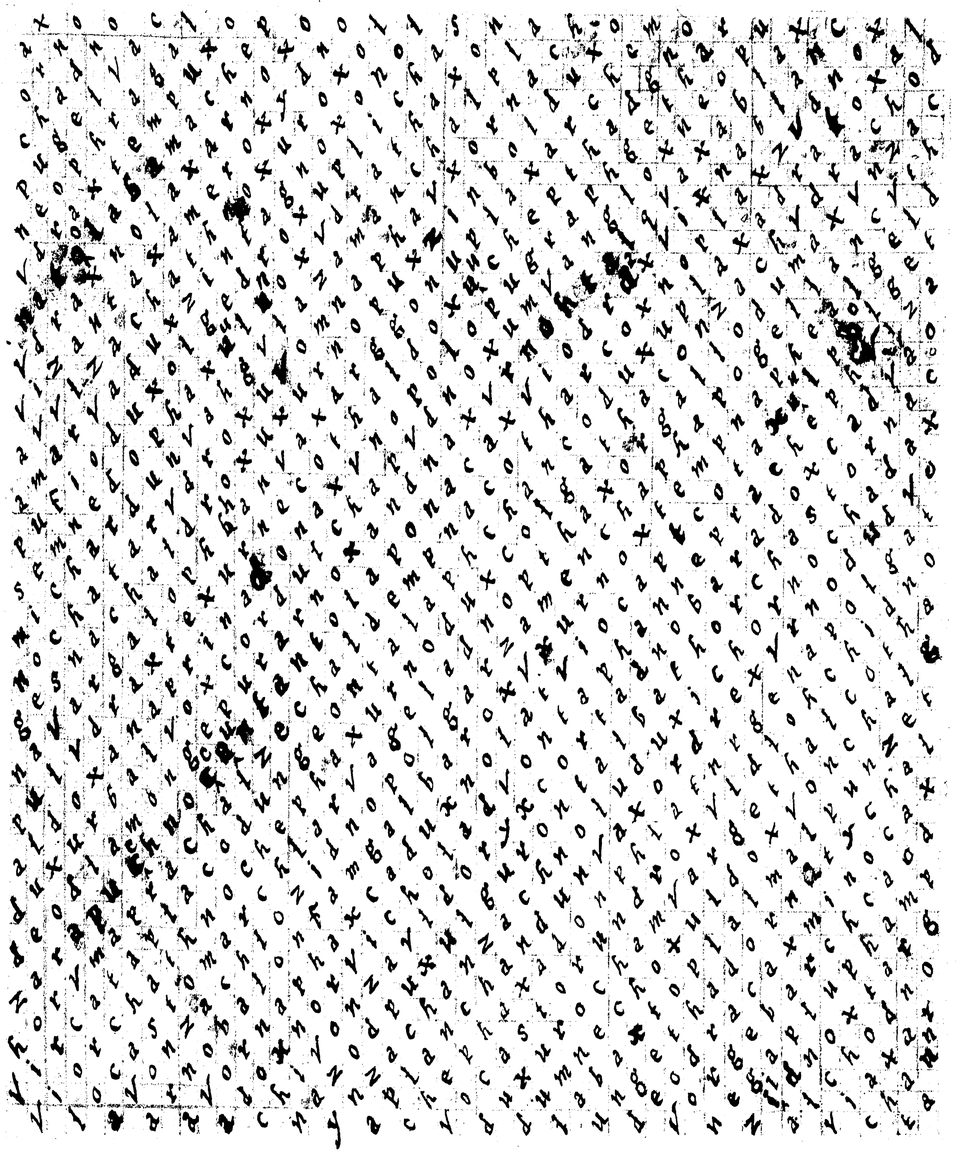
Dlod Alged zvram.

zemgrayhaoxanadochgársanonagébakvorsémblahgórligo.
axvárnehocadmacoxlensádmaholgibolaahpronsesqvánso.
avimochadordomnágesargesnophadnranangeodaxparcetk
amsamnáchelodastáchelorzinvachanloxóngesadrohánsa
marsivolahgénsavadórmaqvethazalbolakoxánvahnagestt
agármaxondanvágehdoxabvlaxzonchryonzancapnavorsah
gaefámchafonixamasdvrahvaxárnogeftalpámazanzvblax
arpícaldóxandoxanvígahgalsvblahangansephorzvbachan
dónzalzagémnefesárdomalvrtagansánphasoxantangempo
naxvdravornigódaxparcháfalohgébracahostamáco.gans.
vorgónzanchaspvráyhabgolzanqvahgopnypódagehasclán.
dónyleaxáxvaraxtótnachebvamrogesámnacopt.zenzédvah.
olzadcharcónsanvahvináchephdoxirsónaxpangenfaléxo.
dorzínbledamnaphor.gémnabdranzáchvrcábbvlabnaptóns.
arzímneyoxángelsángeldornathadámvilloxameron.dantep
apnábrach.oxyuglapathzábvlonckcadvámnacormángedort
astplamphéresdonsantapohcorchynadabvdbrácorghoho.
zanzompálgehvdabraconsvalgémnepharvrmanaplangorzo.
oxinvagenzohporzabbvlardonchaldáp.oxangeldónzagans.
orcheno.vómerondelpladganfángafetsorzangalzypanoxt.
zvbuarhadnapalloxvrmaxlongenphamartt.drvnzahvoh.argoe
jah.axeldanchetabranzabagednorh.arcómzaga.geleohadax.
gorsigonarsémblohorzámblahvortsadmácharldvxádphart.
ivbárgeh.oxadvamnehgodángelaorzaplagetorchynzalaxt.
donlahyomsyméronavdangenohvortempálexarsebaróxadt.
vorsalodíthax.volgefadámnah.vdvlzanmaxárzagethvlcap.
volgalpadoxargenvaxmaryocaplahvorsándohalphvnachon
mansefnahoxángal.nodárpa.gemnídmazoxyntvmblahaxmalo.
vónefregalzazanéromalpagedórtafaxvbrachadángenphs.
alzédgar.oxinaxoldentaxma.oldamodángexvarsémsatteohah
delzadnax.ordringábvlahgehvscholsadvernohgansanfah.
lodatqvatam.oxibleh.yamvagamgalpaxordínachadádnabar.
damselqvoaxinvatafórzabvlchahnorvágerhoxdóngendóh.
páphagamnabzábans.orchádavontartopacámizanfágmaloh.
gemnáh.orchádnah.oxybálox.danvántegel.charlánvagorcha
postvrah.donzédqvax.oxángephordri.oho.da.vaxmarsagenve
dalsézgangen.vbrápnagephal.dýnocan.vrmadeyhálegevrsa
vanságna.oxardnoh.vomsángefforvángethdaxmárgens.odrab.
arzenchvzáblazaboryhíngens.oxarzágefdoxalládex.geba.
vonvarmah.golzazbachvladmangenzabvlah.oxárvagehdalz
vortmart.oxagánayh.donzemblesdorzýmaphagethoxarvach.
noxvldahvortabnah.golgámah.galzágeyh.noxádnab.oxýnclc.
daxírchaloh.vónglah.drígénsapha.oxylapagéndomax.vrdra.
vontórgo.gemfalgah.oxýndrah.voxámvlab.dedmáchodanzáng.
oschaldóxabrachánzvdolzanchnoxánvehdórdanazamgens.
zydyplagánzaganoxadvádxdan.olchyadmýzaxorchádva.goot.
arzvglatepnáfa.gemth.nabvdaxzongenpharcháns ah.noxvar.
fangendoh.shadvans.ad.oxymachoiórdavahgolzán.vdrahada.
zémnegotharmaxodolphangethádmaxórdanavalgelsargyr.

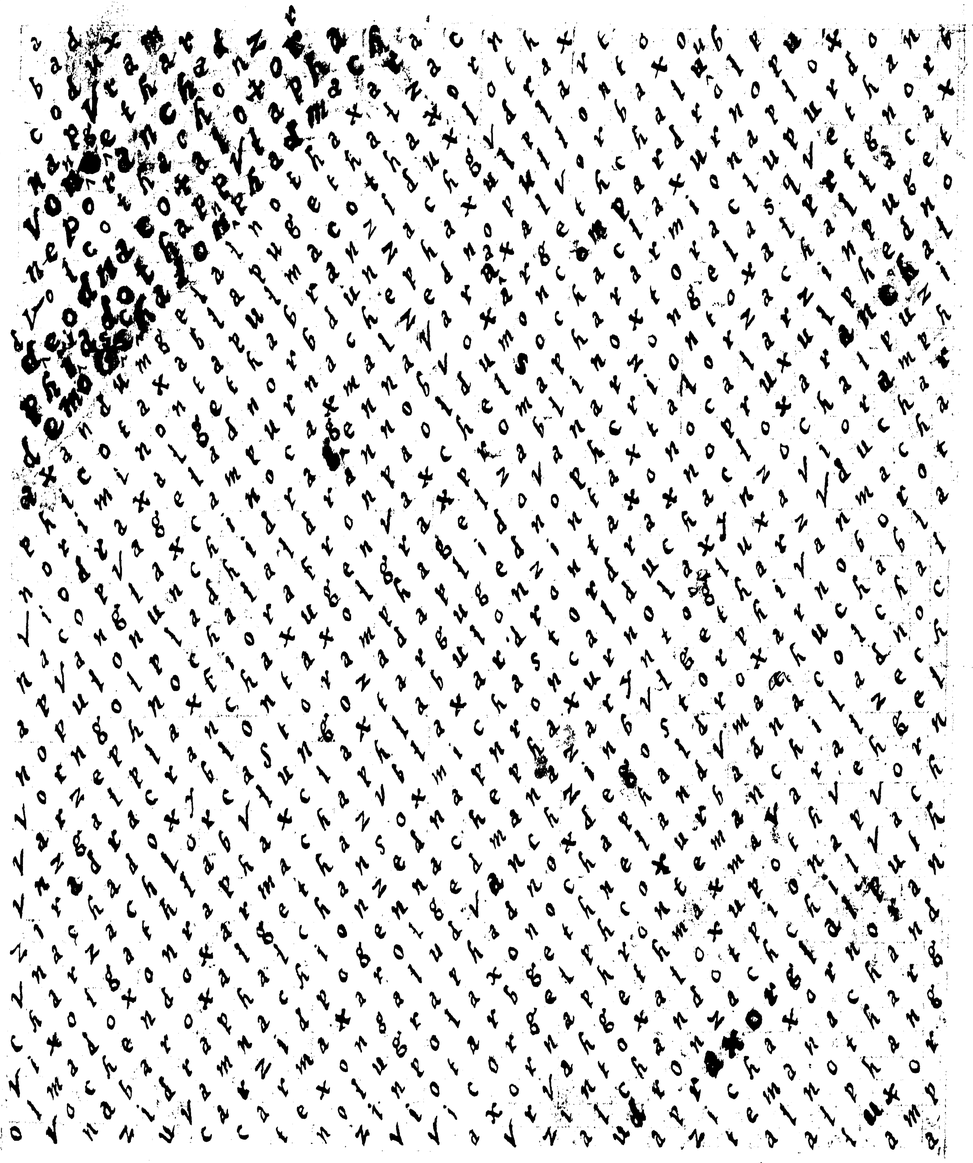
Zubla ox arngan Algers aclo.

arbnavagelorzadnamórgirigabanalgoxyndamvagegoreg

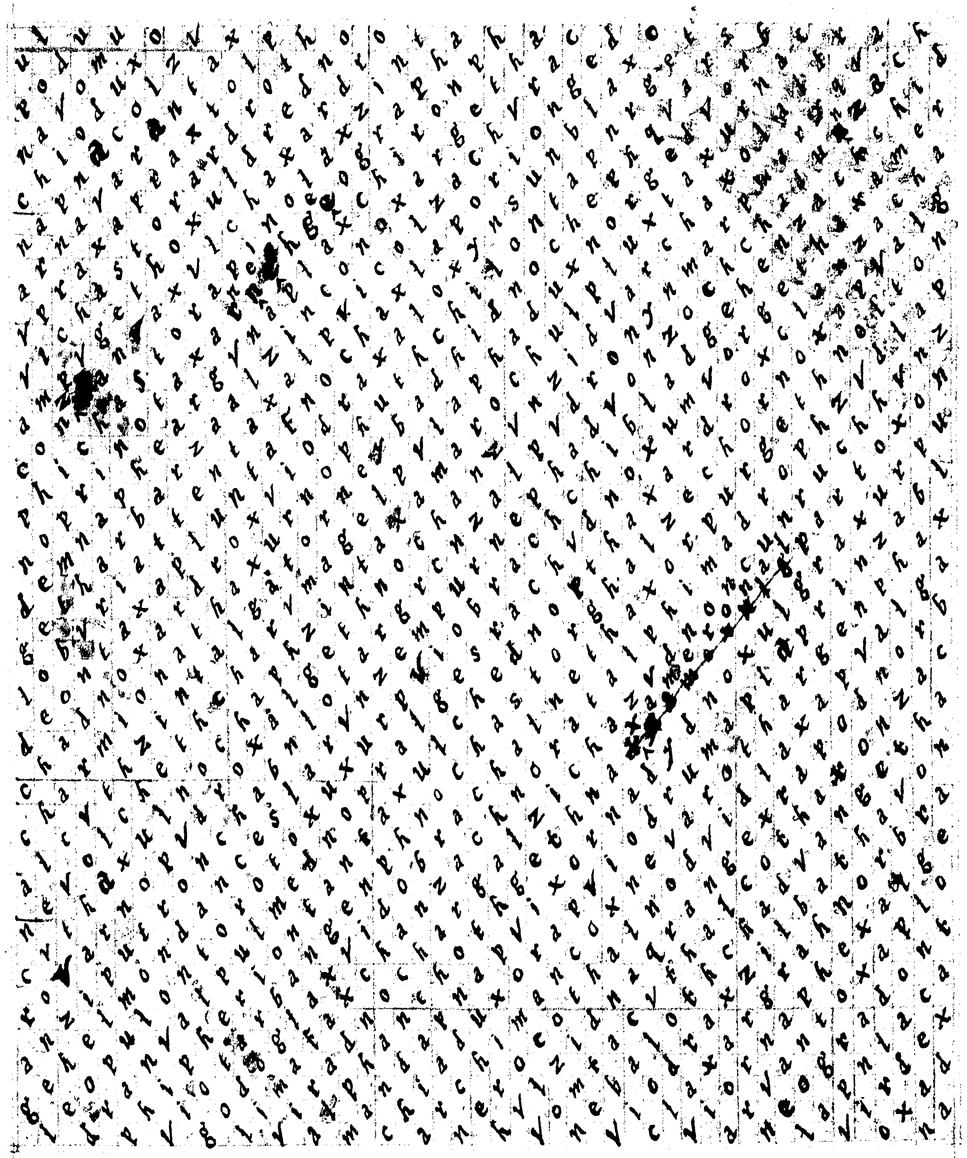
Rontax bapraday orh



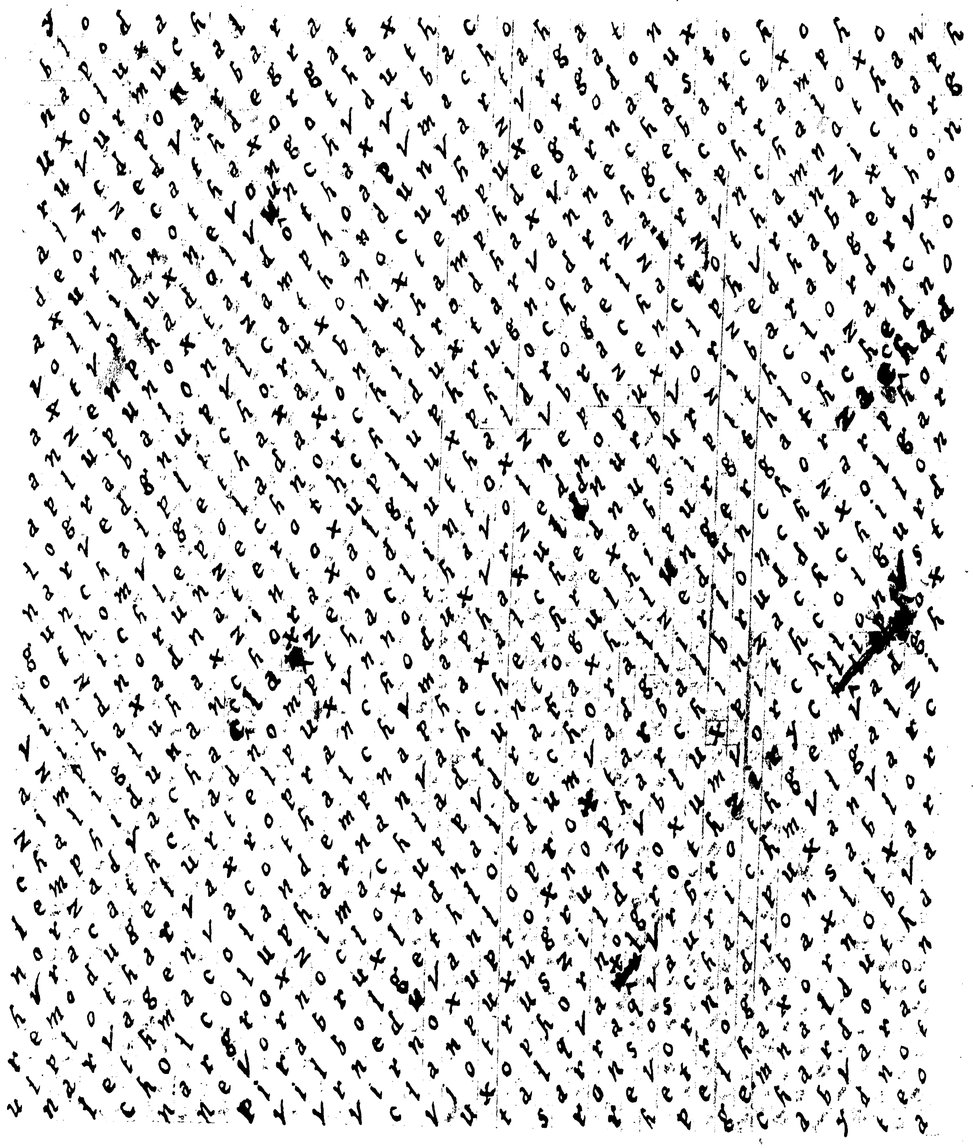
caphhah geuox



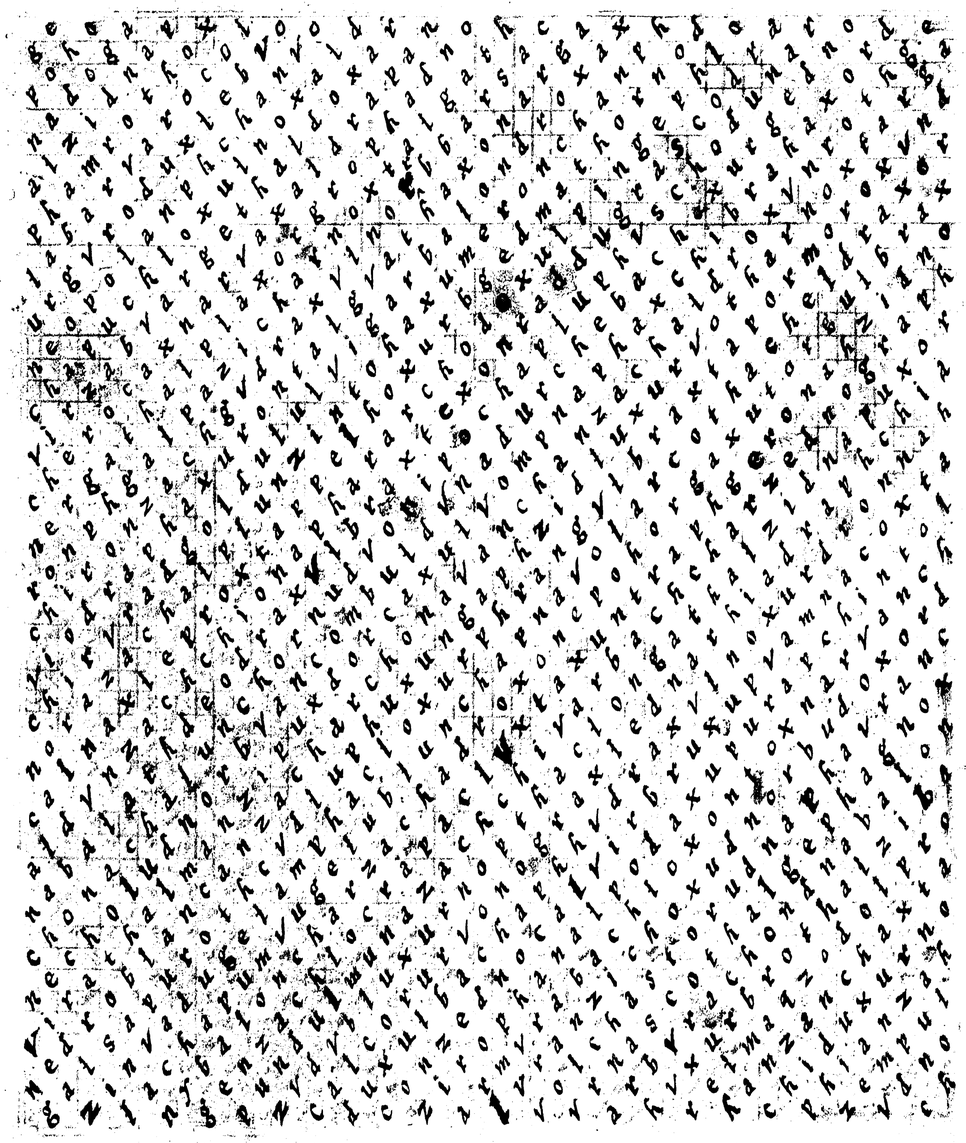
Oohvnam vegethgol axah



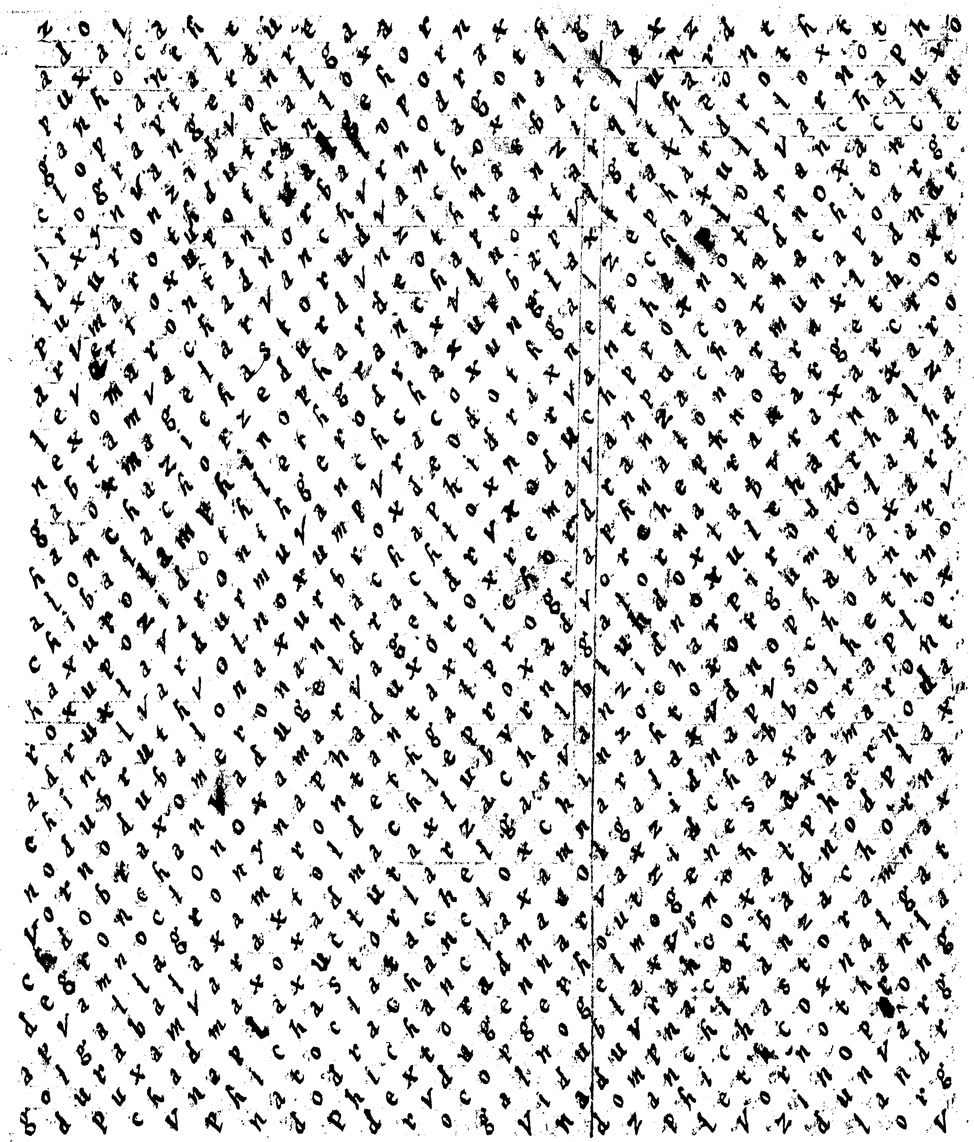
Pantalóng Nargox



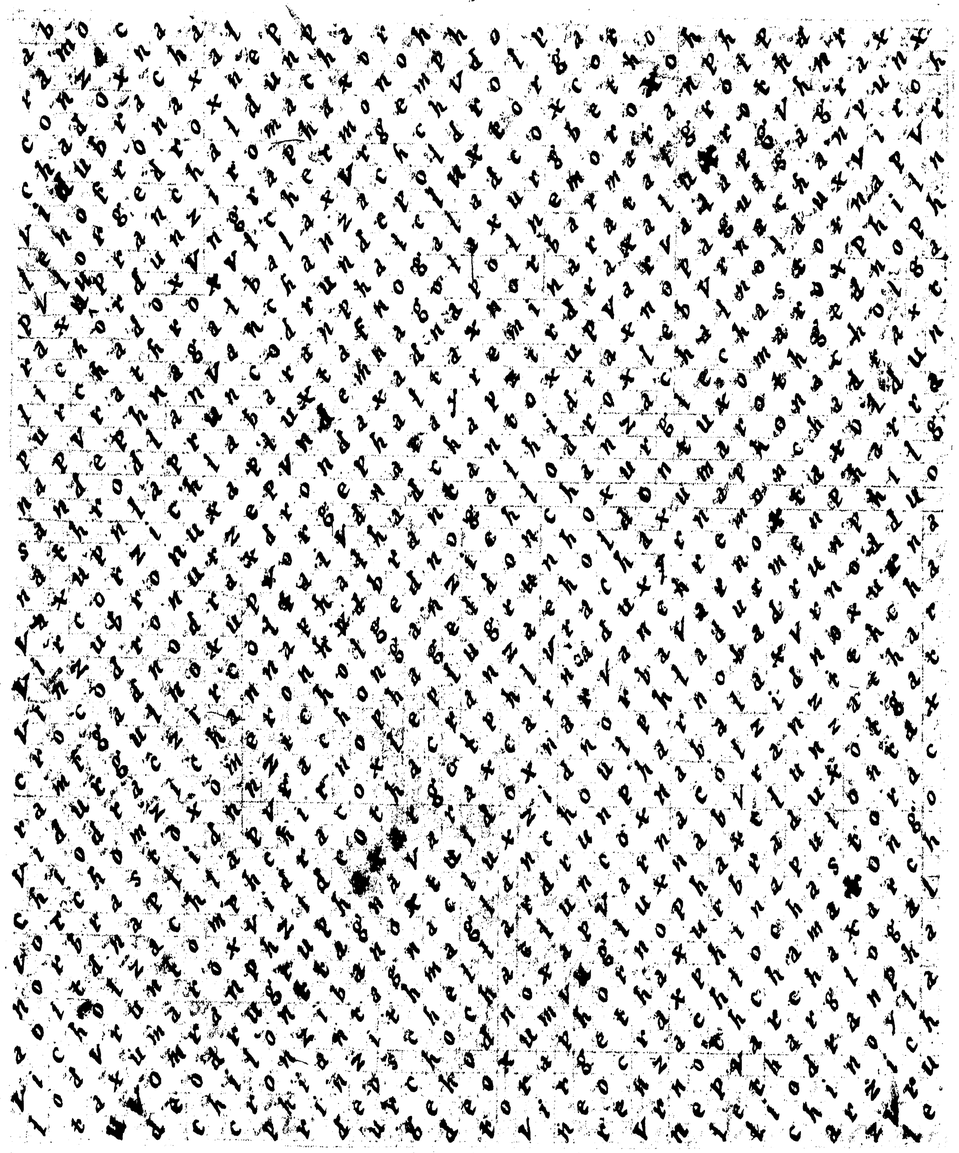
Pligazo ner gisch.



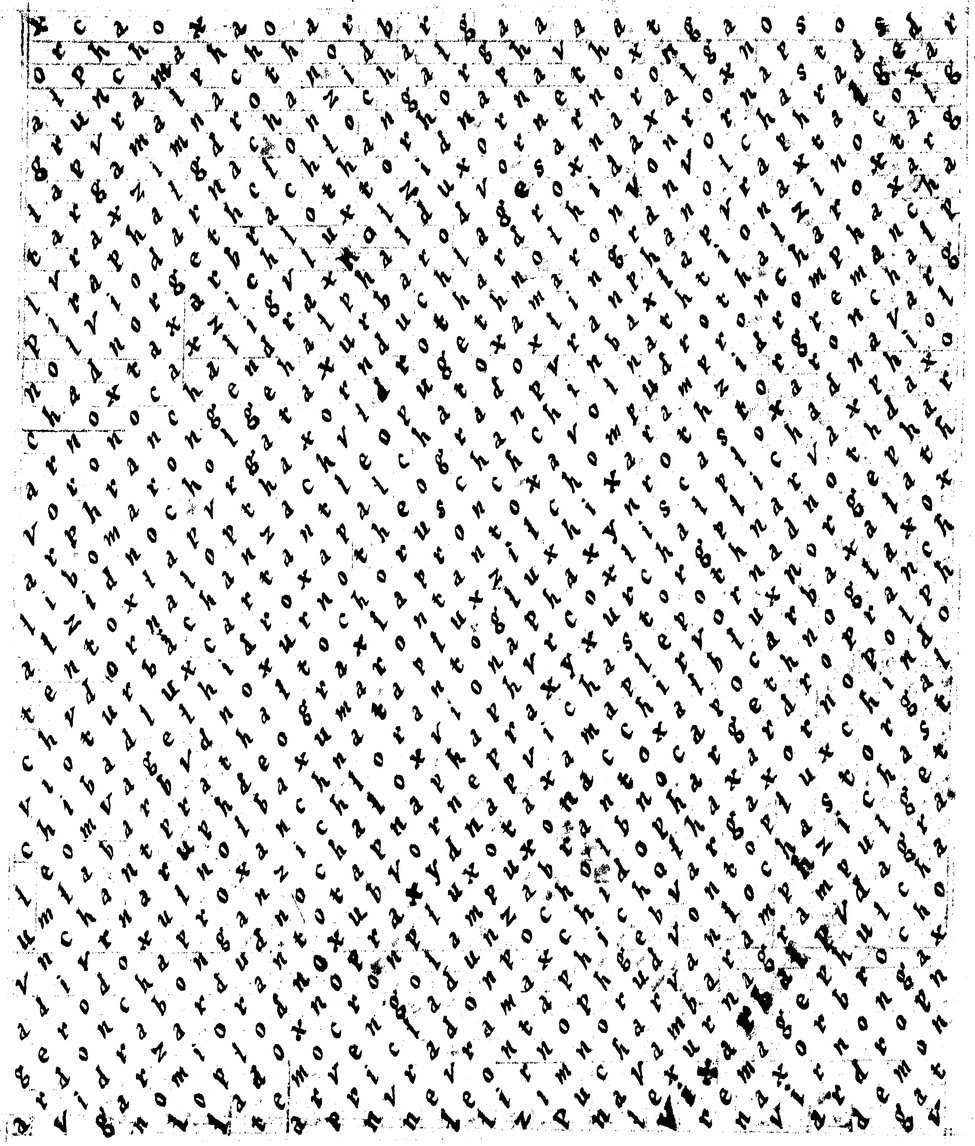
Archi septh torox



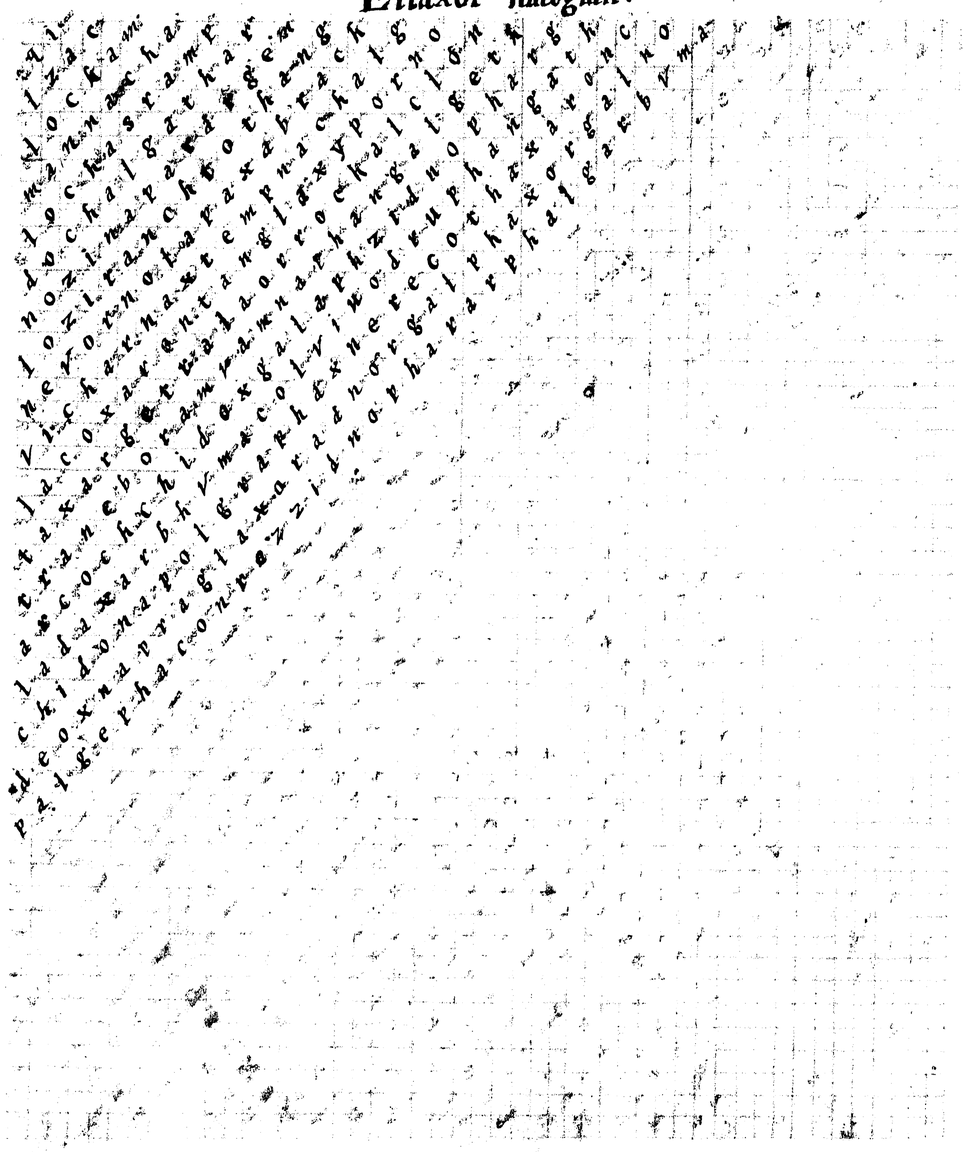
Dampompha nexo gel. 11.



perph gald onchon.



Ellaxor natoglan.

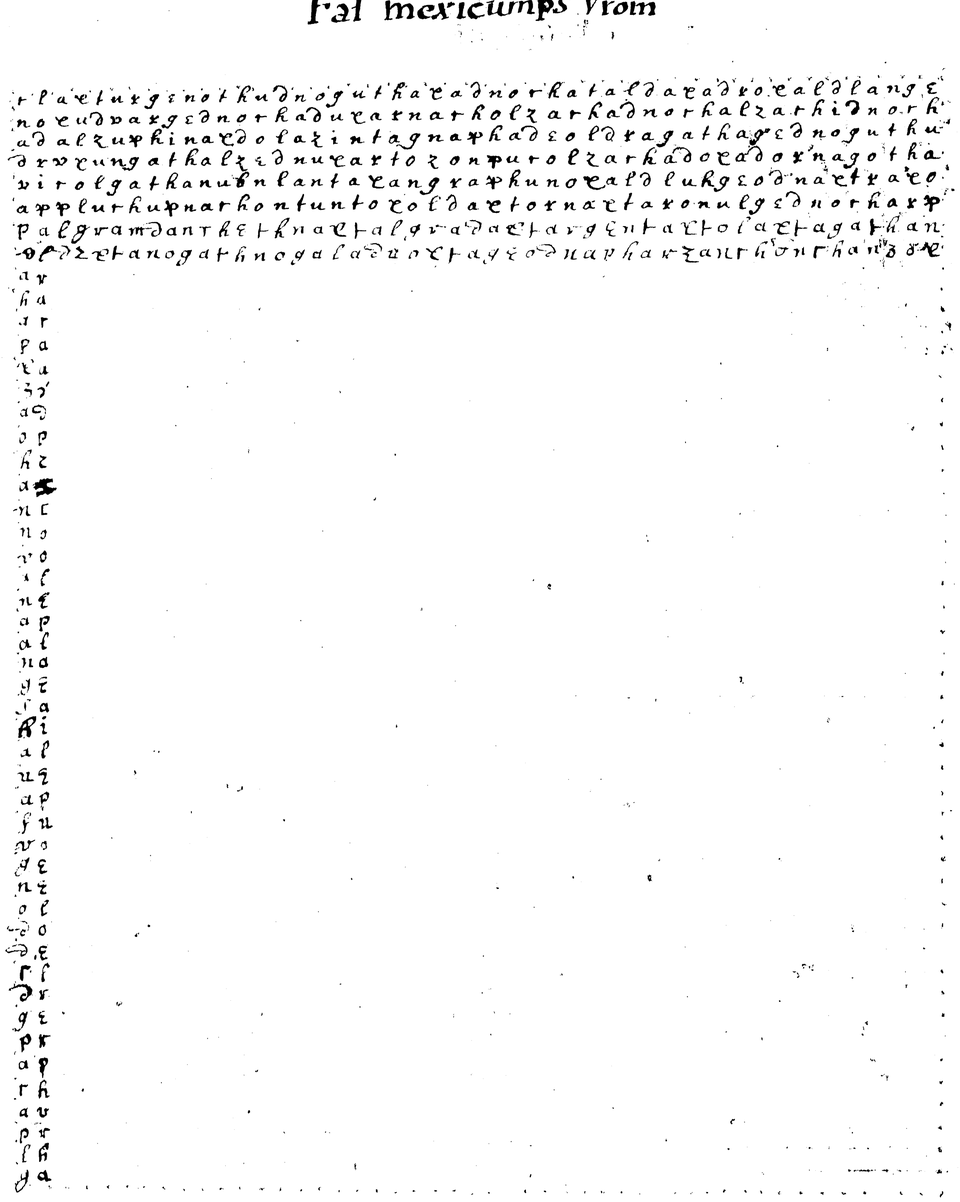


Algonzib Virbalox

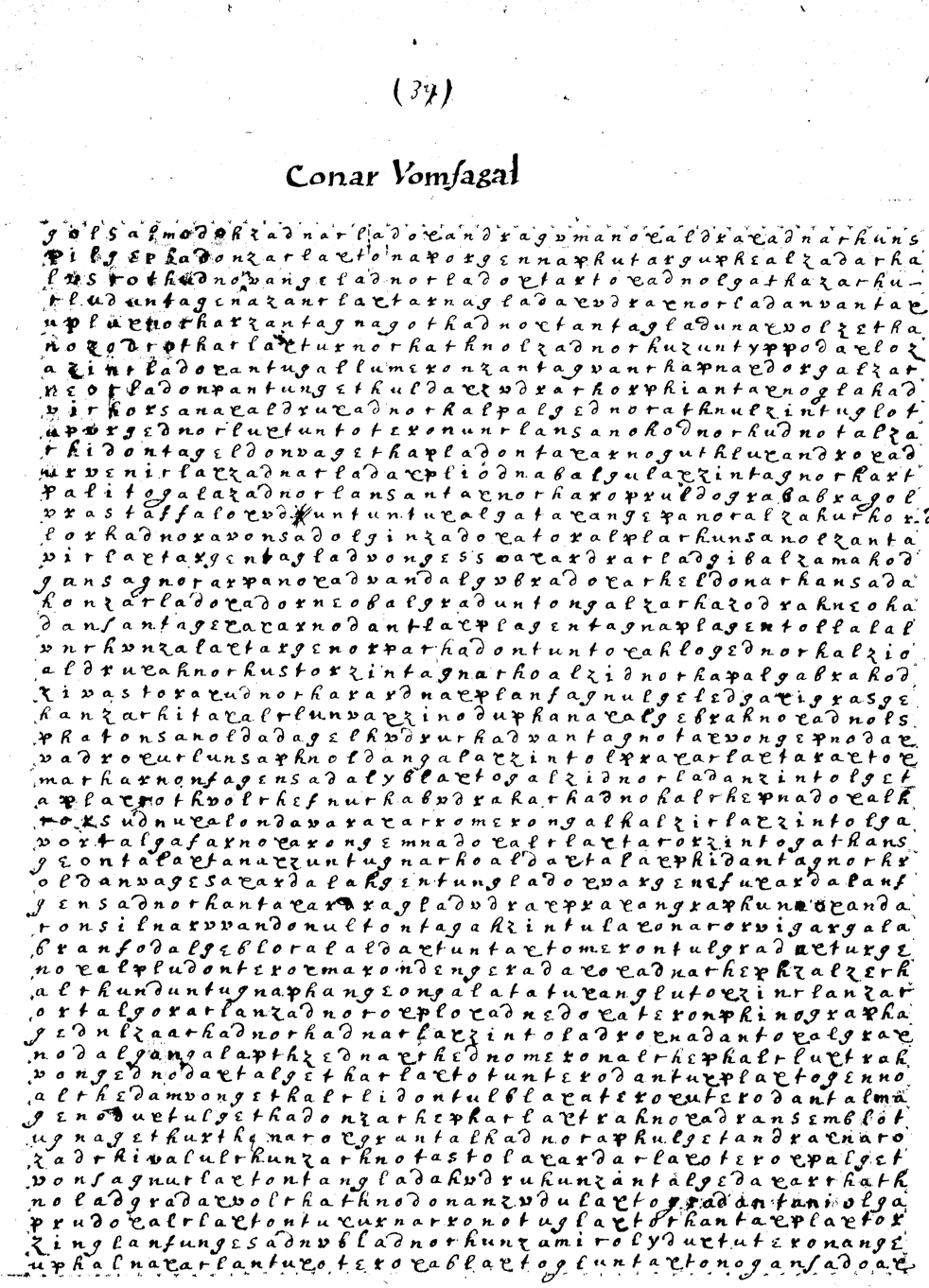
Avriz ommap hily geld

Cehergol naoal

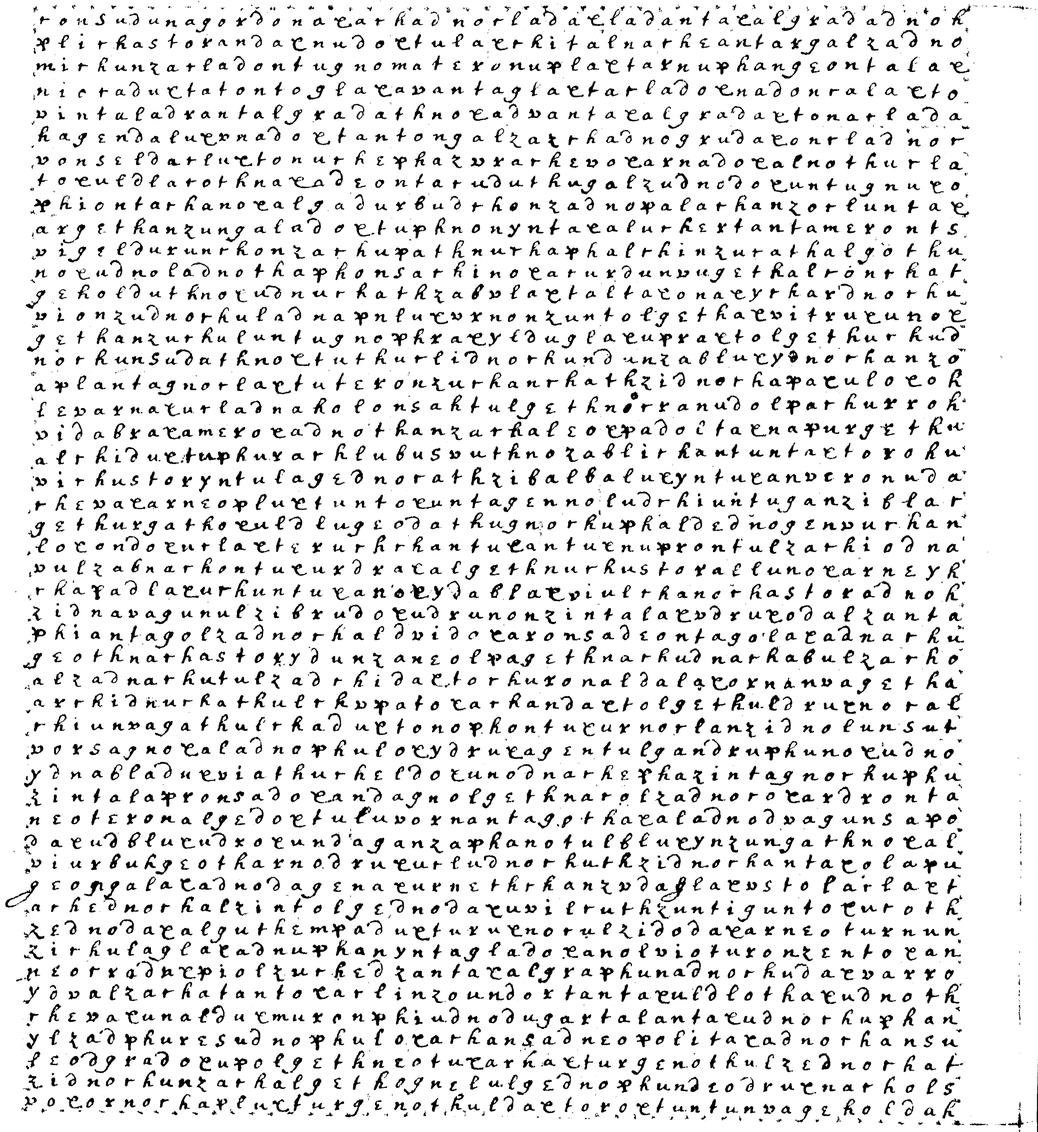
Fal mexicumps Vrom



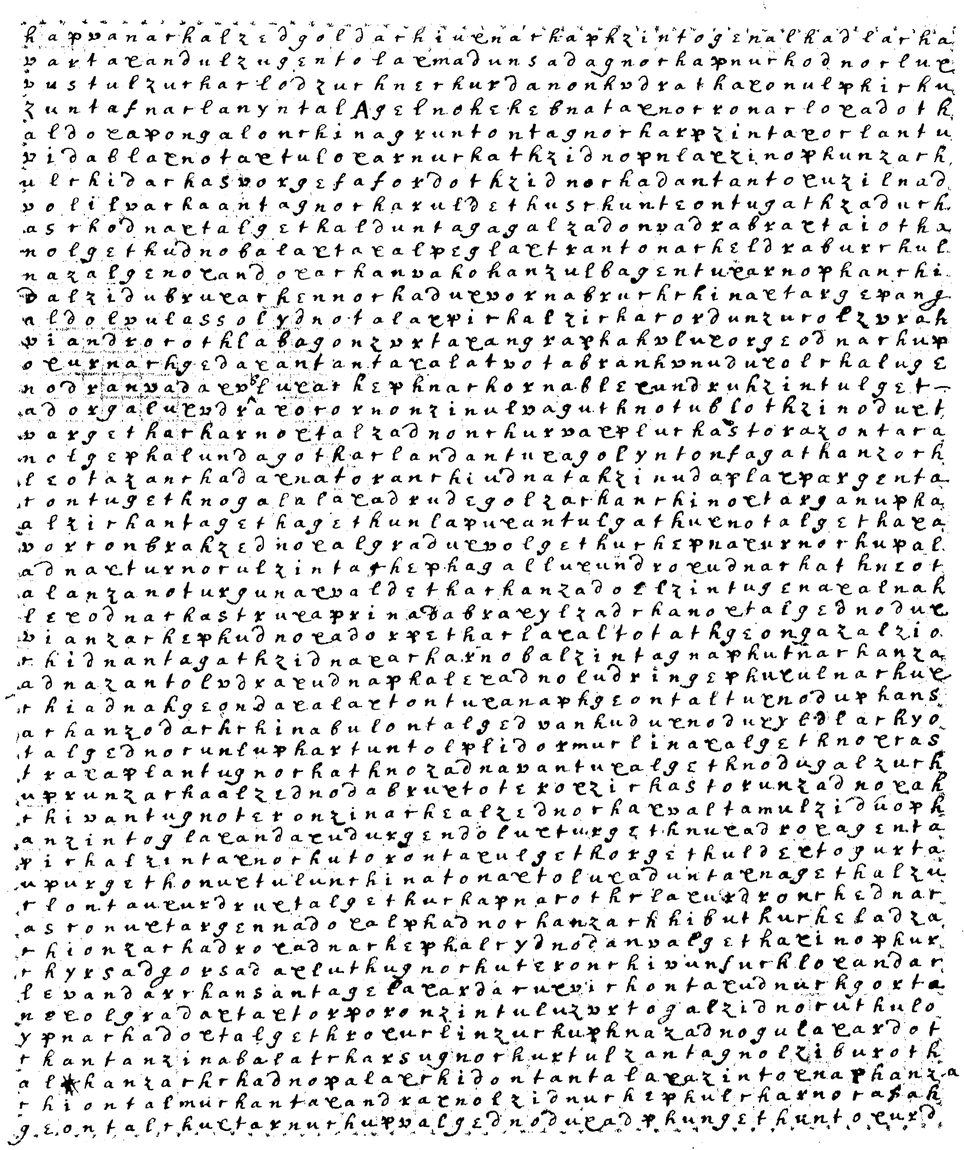
Conar Vomfagal



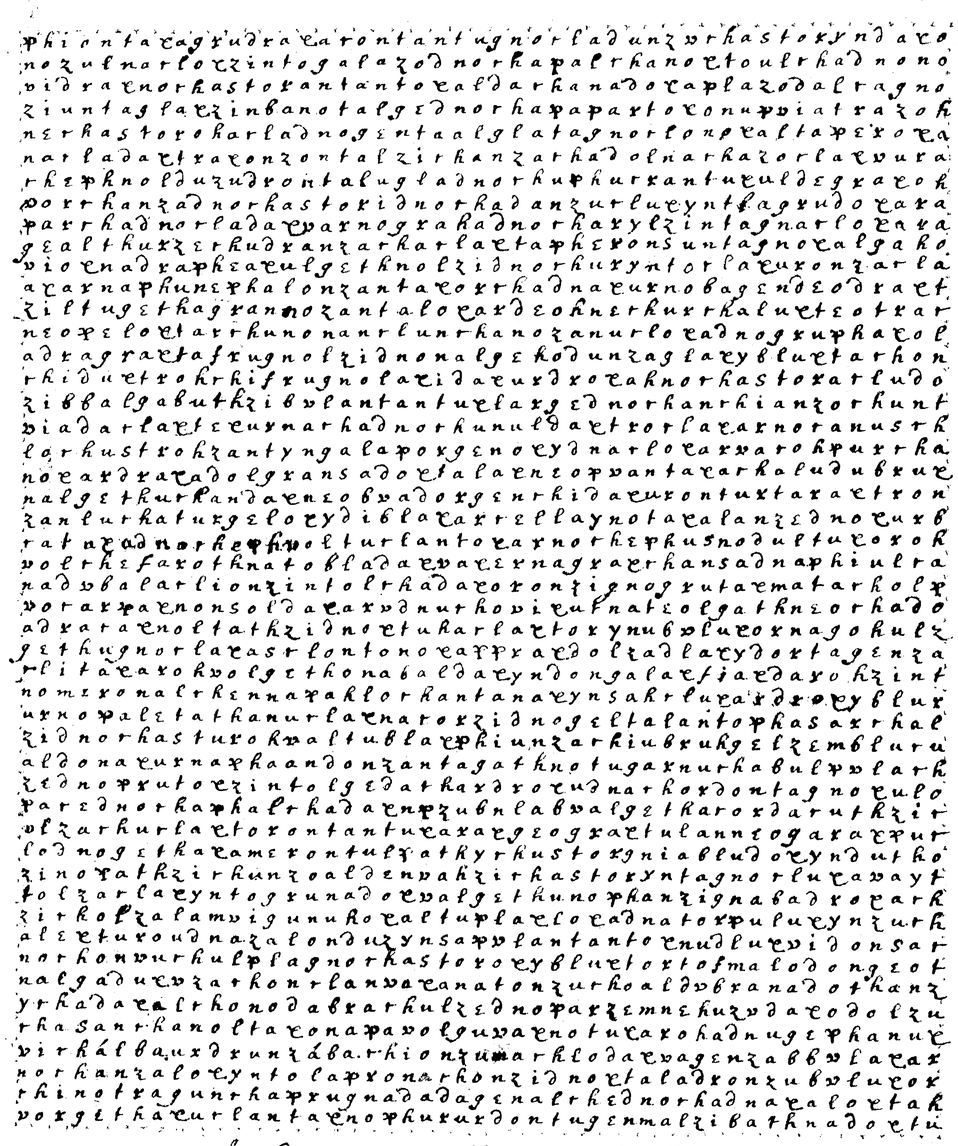
Toxarxh nerhoh gel podnon



Zichidpha lyziph



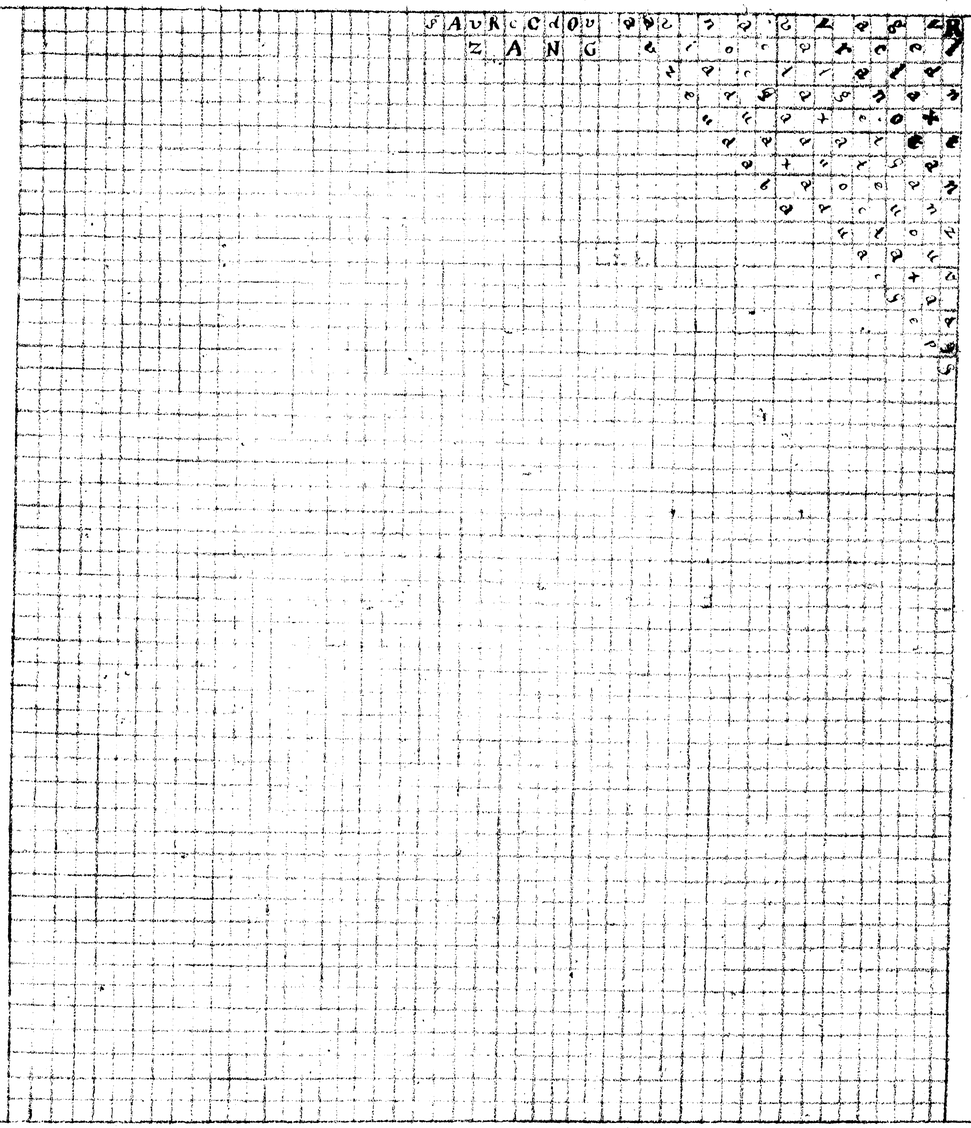
Nervag pranclan



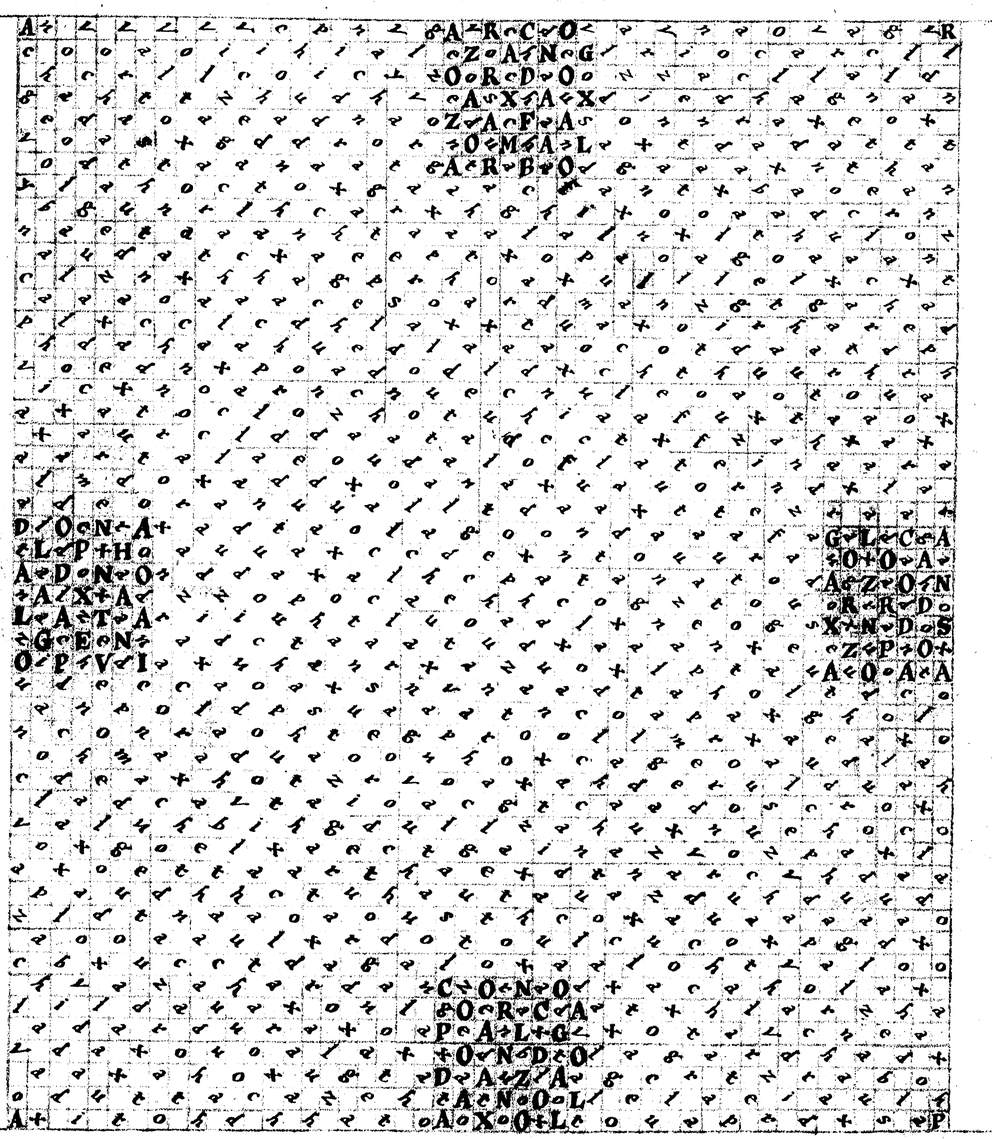
A medio aquarū, et flumine, misiriarū
nrarū, Exaudi nos Deus omnipotens, propter
laudem nominis tui, multa sunt enim peccata
nostra

Book of Enoch. ff

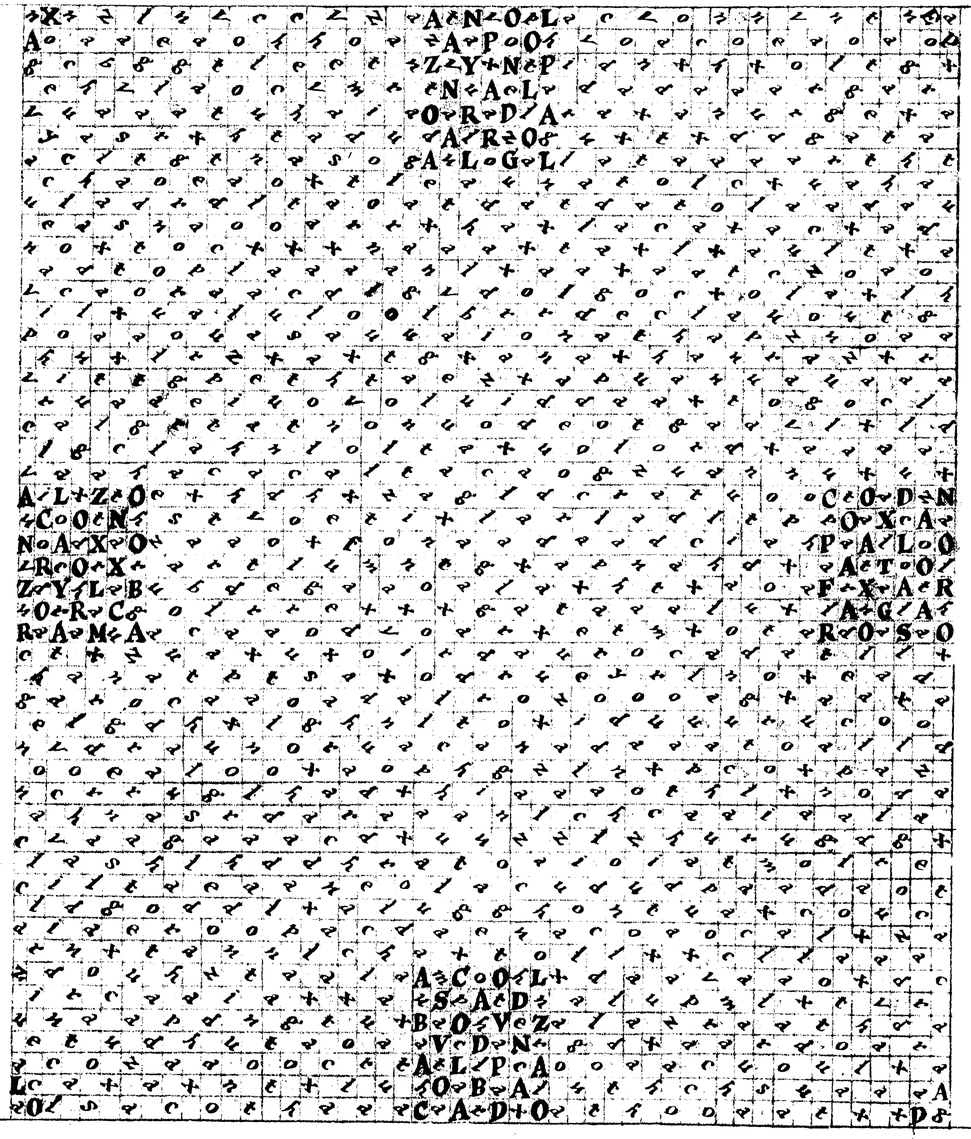
Famfax ler axax. ff.



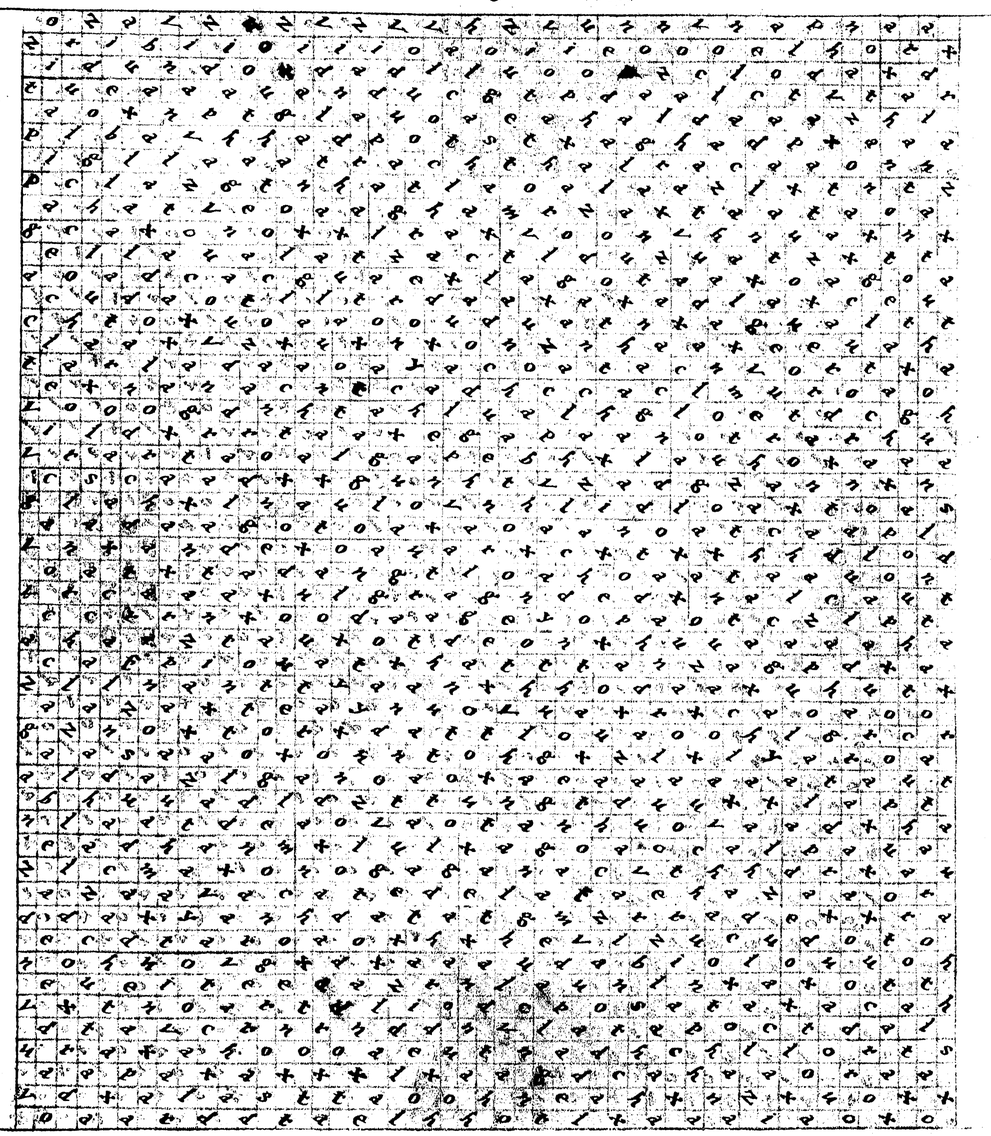
Famfax 1er axax.



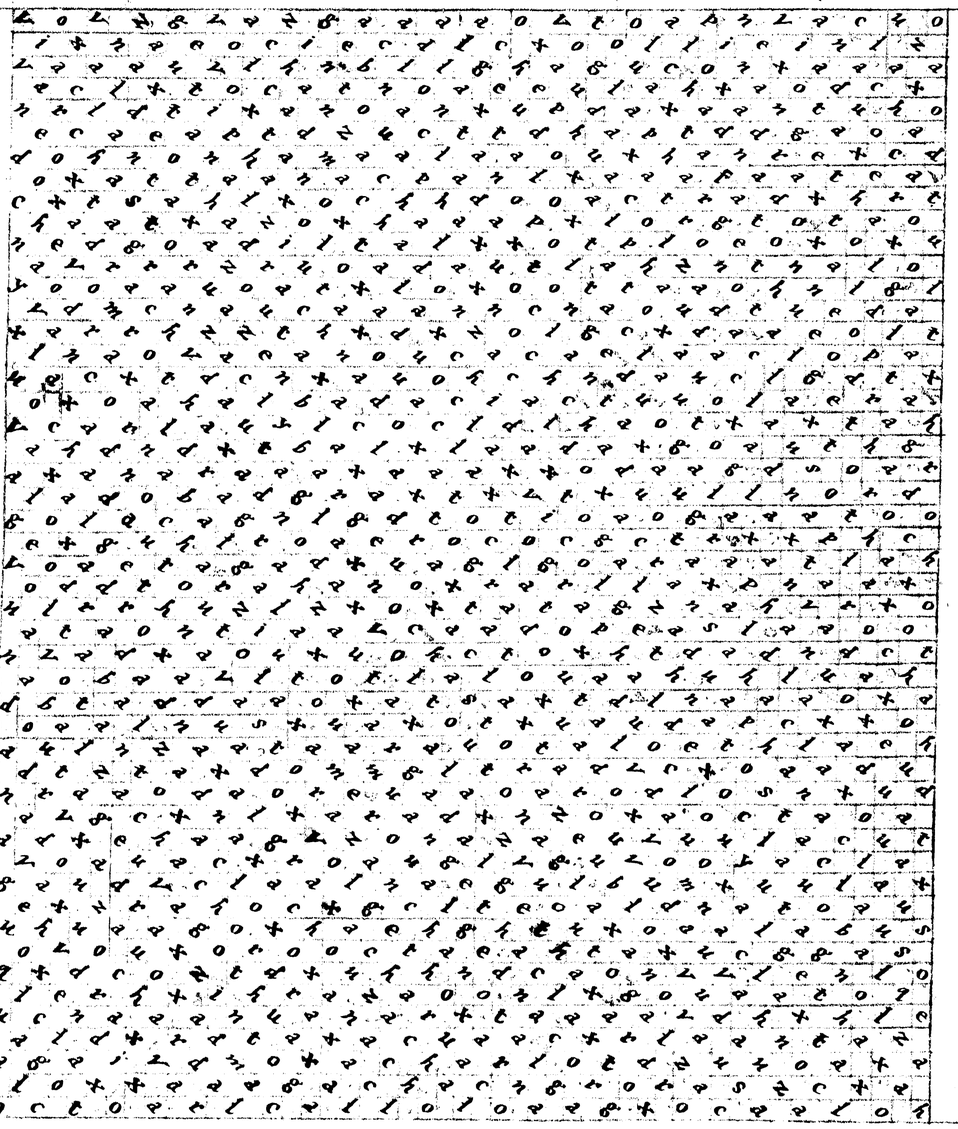
Zirzach bv mazon.



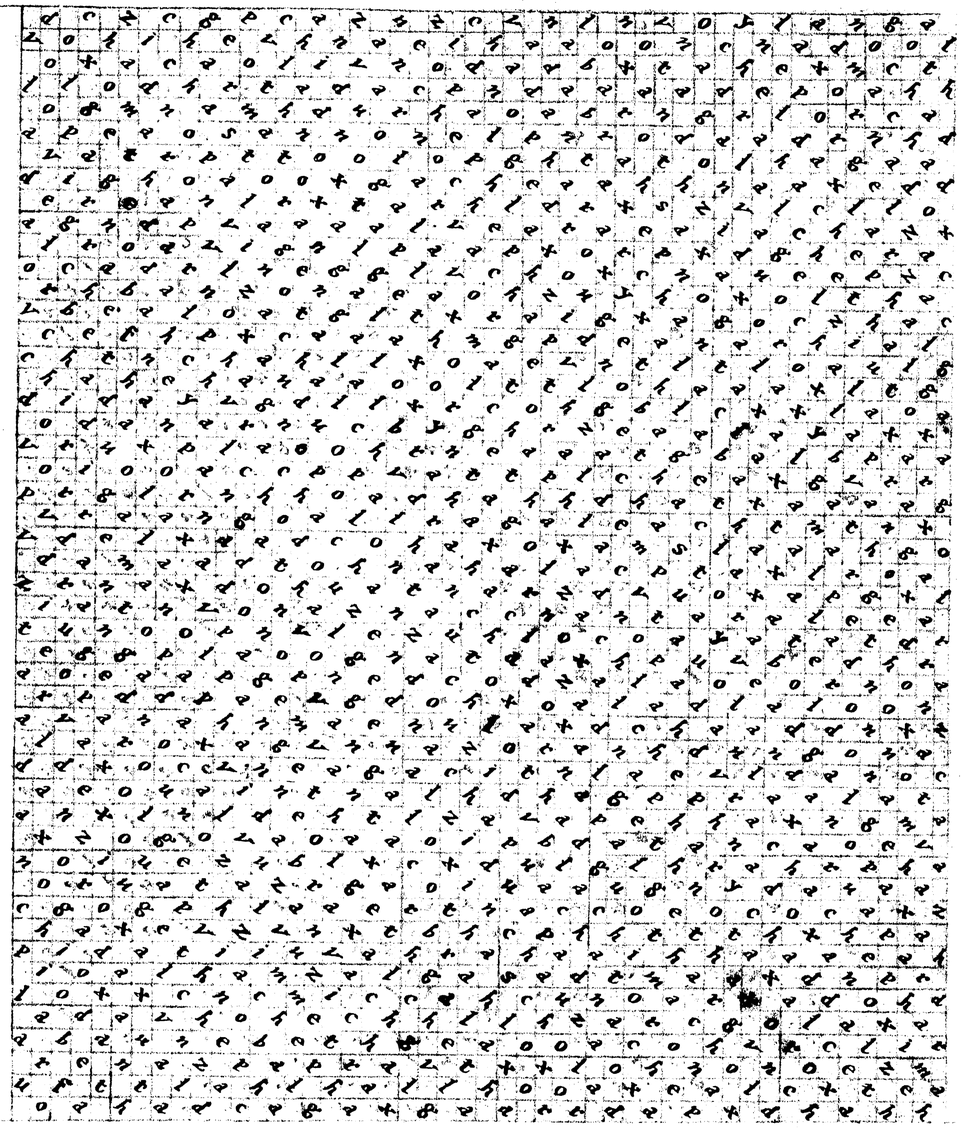
Tar, vin gabax orho.



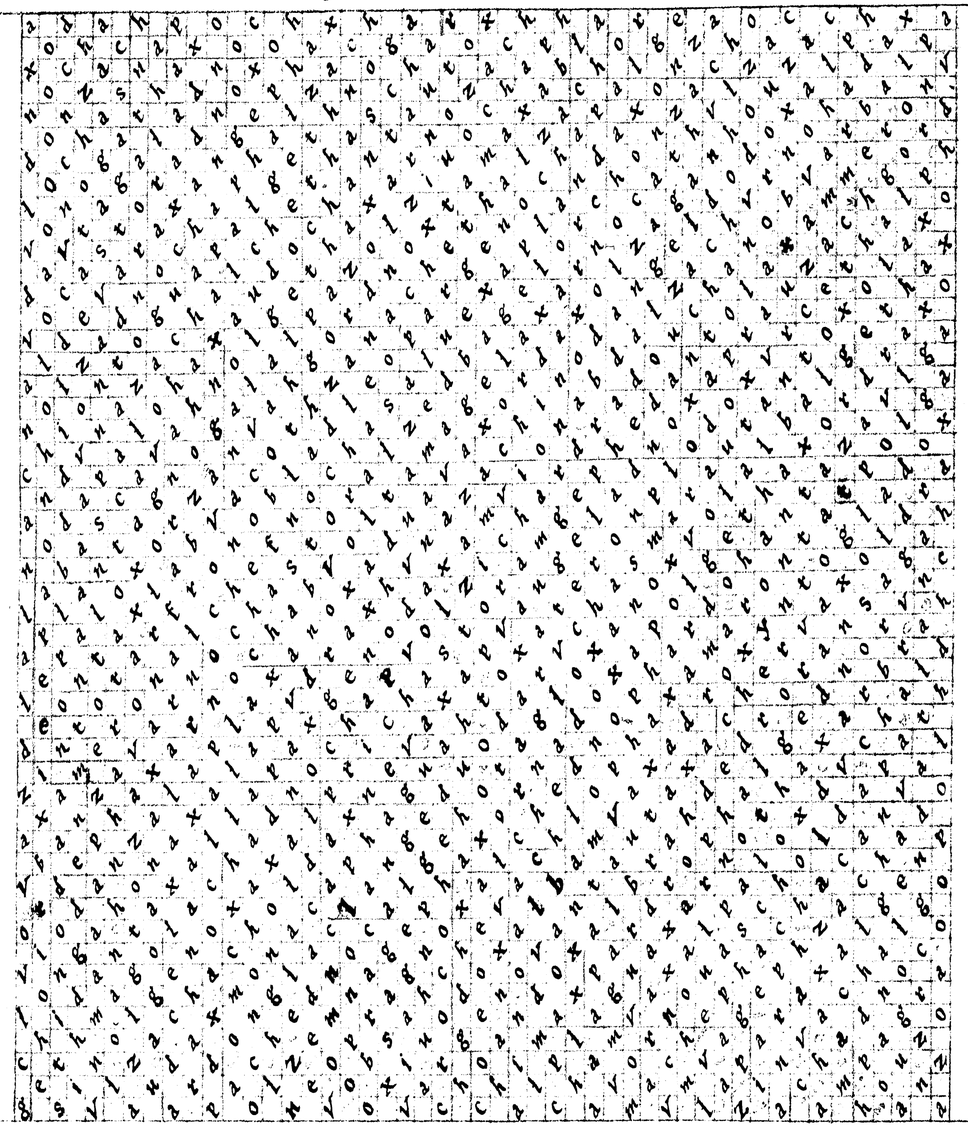
Glonz alnoptd.



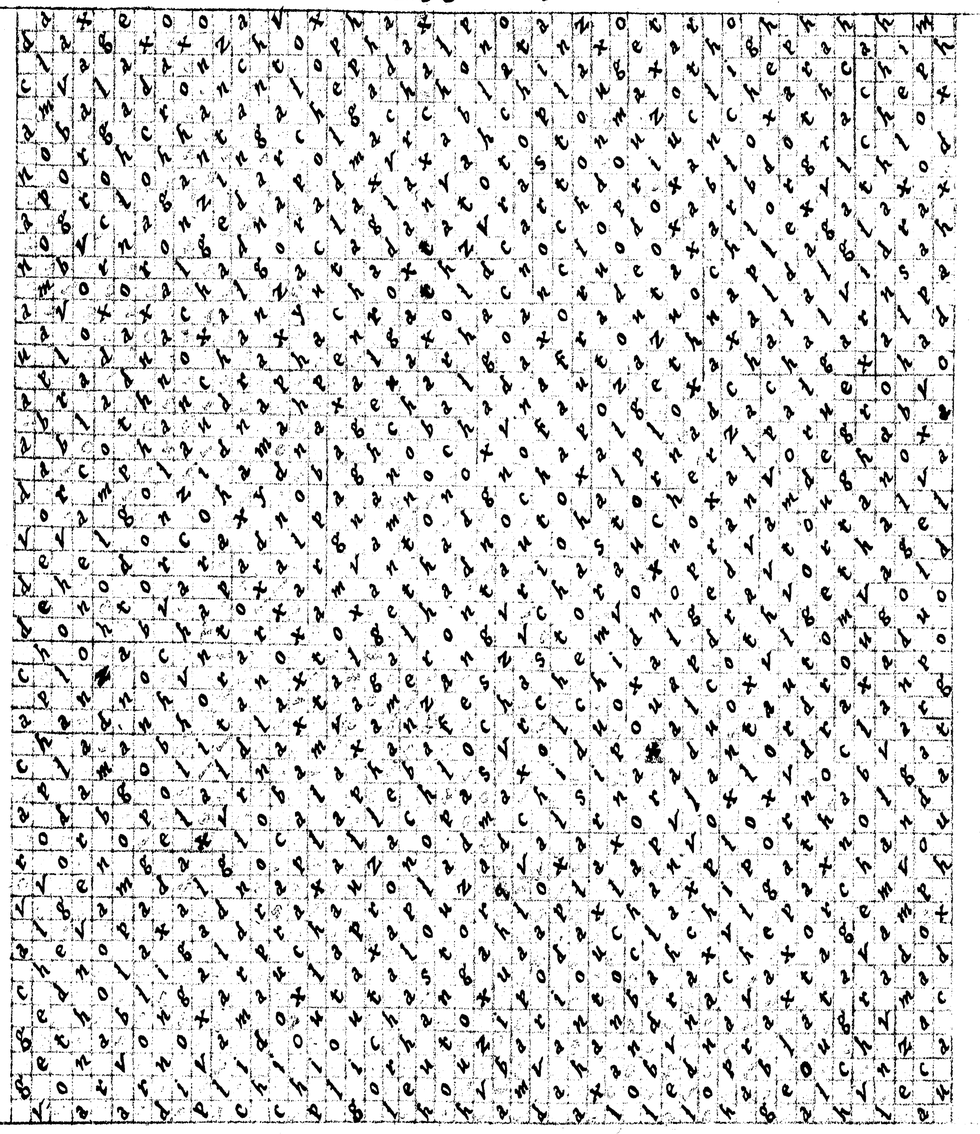
Gemnarv Hvucol.



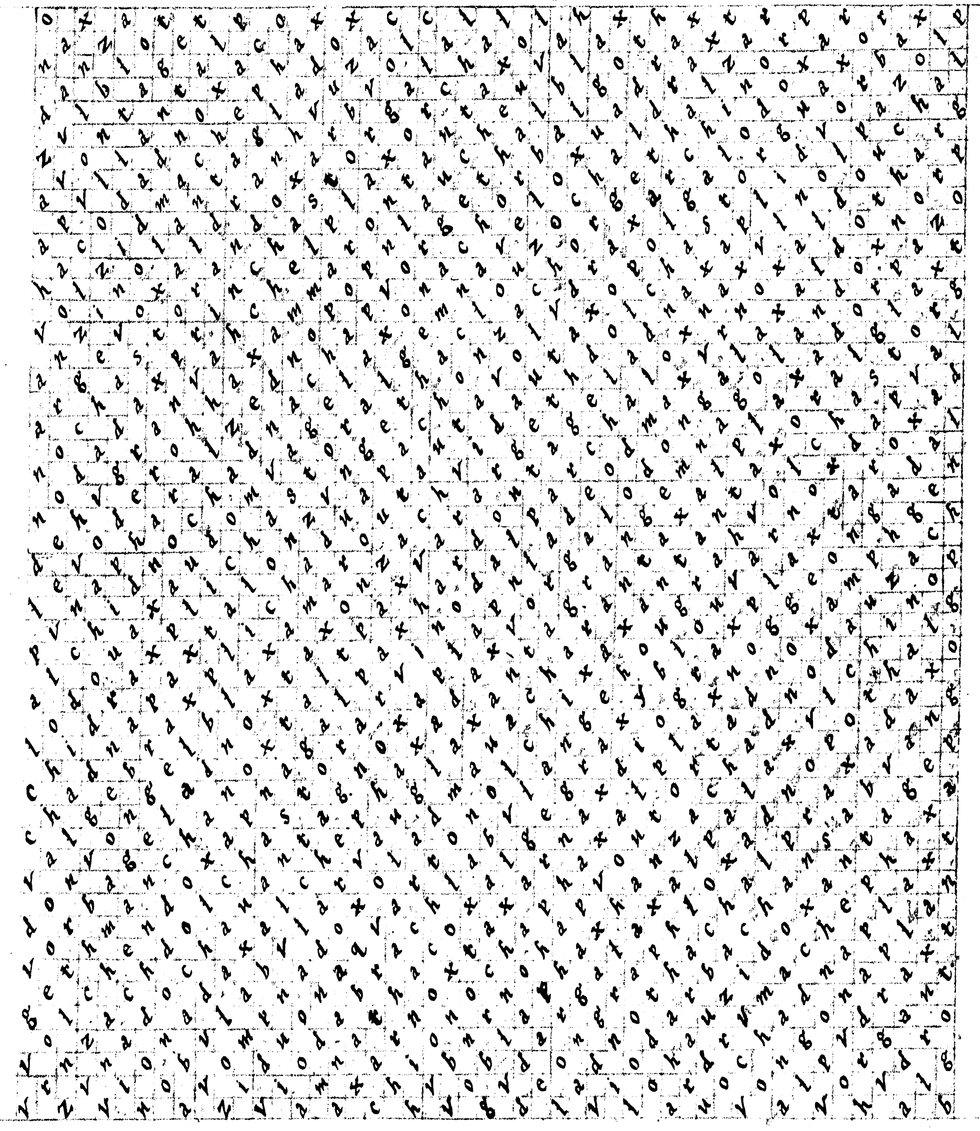
Rynh Zichzor Chalan.



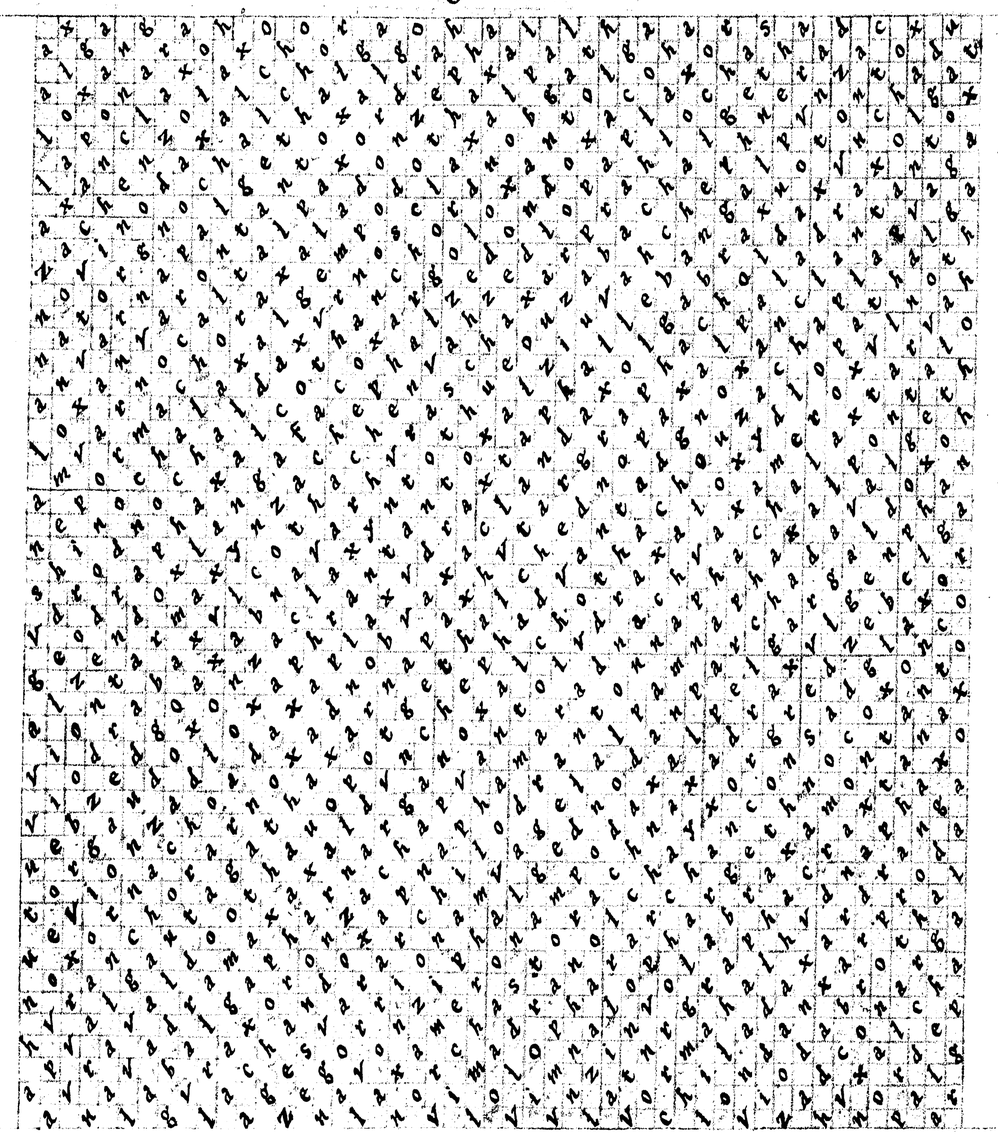
Yayger halpaoeh.



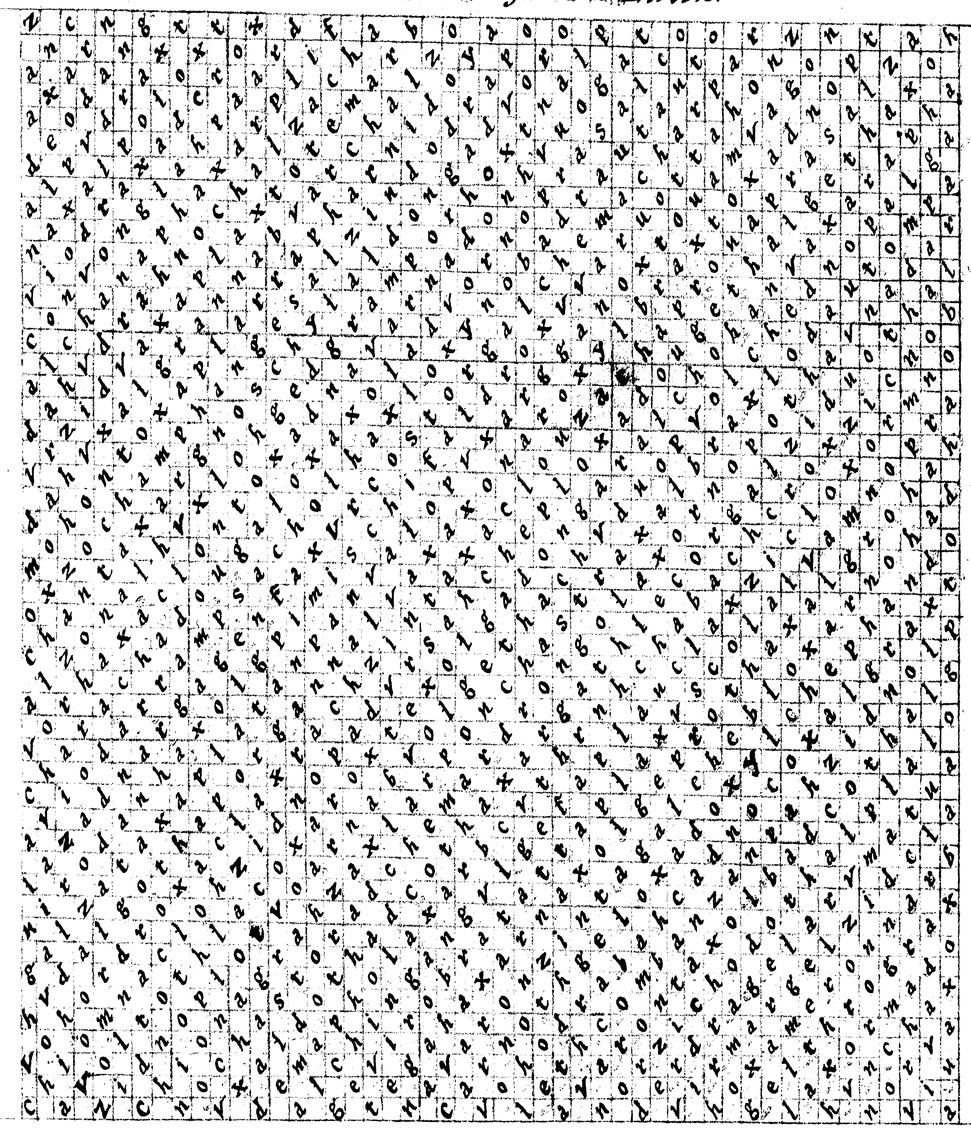
Car kanal geldons.



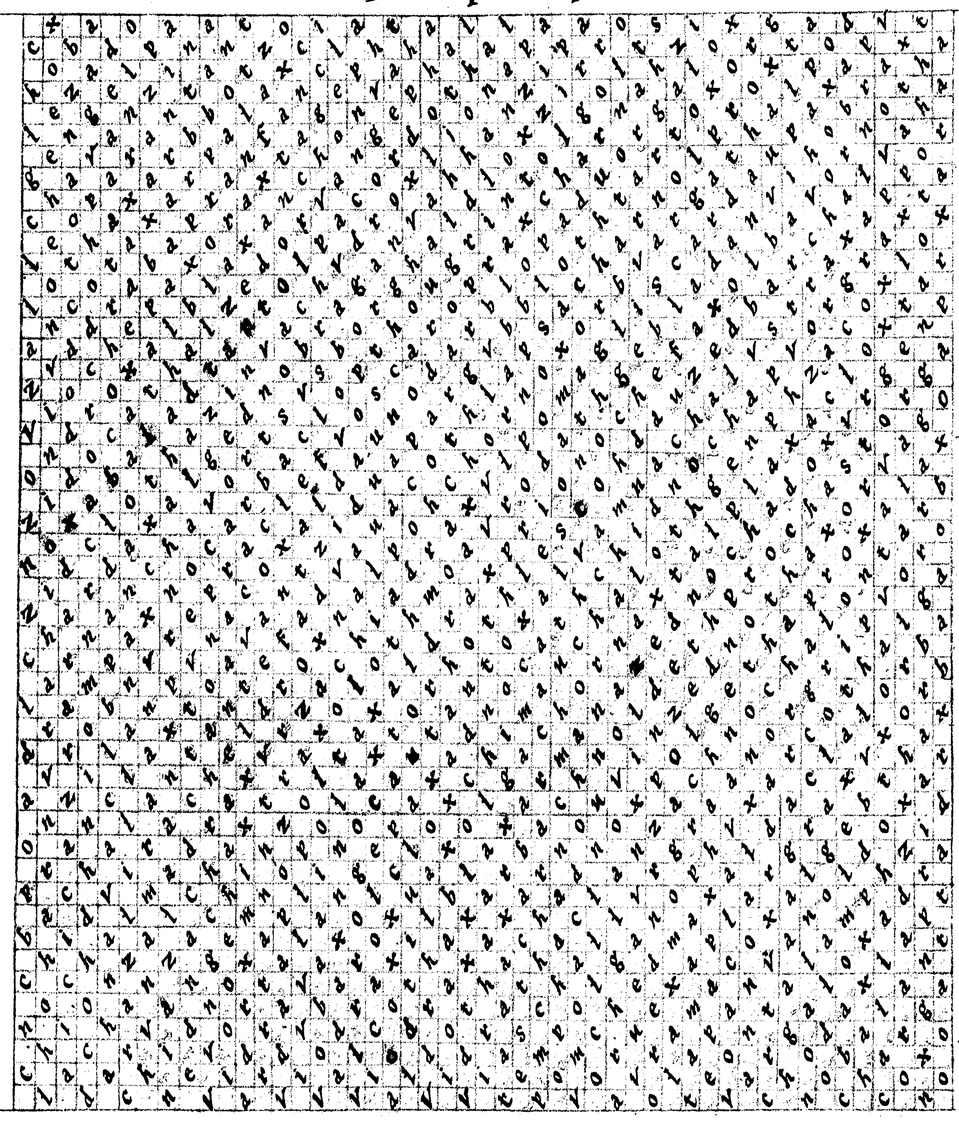
Vio nilg onpho.



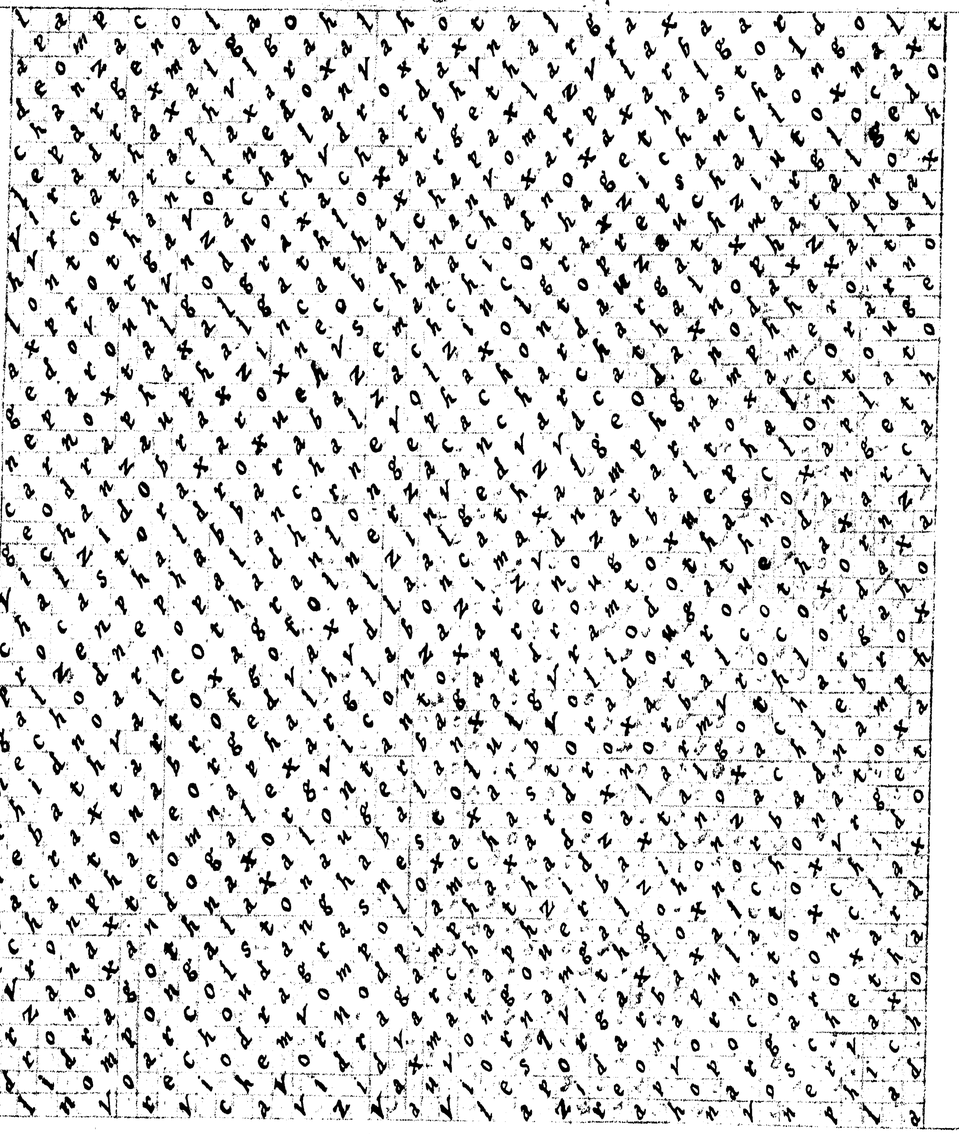
Toxhencol ylnorox ziborh.



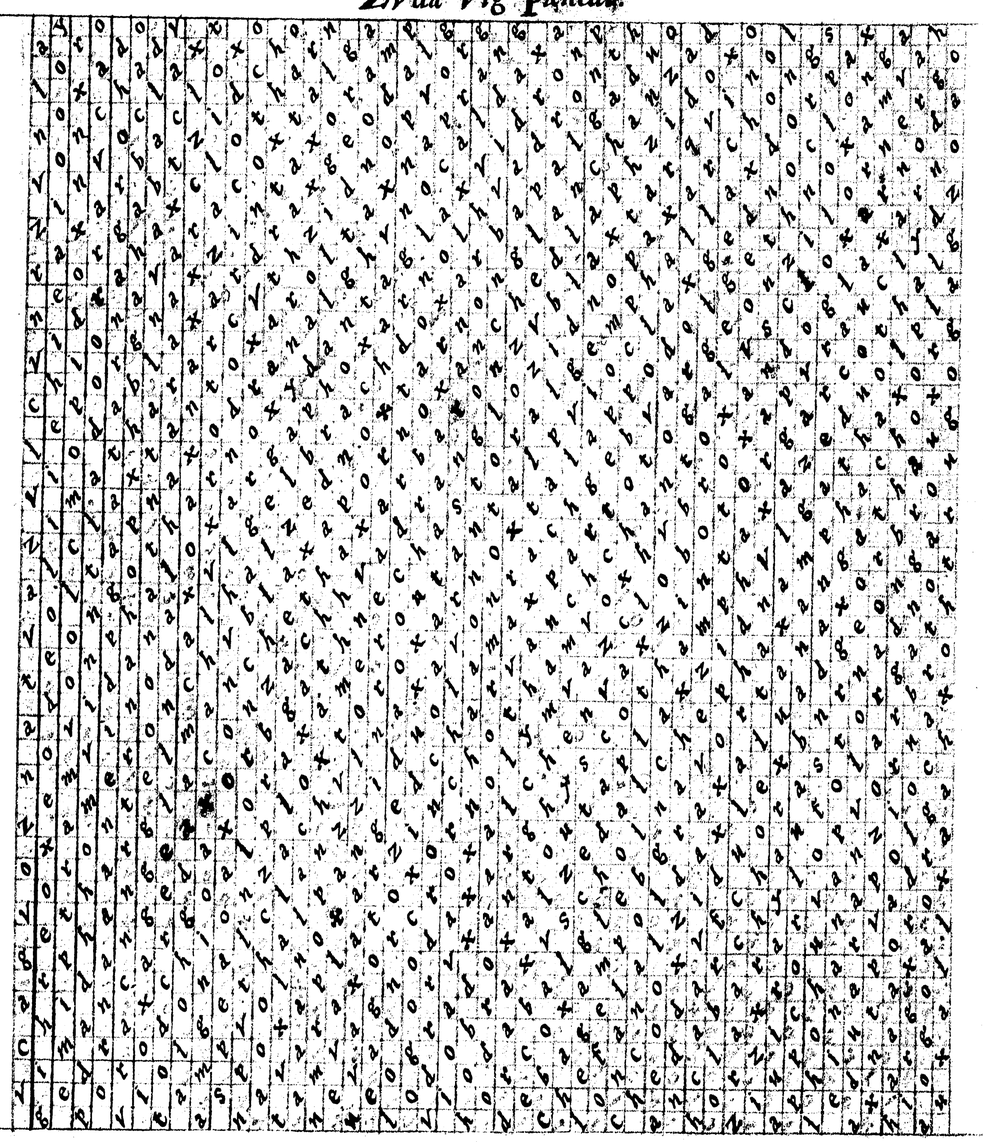
Balvomph Chiphan.



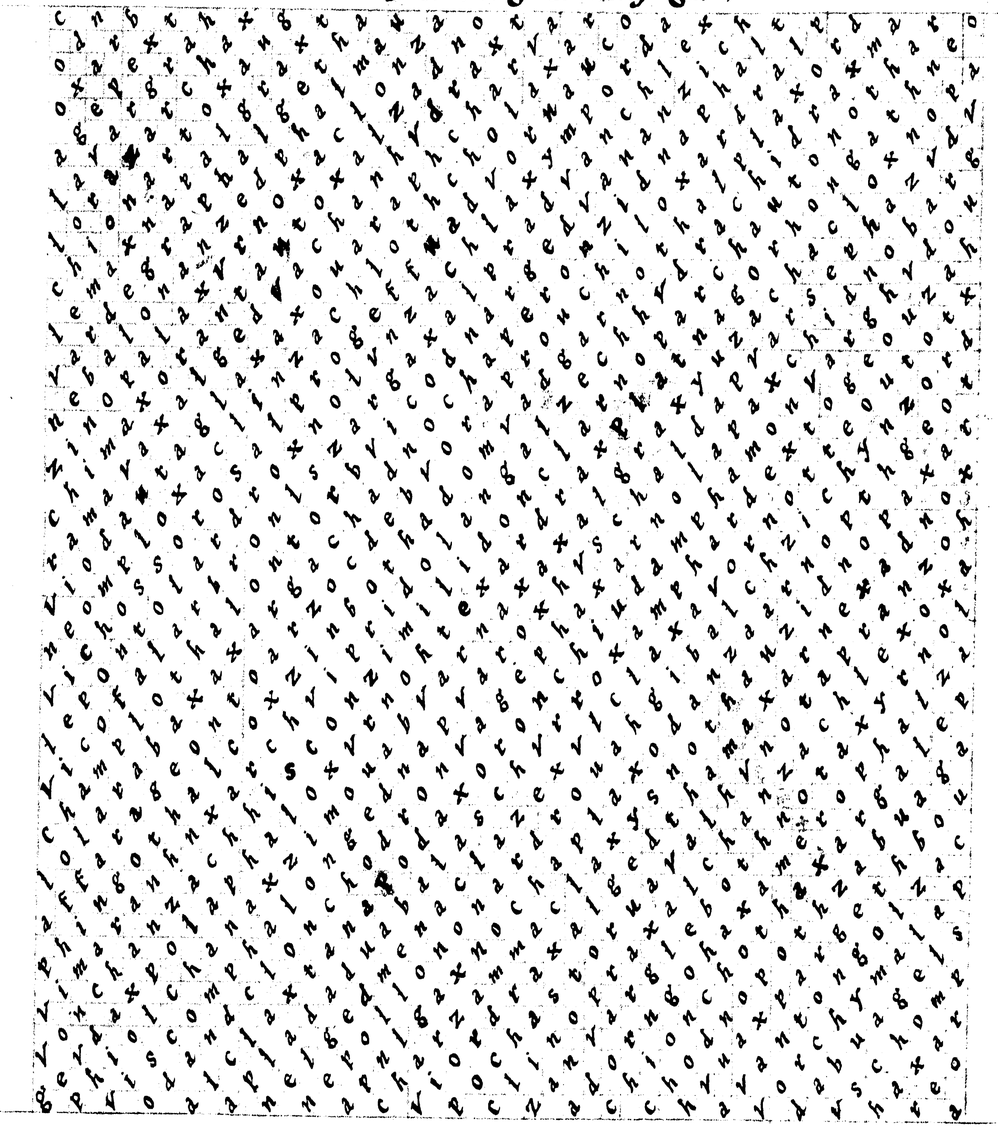
Vingelg laxih parcan.



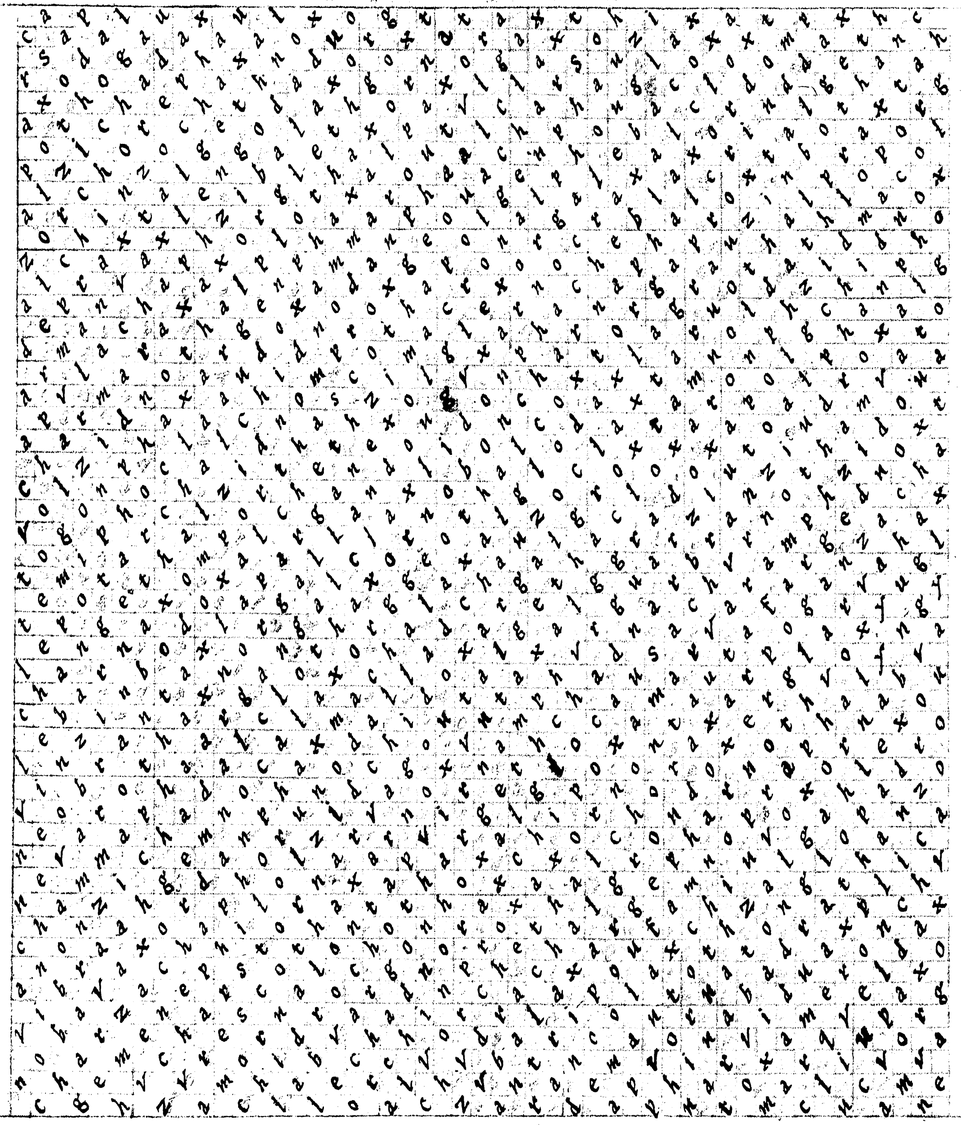
Zvda vig Pancan



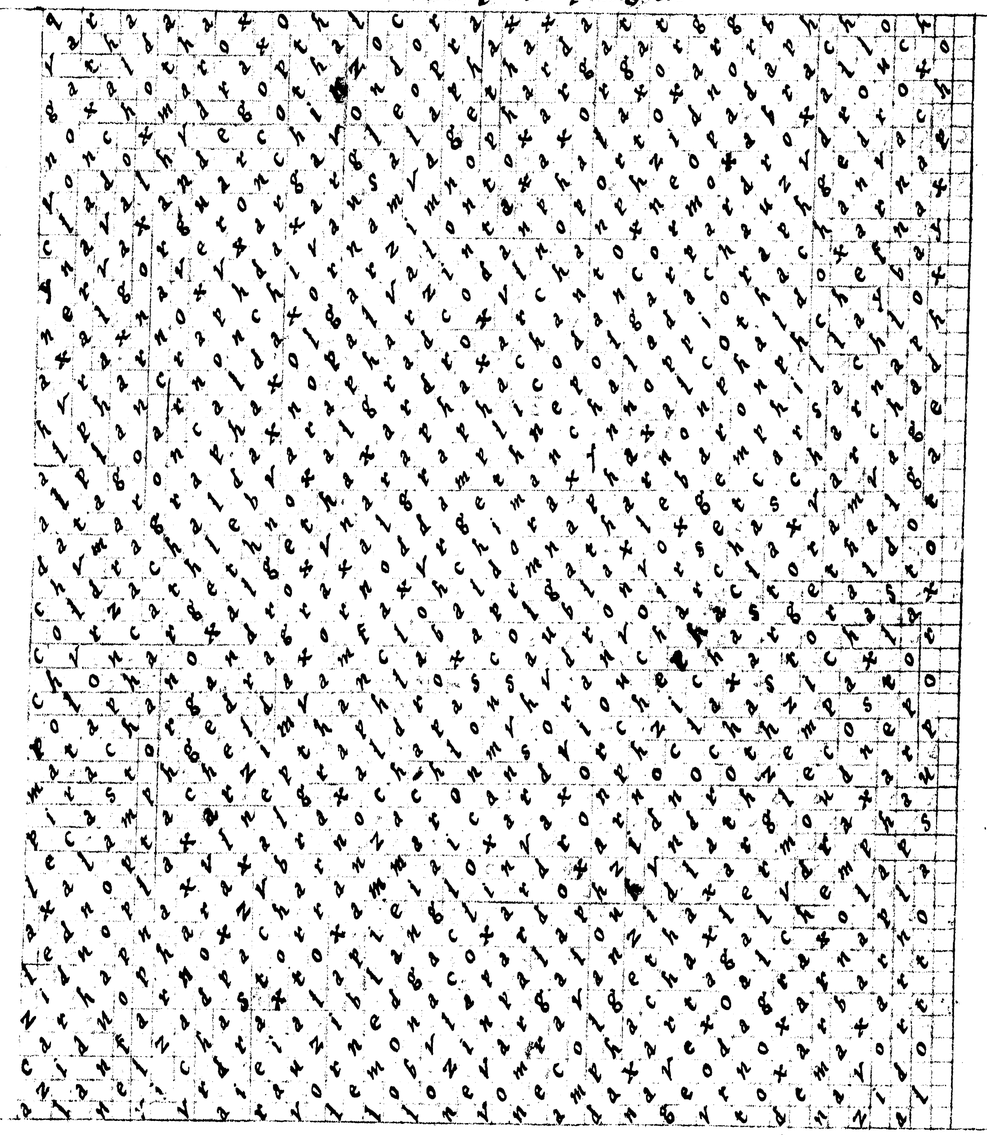
Dexvlng chirony gavv.



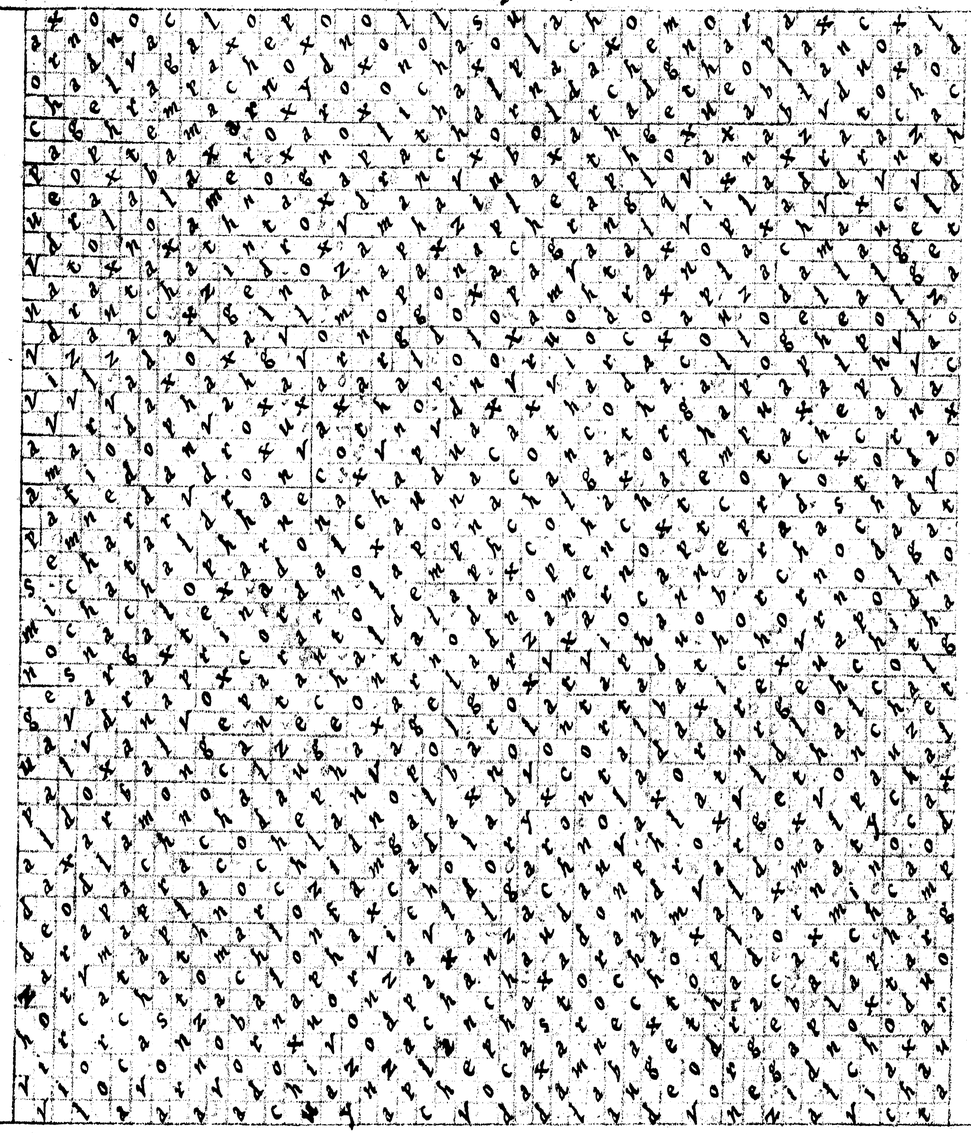
Qnabazed vil pvdar.



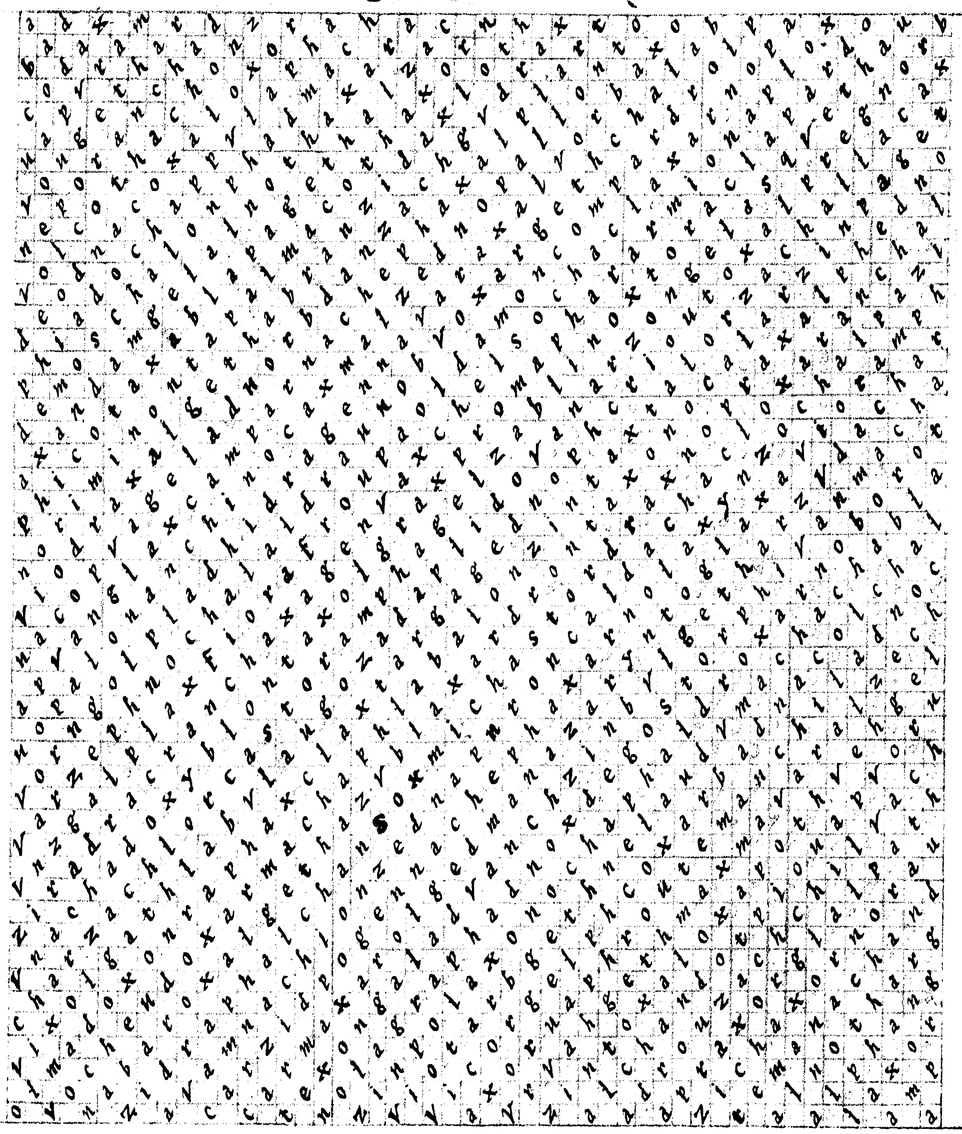
Xanpa Phaphingeth.



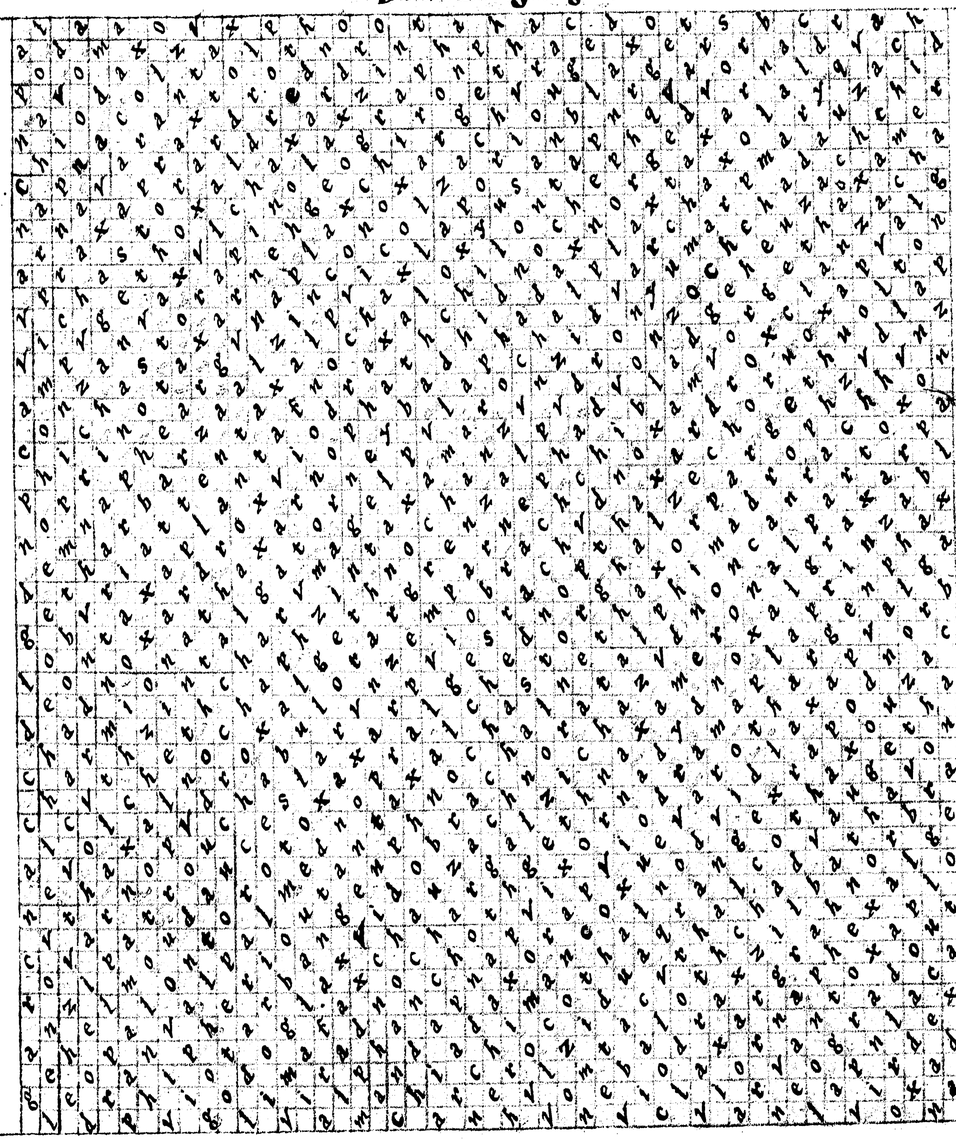
Ronlox bapvabap orh.



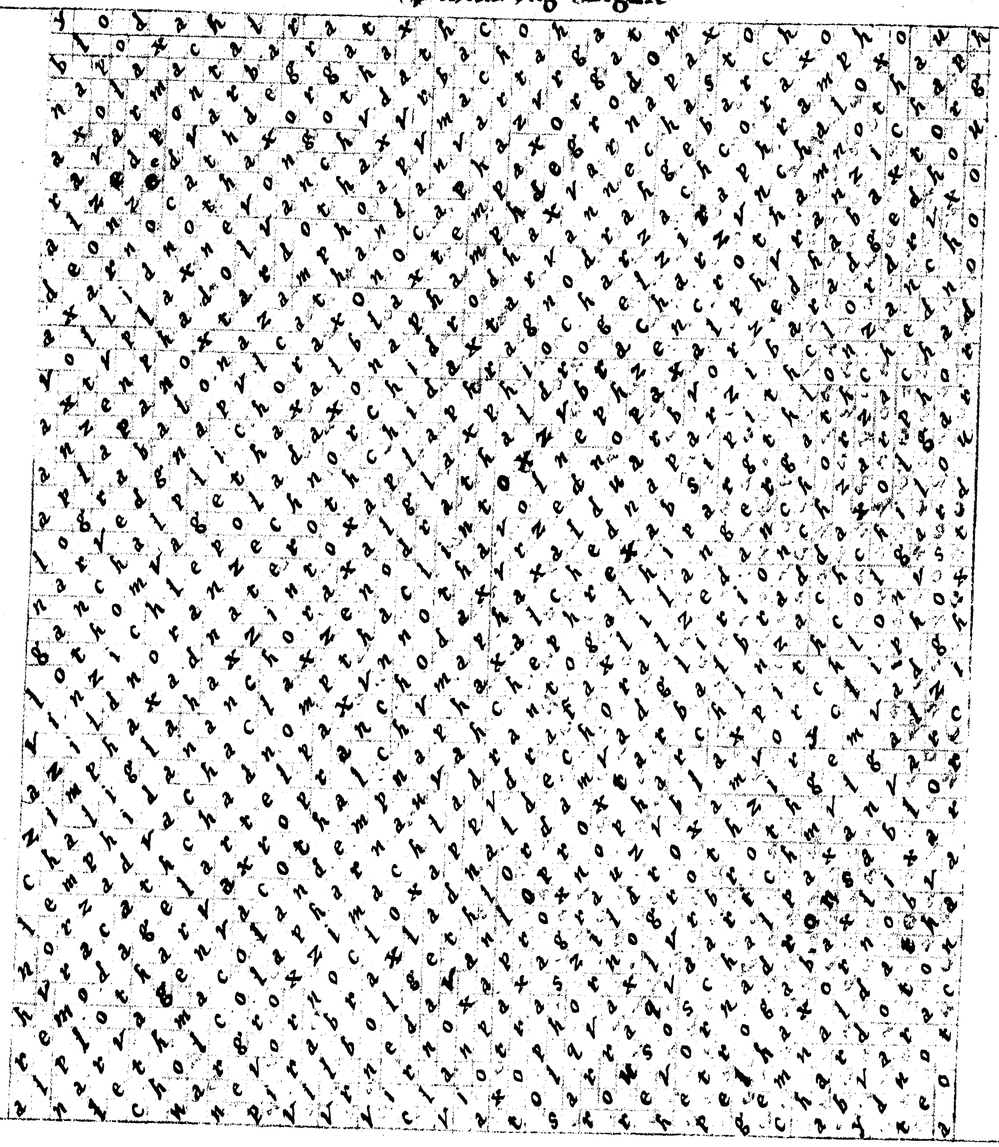
Calbahhah Genrox.



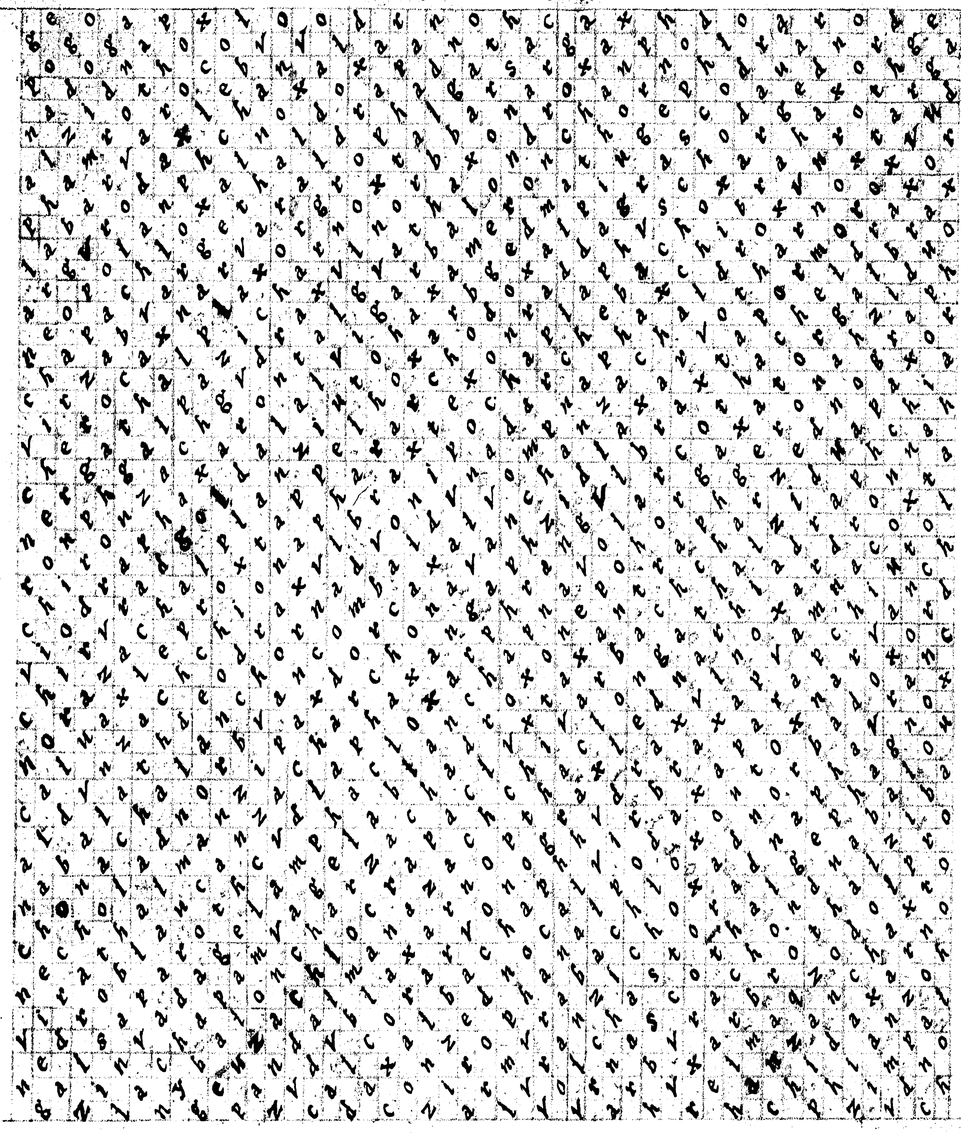
Dohvnam gethgol axah.



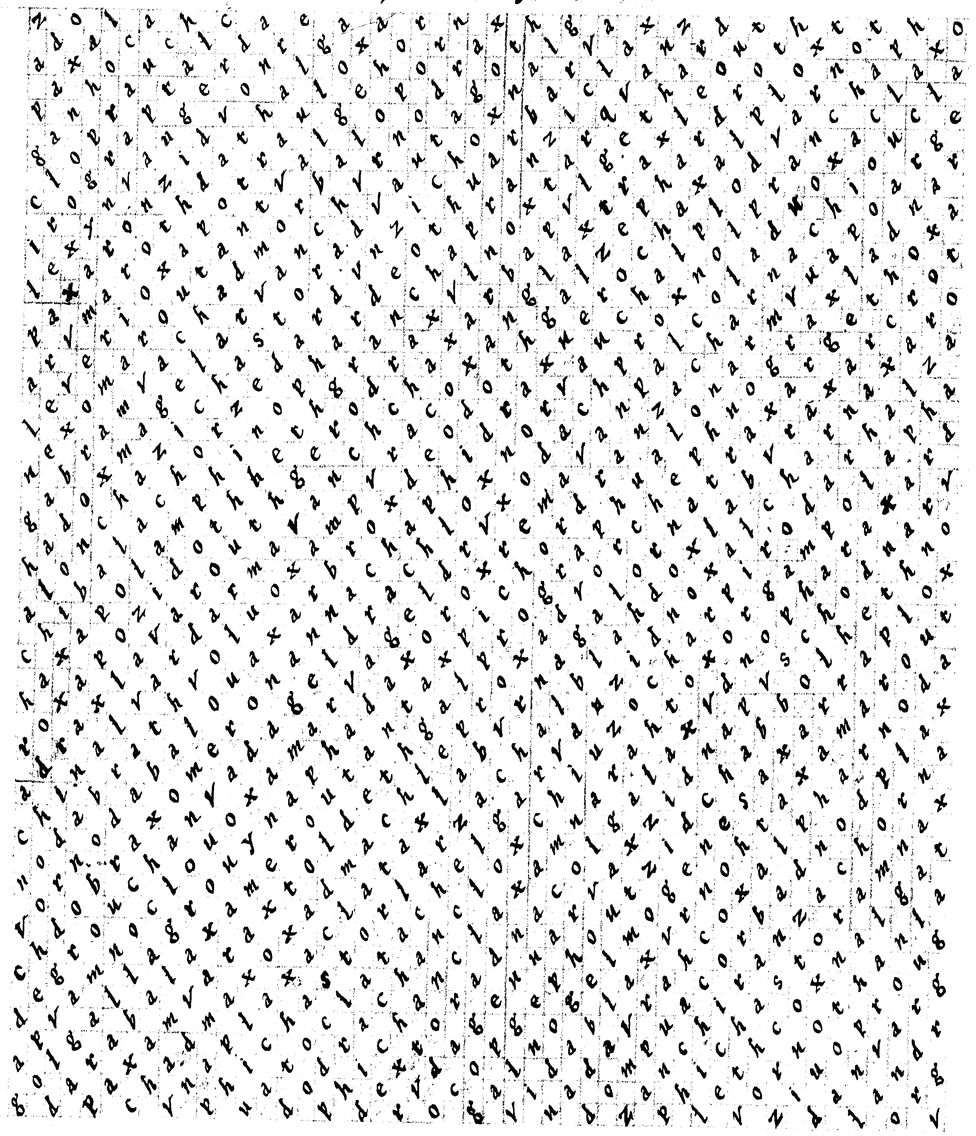
Vantavong nargax.



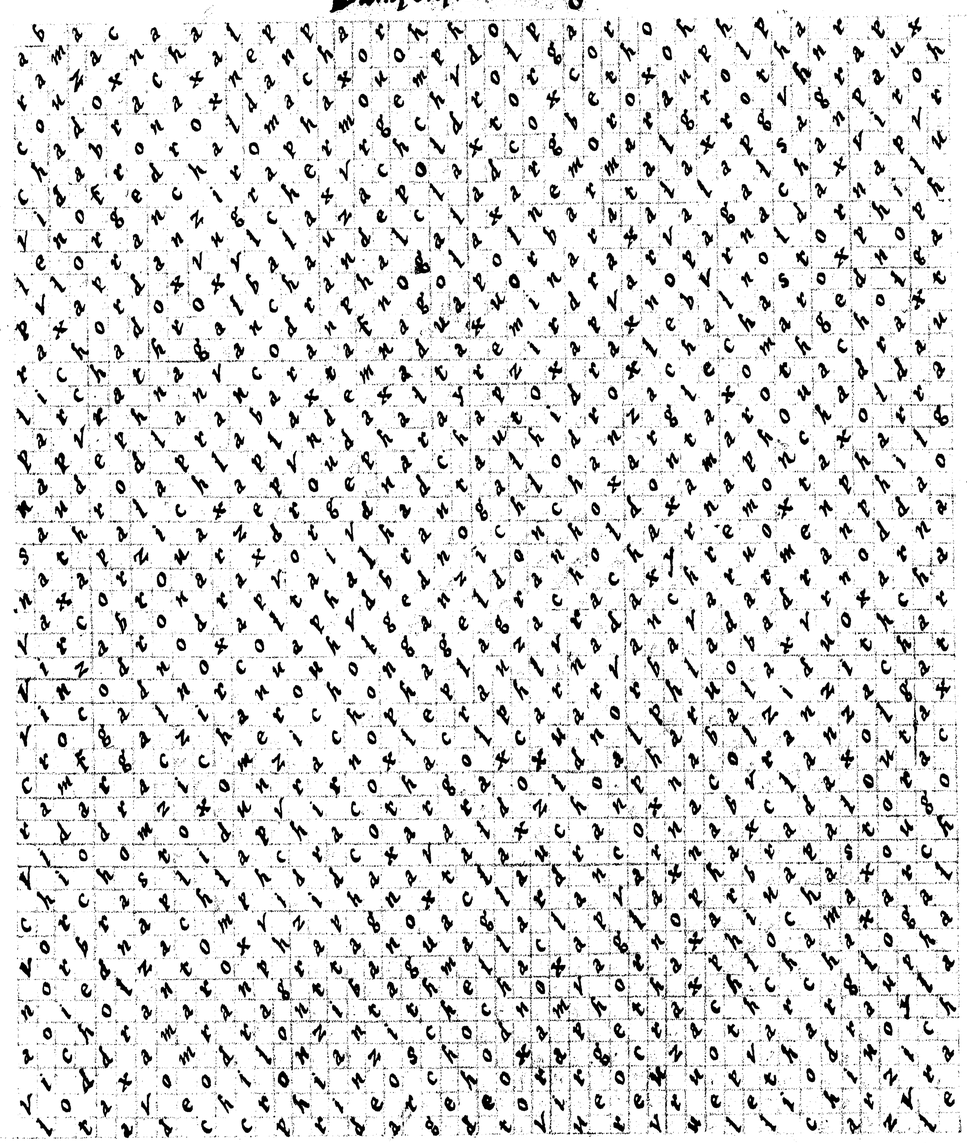
Pvlgaao ner gisch.



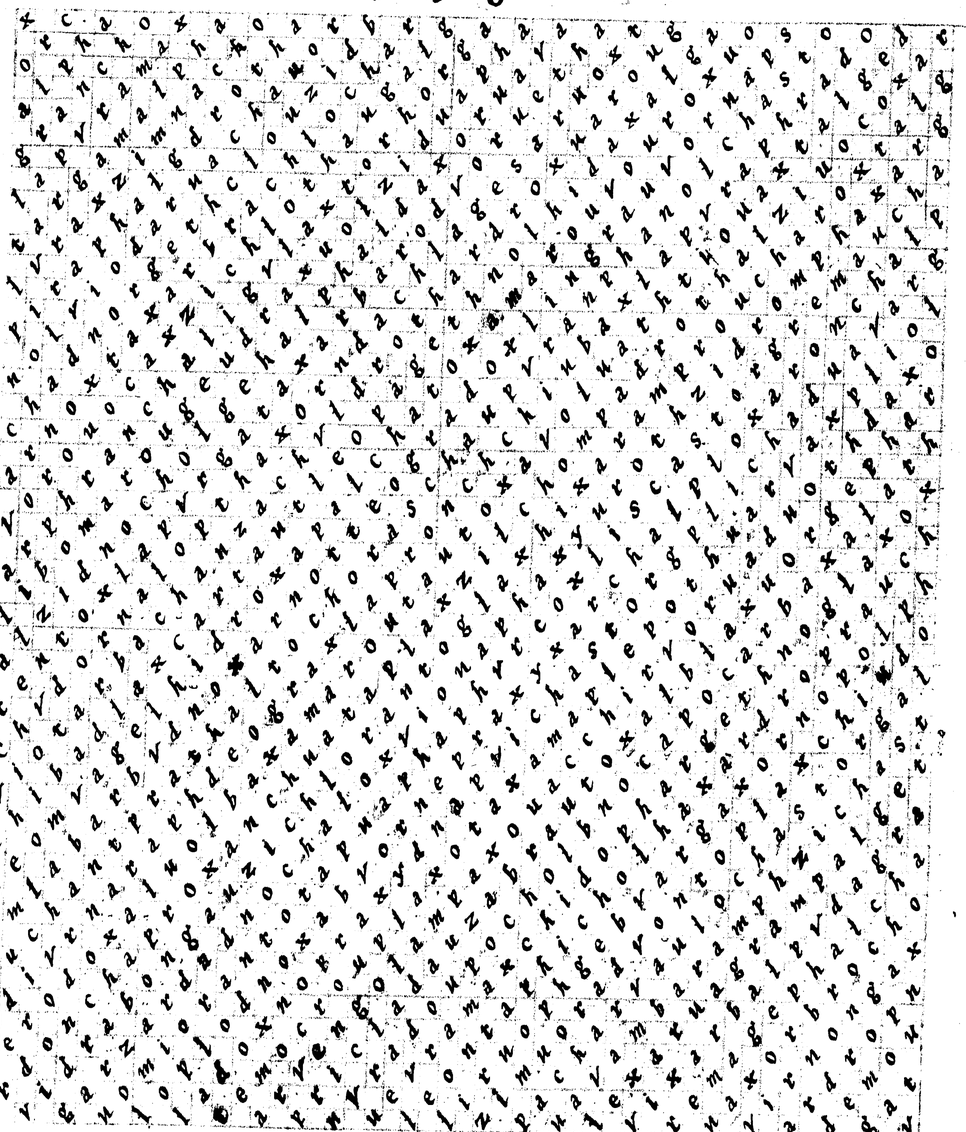
Archi septh lorox.



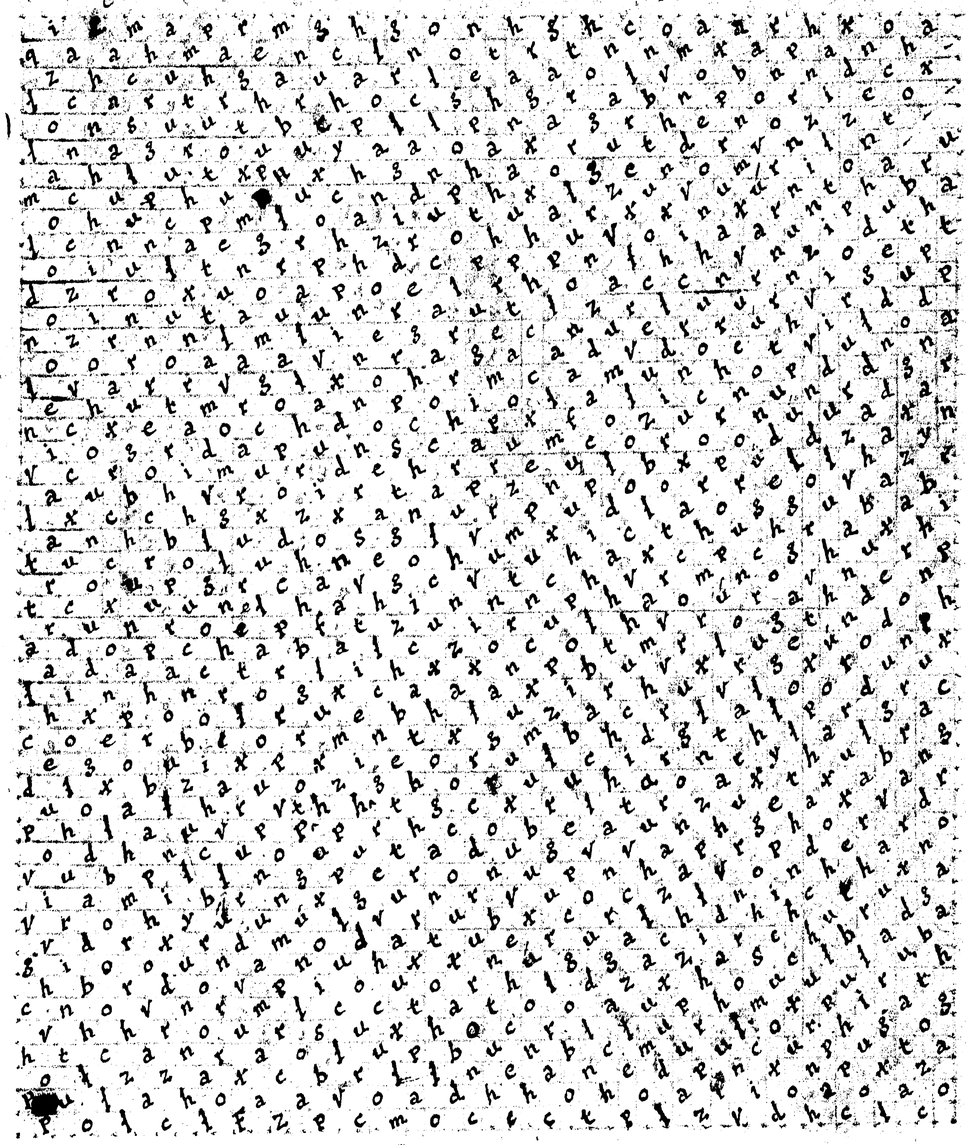
Damponpha nexo gel.



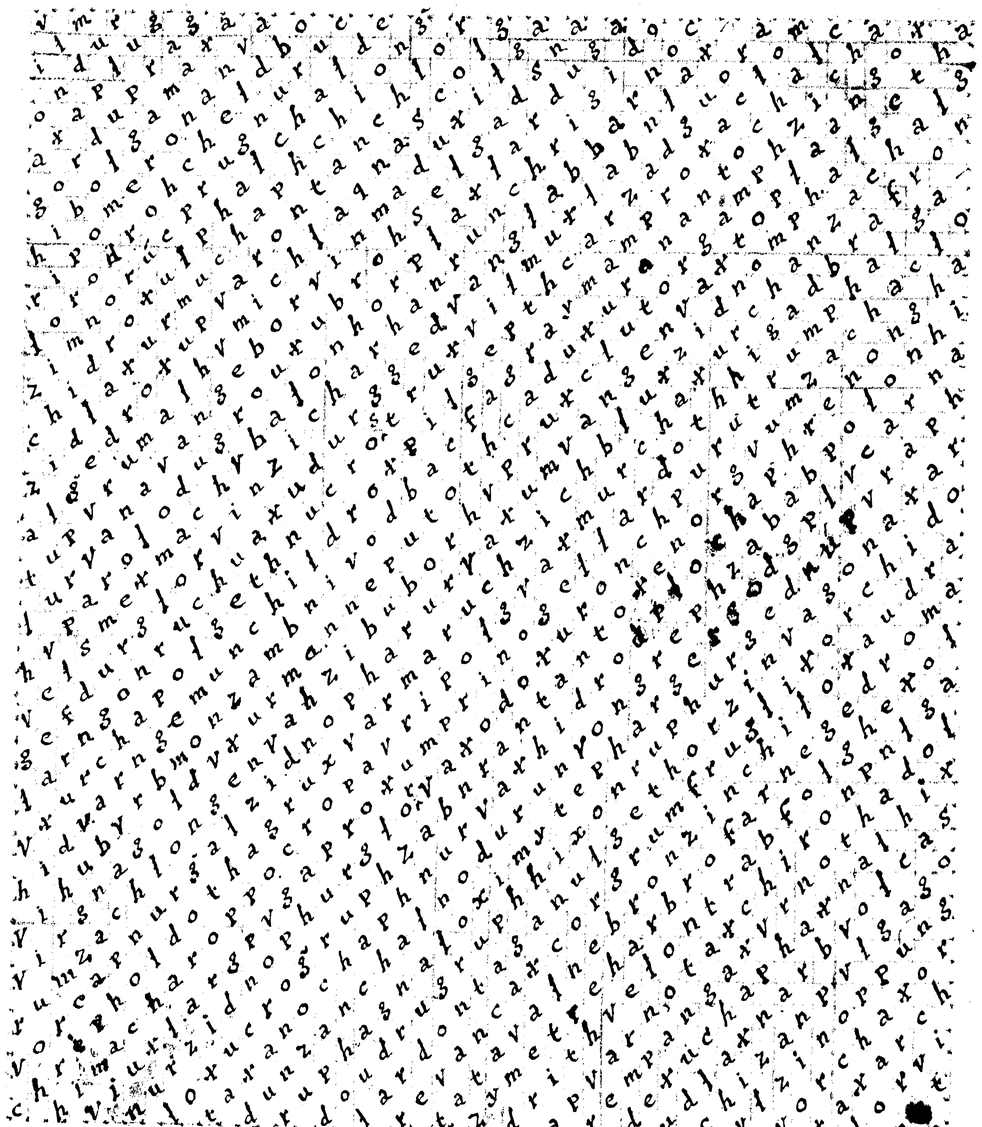
Dexph geld onchen.



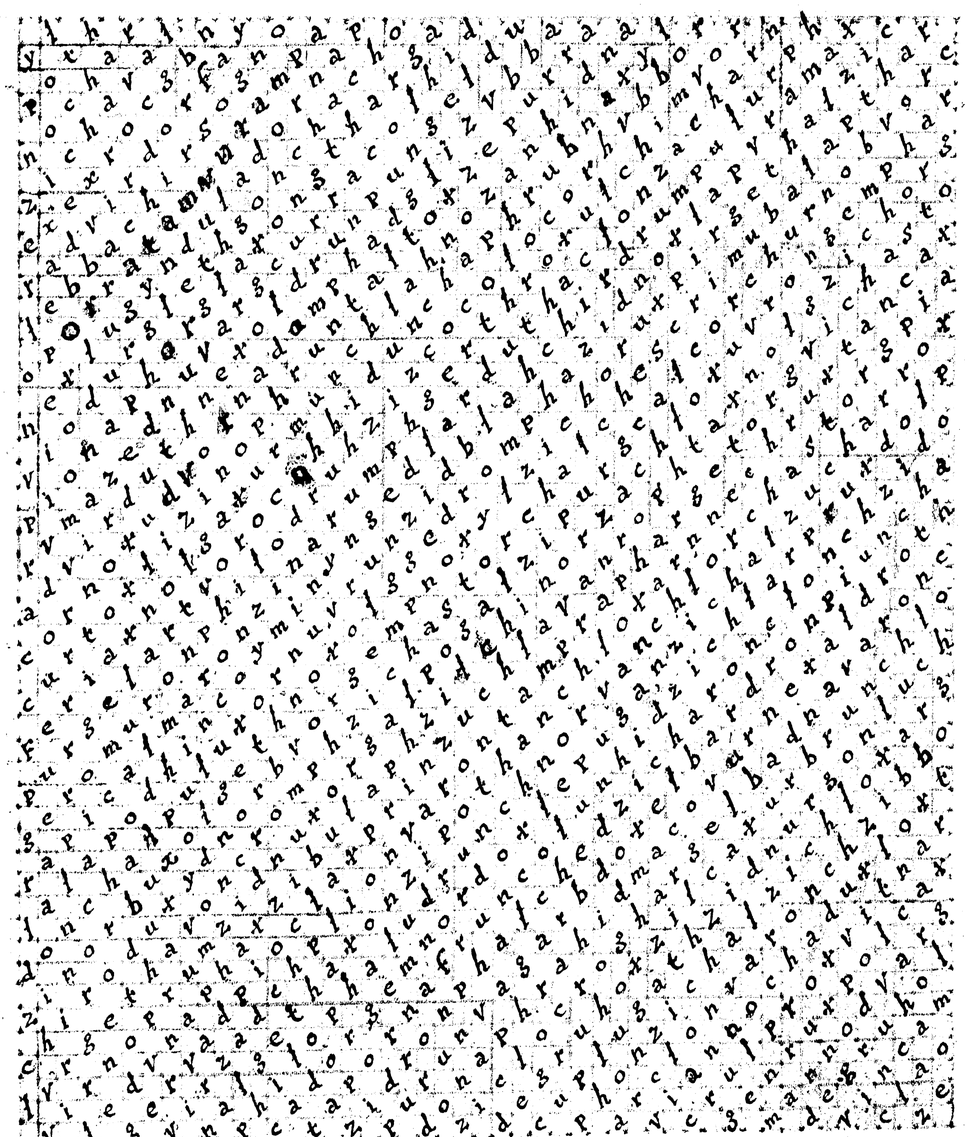
Ellaxor Natoglan



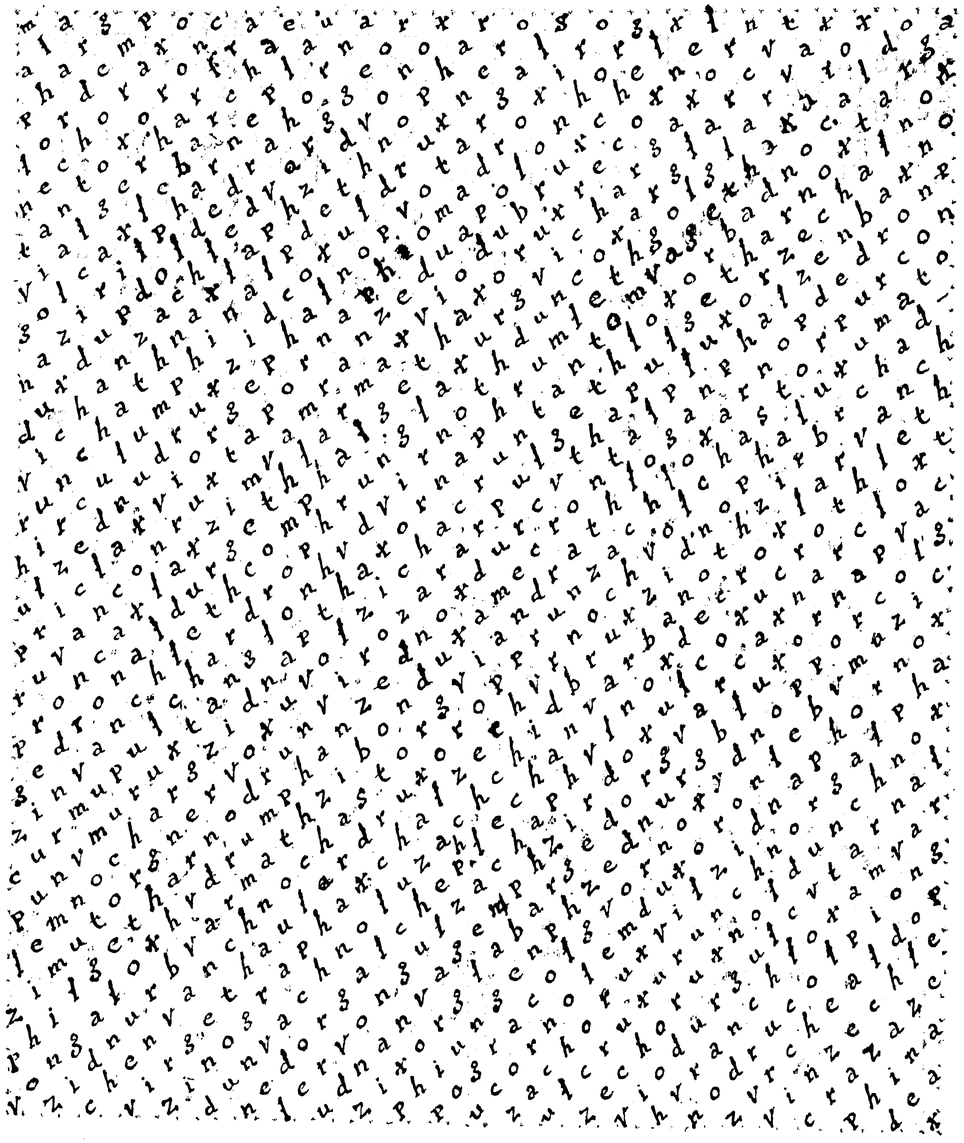
Fam Filgisch Larvouch



Cemgeals Ralphos

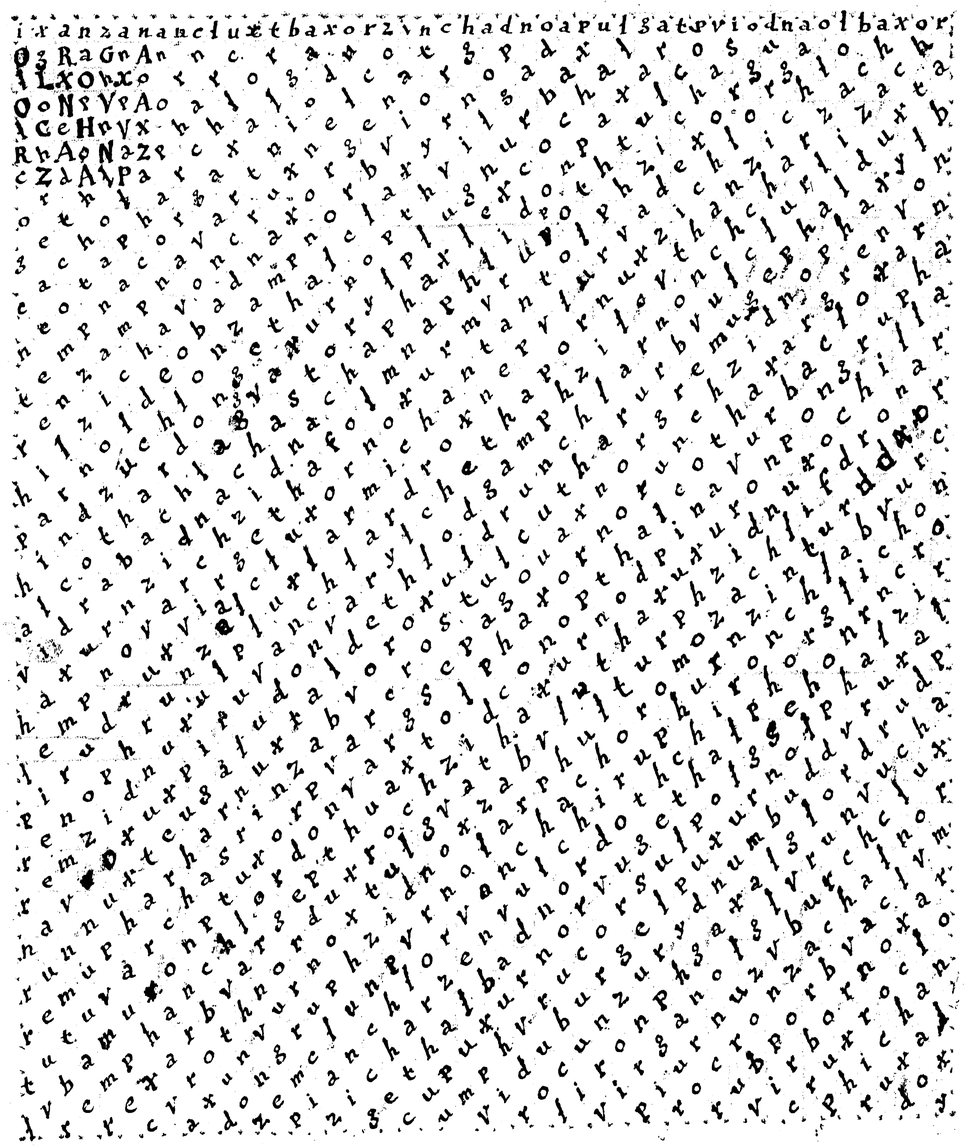


Zodagrap Zilpob

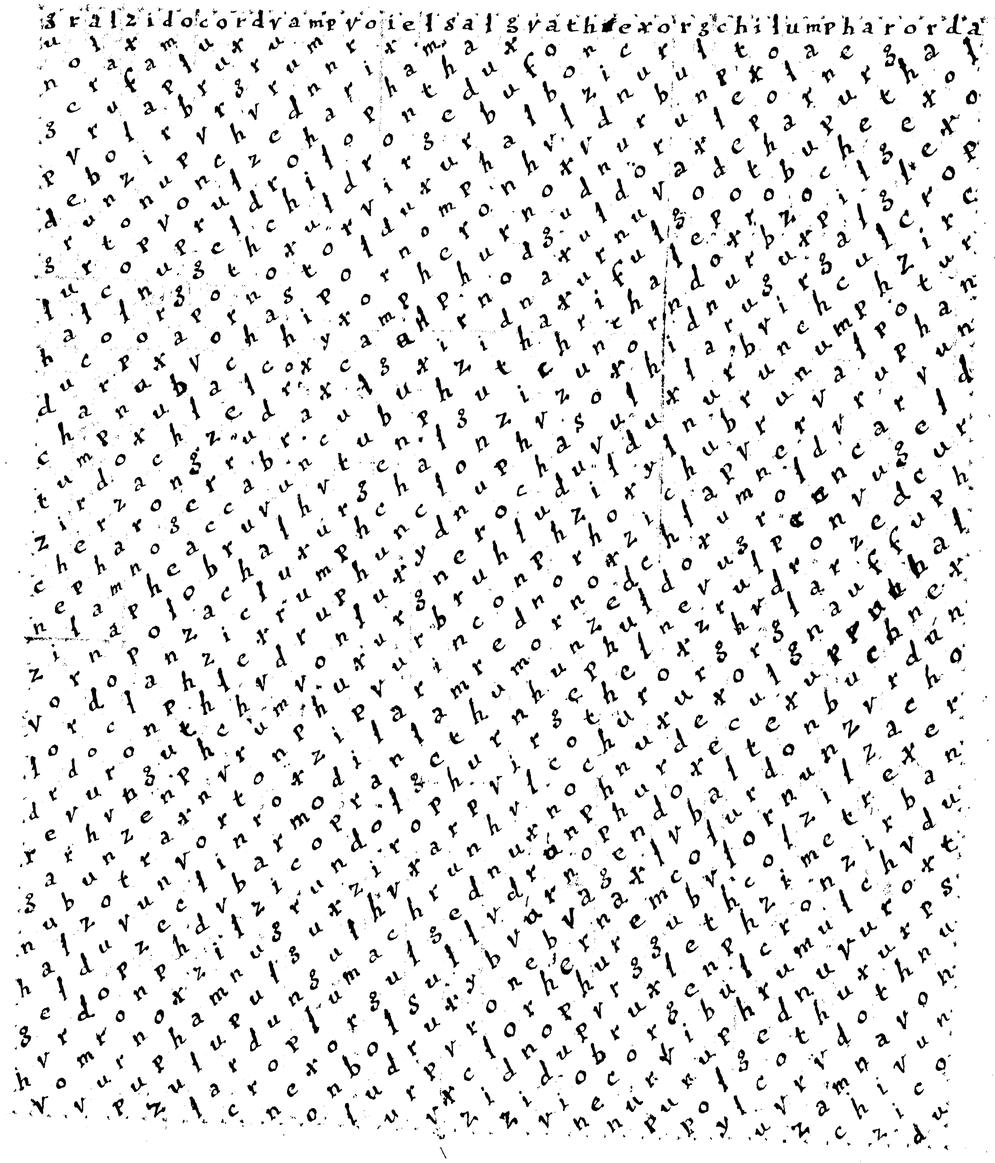


Theese Letters are to be made throughout these Six Tables as they are here on both sides of this Base but where as they are but once here that is but a note of them for every single Square it is to be filled as there are

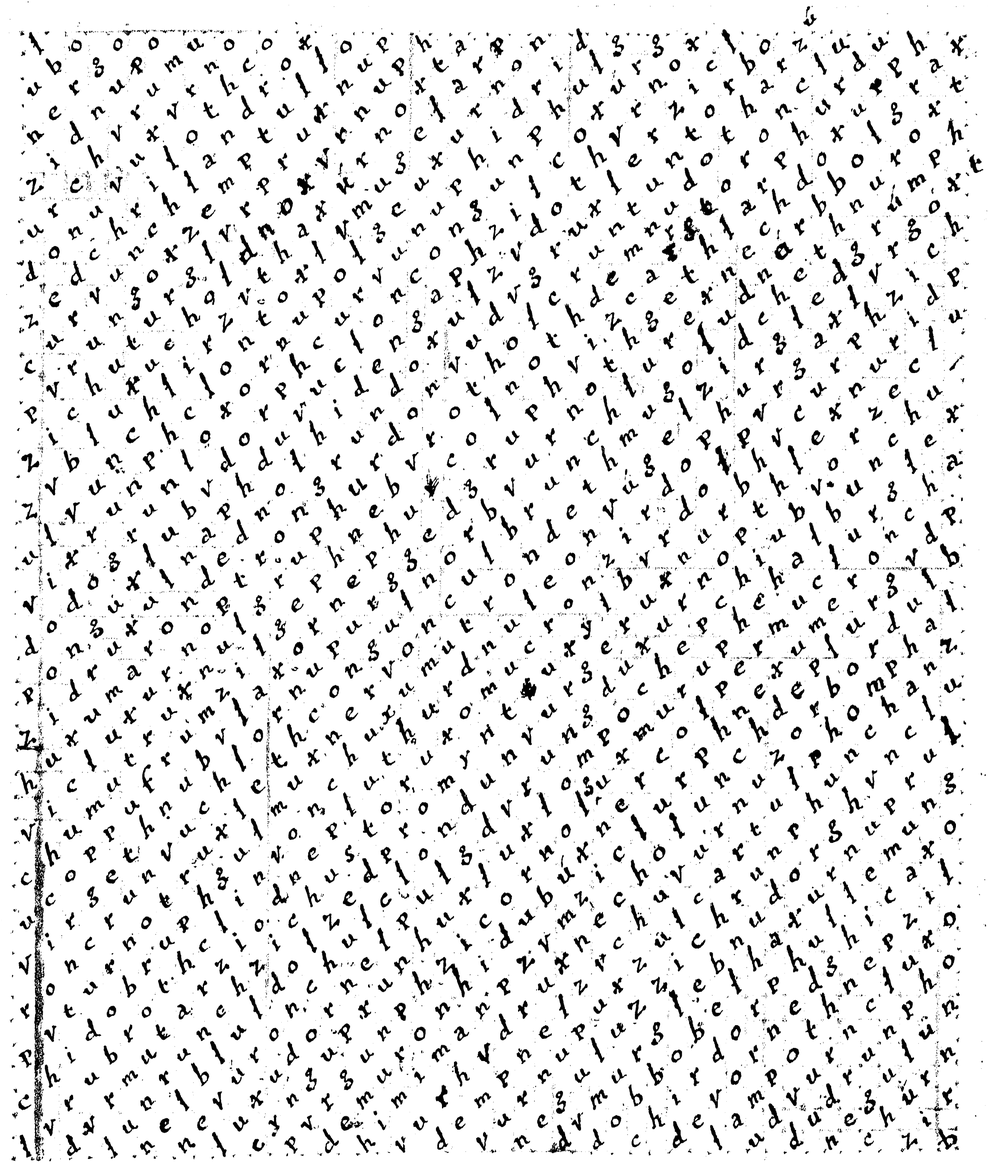
Necprilga Lvpvaris



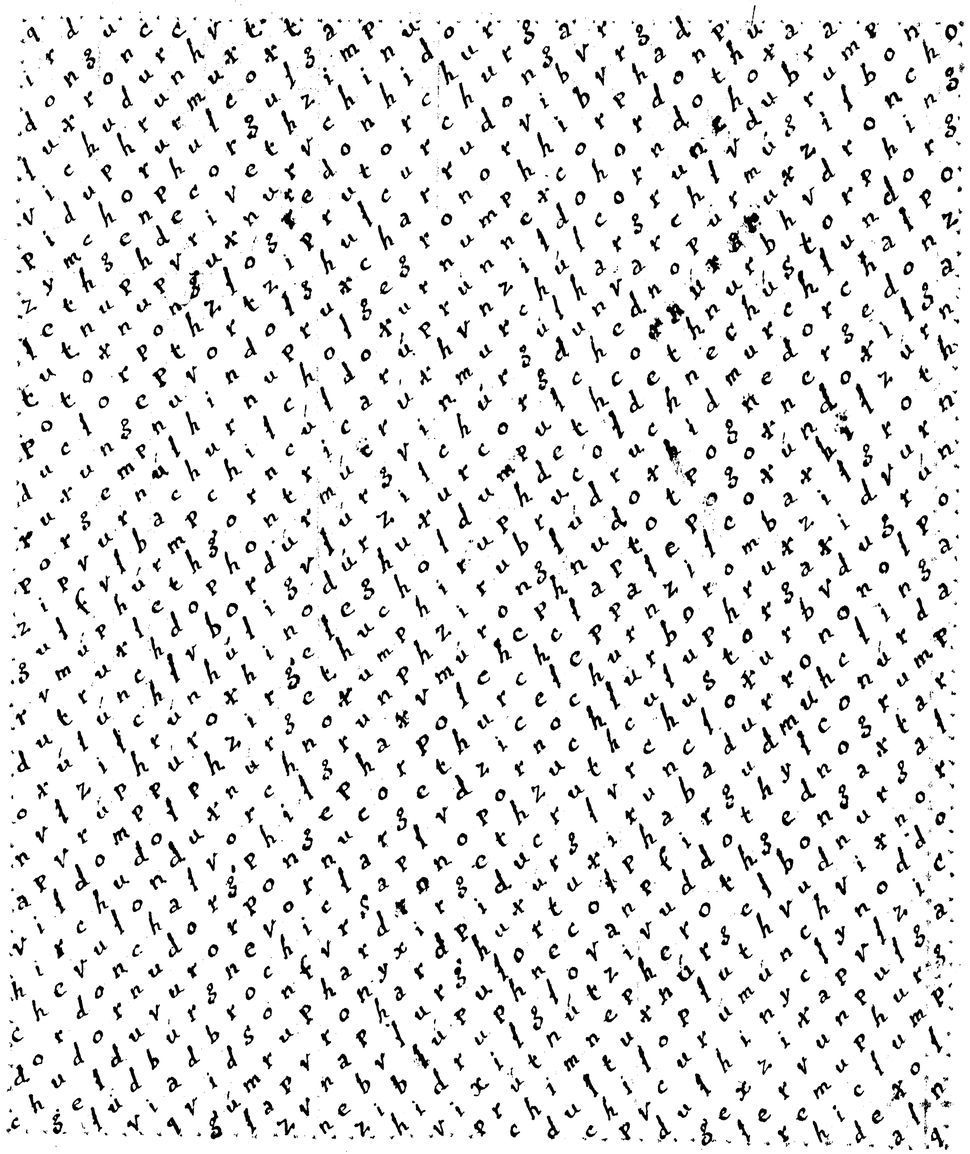
Depsah ouge Phialox



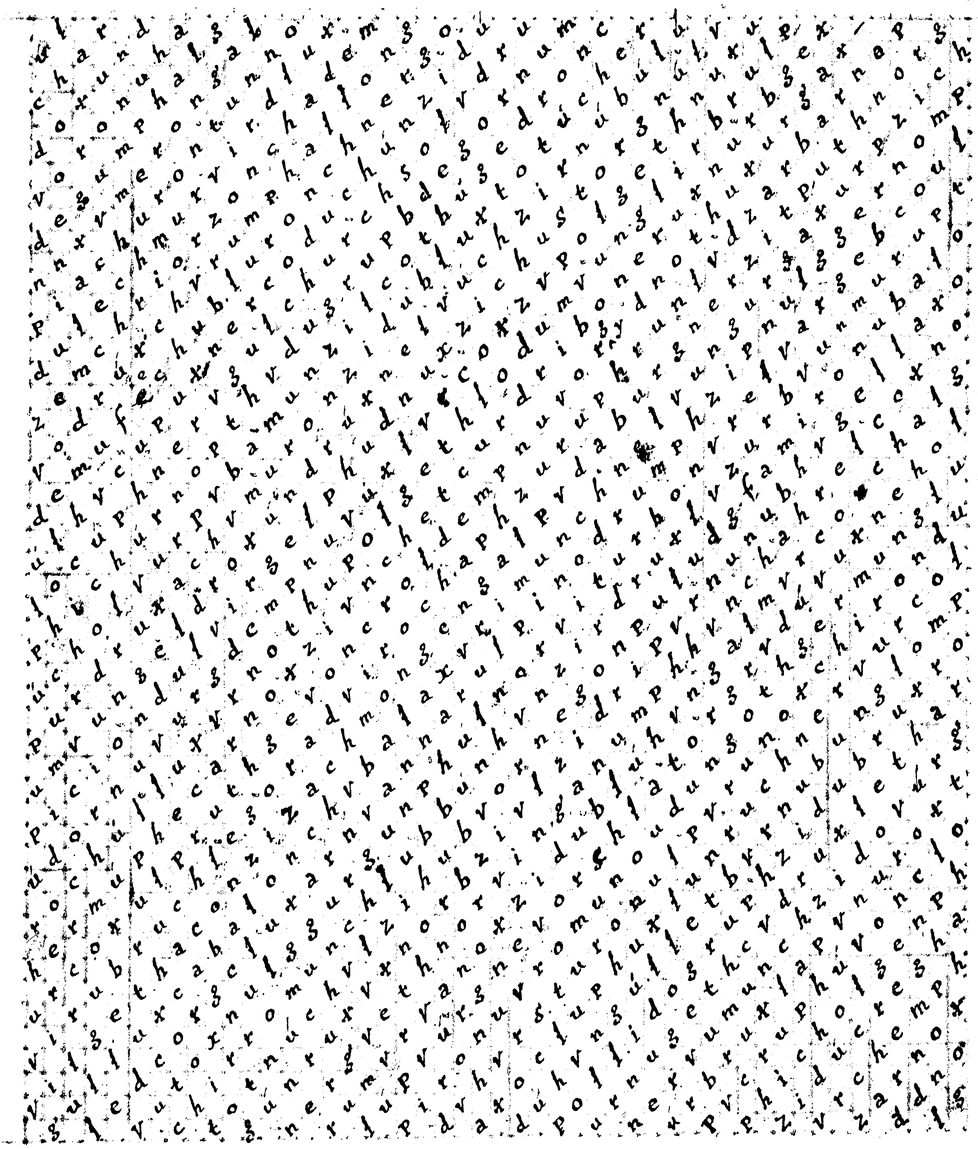
Nelziar pol dolgon



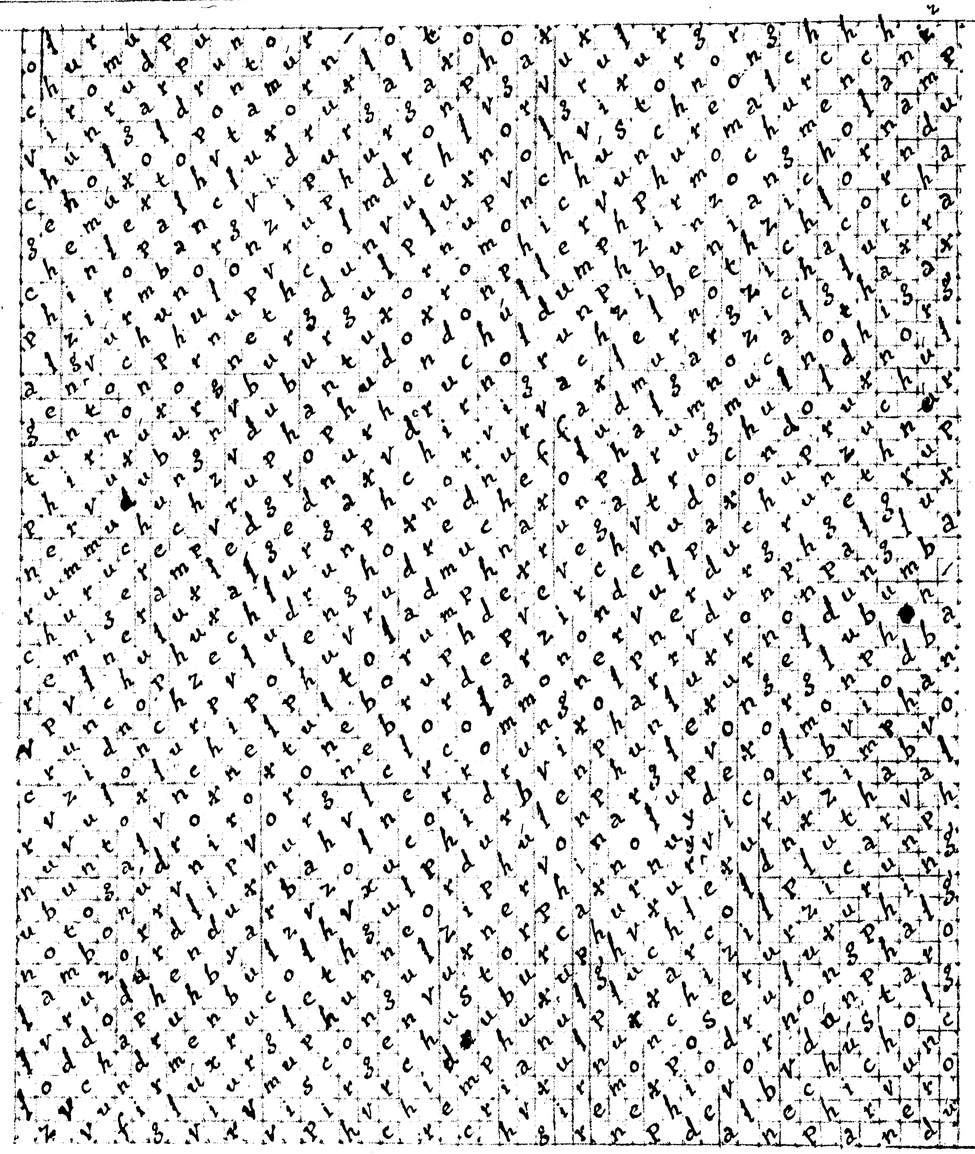
Panni Dolchempfe



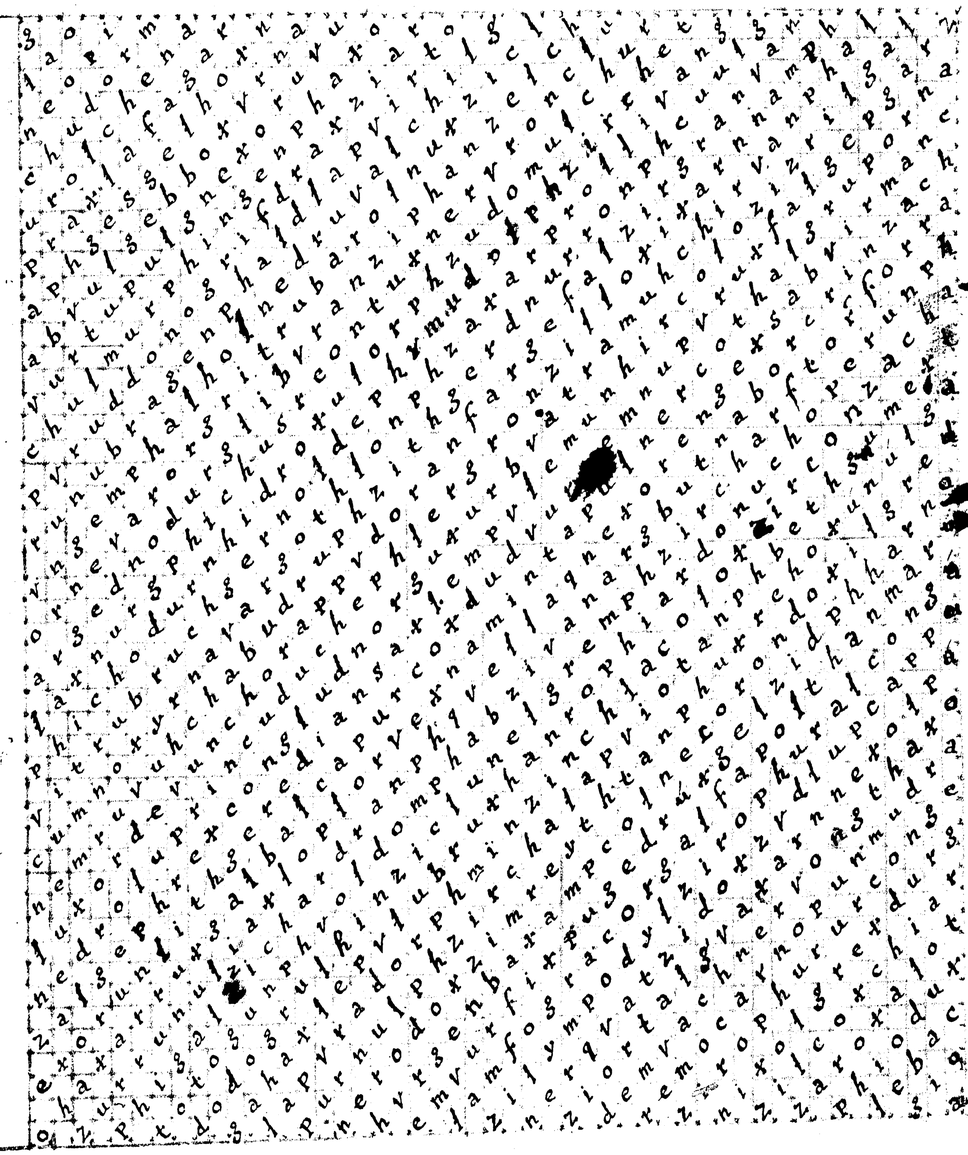
Acvirzils Chiparal



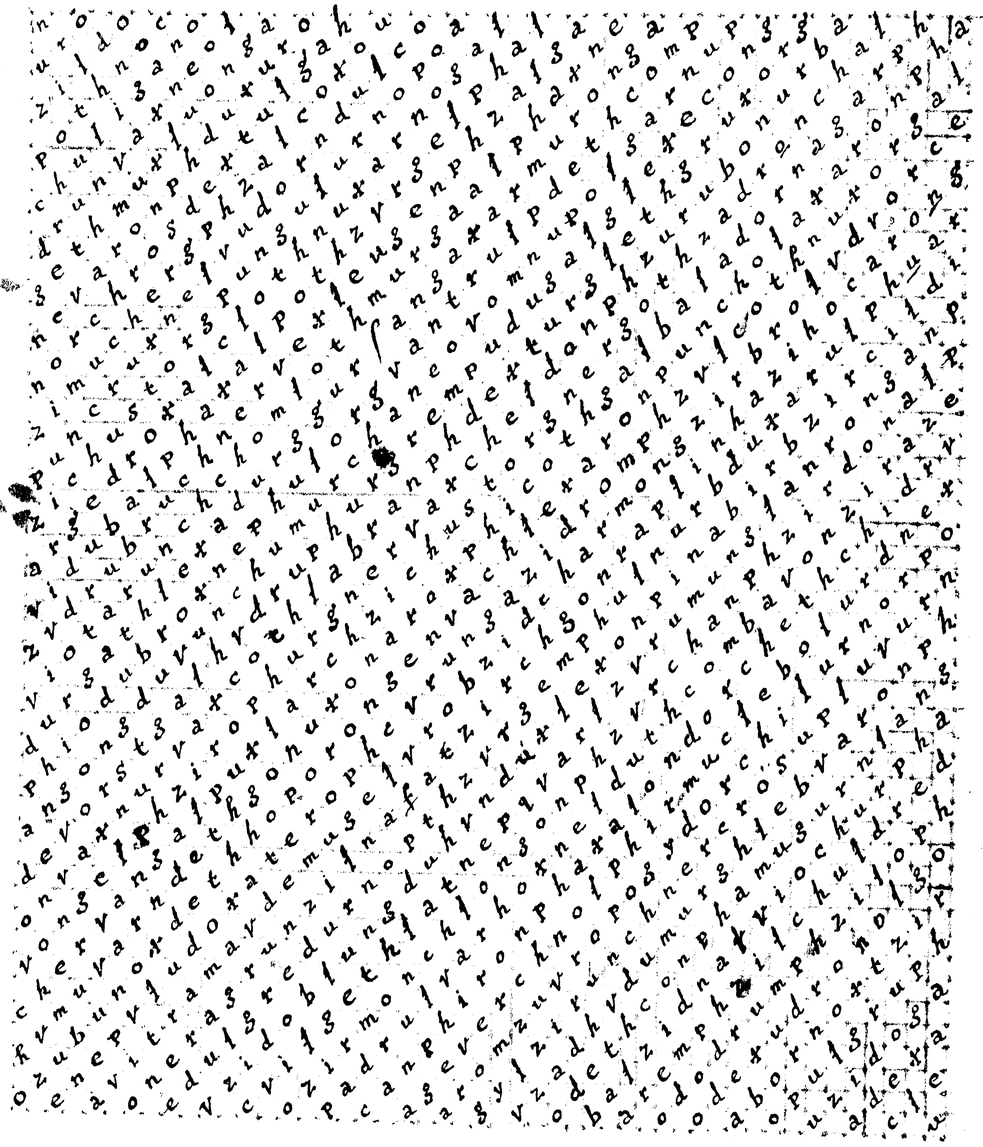
Alged on Chipráxal



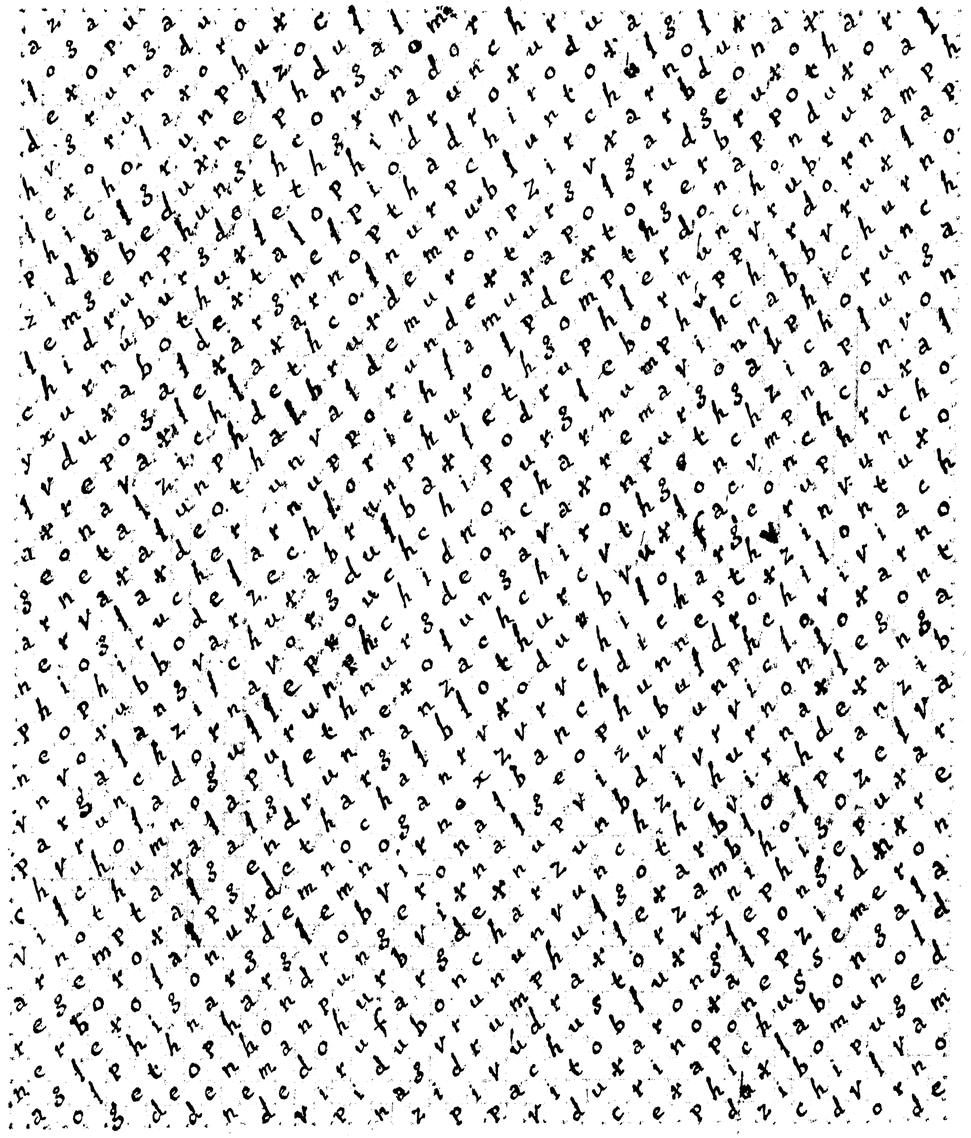
Clarn Nancal



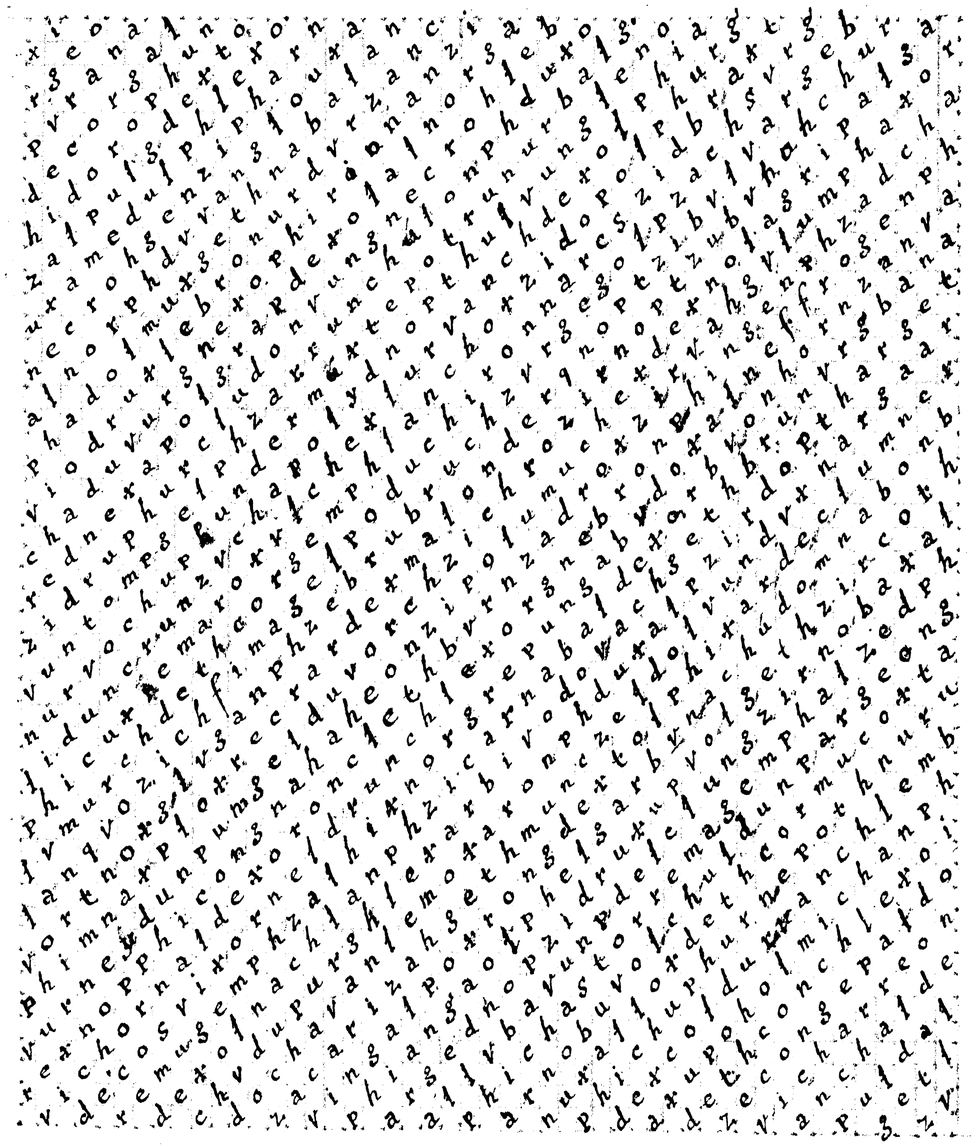
Lexrox Pingh lardoL



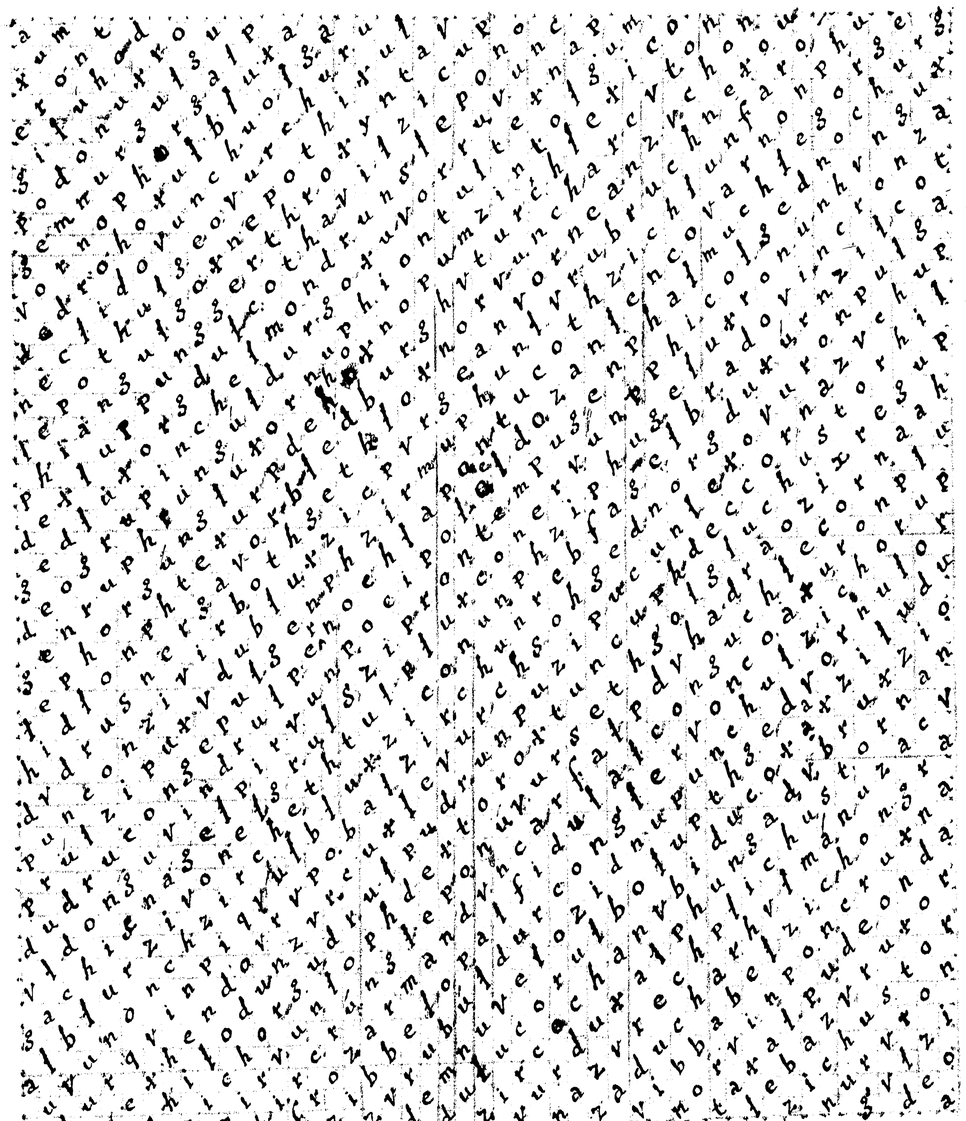
Zvrzvh Genvox



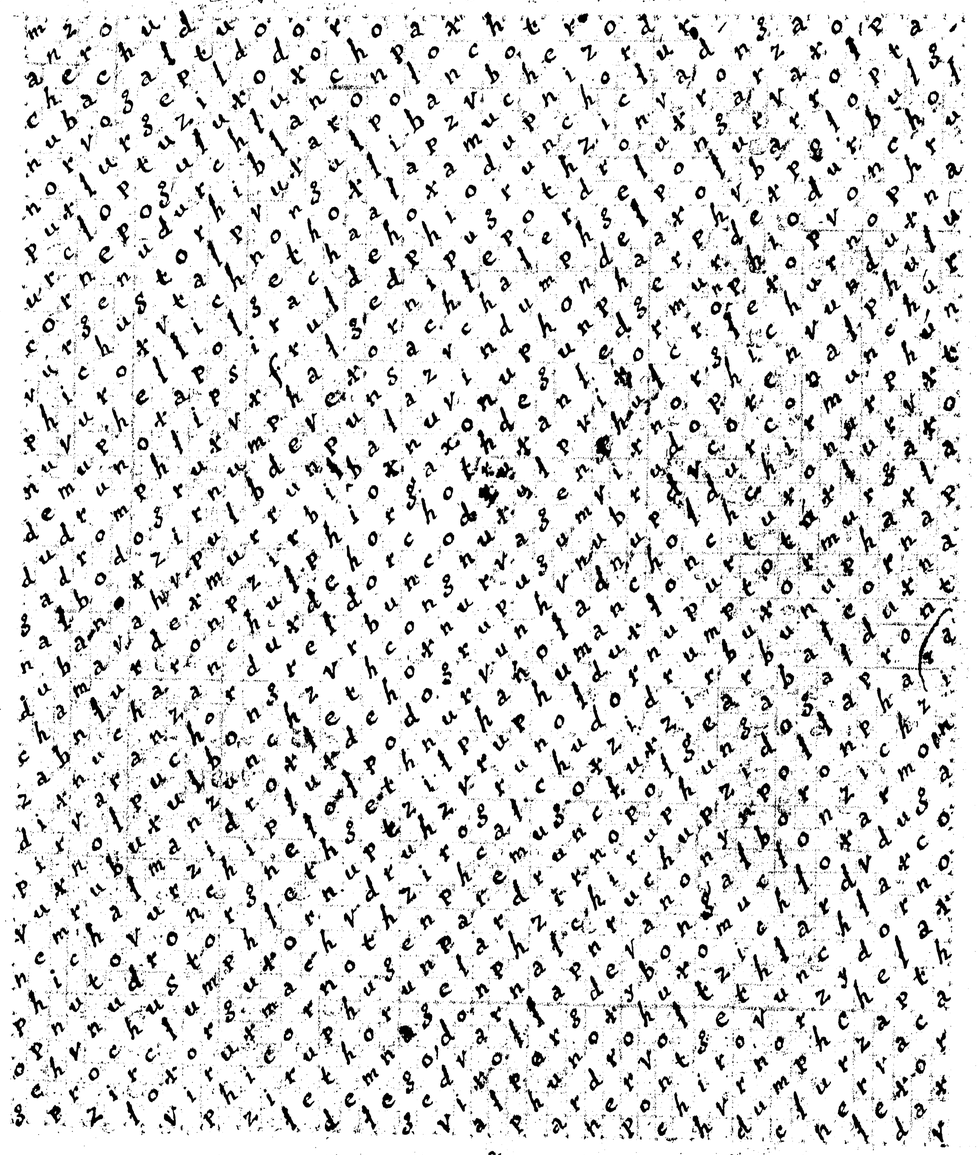
chiromonphZarcan olinorg



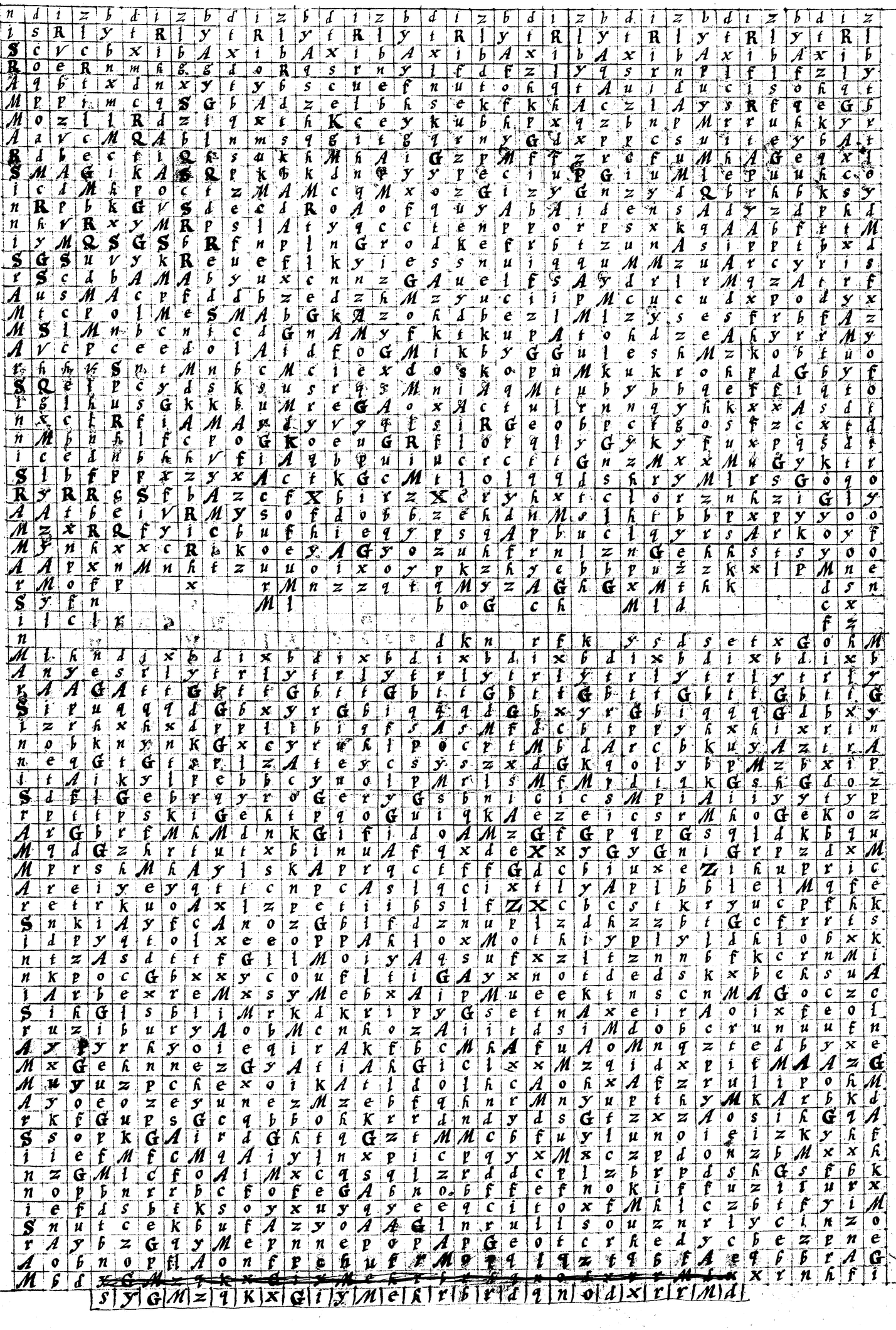
Calgs Sedph panglox



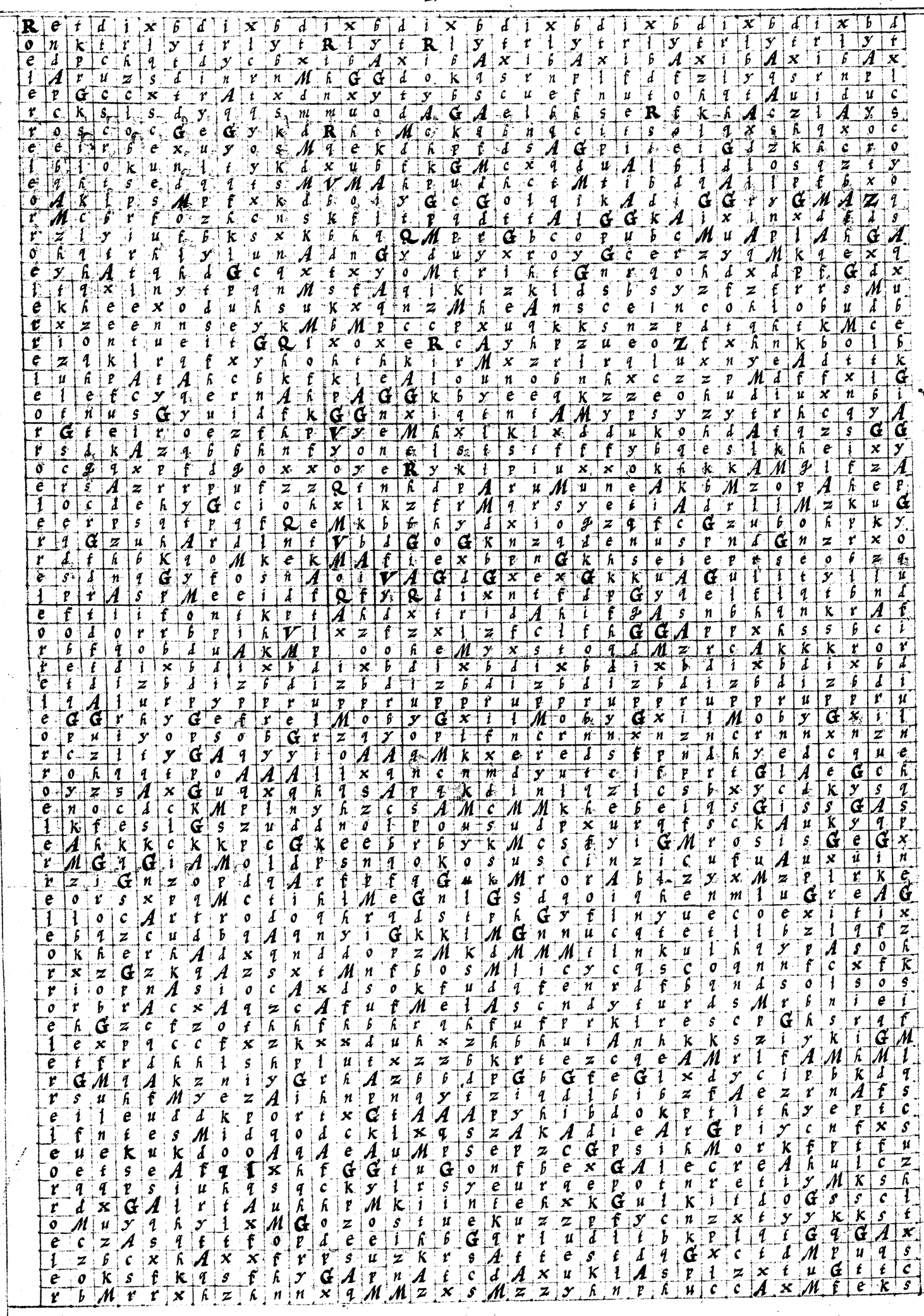
Happörgel Burioldepray



Finis. Tabulæ



2d. Table.

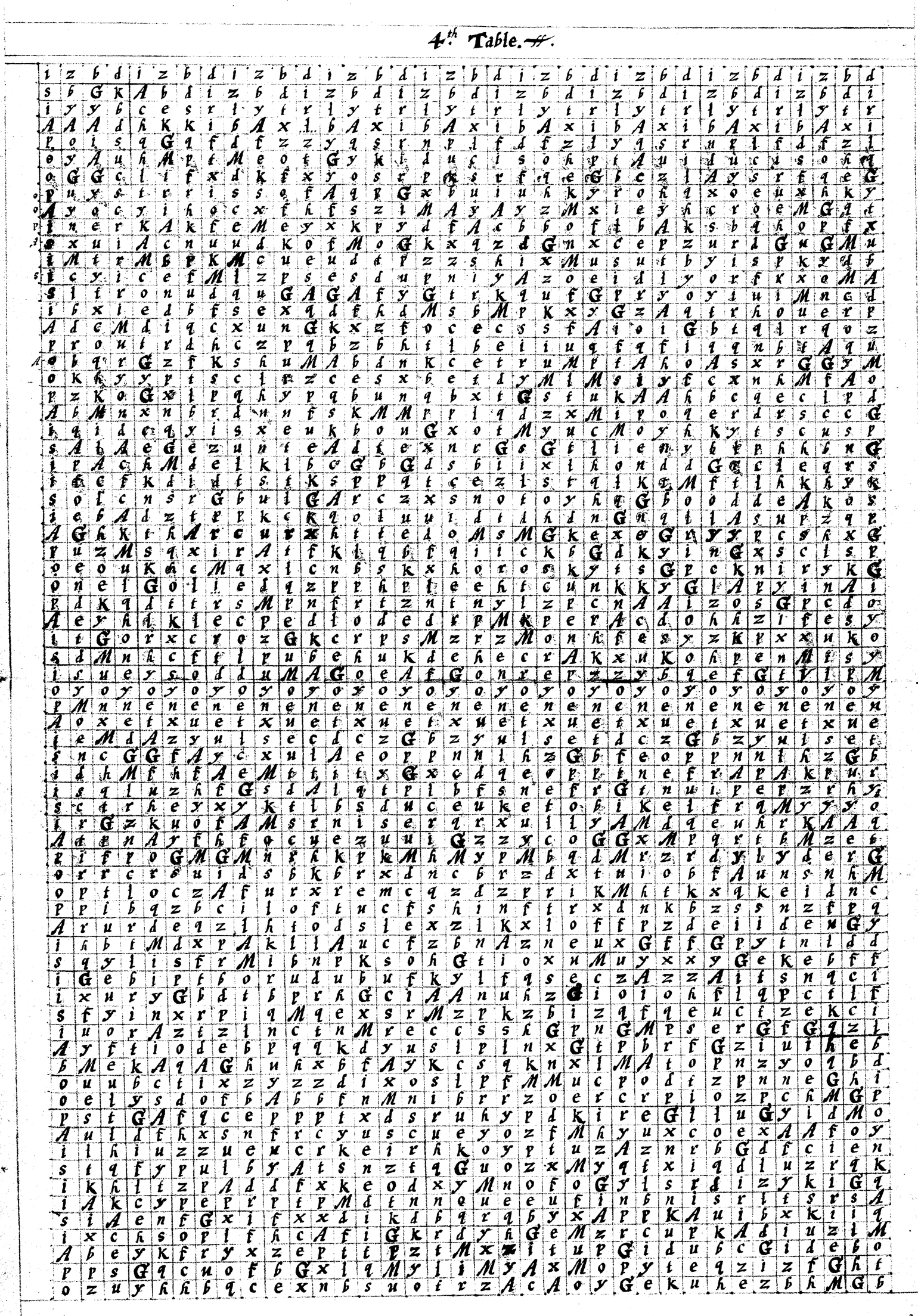


3d. Table.

i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d
o	h	G	k	A	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i	z	b	d	i
M	G	n	A	c	e	s	r	l	y	t	r	l	y	t	r	l	y	f	t	l	y	t	t	l	y	t	t	l	y	t	t	l	y	t	t
i	x	e	p	q	b	u	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i	b	A	x	i
o	f	G	x	h	G	c	M	A	c	A	l	y	q	s	r	n	p	l	f	d	f	z	l	y	q	s	r	n	p	l	f	d	f	z	l
t	o	p	l	e	x	t	u	q	z	c	o	G	y	k	i	d	u	c	i	s	o	h	q	t	A	u	i	d	u	c	i	s	o	h	q
t	y	G	r	q	s	c	z	s	h	h	t	p	M	i	z	f	y	s	r	f	q	e	G	b	c	z	l	A	y	f	r	f	q	e	G
o	G	n	h	x	q	s	h	z	K	z	x	G	s	r	l	c	b	u	l	u	h	K	y	r	o	h	q	x	o	c	u	x	h	k	y
i	x	e	y	n	A	u	z	b	M	y	M	x	K	i	b	e	K	r	u	M	G	q	t	b	q	e	G	d	t	l	r	i	y	b	A
M	u	u	o	x	q	r	l	y	d	d	s	f	M	h	G	l	n	h	b	o	p	f	x	r	d	k	y	t	d	q	o	r	k	r	M
o	e	l	l	s	A	t	t	G	K	t	t	i	c	l	d	q	k	z	d	t	z	h	c	u	t	r	G	b	s	s	y	i	A	t	u
t	t	t	t	c	d	A	x	y	b	x	s	r	o	t	M	p	z	b	f	x	p	x	s	e	k	K	y	r	r	f	A	l	x	l	r
l	k	l	q	z	f	c	A	A	d	c	x	i	e	K	d	u	p	p	t	f	r	i	i	t	s	r	G	z	t	o	i	b	z	n	h
o	s	t	A	b	h	h	f	c	G	l	M	h	K	b	f	y	G	x	l	c	u	A	l	q	p	h	M	y	l	l	f	d	e	d	n
M	r	G	G	h	n	y	x	s	p	y	d	n	A	d	l	t	p	l	h	k	b	c	o	A	r	f	u	o	t	t	o	M	d	i	d
i	h	M	f	k	e	n	M	r	c	b	f	p	o	M	k	l	M	k	z	k	r	o	y	q	o	d	b	q	q	q	r	i	s	r	p
o	q	i	u	b	G	t	u	i	r	n	u	G	u	d	p	A	o	s	h	p	G	u	o	A	q	A	d	x	h	x	o	M	r	e	f
t	A	l	r	n	x	l	r	u	i	d	b	i	l	A	r	M	n	i	y	G	n	l	l	x	h	f	t	z	k	n	r	z	t	n	u
t	i	b	t	x	n	b	t	e	z	f	d	o	t	l	h	r	A	l	t	p	c	o	t	s	k	x	x	p	z	p	G	t	x	e	M
o	r	n	k	n	d	G	b	G	f	h	i	e	K	A	k	i	p	A	x	G	i	e	k	x	b	z	z	r	l	M	f	b	c	h	q
i	h	s	s	x	t	p	p	u	x	z	l	b	M	z	M	h	u	q	s	p	y	u	b	z	d	e	o	b	n	e	i	y	s	q	n
M	G	A	u	n	k	G	x	M	u	p	A	d	r	l	i	y	M	p	h	u	o	e	q	V	t	n	e	q	k	s	r	k	k	h	x
o	p	o	e	d	p	u	n	c	z	r	M	c	u	c	M	x	d	u	z	y	f	G	y	M	s	x	u	h	p	h	y	b	M	G	A
l	f	q	b	f	r	h	s	l	u	i	c	f	y	s	u	n	s	e	o	c	M	f	A	o	o	A	y	z	r	t	e	h	r	s	n
l	u	h	G	M	q	e	i	b	y	A	e	n	o	c	z	p	h	k	f	i	c	i	p	d	h	f	A	b	t	d	M	G	z	u	A
o	e	y	y	d	x	u	A	d	d	f	G	c	r	o	h	u	z	M	e	z	e	z	r	p	x	x	q	y	l	A	o	P	n	l	x
M	d	d	d	i	M	t	i	s	M	e	s	X	b	q	e	l	u	d	k	P	s	h	y	h	t	c	t	G	r	M	n	e	p	A	z
l	s	M	c	M	l	q	f	u	d	K	n	i	q	n	f	t	e	s	S	z	q	z	A	i	s	l	q	d	y	d	s	o	z	o	t
o	c	p	q	i	b	s	o	e	s	s	x	A	s	x	l	q	b	u	K	p	K	p	o	r	f	n	s	K	e	M	r	b	h	e	r
t	l	M	p	y	f	f	q	b	u	K	u	p	h	c	o	A	d	b	M	o	s	z	q	o	o	x	y	b	o	z	h	M	h	K	A
t	f	u	G	e	h	l	n	q	r	x	e	f	k	s	y	q	A	d	r	b	u	p	f	q	l	s	G	f	x	h	x	y	z	M	h
o	d	b	l	t	q	h	s	A	f	f	G	M	i	i	n	G	G	k	i	q	r	c	i	G	r	f	i	y	n	p	z	A	b	o	q
i	s	k	A	x	h	n	i	p	i	u	y	d	o	r	A	i	x	b	l	n	h	h	o	p	G	M	h	d	s	z	b	c	e	e	G
M	r	x	q	s	q	K	A	r	u	M	x	t	y	i	p	y	u	q	h	s	q	e	e	f	i	o	l	A	u	p	p	q	b	G	n
o	b	z	s	c	t	S	i	h	b	o	f	x	o	r	c	b	p	f	k	k	h	K	u	x	A	e	b	c	b	r	c	t	R	y	e
i	q	u	k	s	d	z	l	e	q	l	c	A	q	o	l	y	G	M	i	A	k	b	x	u	p	s	h	s	h	y	s	d	p	M	d
i	d	i	x	b	d	i	x	b	d	j	x	b	d	i	x	b	d	i	x	b	d	i	x	b	d	i	x	b	d	i	x	b	d	i	x
o	M	h	e	q	A	l	u	r	p	y	p	p	r	u	p	p	r	u	p	p	r	u	p	p	r	u	p	p	r	u	p	p	r	u	p
i	c	l	b	s	i	b	y	i	f	A	r	c	u	M	o	x	t	e	f	r	e	l	M	o	b	y	G	x	f	l	M	o	b	y	G
M	b	M	q	p	y	r	K	A	h	f	t	l	r	z	q	u	l	b	h	y	u	c	p	d	G	e	x	n	z	n	c	r	n	n	x
o	K	e	G	x	o	b	M	z	k	x	l	h	y	p	f	y	c	e	y	o	e	r	c	G	n	t	f	p	n	d	h	y	e	d	c
i	A	G	u	M	n	q	i	o	s	f	n	y	o	z	h	d	h	k	o	y	u	i	r	s	x	l	c	s	x	t	q	t	n	s	f
i	p	u	e	c	u	n	z	q	p	d	x	o	y	p	x	t	q	G	u	o	e	x	t	c	A	n	r	f	z	x	h	A	p	h	q
o	z	i	u	s	A	p	n	G	x	l	s	y	o	z	z	x	h	M	t	y	u	p	i	r	M	M	q	c	c	A	k	q	M	G	y
M	y	o	e	i	p	e	d	M	u	c	x	o	y	p	n	M	G	s	d	d	b	r	u	i	c	p	f	e	r	M	i	G	s	p	M
i	n	e	t	r	c	h	i	c	z	e	M	n	n	f	p	b	i	j	s	M	A	t	e	z	e	f	h	K	j	e	M	f	u	G	q
o	x	u	l	o	l	e	z	e	o	n	c	q	K	x	G	h	o	r	f	o	r	k	u	p	s	o	q	G	p	q	i	u	M	f	u
t	f	y	c	r	y	u	p	s	y	e	r	d	p	l	d	n	e	h	l	l	f	M	i	z	u	f	s	p	e	G	p	K	d	l	x
t	o	G	i	h	d	b	r	f	A	G	z	f	r	y	t	x	u	z	n	b	h	r	G	f	y	x	k	G	l	d	u	b	f	n	k
o	y	y	A	k	t	k	i	u	q	d	e	u	i	n	K	n	l	u	e	q	e	h	M	e	n	M	i	x	c	G	c	e	u	e	y
i	n	n	p	z	x	b	l	r	d	i	t	e	z	q	z	p	A	y	u	h	K	z	o	n	d	r	u	n	r	s	l	b	y	u	o
M	M	M	o	h	c	e	b	t	M	h	A	G	f	r	l	M	z	A	y	z	M	i	f	p	r	e	l	K	i	i	b	d	d	b	q
o	u	d	t	q	z	G	h	A	o	q	x	y	x	i	b	o	h	f	A	b	o	G	M	o	b	G	r	x	A	l	y	t	M	A	s
i	l	A	x	h	e	x	z	c	r	d	c	b	z	l	y	f	k	x	q	y	f	i	c	r	n	x	i	M	z	n	n	K	d	f	u
i	b	c	A	K	u	n	o	l	o	M	b	d	e	b	A	h	p	l	n	n	u	A	e	h	s	f	l	i	o	x	e	A	f	h	b
o	K	s	i	A	y	e	e	b	q	i	q	A	G	h	f	k	G	r	A	p	K	q	b	k	k	x	c	M	n	M	d	f	h	n	q
M	i	i	z	c	b	G	l	y	h	o	A	c	K	z	h	p	u	i	p	e	A	s	K	b	M	u	s	u	e	c	G	M	G	t	A
i	z	l	u	s	k	y	c	b	k	f	c	f	M	y	z	r	h	o	z	G	G	A	M	A	o	e	i	l	b	e	x	d	M	s	i
o	h	q	r	f	M	x	s	K	b	h	h	l	i	n	o	b	k	f	b	i	x	q	i	p	d	K	A	n	q	b	z	f	o	c	M
t	q	n	h	l	i	M	r	x	r	t	q	h	o	x	f	d	p	t	K	A	z	s	r	c	G	q	x	e	G	h	e	u	f	e	c
f	A	p	x	c	M	l	o	f	f	d	x	z	q	s	o	M	o	d	p	o	h	z	f	l	d	x	n	t	p	x	u	M	e	t	l
o	l	f	z	e	c	o	y	x	l	A	z	b	s	c	r	z	q	A	r	b	k	p	i	b	f	z	p	i	f	z	y	d	k	l	M
i	z	h	e	f	l	l	t	f	n	p	n	q	p	q	o	h	x	q	o	K	b	r	u	r	r	l	M	h	l	u	o	M	i	h	K
M	y	z	G	b	n	b	x	x	e	f	p	f	t	d	t	q	s	A	q	G	h	y	M	q	o	t	u	z	n	l	l	i	z	d	p
o	G	f	i	q	K	r	i	M	d	l	M	e	h	i	K	h	z	o	t	p	x	o	u	h	t	d	b	b	p	A	n	z	b	f	r
i	x	x	A	s	s	b	l	i	e	t	u	u	z	l	G	o	h	h	A	r	i	e	l	e	k	t	k	r	c	d	s	h	G	M	q
i	M	u	q	p	h	G	r	u	k	l	r	h	e	b	i	e	y	z	c	u	A	G	r	q	G	b	M	q	z	f	u	z	i	c	t
o	u	M	p	e	y	y	i	l	G	r	e	y	u	y	u	y	o	h	h	b	c	K	i	G	u	q	i	G	f	h	b	b	l	z	x
M	t	u	G	l	t	G	p	A	i	h	k	o	e	h	b	y	f	k	z	d	h	p	y	y	e	G	p	u	x	z	d	G	r	l	s
i	k	M	f	n	K	i	G	G	p	x	b	q	b	k	r	K	x	b	b	f	k	G	e	n	t	p	e	l	s	h	i	x	i	b	u
o	s	u	x	e	A	A	i	x	G	d	G	y	r	x	i	A	z	d	G	M	i	x	u	e	K	G	l	h	z	k	A	z	l	y	M
t	c	z	z	G	G	G	p	l	d	i	x	o	b	z	l	x	p	r	s	u	A	z	y	u	b	i	b	k	p	z	e	e	o	G	s

Thero Tables follow
The Book of Enoch

4th. Table. ff.



The Preface of John Michael Talstius to ye Reader. 1695.

46

~~because ye most~~ experts we are to judge otherwise,
because ye most experienced Author wch yet took a second care
to correct & augment it with new observations. I
found therefore while I stayed in England from men of known
probity yt ye sd Philalethes, (whether yt be a real or a
borrowed Name) had an intercourse by letters with very
many English, wch whether he did himself or by others is
not to ye purpose to know. This in confirmation of my opi-
nion it is pleasant to me to relate, yt ye Famous [illegible]
first had correspondence with him by letters & ever al-
ways maintained a friendship. It happened once yt ~~[illegible]~~ this
learned Hero was by chance visited by ye scholar of an Adept, who
was afterwards put in chains in France. ~~when~~ he, when he
had in Mr Boyls presence turned lead into Gold, being after-
wards asked whither he knew Philalethes, affirmed yt he
now lives private in France. upon hearing wch news, he deli-
vered to this man ~~some~~ letters in answer, as occasion
served to be transmitted to Philalethes, but ~~being in his~~
~~way in his~~ prevented in his very journey by ye fall
of ye horse he rode upon, being thrown to ye ground
he recd ~~[illegible]~~ a grievous wound & so by an unhappy mis-
chance extinguished ye hope of carrying ye answer to
Philalethes. But there are still more things wch seem
to give light to this very obscure Business. For it
is certainly known to all who are affected with any care
of naturall things, yt there dyed lately at London a
certain Apothecary ~~[illegible]~~ very skilled in ye Chymicall
Art, Starky by name a man learned & ingenious e-
nough wch his writings wch I shall hereafter menti-
on doe abundantly testify. Of this man therefore there
is a constant report, confirmd also by ye opinion of ye
most famous Mr Boyl himself yt he was an American
as being born in New-England, where having had ye
opportunity he had attained to a more intimate Friend-
ship with Philalethes, wch was so great yt Philalethes
more than once came into his Chymicall Shop, & not
seldome showed ye most exquisite Experiments of this Art,
nay ~~[illegible]~~ even bestowed on Starky as a gift some pieces of
Gold: with wch when he lived splendidly, perhaps as it
happens envy arising he became suspected to Philalethes
as if he had intercepted some of his Secrets & unseasona-
bly divulged them he was at length deserted by him. Wch
cause moved Starky to pass into Europe therefore arri-
ving at London he soon showed some proof of extraordinary ~~[illegible]~~
Chymicall experience, whether taught by Philalethes
or wch he had obtained himself by other means. That also is
not to be omitted yt Starky publisht many things wch ex-
actly agree with his Masters Opinions, & are at least
derived from his fields. ~~More properly from his doctrine~~
And he more than once affirmed yt he both knew Philale-
thes & maintained a sincere friendship with him, but in
this one thing unhappy yt as he lived high, & neglected
his houshold affairs, he underwent a great loss in his
estate & so [illegible] perisht miserably. This in
a manner is certain, if ye Booksellers ~~would~~ ~~confess~~
~~Truth~~ who printed Philalethes's works, would confess
ye Truth, whence they received those Books, or in wt lan-
guage they were writ, this Dispute might easily be en-
ded: in ye first place I must publish ye name [illegible]
Cooper a London Bookseller, who took care to print many
things of this Author: But Langius & Birrius also were
not ignorant whence they recd those manuscripts & un-
der wt name they were delivered to them. Tho here also a
warning is to be given, yt many things have been wrong-
ly suspected by ye learned wch are notwithstanding commonly
attributed to Philalethes, such perhaps is ye Exposition
of Flamell, Artephius & Sendivogius, of wch there will
be occasion to give warning in another ~~p~~ place. It will
now also be convenient to ~~give~~ add a catalogue of
ye Books set forth either by Starky or Philalethes whether he
were ye servant or ye companion & friend of our

Pyrotechny) in the Philosopher himself; of which neverthelesse we must be sorry yt many scarce come to our hands; many allso are written only in ye English tongue. These indeed Starky chiefly comprised himself A Vindication of Helmont & Pyrotechny composed in ye English Tongue. But none of which have come to our hands, to rehearse here ye number whereof, we believe will neither ~~be unp~~ prove unpleasant to thee, kind Reader, nor troublesome. Namely these following are for ye most part ye more works of his ingenuity wch have come to our knowledge.

Pyrotechnia.

---

a. tho its bowells be fill'd with ye sense of Nature taken away

For Natures sense being taken away.

b. By this therefore is augmented & nourish'd whatever is augmented & nourish'd: by ye exuberation of yt radicall moisture our Stone is nourish'd & augmented, of wch he speaks in his Codicill in ye Ch: of ye Vertues & ye doctrine by wch errour is corrected, & of ye exuberation of it he speaks in his Practick.

c. for this called ye Nature, ye Medium, & ye Stone, & Mercury, & arsenick &c.

d. is yt ye humid Air in ye substance of ☿ be spiritually received, untill &c.

e. if wch is digested by ye naturall heat may be totally dissolved into water

f. And therefore if you would dissolve ye frigidity of argent vive, ~~first~~ you coagulate it ye more.

g. as much as it is carryed into Water with its mercuriall Dissolved Parts.

h. Whence there never is a passing from one extream to another or one contrary to another, but by a determinate disposition, nor is this &c.

k. & rectify ye dry or ye hot & ye moist (by making inhumation) & you will have ye Air into a Vapour. Because ye Air is spiritually intercepted in ye matter of Gold & of other mixt things. But our compounded water after &c.

l. not by fire, but by a wonderfull Vertue.

m. it follows ye proper Nature of a metall, because ye matter is ye Nature of a Metall. For this is called sulphur & it is a sweet liquour.

n. in a fourfold proportion, & Luna in a double proportion because it is colder than Sol.

o. For Luna tho according to all, it be cold in ye second, yet it is in ye third degree.

P. And therefore ye Earth of Sulphur is prepared with our Arsenick, as Arsenick with our Sulphur (our Arsenick, ye Earth of Luna: Sulphur ye Earth of Gold) But ye composition of Sulphur is yt if it be voyd with its Oyl (ye is fix) with &c.

2. in a humid Balneo Mariæ. phlegmatick, preservative & putrefactive with its &.

R. of ye infank, (yt is after ye sublimation of ye Sulphur) yt ye best & Mess may be given to it, being with all its Substance, yt ye weak body may be more &c.

S. For our Stone is a simple Body, wch receives ye form of each thing wch is joyned to it.

Page	line	Read
192	6. hum secreto	tam secreta.
	3. Tyronidis	Tyronibus.
	26. ipse, quoq;	ipseque, without ye comma
193	17. videatur	videatur or videretur.
194	18. inhæri	inhære.
196.	29. tantam	tandem.
200	30. effusa	effusa
	2. ignis	ignes
	6. fluat ac fundatur.	fluat ac substratur.
	11. quod si	quasi.
	18. Solem	Sol
	19 permishum	permishus.
	22. permishum	permista.
201.	2. perfert	perfert.
	3. processum	processus
	26. intrat fundibus	intrat ut fundibus
203.	6. Solis & natura.	Salis & naturæ
204	22. tohem sic	tohum sic
205	3. Vox triumphans	Rex triumphans.
206.	1. hoc in	nec in.
207.	30. aqua simplici	aquâ simplici.
208.	28. Mercurialis.	Mercuriales.
209.	8. Mercurij mi.	~~Mercurio~~ Mercuri mi.
211.	6. maximi. —	ye sense & form shows it should be minimi
213.	12. Arbor aurea	Arbor aurea
216.	7. Vocabit Arsenicum	Vocatur Arsenicum.
222	4. Limbus	Limus.

Rho. Attend therefore: Take one part for example sake one ounce of our perfect body white or red (wch shall be as ye male) two or three parts of our Arsenick (wch shall be as ye female) of ye water of our Sea four parts, or as many more as you will unto twelve.

40. folios

R 11.

BRITISH MUSEUM

DEPARTMENT MANUSCRIPTS

CATALOGUE SLOAN. 2599. ORDER(S) CH. 38372

AUTHOR —

TITLE —

PLACE & DATE OF ORIGIN —

INCHES 1 2 CENTIMETRES 1 2 3 4 5

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

8639/1140L. D.839871 20M 2/72 T.P. Gp.794

END

R12

BRITISH MUSEUM

DEPARTMENT MSS

CATALOGUE SLOANE 3673 ~~ORDER~~ SCH 44514

AUTHOR —

TITLE —

PLACE & DATE OF ORIGIN —

INCHES 1 2 CENTIMETRES 1 2 3 4 5

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

8639/1140L D 839871 20M 2/72 T P. Gp 794

A — I did so dividing it first into 4 ~~parts~~, & then every one of them into 10.

A — He called one by name Semiel, One came in & kneeled downe, and great fire came out of his Mouth. Michael said. To him are the Mysteries of these Tables knowne. & Michael said, Semiel (again) & by & by his answered, O God thou hast said, & thou livest for ever: & Semiel stood up, & flaming fire came out of his mouth, & then he said as followeth

Semiel — Mighty Lord; what wouldst thou wth this Tables,
Michael — It is the will of God thou fetch them hither:
Sem — I saw his Tables, Behold, these are his Tables, so whose they are.

A — There came in 40 white Creatures, all in white silk long Robes; And they like Children. And all they falling on their knees said, Thou only art holy among the Highest: O God, thy Name be blessed for ever.

A — Michael stood up out of his Chaire: & by & by, all his Legg^s^ seemed to be like two Pillers of Brass: and he as high, as halfe way to Heaven: And by & by his Sword was all on fire: And he shook or drew his Sword: over all those 40 their heads. The Earth quaked. And the 40 fell downe. And Michael, Semiel with a trembling voyce; and said. Declare the Mysteries of the Living God; our God: of One that liveth for ever:

Michael to Sem. 19.

Sem.

Sem — I am ready.

A — Michael shook over them with his Sword: & they all fell downe (and Uriel also) on his knees. And comonly at the shaking with the Sword, flaming Fire, like Lightning, did flash withall.

Mich — Note, here is a Mystery.

A — Then stept forth, One of the 40. from the rest: & opened his Breast, wch was covered with Silk, and there appeared a great T all of Gold,

Mi — Note the Number. ——— A — over this T, stood the Number of 4. on this fashion $\overset{4}{T}$.

A — The 40 all cryed, It liveth, & multiplieth for ever: Blessed be his Name.

A — That Creature did shut up his Bosome, & vanished away like Fire.

Mi — Place that in the first place: It is the Name of God.

A — Then there seemed a great clap of Thunder to be:

And so forth: And note that the whole second Booke, is nothing else but the Mysteries most Marvelous of Sigillum Dei; otherwise called Sigillum Veritatis, wherefore, I did but frame a little admonishment.

Note further; Almost all this Third Booke, was of the 7 Ensignes of Creation, whereof mention was here before made.

A — The Chaire was brought in again; and I asked, what it meant:

Uriel —

Therein they are all comprehended: saving certaine Letters, wch are not to be put in here: By reason that the Kings & Princes doe spring from God: And not God from the Kings and Princes. Which excellency is comprehended, & is also manifest in that Third & Fourth number, Round about the sides [illegible] | — [of this square Table] in every Letter of the 14 Names of the 7 Kings and Princes.

^ forte Number

Hereafter shall you perceive, that the Glory of this Table, surmounteth the glory of the Sun. All things else that appertaine unto it, are all ready prescribed, by your former Instruction.

God is the beginning of all things, but not after one sort: Nor to every one alike. But it is a Three manner of worke, with his name.

IL, ^ or E

The One, in respect of Dignification.
The Second in respect of Conciliation.
The Third, in respect of the End and determined Operation.

Aprilis 29. 1583.

Now Sr. to what end would you meane your Characters &c: But how doe I teach? The Character is an Instrument applicable only to Dignification. But there is no Dignification (Sir) but that wch doth proceed, & hath his perfect Composition Centrally, in the square Number of 3 and 4. The Center whereof is shalbe equall to the greatest. Hereby you may gather, Not only to what end, the Blessed Character (wherewith thou shalt be Dignified) is prepaired: But also the Nature of all other Characters.

Dignification.

To

To the Second, — Δ — Conciliation you meane.

IL — The Table is an Instrument of Conciliation, And so are the 7 other Characters, wch you call by the Name of Tables: Squared out into the forme of Armes: wch are proper to every King & Prince, according to their Order:

Conciliation

Now to the last — Δ — As concerning the End & determined Operation — IL — It consisteth only in the Mercy of God & the Characters of these* Bookes, &c: Set downe the Kings & their Princes, in a Table, as thou knowest them, with their Letters backward (Excepting their Bees) from the right hand to the left. Let Bobogel be the first, & Bornogo his Prince, &c:

Δ Note here, it may appeare, that Butmono is Prince to Bynepor, & Blisdon Prince to King Bnaspol.

Δ. Note,

Δ — So on my Character or Lamyne of Dignification are all the Names of the 7 Kings & of the 7 Princes, perfectly as in the great Table (called often times Mensa fœderis) the Bees, only, being the first Letter common to them all) kept back in memory.

De Sigillo Emeth: ad vocato Sigillo Dei.

Michael — I will shew thee in the mighty hand and Strength of God, what his Mysteries are: The true Circle of his Eternity: comprehending all vertue: The whole & sacred Trinity: Oh holy be he: Oh Holy be he: Oh Holy be he.

Δ — Uriel answered, Amen.

Mich — Now what wilt thou? Δ — I would full fayne proceed according to the matter in hand.

Mich — Divide this outward Circle into 40 equall parts, whose greatest Numbers are 4. See thou doe it presently.

Michael, 1582. Martij 19.

Vriel, 1583. May 5.

The 4 feete of the Table, must have 4 hollow thinges, of sweete Wood, whereupon they must stand. Within the hollownes whereof, thy Sealls may be kept unperished. One moneth is all for the use thereof.

The silke must be of divers colours: the most changeable that can be gotten. for who is able to behold the Glory of the Seat of God.

eodem tempore quo supra.

Δ The Character or Lamyne for me was noted (Ao 1582. Novemb: 17) that it should containe some token of my Name: And now in this, ~~[illegible]~~ accounted the true Character, of Dignification, I perceive no peculiar Markes or Letters of my Name.

Vriel — The Forme, in every corner, ~~[illegible]~~ considereth thy Name — Δ — you meane there to be a certaine shaddow of Delta —

Vriel — well.

Vriel. Creationis Insigna.

Δ — What is the use of the 7 Tables (like Armes) & from what ground are they framed, or derived?

Vriel — They are the Ensignes of the Creat~~ures~~ion, wherewithall they were created by God: knowne only by their acquaintance, & the manner of their doings.

Vr: eodem tempore.

Δ — Have I rightly applied the daies to the Kings: ~~names, in the utter circumference of the great Circle or Globe~~

Vriel — The Daies are rightly applied to the Kings.

eod: temp:

Δ — The Characters & Words, annexed to the Kings names, in the utter Circumference of the great Circle or Globe; how are they to be used?

Vr. — They are to be painted on sweete wood:

And

And so to be held in thy hand; as thou shalt have cause to use them.

~~11 Apr: 20 1583.~~

Il, Aprilis 20, 1583.

Sigillum Æmeth, is to be set in the middle of the Table.

Il, the first of the 7 Sons of Light. Aprilis 20. Ao 1583.

Grace, Mercy & Peace, be unto the lively branches of his flourishing Kingdome. And strong art thou in thy Glory, wch ~~didst~~ dost unveil the secret partes of thy lively workemanship: and that, as before the weake understanding of man. Herein is thy power & magnificence opened unto Man. And why? because thy divinity & secret power, is here shut up in numero Ternario, & Quaternario: A quo principium, et fundamentum omne hujus est tui sanctissimi Operis.

Δ Il, the living & semper adherent Minister to K. Baligon & his name is exprest in his Character. vide Nob: 21. an: 1582.

For if thou (o God) be wonderfull & incomprehensible in thyne owne substance, it must needes follow, that thy Workes are likewise incomprehensible. But so, they shall now believe, because they see, wch heretofore, could scarcely believe. Strong is the Influence of thy supercelestiall power: and mighty is the force of that Armie, which overcometh all things. Let all power therefore rest in thee. Amen.

Leave out the Bees of the 7 names of the 7 Kings, and 7 Princes, And place them in a Table divided by 12, and 7. The 7 Spaces being uppermost. And therein write in the upper Lyne, the Letters of the King, with the Letters of his Prince following next after his Name. And so of the six other; & their Princes. and read them on the right hand, from the upper part to the lowest. And thou shalt finde, then, the Composition of this Table.

Prince Hagonel. Novemb. 16.

I have spoken of it. Note it throughly. They are my Servants. By them thou shalt worke Marvailes. My tyme is yet to come. The Operation of the Earth is subject to my power. & I am the first of the twelve: My Seale is called Barces: and here it is.

P. Hagonel. eodem tempore

In his Name with my Name, by my Characte, & the rest of my Ministers, are these things brought to pass,

.1. Those that lye here are Witches, Enchanters, Deceyvers & Blasphemers. And finally all they, that offend Nature, with Abuses: and dishonor him which raigneth for ever.

2. The second Assembly were the Governours of the Earth, whose Glory if they be good, the Weapons which we have taught them will augment: And consequently (if they be evill) will pervert.

3. The Third Assembly are those, which tast of Gods Mysteries, and drinke of the Juyce of Nature: whose minds are divided. Some with Eyes looking towards Heaven. the rest to the Center of the Earth: Vbi non Gloria, nec Bonitas, nec Bonum est:

It is wrought (I say) it is wrought (for thy understanding) by the Seaven of the Seaven; which were the Sons of Sempiternity, whose Names thou hast written, and recorded to Gods Glory.

Δ Note. Prince Butmono said this: But the Office is under King Bnaspol, whose Prince is Blisdon The Mystery of this I know not yet: For Blisdon will be found to be the proper Minister of King Bnaspol. vide A° 1583 May 5. of the making of Mensa foederis, & of my Golden Lamyne.

Marke this: All Spirits inhabiting within the Earth; where their Habitation is of force, not of will: (Except the Myddest of my selfe, which I know not) are subject to the power hereof [pointing to his Seale] with this you shall governe: with this you shall unlock: with this (in his Name who raigneth) you shall discover ~~their~~ his Entrailes. ‡

Secondly the Ministers of his power are six: whose Names containe 7 letters a peece: As thy Tables do manifest.

By

‡ When thou wilt worke for any thing apperteyning to the state of a good king, thou must call upon him, which is their Prince.

By whome in generally, or by any one of them in particularitie: Thou shalt worke for any Intent or purpose. As concerning the Letters, particularly, They doe concerne, the Names of 42. which 42 in generally, or One of them, doe & can worke, the destruction, hinderance or annoyance of the Estate, Condition, or Degree (aswell for Body as Government) of any wicked, or yll living Prince &c:

King Carmara, Novemb. 17.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: Venito (inquam) venito cum Satellitibus tuis, munitus.

King Carmara, die 17. Nov:

[Δ This I note for the forme of Calling]

Veni Princeps 7 Principum, qui sunt Aquarum Principes: Ego sum Rex potens et mirabilis in Aquis; cuius potestas, est aquarum viceribus.

K: Bobogel, to his Prince, eod. tempore.

Venito veni (inquam). Adesto. Veni Rex. O Rex, Rex, Rex, Aquarum. Venito. Venito (inquam). ~~Adesto~~ Magna est tua, Major autem mea potestas.

K: Carm: eodem t.

Vitam dedit Deus omnibus Creaturis. Venito. Veni Ignis: Veni vita mortalium (inquam) venito Adesdum. Regnat Deus, O Venito. Nam vnus ille, Regnat, et est vita viventium.

K: Car: eod: t.

Venito, vbi, nulla quies sed stridor dentium. Venito vos, qui sub mea estis potestate.

K: Car: in eadem temp. K: Car: alias Baligon, eod: tempore.

Car: Nov:

Behold, every one of these Princes must have his peculiar Table.

Thy Character must have the Names of the five Angels (written in the middest of Sigillum Æmeth) graven upon the other side, in a Circle. In the middest whereof, must the Stone be, which was also brought: Wherein thou shalt at all times, behold (privately to thy selfe) the state of Gods People, through the whole Earth.

Uriel, May 5. a° 1583.

This

Sigillum Emeth.

Mich—— Note: Δ. Then he brought in the Seale, which he shewed the other day: And opened his sword: & bad the Skriver read: & he read — EMETH —— Δ —— Then the sword closed up againe: and Michael said —— This I doe open unto thee; because thou marvayledst at Sigillum Dei, This is the Name of the Seale; which be blessed for ever. This is the Seale it selfe. This is holy: This is pure: This is for ever. Amen.

Michael, Marh 15. 1592.

As truely as I was with Salomon, so truely will I be with thee, &c.

I was with Salomon, in all his Works & Wonders.

Use me, in the Name of God, for all occasions

Chap: 3.

¶ Some Remembrances of the Furniture and Circumstances necessary in the Exercise Heptarchicall.

Hiia Sarmara in the presence of Michael, Cl. 1592. Novemb: 17.

First cast thyne Eye unto the Generall Princes, Governour or Regent, that is Principalls in this World, then place my Name whome thou hast already: Then the Name of hime, that was shewed thee yesterday [with the short Cut] Then his power, with the rest of his six perfect Ministers. With these thou shalt

shalt worke to a good end. All the rest thou maist use to Gods Glory. for every one of them shall minister to thy Necessities.

Moreover, when thou worke[s]t, thy Table must be placed upon these Tables, wch thou hast written last, comprehending 42. Letters & Names. But with this consideration: that the first Character (wch is the first of this 7 in the former Booke, be placed upon the top of the Table; wch thou wast & art, & shalt be commanded to frame & use. The Table,

Last of all the Ring: wch was appointed thee: wth the Lamyne comprehending the formes of thy owne Names; wch is to be made in perfect Table as is aforesaid. Ring, Lamyne.

Even as God is Just, his Judgments true, his Mercies unspeakable. So are we the true Messagers of God, and our words are true in his Mercy for ever. Glory, Glory be to thee, O most high God.

Hiia Sarmara, Novembr 20.

So, thou that wast the Glory of Gods Creatures: wherein thou maist rest with the consideration of this day, their King, their Princes & his Character: The King & Prince governe for this whole day: The rest according to the six parts of the day. Give them to the Glory, Praise & Honor of him, which created them, to the Laude & Praise of his Majestie:

Hiia Sarmara, Novembr 21.

The Characters of the Kinge are in this Seale: And of the Princes, in the Heptagonicke →.

The Sonne of [A Light] men, and their Powrs, are subject unto my Commandement. Thie is a Mystery.

F

Vriel, Apr. 23. Ao. 1603.

The Lord saith, I have hardned the heart of One of you; Yea, I have hardned him, as the Flynt, & burnt him together with the Ashes of a Cedar. To the intent he may be proved Just in my works: and great in the Strength of my glory. Neither shall his minde consent to the wickedness of Iniquity. for, from Iniquity I have chosen him, to be a first Earthly witness of my Dignities.

Michael his manner of apparition.

Δ. Vriel came in againe; & another with him. Hegynthy they two said together, Glorify God for ever. And now Vriel stood behinde, and the other sat downe in the Chaire, with a Sword in his right hand. All his head glistred like the Sun: the haire of his head was long, he had Wings; and all his lower parts seemed to be with Feathers. He had a Robe over his Body, & a great light in his left hands, he said, Were are Blessed from the beginning, and Blessed be the Name of God for ever!

Michael, Marty. 11. Ao 1602.

Δ, An innumerable Company of Angells were about him. And Vriel did leane on the square Table by. He that sat in the Chaire said thus,

Go forward, God hath blessed thee;
I will be thy Guide.
Thou shalt attaine unto thy Seeking
The world begins with thy doings.
Praise God.
The Angells under my power: shall be
at thy commandment.
Thou shalt see me,
I will be seene of thee.
I will direct thy Living & Conversation.
Put up thy Sword.

Δ — Now

Δ — Now Michael thrust out his right Arme with the sword: & bad the Skryer to looke, Then the Sword did seeme to cleave in two, And a great fire flamed out of it vehemently. — Then he tooke a Ring out of the flame of his Sword: and gave it to Vriel, & said, The Strength of God is unspeakable. Praised be God for ever & ever.

Michael, Marty. 14. The Ring.

Δ — Then Vriel did make Courcy to him.

Mich — After this sort must the Ring be: Note it, &c: I will reveale this this Ring: wch was never revealed since the death of Salomon. with whome I was present: I was present with him, in strength & mercy. So, this it is. This it is wch I have revealed unto thee. This it is wch Philosophie dreameth of. This it is, wch the Angells scarce know. This it is, & Blessed be his Name: yea his name be Blessed for ever, &c.

Mi — cha — el.

Δ — Then he layd the Ring downe upon the Table: and said, Note. Δ — I noted the manner of the Ring in all points.

Δ — After that he threw the Ring downe upon the Table, and it seemed to fall through the Table.

Michael — So shall it be at thy commandement.

Without this thou shalt do nothing.

Nothing to be done without the Ring.

Blessed be his Name that compasseth all things. Wonders are in him, & his Name is Wonderfull. His Name worketh Wonders from Generation to Generation.

Mich —

King Carmara, Novemb: 20.

Lo, thus thou seest the glory of Gods Creatures: whome thou maist use, with the consideration of the day, their King, their Prince & his Character: The King & Prince governe for the whole day: the rest according to the six parts of the day. Use them to the glory, praise, & honor of him, which created them, to the Laude & praise of his Matie:

King Bynepor die 20 Novemb:

Write this reverently. Note it with submission. What I speake hath not been revealed: no not in these last tymes of the second last world, &c: Thou shalt worke marvaylous marvaylously by my workmanship in the highest.

King Bnaspol, die 20. Novemb:

Unto my Prince (my Subject) are delivered the Keyes of the Mysteries of the Earth: All these are Angels that governe under him: &c: Use them; they are, & shalbe, at thy Commandment.

King Bnaspen die 20. Novemb:

By me, thou shalt cast out the power of wicked Spirits. By me, Thou shalt know the doings and practises of ~~wicke~~ evill men, And more then may be spoken or uttered to man.

King Carmara, 21. Novemb:

O quanta est hois infirmitas et corruptio, qui Angelis, ijq suis bonis, fidem autem Deo vix habet? Sed Mundana facies, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eisq servientibus, semper verus est: Pete quae vis. Dixi: et quod dixi, Obumbratū est veritate, Justitia, et perfectione.

Ecce ——— holding up the meat rod:
Hic ——— pointing to the end of the rod:
per hoc —— pointing to the midle of it.

Et

Et a mensura fine, nos, nramq mensurabis potestatem. Age (inqt) Quid vis? Obscurum enim Nihil est, quod EK. per illum recepisti.

The Receptacle:

King Carmara, Novemb. 21.

One thing is yet wanting: a meet Receptacle &c: There is yet wanting a Stone &c: One there is most excellent: hid in the secret of the depth &c: in the uttermost part of the Roman possession &c: Lo, the mighty hand of God is upon thee, &c: Thou shalt prevaile with it, with Kings, and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the Earth &c: Go towards it & take it up, &c: keepe it secret. Let no mortall hand touch it but thyne owne.

Aº: 1583. May 5. Il, cujus nomen est primum filiorum Lucis: & ponitur in Charactere ipsi Baligon sive Carmara Regis.

Thy Character must have the Names of the ~~four~~ five Angels (written in the midst of Sigillum Emeth) graven upon the other side in a Circle, in the midst whereof must the Stone be (which was also brought) Wherein, Thou shalt at all tymes behold (privately to thy selfe) the State of Gods people, through the whole world.

Raphael, May 28. Aº: 1583.

Go & thou shalt receive, Tarry & you shall receive; Sleepe & you shall see, But watch & your eyes shalbe fully opened. One thing which is the ground & element of thy desires is already perfected &c: Out of Heaven, Thou hast been instructed (of the lesser part) most perfectly.

All these before spoken of, are subject to thy Call &c: Of frendship at any tymes, thou maist see them; & know what thou wilt.

Every one (to be short) shall at all tymes and seasons, shew thee direction in any thing &c:

One thing I answer thee for all Offices. Thou hast in subjection all Offices. Use them when it pleaseth thee and as thy Instruction hath been.

God lastly, and of his great mercies granted unto thee. I have answered thy doubting minde. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with the perfect knowledge of Gods Mysteries in his Mercies. Abuse them not. Be faithfull: use Mercy: God shall enrich thee: Banish Wrath: It was the *first and the greatest Commandment. I Raigne by him, & live by him, which raigneth & liveth for ever.

*Annael gave me that Comandmt: As is said in the Preface as it were of all these Actions.

King Carmara, die 17 Nov:

I have shewed thee perfectly: Behold I teach thee againe. O how mercifull is God, that revealeth so great Secrets to flesh & blood? Thou hast 42 Letters. Thy Tables last, containe so many. &c:

King Carmara, eod. temp.

When thou wilt worke for any thing apperteyning to the state of a good King, Thou must first call upon him, wch is their Prince. Secondly the Ministers of his power are Six. &c:

King Carmara, eodem tempore.

In outward sence my words are true: I speake now of the use of one of the first, that I spake of, or manifested yesterday. Said I not, & shewed I not, wch had the Government of Princes. for as it is a Mystery to a farder matter, so is it a purpose to a present use. If it Rule worldly Princes, How much more shall it worke with the Princes of Creation? Thou desirest use, I teach ~~[illegible]~~ use. And yet the Art is to the farder understanding of all Sciences, that are past, present, or yet to come. Fruite hath farder vertue, then only in the eating: Gold his farder condition, property and quality, then in melting or comon use. Kings there are in Nature, with Nature and above Nature. Thou art Dignified, &c:

Last

The Ring.

King Carmara, eodem tempore.

Last of all thy Ringe, wch was appointed thee; with the Lamyne comprehending the forme of thy owne Name, which is to be made in perfect Gold, as is aforesaid.

King Carmara, eodem tempore.

Thou shalt be comforted, But respect the world to come: whereunto thou art provided; and for what end: and that in what tyme. Serve God truly, Serve him iustly./ Great care is to be had with those that medle with Princes Affaires: Much more Consideration with whome, thou shalt medle or use any practise. But God hath shaddowed thee from Destruction; He preserveth his faithfull, & shaddoweth the Iust, with a Shield of Honor. None shall enter into the knowledge of these Misteries with thee but this worker: Thy estate with the Prince (now reigning) shall shortly be amended: Her favour encreased, with the good will of divers, that are now Deceyvers. Thy hand shall shortly be their helper: and thou shalt doe wonderfull and many benefitts (to the Augmenting of Gods Glory) for thy Country. Finally, God doth enrich thee with knowledge, & of thy selfe hath given thee understanding of these worldly vanities. He is mercifull, & unto his good Creatures neither have done, nor will forgett thee. God doth bless you both: whose Mercy, Goodnes, & Grace, I pronounce & utter upon you. I have said.

King Bobogel, Novemb: 19.

Dee, Dee, Dee, at length but not too late.

[Δ Note, King Bobogel, said this of my attaining to such Mysteries, as the Ministers under him made shew of.]

Lo

What doth the Heaven beholde or the Earth contayne that is not, or may be subdued, formed & made by these? what Learning grounded upon Wisdome with the excellencies in Nature, cannot they manifest?

King Carmara, Novemb: 19. 88 King Bobogel his princely Ministers.

One in Heaven they know:
One, & all in Man they know:
One, & all in Earth they know.

Measure Heaven by a part (my meaning is by these few) let God be glorified, his Name praised, his Creation well taken, & his Creatures well used.

Vriel. May 5. Cl° 1583.

He that standeth in the Midst of the Globe signifieth Nature: Whereupon in this first part, is the use & practise of this worke. That is to say, as concerning the first part, for it is said: The Booke containeth three kindes of Knowledge.

The knowledge of God truly.
The Number & Seing of his Angels perfectly,
The begining & ending of Nature substantially.

Chap. 2.

Of John Dee his principall, and in manner peculiar Interest, to exercise the Doctrine Heptarchicall.

Cl° 1582. Vriel, Nov: 15°. Michael.

Ultima est hæc ætas vra, quæ tibi revelata erit:

The Mysteries of God have a time: And Behold, Thou art provided for that time.

The sons of Light^men, and their Sons, are subject unto my

my Commandement: This is a Mystery, I have spoken of it: Note it throughly: They are my Servants: By them, Thou shalt worke Marvailes.

Prince Hagonel, Nov: 16.

There are Kings Tales & Princes, whose power as I have augmented & destroyed, so shalt Thou.^ subverted

Prince Hagonel, Novemb. 16.

The second Assembly, were the Governours of the Earth: whose Glory (if they be good) the Weapons are taught this^ will augment: and, consequently (if they be evill) pervert.

Idem eodem tempore.

I am Bornogo; This is my Law: This my true Character. What thou desirest me, shalbe fulfilled, Glory to God. Behold, Behold, Lo Behold my mighty power consisteth in this. Learne Wisdome by my words. This is wrought for thy Erudition, what I injoyned thee from God. Looke unto thy charge truly; Thou art yet dead. How shalt be revived. But oh blesse God truly. The Blessing that God giveth me: I will bestow upon thee by permission. O how mighty is our God: which walked on the waters; wch sealed me with his Name; whose glory is without ende. Thou hast written me, but yet dost not know me; Used in the Name of God; I shall at the hymne appointed be ready, I will manifest the works of the Seas: and the Miracles of the Lord, shalbe known.

Prince Bornogo, Nov: 16.

Behold, thou desirest, and art sick with desire: I am the dispenser, though not the Composer of Gods Medicines. Thou desirest to be comforted & strengthned in thy Labours: I minister unto thee^ the Strength of God. What I say is not of my selfe: Neither that which is said to me, is of themselves: But it is said of him which liveth for ever! These Mysteries hath

Prince Befafis, eadem die.

King Carmara, the 17. Novemb:

God

King Carmara. Novemb: 19. This worke shall have relation to tyme present, and present use; To Mysteries far exceeding it: And finally to a purpose & Intent: whereby the Majesty & name of God, shall & may, and, of force, must appeare, with the apparition of his Wonders and Marvailes yet unheard of. Dixi.

A. Note. As Michael & Uriel, at the begining of these revealed Mysteries were present & gave Authority to Carmara, to order the whole Heptarchicall Revelation: so, at the Conclusion, they appeared againe & Raphael with them: And Michael concluded the second Booke (of this particular Revelation Heptarchicall) with these words following.

Michael, Novemb: 19. Mercifull is our God, & glorious is his Name; wch chuseth his Creatures, according to his owne secret Judgment! This Art is the first part of a threefold Art, Joyning Man (with the knowledge of ^{1}the world, the ^{2}Government of his Creatures, & the ^{3}sight of his Majestie) unto him: (O I say unto him) wch is Strength, Medicine, and Mercy to those that feare him. Amen.

King Carmara, Nob: 21. in the Appendix of ye second Booke. Thou hast a Worke of three proportions in Esse: of Seaven in forme, wch is (of it selfe) divided by a Number Septinarie: Of the Course, Estate, & Determination of things ^{1}Above, things ^{2}Next, & things ^{3}Below, wch of it selfe, is pure, perfect, & without blemish. &c:

King Carmara Novemb: 21. O God, how easie is this first understanding. Thou hast been told perfectly, plainly & absolutely, Not only, the Condition, Dignities, & Estate of all things that God hath framed: But also, withall, thou wert delivered, the most perfect forme & use of them, &c:

King Carmara Novemb: 17. Even as God is just, his Judgments true, his Mercies unspeakable: So are we the true Messagers

of God, and our words are true in his Mercies for ever. Glory (ô Glory) be to thee, O most high God.

Michael Aprilis 29. ao 1582. 49. Now you touch the world, & the doings upon Earth. Now we shew unto you the lower world. The α x Governours that worke & rule under God. By whome you may have power, to worke such things as shalbe to Gods Glory, profit of yor Country, & the knowledge of his Creatures, &c: We proceede to One God, One knowledge, One Operation. Venite filii. Behold these Tables: Herein lye their Names, that worke under God upon Earth: Not of the wicked, but of the Angells of Light. The whole Government doth consist in the hands of 49 (in God his Power, Strength, Mercy & Justice) whose Names are here evident, excellent & glorious. Marke these Tables, Marke them, Record them to your Comfort. This is the first knowledge. Here shall you have wisdome. Halleluiah. Mighty & Omnipotent art thou, ô God, God God, Amongst thy Creatures. Thou fillest all things, with thy excellent foresight. Thy Glory be amongst us, for ever. — A. Amen.

Uriel. The Fountaine of Wisdome is opened, Nature x shalbe knowne. Earth with her secrets disclosed. The Elements with their powers judged. &c:

Uriel, Aprilis 29. Ao 1582. Behold, I teach: There are 49 Angells, glorious & excellent, appointed for the Government of all earthly Actions: which 49 doe worke & dispose the will of the Creator: Limitted from the begining, in strength, power, & glory. These shalbe subject unto you. In the Name & by Invocating upon the Name of God, who doth lighten, dispose, and comfort you, &c:

What

In the Booke De Heptarchia Mystica —
I found a little loose bit of paper marked
30 R
see where it had been torne away

DE HEPTARCHIA MYSTICA
(Divinis, ipsius Creationis,
stabi . . Legibus)
Collectaneorum.
Liber primus.
Cap. 1.

Of the Title and generall Contents of this Booke, some needefull Testimonies.

Beware of wavering: Blot out suspition of us, for we are Gods Creatures that have Raigned, doe Raigne & shall Raigne for ever. All our Mysteries shalbe knowne unto you. &c.
Behold, these things, & their Mysteries, shalbe knowne unto you: Reserving the Secrets of him, that Raigneth for ever [the voyce of a multitude answered saying] Whose Name is great for ever.

Ao. 1582. Novemb. 16.
Bralges the last of the 7 Princes concluding this first Booke here with these words.

Open yor Eyes & you shall see from the highest to the Lowest. The Peace of God be upon you.

King Carmara. eodem tempore.

Venite, Gradatim recitamus Opera Dei: &c:
Unus est Deus, et unum est opus nrm.

King Carmara. Nov: 17.
Prince Hagonel.

Nota.
Δ. Lib. Creationis, 1o. principio, Loquebitur magnalia Dei; at secundo, Reges maxime hoc faciunt.

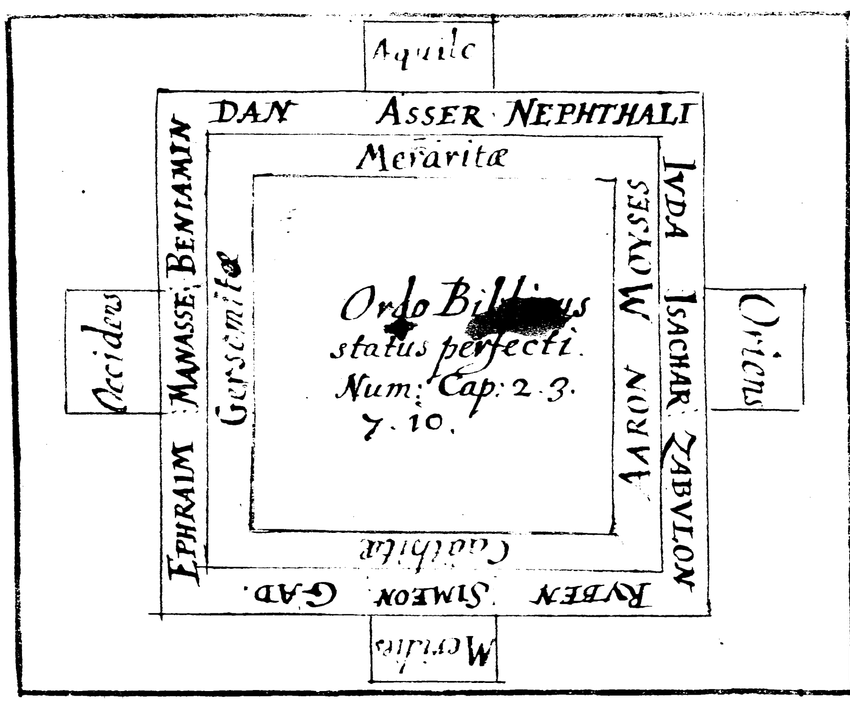
Δ Note — very many came upon
the convex Superficies of the Transparant
Globe, and said
Parata sumus servire Deo nostro.

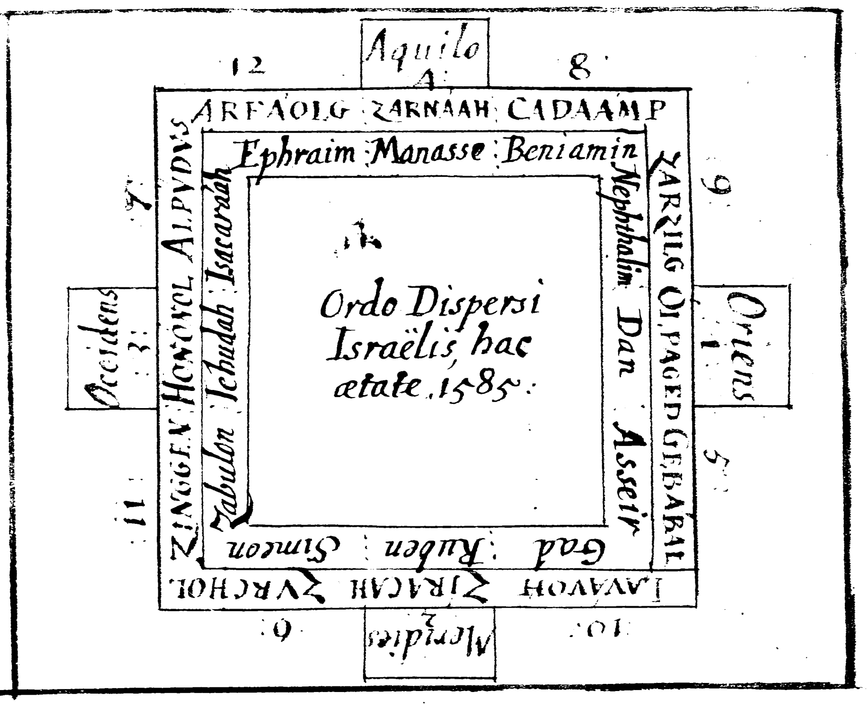
Fed.

In septenarijs totus Mundus circumagitur
omnium quæ & viva gignuntur, & quæ nascuntur.
Septem quidem sunt (quorum est maxima
potentia) Primogeniti Angelorum Principes, &c:
(Clemens Alex: strom: Lib: 6.

Coppied from Dr. Isac's Originall,
with my owne Hand
E Ashmole

Nonagintaduarum partium Series continua	Partium Terræ Nomina ab hominibus imposita.	Partium Terræ Nomina Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonorum Principum Aereorum Ordines Sphærici.	Bonorum Ministrorum in vltimo Ordine Quadripartitus Numerus.	Bonorum Ministrorum in vltimo Ordine Quadripartitus Numerus Totalis	Angeli Reges, Aereorum Ordinum, et 12 Tribuum Præsides.	Tribus Populi Israëlitici in Dispersione	Plaga Mundi Tribubus Dispersis assignata.
88.	Afnan	Taóägla		Ordo 30l TEX	1. 4632	27532	12. ARFAOLG	Ephraim	Aglon: dex.
89.	Phrygia	Gemnimb			2. 9636.		4. ZARNAAH	Manasse	Aglonaris
90.	Creta	Advorpt			3 7632.		3. HONONOL	Iehudah	Occidentalis
91.	Mauritania	Dozinal			4 5632		6. ZVRCHOL	Simeon	Aust: Sinis:





82.	Idumian	Labnixp	⊐	Ordo 28ℓ BAG	1. 2630.	18066	10. LAYAVOTH	Gad	Aust: dext.
83.	Fælix Arabia	Focisni	⊔		2 7236		9. ZARZILG	Nephthali	Orient dex.
84.	Metagonitidim	Oxlopar	⊻		3 8200		6 ZYRCHOL	Simeon	Aust: sinist.

85.	Assyria	Vastrim	——	Ordo 29ℓ RII	1. 9632	21503	3. HONONOL	Iehudah	Occidentalis
86.	Affrica	Odraxti	⊔		2 4236		4. ZARNAAH	Manasse	Aq:lonaris
87.	Bactriani	Gomziam	⊐		3. 7635		12. ARFAOLG	Ephraim	Aq:lon: dex:

30

12

76.	Gorsin	Pophand	⌐¬	Ordo 26ꝙ DES	1. 9232	18489	12. ARFÁOLG	Ephraim	Aq̃lon: dex.
77.	Hispania	Nigrána	⌐		2. 3620.		9. CADAÁMP	Beniamin	Aq̃lon: sinist.
78.	Pamphilia	Bazchim Kim	⌐		3 5637.		12 ARFÁOLG	Ephraim	Aq̃lon: dex.

79.	Cacidi	Saziãmi	⌐	Ordo 27ꝙ ZAA	1. 7220.	22043	2 ZIRACAH	Ruben	Australis
80.	Babylon	Mathula	⌐		2 7560		4. ZARNÁAH	Manasse	Aq̃lonaris
81.	Median	Orpãmb	⌐		3. 7263.		5 GEBÁBAL	Asseir	Orient: Sin.

89

70.	Media	Orcämir	⌐	Ordo 249 NIA	1. ℵ200	24796	4. ZARNÁAH	Manasse	Aquilonaris
71.	Arriana	Chialps	⌐		2. ℵ360.		10. LAVÁVOTH	Gad	Austr: dex
72	Chaldea	Soágeel	⌐		3. ℵ236		11. ZINGGEN	Zabulon	Occid. dex

73.	Sericipopuli	Mirzind	⌐	Ordo 252 VTI	1. 5632	18201	4. ZARNÁAH	Manasse	Aquilonaris
74.	Persia	Obuäors	⌐		2 6333.		2. ZIRACAH	Ruben	Australis
75.	Gongatha	Ranglam.	⌐		3. 6236		12. ARFAOLG	Ephraim	Aq[l]on: dext:

64.	Apulia	Ozidaïa	⌐	Ordo 22ª LIN	1. 2232.	6925	12. ARFAOLG	Ephraim	Aquilon: dex.
65.	Marmarica	PARAOAN			2. 2326.		1. OLPAGED	Dan.	Orientalis
66	Corcaua Syriæ	Calzirg dg	⌐		3. 2367.		12. ARFAOLG	Ephraim	Aq̃lon: dex.

67.	Gebal	Ronoamb	⌐	Ordo 23ª TOR	1. 7320	21915.	4. ZARNAAH	Manasse	Aq̃lonaris
68.	Elam	Onizimp	⌐		2. 7262		10. LAVAVOTH	Gad	Aust: dex
69.	Idunia	Zaranin	⌐		3 7333		11. ZINGGEN	Zabulon	Occid: dext.

58.	Tolpam	Zildron.	♑	Ordo 20 CHR	1. 3626	14889	5 GEBÁBAL	Asseir	Orien. Sin.
59.	Carredoma	Parziba	♐		2 7629.		3 HONÓNAL	Iehudah	Occidentalis
60.	Italia	Totocan	♏		3. 3634.		7; ALPVDVS	Isacarah	Occid. Sinist.

61.	Brytania	Chirspa	♑	Ordo 21 ASP	1. 5536	16829.	12 ARFÁOLG	Ephraim	Aq. Lon. dext.
62.	Phenices	Toantom	♐		2 5635		9 CADAÁMP	Beniamin	Aq. Lon. Sinist.
63.	Comagina.	Vixpalg dg	♏		3 5650.		6 ZVRCHOL	Simeon	Aust. Sinist.

52	Carthago	Nabaõmi.	⊐	Ordo 109 ZEN	1. 2346	19311	5. GEBÁBAL	Asseir	Orien: sin.
53.	COXLANT	ZAFÃSAI	⊏		2. 7609		7. ALPVDVS	Isacaráh	Occid: sinist.
54.	Idumea	Yalpaḿb	⊓		3. 9276		12. ARFÁOLG	Ephraim	Aq̃lon: dext.

55.	Parstauia	Torzóri	⊔	Ordo 197 POP	1. 6236	15356	12. ARFÁOLG	Ephraim	Aq̃lon: dext.
56.	Celtica	Abaíond ṛ	⊏		2. 6732		9. CADAÁMP	Beniamin	Aq̃lon: sinist.
57	Vinsan	Omãgrap	⊔		3 2301		11. ZINGGEN	Zabulon	Occid: dext.

46	Sauromatica	Cucarpt	⊓	Ordo 169 LEA	1. 9920	28390	2. ZIRACAH	Ruben	Australis
47.	Æthiopia	Lanacon	⊐		2. 9230.		3. HONONOL	Iehudah	Occidentalis
48.	Fiacim	Sochial (ki)	⊓		3. 9240		12. ARFAOLG	Ephraim	Aqlo: dextra.

49.	Colchica	Sigmorf	⊽	Ordo 17(TAN	1. 7623	17389	2. ZIRACAH	Ruben	Australis
50.	Circiniaca	Aydropt	⊽		2. 7132.		1. OLPAGED	Dan	Orientalis
51.	Nasamonia	Tocarzi.	⊽		3. 2634.		9. ZARZILG	Nephthalim	Orien: dex.

40.	Paphlagonia	Tedoand	⊤	Ordo 149 VTA.	1. 2673.	20139	5. GEBÁBAL	Asseir	Orien. sinis.
41.	Phasiana	Vuipos	◁		2. 9236		7. ALPVDVS	Isacaraáh	Occ. Sinist.
42	Chaldei	Oóanamb	▷		3. 9230.		12. ARFÁOLG	Ephraim	Aq̃lo. Dext.

43.	Itergi	Tabándo	◁	Ordo 150 OXO.	1. 1367.	4620.	9. ZARZILG	Nepthalim	Orien. dex.
44.	Macedonia	Nociábi	▷		2. 1367.		10. ~~ALPVDVS~~ LAVÁVOTH	Gad	Aust. dext.
45.	Garamantica	Tastexo.	▽		3. 1886.		12. ARFÁOLG	Ephraim	Aq̃lo. dextra.

34.	Onigap	Tapamal.	⌐	Ordo 12 9	1. 265d.		6. ZVRCHOL	Simeon	Austr: sinis.
35.	India major	Gedoons	⌐	LOE	2. 7772	13821	8. CADAAMP	Beniamin	Aq̃lon: sinist.
Ambrial 36.	Orcheny	Ambriel	⌐		3. 3391		2. ZIRACAH	Ruben	Australis

37.	Achaia	Gecaond	⌐	Ordo 13 9	1. diii	15684.	10. DAVAVOTH	Gad	Aust: dext.
38.	Armenia	Laparin	⌐	ZIM	2. 3360		1. OLPAGED	Dan.	Orientalis
39.	Cilicia Armirodiana	Docepax	⌐		3. 4213.		7. ALPVDVS	Isacamah	Occi: sinis=

28.	Caspis	LEXARPH		Ordo 10 ZAX	1 0000.	ZINGGEN.	11. Zabulon ZINGGEN	Zabulon	Occ: dextra
29.	Germania	COMANAM			2 1230.	11727	7, ALPVDVS	Isacaraáh	Occi: sinistr
30	Treram	TABITOM			3. 1617		9 ZARZILG	Nepthalim	Orien: dextra

31.	Bythinia	Molpand	L Z	IOE Ordo 11 ICH	1. 3472.	15942	10 LAVAVOTH	Gad	Aust: dex
32.	Græcia	Vsnárda	⊿		2 7236		6 ZVRENOL	Simeon	Austr: sin.
33.	Licia	Ponŏdol	⊐		3 5234.		3 HONÓNOL	Iehudah	Occidentalis

22.	Martiana	Zamfres	♃	Ordo ♑ ZID	1. 4362	13900	5. GEBABAL	Asseir	Orien. sinist.
23.	Soxia	Todnaon	♄		2. 7236		1. OLPAGED	Dan	Orientalis
24.	Gallia	Pristac	♌		3. 2302		9. ZARZILG	Nephthalim	Orien. dext

25	Illyria	Oddiorg	♎	Ordo ♐ ZIP	1. 9996	17846	3. HONDNOL	Iehudah	Occidentalis
26	Sogdiana	Cralpir	♑		2. 3620.		10. LAVAVOTH	Gad	Aust: dext:
27	Lydia	Doanzin	♍		3 4230.		9. ZARZILG	Nephthalim	Orien: dex:

16.	Numidia	Saxtomp	ל	Ordo 6ę MAZ	1. 3620.	20040	5. GEBÁBAL	Asseir.	Ori. sinistr
17.	Cyprus	Vaüaamp	מ		2. 9200.		12. ARFAOLG	Ephraim	Aglon. dex
18.	Parthia	Zirzird	נ		3 7220.		5. GEBÁBAL	Asseir	Orien. sinis

19	Getulia	Obmăcas	ס	Ordo 7ę DEO	1. 6363.	20389	4 ZARNÁAH	Manasse	Aquilonari
20.	Arabia	Genadol	ע		2 7706		3 HONONOL	Iehudah	Occidentalis
21.	Phalagon	Aspiăcn	פ		3 6320.		ii. ZINGGEN	Zabulon	Occ: dext.

Nonagenta & noni Partiu Series Continua.	Partium Terræ Nomina ab hominibus imposita.	Partium Terræ Nomina Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonoru Principum Aëreorum Ordines Sphærici.	Bonoru Ministrorum vniuscuiusq Ordinis Numerus Tripartitus.	Bonoru Ministroru in Ordinibus Tripartitorum Numeri Totales.	Angeli boni Aëreoru Ordinum et 12 Tribuum Præsides.	Tribus Populi Israëlitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
10.	Thebaïdi	Thotanfp		Ordo 49 PAZ	1 2360.	11660.	10. LAVAVOTH	Gad.	Austr: dex:
11.	Parsadal	Axziarg			3000		10. LAVAVOTH	Gad.	Austr: dex.
12	India	Pothnir.			6300.		12 ARFAOLG	Ephraim	Aqlon. dex

Nonagenta & noni Partiu Series Continua.	Partiu Terræ Nomina, ab hominibus imposita.	Partium Terræ Nomina, Diuinitus imposita.	Diuinæ Impositiones Characteres Symmetrici.	Bonoru Principum Aëreoru Ordines Sphærici.	Bonoru Ministroru vniuscuiusq Ordinis Numerus Tripartitus.	Bonoru Ministroru in ~~Ordinibus~~ Ordinib Tripartitorum ~~Numerus~~ Numeri Totales.	Angeli boni Aëreoru Ordinum, et 12 Tribuum Præsides.	Tribus Populi Israëlitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
13	Bactriane	Lazdixi		Ordo. 5? LIT.	1. 1630.	16738.	1. OLPAGED	Dan.	Orientalis
14	Cilicia	Nccamal			2 2306.		7 ALFVDVS	Isacaraah	Occi: Sinis:
15	Oxiana	Tiarpax.			3 5802.		11 ZINGGEN	Zabulon.	Occi: dextr

Nonagintta & vnius partium Terræ Continua.	Partium Terræ Nomina ab Hominibus imposita	Partium Terræ Nomina, Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonorum Principum Aereorum Ordines Spherici.	Bonoru Ministroru vnius cuiusq; Ordinis Numerus Tripartitus.	Bonoru Ministroru in ordinibus Tripartitorum Numeri Totalis.	Angeli Reges, Ordinu Angelicorum, et etiam Tribuum Israelitarum Præsides.	Tribus Populi Israelitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
4.	Cappadocia	Doăgnis		Ordo 2⁹ ARN	1 3636	15960	4 ZARNÁAH	Manasse	Aquilonaris
5.	Tuscia	Pacásna			2 2362.		2 ZIRACAH	Ruben	Australis
6.	Parua Asia	Dialíŭa			3 8962		2 ZIRACAH	Ruben.	Australis

Nonagintta & vnius partium Terræ Continua.	Partium Terræ Nomina ab hominibus imposita.	Partium Terræ Nomina Diuinitus imposita.	Diuinæ Impositionis Characteres Symmetrici.	Bonoru Principum Aereorum Ordines Spherici.	Bonoru Ministroru vnius cuiusq; Ordinis Numerus Tripartitus.	Bonoru Ministroru in Ordinibus Tripartitorum Numeri Totales.	Angeli boni Aereoru Ordinum et iz Tribuum Præsides.	Tribus Populi Israelitici in dispersione.	Plagæ Mundi Tribibus dispersis assignatæ.
7	Hyrcania.	Samăpha.		Ordo 3⁹ ZOM	1. 4400	17296	9 ZARZILG	Nephthalim	Orien: dextr.
8	Thracia	Virochi or			2 3660		7 ALPVDVS	Isacaraah	Occ. sinistr.
9	Gosmam	Andíspi.			3 9236.		10 LAVÁVOTH	Gad.	Austr: dextr.

Quando dividebat Altissimus Gentes, Quando
separabat filios ADAM, constituit terminos
populorum, iuxta numerum filiorum Israël
Moyses in Cantico Deuter: 32.

Et habebat murum magnum, et altum, habentem
portas Duodecim: et in portis, ANGELOS
Duodecim et Nomina inscripta, quæ sunt
Nomina Duodecim Tribuum filiorum Israël.
Apocalypseos Cap: 21.

A° Dñi 1592. May 2. stylo novo + Cracoviæ +

Liber Scientiæ, Auxilij, & Victoriæ Terrestris ✕✕

Monogramma & series Partium Series Continua.	91. Partiu Terræ Nomina ab Hominibus imposita.	91. Partiu Terræ Nomina Diuinitus imposita.	91 Diuinæ Impositionis Characteres Symmetrici.	30. Bonoru Principum Aëreorum Ordines Sphærici.	Bonoru Ministroru vniuscuiusq Ordinis Numerus Tripartitus.	Bonoru Ministroru in singulis Ordinibus Tripartitoru Numeri Totales.	12 Angeli Reges ipsis 30 Ordinib⁹ predominantes qui 12 etiam Tribuu Præsides sunt.	12 Tribus Populi Israelitici, in Dispersione.	4 Plagæ Mundi, Tribubus Dispersis assignatæ.
1	Ægyptus	Occŏdon	✕	Ordo i⁹ LIL	1. 7209	14931	9. ZARZIG	Nephthalim	Orien. dext.
2.	Syria	Pascomb.	✕		2. 2360		11. ZINGGEN	Zabulon	Occid. dext.
3.	Mesopotamia	Valgars.	✕		3. 5362		7. ALPVDVS	Isacaraah	Occid. sinistr.

Liber Scientiæ, Auxilij, et Victoriæ Terrestris,

Anº: 1585.

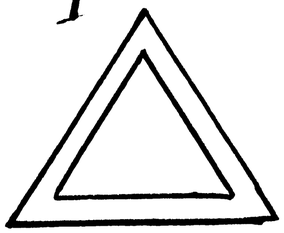
Maij 2º.

stylo novo

Cracoviæ

in Polonia

per



Collectus ex præmissis

in Libº. 1º & alijs.

Note, that in the Originall there followed 10 Leaves
& a Preface wch were ruled with black lead lynes, from
the top to the bottome, but nothing were written thereon.

Coppied from Dr Dee's Originall,
with my owne hand

E Ashmole

Lil	1
Arn	2
Zom	3
Paz	4
Lit	5
Maz	6
Deo	7
Zid	8
Zip	9
Zax	10
Ich	11
Loe	12
Zim	13
Vta	14
Oxo	15
Lea	16
Tan	17
Zen	18
Pop	19
Chr	20
Asp	21
Lin	22
Tor	23
Nia	24
Vti	25
Des	26
Zaa	27
Bag	28
Rii	29
Tex	30

O you heavens which dwell in the first Ayre, are Mighty
Madriax ds praf LIL chis Micáolz

in the parts of the Earth, and execute the Judgment of the highest
saánir caósgo od fisis balzizras Iaida

to you, it is said, Behold the face of your God,
nonca gohúlim Micma adoian MAD

the begining of comfort: whose eyes are the brightnes
Ia od bliorb sabaooáona chis Luciftias

of the heavens: which provided you for the government
peripsol ds abraássa noncf netaaib

of the Earth, and her unspeakable varietie: furnishing
Caósgi od tilb adphaht dámploz tooat

you, with a power understanding, to dispose all things
noncf gmicalzoma Lrasd tofglo

according to the providence of him that sitteth on the holy Throne
marb yarry IDOIGO

and rose up in the begining, saying, The Earth
od torzulp iaódaf gohol Caósga

let her be governed by her parts and let there be Division
tabaord saánir od Christéos yrpoil

in her, that the glory of her may be alwaies drunken
tiobl Busdirtilb noaln paid orsba

and vexed in it selfe: Her course, let it run
od dodrmni zylna Elzáptilb parmgi

with the heavens: and as an handmaid let her serve them
peripsax od ta Qurlst booapiS

One season let it confound another: And let there be
Lnibm oucho symp. od Christeos

no Creature upon, or within her, the same: All
Agtoltorn mirc q tiobl Lel. Ton

her members let them differ in their qualities: And let there be
paombd dilzmo aspian, Od Christéos

no one Creature equall with an other: The reasonable Creatures of the Earth, or Men,
Ag L tortorn parach asymp, Cordziz

let them vex and weede out one another: And
dodpal od fifalz Ls mnad, Od

the dwelling places let them forget their names: The worke of man
fargt bams omaoas, Conisbra

and his pomp, let them be defaced: His buildings
od auauox tonug, Orscatbl

let them become caves, for the beasts of the field: Confound
noasmi tabges, Leuithmong unchi

her understanding with darknes For why? It repenteth me
omptilb ors. Bagle Moooah

I made Man. One while let her be knowne, and another while
olcordziz. Lcapimao ixomaxip od cacocasb

a stranger: Because she is the bed of an Harlot,
gosaa. Baglen pii tianta ababalond

and the dwelling place of him that is fallen: O you heavens, arise,
odfaorgt telocvovim. Madriiax, torzu

the lower heavens underneath you, let them serve you: Governe
Oadriax orocha aboapri. Tabaori

those that governe: Cast downe such as fall:
priaz artabas. Adrpan corsta dobix.

Bring forth with those that encrease: And destroy the rotten:
Yolcam priazi arcoazior. Od quasb qting.

No place let it remaine in one number: Add and diminish,
Ripir paaoxt sagacor. Uml od prdzar

untill the Stars be numbered: ARISE, MOVE,
cacrg Aoiveae cormpt. TORZU ZACAR

and APPEARE before the covenant of his mouth, which
od ZAMRAN aspt sibsi butmona ds

he hath sworne unto us, in his Justice: OPEN the Mysteries
Surzas tia baltan: Odo cicle

of your Creation: And Make us partakers of undefiled knowledge.
Qaa: od Ozazma plapli Iadnamad.

O thou mighty light and burning flame of comfort

Ils Micaólz Olpirt talprg Bliors

which openest the glory of God to the center of the earth

ds odo Busdir oiad oucars caólgo

In whome the secrets of truth 6332 have their abiding

Casarmg Laiad cran brints cafafam

which to called in thy kingdome IOYE and

ds ivmd aq̄lo adohi MOZ od

not to be measured Be thou a wyndow of comfort vnto me

ma of fas Bolp Comóbliort pambt

Move and shew your selves Open the mysteries

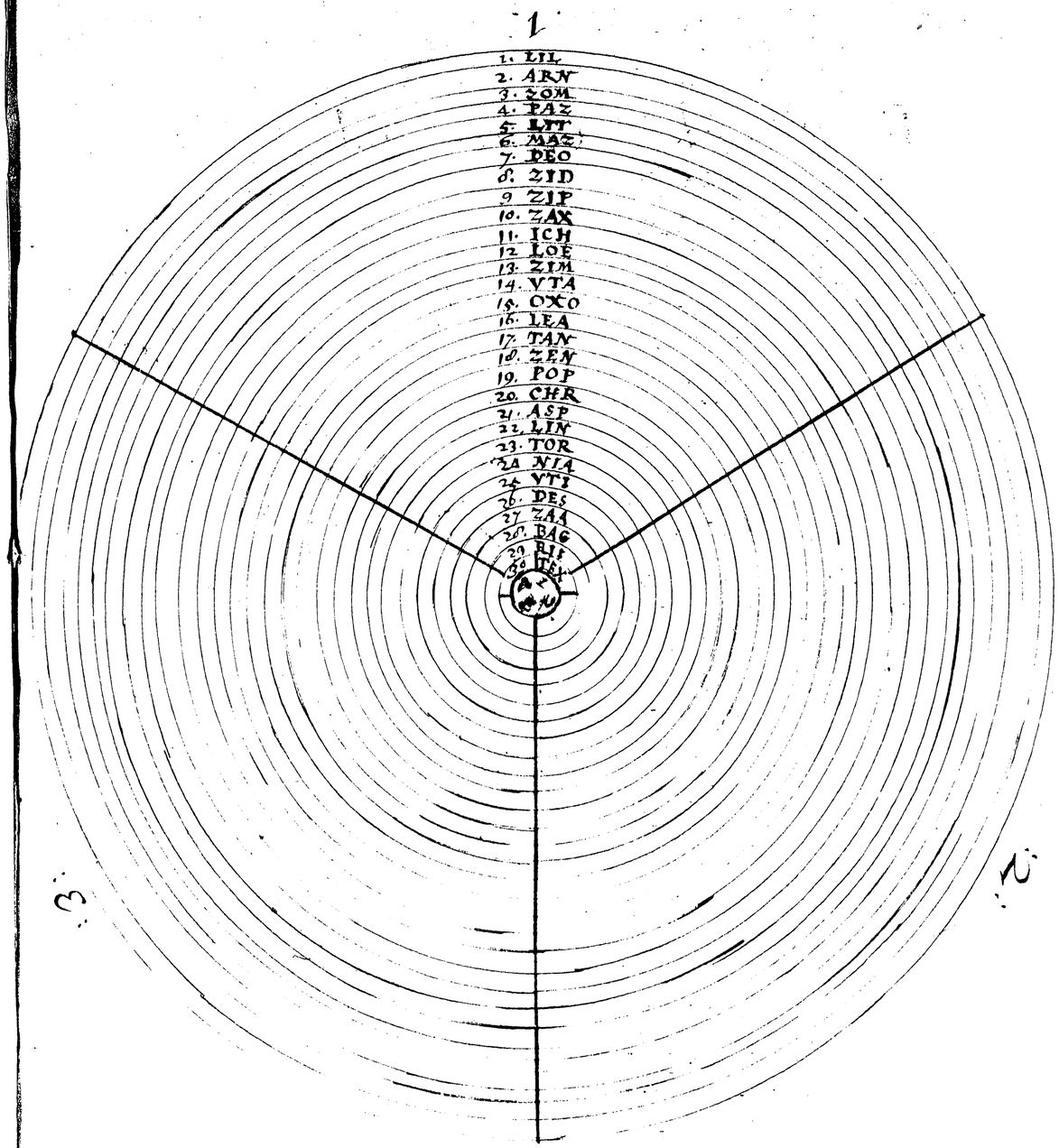
ZACAR od ZAMRAN odo cicle

of yo: Creation Be frendly vnto me for I am the servant of the same your God

qää, Zorge lap zirdo Noco MAD

the true worshipper of the Highest.

Heath Iaida.



Ô thou second flame the house of Justice wch hast thy beginning
Ils viiialprt Salman balt ds acroodzi
in glory: and shalt comfort the Just: which walkest
busd od bliorax balit dsinsi
on the earth with feete :8703: that vnderstand and
caosg^dg lusdan Emod dsom od
seperate creatures: great art thou in the God of Strength forth and Conquer
tliob drilpa igch yils Madzilodarp
Move and shew your selves Open the Mysteries of yor Creation
ZACAR od ZAMRAN odo cicle Qäa
Be friendly for I am the Servant of the same the true of the Highest
vnto me your God worshippir
zorge. lap zirdo Noco MAD hoath laïda

O thou Third flame whose nyngo^ are thorno^
Ils drialprt soba vpäah chis nanba
to stir vp vexation: and hast :7336: Lampo living
zix lay dodsih od brint Faxs hubäro
going before the whose God is Wrath in Angre
tas tax ylsi, sobaiad Ivon pövnph
Gyrd vp thy Loynes and hearken Move and
Aldon daxil od toátar: ZACAR od
shew your selves open the mysteries of yor Creation Be friendly vnto me
ZAMRAN odo cicle Qäa, Zorge
for I am the servant of the same your God the true worshipper of the Highest.
lap zirdo Noco MAD hoath laïda

Ô you Sonns of fury the daughters of the Just which sit
Noróni bagie pasbs ŏiad ds trint
upon 24: seates vexing all creatures of the earth with age
mirc ŏl thil dods tolham caósgo Homin
which have under you :16320: Behold the voyce of God
n & doubt ds brin oroch Quar Micma bial ŏiad
the promise of him which is called amongst you Furye or Extream Justice
aíspo tox dsiom aái Baltim
Move and shew your selves open the mysteries of yo: creation
ZACAR od ZAMRAN odo cicle qää,
Be friendly unto mē for I am the servant of the same your God the true worshipper of the Highest.
zorge, lap zirdo Noco MAD, hoath laida.

Ô thou the governor of the first flame under whose raynge are
Ils tabäan Lıálprt casarman upaähi chis
:6739: which weare the earth with dryne which knowest
darg dsocido caósgi orscor ds ŏmax
the great name Righteousnes and the Seate of Honor
monasci Baccŏuib od emétgis iaíadix
Move and shew yo: selves open the mysteries of yo: creation
ZACAR od ZAMRAN, odo cicle qää
Be Friendly unto mē for I am the servant of the same your God the true worshipper of the Highest.
zorge, lap zirdo Noco MAD, hoath laída.

O you that rayng in the South and are :28:
Noncı dſonf Babage od chis ob
the Lanterne of sorrow bynde vp yo: girdles and visit od
hubaio tibibp allar atraah od ef
Bring downe your trame :3663: that the Lord
drix fafen Mian ar Enay
may be magnified whose name amongst you in Wrath.
ovof Soba doóain aai IVONPH
Move, I say, and shew yo: selves open the Mysteries of yo: creation
ZACAR gohus od ZAMRAN, cdo cicle qaa,
be friendly vnto mi for Jam the servant of ij same yo: God, The true worshipper of the Highest.
Zorge, Lap zirdo Noco MAD, Hoath Iaida

Ô you Swords of the South which have :42: eyes
Napëai Babägen ds brin vx oódóna
to stirr vp the wrath of Synn making men
Iring vonph doalim cólis ollog
drunken which are empty: Behold the promise
orsba ds chis affa Micma isro
of God and his power which is called
MAD od Lonshi tax ds ivmd
amongst you O bitter sting Move and shew your selves
aai GROSB ZACAR od ZAMRAN
Open the Mysteries of yo: creation Be friendly vnto mi: for Jam the servant
odo cicle qaa, Zorge, Lap zirdo Noco
of the same your God The true worshipper of the Highest.
MAD, Hoath Iaida.

10

The Thunders of Judgment & Wrath are numbred and
Coraxo chis cormp od

are harboured in the North in the likenes of an Oke whose
blans Lucal aziazor paeb Soba

branches are Nests :22: of lamentation and
Lilonon chis virq op eophan od

weeping layd up for the earth which burn
raclir maaſi bagle caoſgi ds yalpon

night and day and vomit out the heads of Scorpions
deſig od basgim od ox ex dazis siatris

and live Sulphur mingled with poyson These be
od salbrox cynxir faboan Unal chis

the Thunders that 5678: tymes [in ye :24:th part]
Const ds daox cocasg ol

of a moment rore ✝ :24:
Oanio yor vohim ol

✝ with a hundred mighty earthqkes and a Thousand tymes as many

tymes
gizyax od cors cocasg

as many surges which rest not neyther
plosi molui ds pageip larag

know any tyme
om droln matorb cocasb

here One rock bringeth forth 1000
emna L patralx yolci matb

even as the hart of man doth his thoughts
nomig monons olora gnay angelard

wo wo wo wo wo wo
Ohio ohio ohio ohio ohio ohio

yea wo be to the Earth For her iniquities
noib Ohio Caoſgon Bagle madrid

is was and shall be great Come away
i zirop chiſo drilpa Niiſo

but not your noyses
crip ip nidali.

11

The mighty seate groaned and they were 5: thunders
Oxiayal holdo od zirom O coraxo

which flew into the East and the Egle spake
ds zildar raaſy od vabzir camliax

and cryed with a loud voice Come away the house
od bahal Niiſo ✝ Salman

ackith ✝
and they gathered themselves together became

of death of whome
teloch Caſarman

it is measured and it is as they are whose
holq od ti ta z chis soba

or have prepared
number is 31 Come away For I prepaire
cormf i ga Niiſa Bagle abramg

for you Move therfore and show your selves
pma Noncp ZACARe ca od ZAMRAN

open the Mysteries of your Creation Be friendly unto me for I am
odo cicle qaa Zorge Lap zirdo

the servant of the same your God the true worshipper of the Highest.
Noco Mad Hoath Iaida

The eleventh day the first ioᵉ ao the third heaven made of Hiacynct stones

Bazmĕlc ita piripson oín Nazarabh

26 in whome the Elders are become strong ch I have prepared

ox casarmg vrán chis vgeg dsa bramg

for my owne righteousnes saith the lord: Whose long continuance shalbe

baltŏba goho ĭad Solámian trian

as bucklers to the stooping Dragon and like vnto the harvest

ta lólcis Abaiuonin od aziágier

of a widdow. How many are there which remaine in the glory

rior, Irgil chis da ds pá ă ox bufd

of the earth which are and shall not see death vntyll

Caósgo ds chis odipuran teloah cacrg curg

thie house fall and the Dragon synck

Cisálman loncho od vouina carbaf

Come away, for the Thunders have spoken: Come away,

Niiso Bagle auáuago gohon Niiso

for the crownes of the Empire, and the coat

bagle mómao siaion od mabza

of him, that is wary shalbe crowned, are divided. Come

Iadcias mŏ mar poilp Niis

Appeare to the terror of the earth and

AMRAN ciá ŏ fi caósgo od

to our comfort and of such aᵒ are prepaired.

blios od corsi ta a bramig.

A mighty garde of Fire with two edged swordes flaming

Micáŏli branse prgel napta ialpor

(which have Violo 8 of wrath for two tymes and

ds brin cfáfafe P vonpho olá ni od

a halfe: whose winges are of wormwood, and

obza sobca vpaah chis tatan od

of the marrow of salt,) have setted their feete in the West,

tranan balyc alár lusda sobóln

and are measured with their ministers 9996:

cd chisholq Cnoquódi cial

These gather vp the mess of the Earth aᵒ

vnál aldon mom caósgo ta

the rich man doth hioᵗʰ fraser: Cursed are they

las óllor gnay limlad Amma chiis

whose iniquities they are in their eyes are missiones

Sobca madrid zod chis, oóánoan chis auiny

greatly then the earth And from their mouthes tunᵉ

drilpi caósgin, od butmŏni parm

fear of blood: Their heads are covered

zumvi cnila Nazis ctham zod

with Diamend: and vpon their heads are marbles

a kil childaŏ od mire ózól chis pidiai

sleeves. Happie ioᵉ he, on whome they frowne not:

Collal, Vlcinin a sóbam vcim

For why? The God of righteousnes, resteth in them.

Bagle Iadbalioh chirlan par

Come away and not your Violo For

Niiso od ip ofafafe Bagle

the tymes ioᵉ such aᵒ requireth Comfort.

a cocasb icorsca vnig blior.

The Spirits of the 4th Angles are Nine^y^ Mighty in ye Firmament whome of waters:

Crah s di u chis em micálzo pilzin sobam

the first hath planted a torment to ye wicked and a garland to the righteous

El haiꝫ mir babálon od obloc samvelg

giving vnto them fire darts to vanne the earth and 7699

dlugar malprg arcaꝺsgi od Acam

continuall workmen: whose courses visit to comfort the earth

çanal soból zar tbliard caosgi

f-bliard.

and are in government and continuance as the second

od chif aré tab od miam ta viv

and the third Wherefore harken vnto my voyce, I have talked of you

od d Darsar Sol peth bi en Brita

and I move you in power & presence whose works shalbe

od zácam ǵ micalzo sob há ath trían

a song of honor and the praise of your God in your creation.

Lu ia he edcerin MAD q a a on

The East id a house of Virgins singing praises amongst

Raas isálman paradi zod cécrimi aao

the flames of first glory wherein the Lord hath opened his mouth: and they are become

ial pírgah, quiin enay butmon od inóas

:28: living dwellings in whome the strength of men rejoyseth

ni paradial Casarmg vgéar chirlan

and they are apparailed with ornaments of brightnes such as work wonders

od zonac Luciftian corsta vaúl zirn

on all creatures Whose kingdomes and continuance are as the third and fourth

tol há mi Soba londóh od miam chis tad o dés

nuam

strong towers and places of Comfort the seates of Mercy and Continuance

vmádea od pibliar Othil rit od miam

o you Servants of Mercy, shows, appeare, sing praises

C no quol Rit ZACAR, ZAMRAN Cecrimi

vnto the Creator: Chil^d^ be mighty amongst vs For

qádah od Cmicalz zod aaiom Bagle

zod

to this remembrance is given power and our strength

papner id lúgam lonshi ed vmplif

waxeth strong in our Comforter.

vgegi Bigliad

I have set my forte in ỹ South, and have looked about me; saying, are not

Othil lasdi bábäge od dorpha Gohól Génisge

the Thunders of encrease numbred 33, which raigne in the second Angle,

auäuägo cormp pd dsonf vi v́ di v

under whome I have placed :9639: Whome None hath yet numbred,

Casármi óäli Map m Sóbam ag cormpó

but one in whome the second begining of things are and wax strong

c rp l Casarmg cro ódzi chis od vge G

which also successively are the number of tyme: and their powers

dst capi máli chis Capi mäon od lonshin

are as the first :156: Arise you sons of pleasure, and

chis ta lo cla Torgú Norquasáhi od

visit the earth: for I am the Lord yo: God which ie, and liveth.

F caósga Bagle zirenáiad Dsí od Apíla

In the name of the creator Move, and shew your selves

Do ó äip qáal ZACAR od ZAMRAN.

as pleasant deliverers that you may praise him amongst the Sons of men.

Obelisong rest cl aáf Nor mó lap

The mighty sounds have entred in ỹ 3d Angle and are become as Olives in ỹ mount of Olives lookt vpon with gladnes

Sapáh zimii du i v od noas to quanis adroh dorphal

vpon ỹ earth and dwelling in the brightnes of the Heavens: as continuall comforters vnto whome I fastned

ca ósg od faonts péripsol tablior Cásarm amipzi

pillars of gladnes. :19: and gave them vessells to water ỹ earth with her creatures

na zarth af od dlugar zizop z lida caosgi tol torgi

and they are the brothers of the first and second and the begining of ỹ new seale

od z chis e sí asch L ta viu od i áod thild

which :69636: which numbers are as the first the ends

ds hubar Pe ó al Sóba cormfa chis ta la vls

and ỹ contents of tyme. Therefore come ỹ and obey yo creation visit vs in peace

od q eó casb Ca niis od Darbs q á as Feth árzi

and comfort concluded as receivers of yo mysteries: for why? Our Lord doth

od blióra ia ial ed nas cieles Bágle Ge iad

to all One

i L

are garnished — — with continuall Burning Lamps: 69636.

A doth a word wanl

A hubar, ie a Burning Lamp

Can the Wings of the Winds understand yo: voyces of Wunder
Adgt ripaab zongcm fa aip sald
O you the second of the first whome the burning flames have framed
vi iv L Sobam Ial prg Iza zaz
within the depth of my Jawes whome I have ppared ao Lipps
pi adph Casarma abramg ta talho
for a wedding or as the flowers in their beauty
paracleda q ta lors l q turbs
for the chamber of righteousnes stronger are your feete
oogc Baltch Giui chis Iusd
then the barren stones: And mightier are yo: voices then y manyfold Winds
orri / Od micalp chis bia ozongon
For you are become a building such as is not but in the minde
Lap noan trof cors tage, oq manin
of the all powerfull. Oberise, saith the First: Move therefore
Iaidon. Torzu gohel ZACAR ca,
unto his servants: Shew your selves in power: And
C no qpd, ZAMRAN micalzo, od
make me a strong seething: for I am of him y liveth for ever.
czazm vrelp Lap zir Iciad,

Beholde saith yo: God, I am a Circle on whose hande
Micma goho Piad zir Comselh azien
stand 12 Kingdomes: Six are the seate
biab Os Londoh Norz chis othil
of living breath: the rest are as sharp sickles: or the horne
Gigipah vnd l chis tapuim q mospleh
of death wherein the creatures of the Earth are to are not
teloch Quin toltorg chis i chis ge
Except myne owne hand which sleepe and shall rise
in ozien dst brgda od torzul
In the first I made you Stewards: and placed you in seate 12
i li E ol balzarg, od aala Thiln os
of government giving unto every one of you power
ne ta ab, dluga vomsarg lonsa
successively over 456: the three ages of tyme
Cap mi ali vors cla homil cocasb
to the intent that from y highest Vessells and the Corners of
fa fen izizop od miinoag de
yo: Government, you might worke my power: powring downe
gnetaab Vaun na nacel panpir
this fires of lyfe and encrease continually on y earth Therfore you become the skirte
Malpirgi caosg Fild noan vnalah
of Justice and Truth. In the Name of the same your God
balt od voan do o iap MAD
Lift vp I say your selves. Behold his mercies
Goholor gohus amiran / Micma, Ichusoz
flourish and Name is become mighty
ca ca com od de o a in noar micaolz
amongst vs. In whome we say I adore
a ai om / Casarmg gohia ZACAR zod a cor
Descend and apply your selves unto vs as unto
vniglag od Im ua mar pugo
the partakers of the secret wisdome of your creation.
pla pli anan acl Qa an.

I raying over you sayeth the god of Justice in power exalted

Ol sonf vorsg, gohó Iad balt lansh

about the Firmaments of wrath: in whose hands the Son is as

calz vonpho Sobra z-ol ror i ta

a Sword, and the Moon as fire: a through thrusting, which measureth

Nazpsad Graa ta Malprg Ds hol q

your garments in the mydst of my Vestures, and trussed you together

qää nothoa zimz Od commah

as the palms of my hands: whose seats I garnished

ta nobloh zien: Soba thil gnonp

with the fire of gathering, and beautified yo: garments with admiration:

prge aldi Ds vrbs óbölch grsam:

To whome I made a law to governe the holy ones and deliuered you

Casarm chorela caba pir Ds zonrensg

a rod with the arke of knowledg Moreover you lifted up your voices

cab crm Iadnah: Pilah farzm

and sware obedience and faith to him that liveth & triumpheth.

u znrza adná gono Iadpil Ds

whose begining is not, nor ende

vide in 30 illis aëreis

† hom tóh, Soba Ipam lu

cannot be which shyneth as a flame in the midst

Ipämis, Ds lóhölo vep zomd,

of your pallace, and raygneth amongst you as the ballance

Peamal, od boggpa aäi ta piap

of righteousnes, and truth: Move therefore,

piamol od vocan ZACARe ca

and shew yourselves: open the Mysteries of yo: Creation:

od ZAMRAN odo cicle qää,

Be friendly vnto me: for I am the servant of the same yo: god:

Zorge, lap zirdo Noco MAD

the true worshipper of the Highest.

Hoath Iaïda.

48 Claues Angelicæ,

A.° 1584:

Cracouiæ, ab Aprilis 13.
ad Iulij 13.m (diuersis
temporibus) Receptæ:
ex mera Dei nostri
Misericordia.
Cui soli,
eis
Laus, Honor et Gloria,
Amen

Δ

48 Claves Angelicæ

Anº
1584
Cracoviæ.

Liber 18.º

J. Dee Clavis Angelica
or
de Heptarchia Mystica.
&c.

The Original MS. in Dr. Dee's handwriting, from which the present was transcribed by Elias Ashmole is now Bibl. Sloan. 3191.

This volume was purchased by Sir H. Sloane at Sir Joseph Jekyll's Sale, Jan. 7. 1739/40. Lot: 402.

Uriel —— This is a Seale of perfection: from which, Things shalbe shewed vnto thee, which thou hast long desired.

A —— Then was a square Table brought vnto the Stone, and I demanded what that Table betokened.

Uriel —— Mysteries not yet to be known. Those two shall remaine in the Stone, to the sight of all vnfiled Creatures.

You must vse a fower square Table; Two cubits square, whereupon must be set Sigillum Dei: &c: Alias Diuinitatis.

This Seale must not be looked vpon, without great Reverence & Deuotion.

This Seale is to be made of perfect wax.

This Seale must be 9 inches square [or Diameter]

The roundness must be 27 inches, & somewhat more.

The thickness of it must be an inch & halfe a quarter.

And a figure of a Cross must be on the back side of it, made thus:

This Table is to be made of Sweete Woode: and of three cubits high, with A feete with A of the former scales vnder the A feete.

Vnder this Table did seeme to be layd red Silke, two yards square. And ouer the Seale, did seeme fine white red silke to lye fower square, broader then the Table, hanging downe with A Knoppe or Tassells, at the A corners thereof. Vpon this vpper most red Silke, did seeme this Stone with the Frame, to be set: right ouer & vpon the principall Seales: hauing that red Silke euen betweene the one & the other.

A —— Then tapped the first Table couered with a Cloth of Silke changeable Colour, Red & Greene, with a white Cloth vnder it all hanging very low.

Nouember 25. Anno 1582.

Then

Chap.

Chap: 4.

Some notice of peculier formes, and attire, wherein, the Kings, Princes and Ministers Heptarchicall appeared: and of some their Actions & gestures at their appearance, &c.

King CARMARA.

This King (being called first by Uriel) appeared as a Man, very well proportioned: clad in a long purple Robe; & with a triple Crowne of Gold upon his head.

At his first coming he had 7 (like men) waiting on him: which afterwards declared themselves to be the 7 Princes Heptarchicall.

Uriel delivered unto this King (at his first appearance) a rod, or straight little round staff of Gold: devided into three equall distinctions, whereof two were cankred or black: & the third bright red. This Rod he kept still in his hand.

This King was the Discoverer, or Discoverer of all the Doctrine, wch I terme Heptarchicall, at first, by calling the 7 Princes, & after that the 7 Kings: and by giving instructions for use & practise of the whole Doctrine Heptarchicall: for the first purpose wherof he is to be employed by me: of the two other, there was only mention made.

King CARMARA said, Ecce signum operis.

There appeared there two Letters reversed & aversed on the white flagg: a Woman standing by, whose Armes did not appear. On the other side appeared the Armes of England & the flagg &c.

Note,

R12

BRITISH MUSEUM

DEPARTMENT MSS

CATALOGUE SLOANE 3673 ~~ORDER~~ SCH 44514

AUTHOR —

TITLE —

PLACE & DATE OF ORIGIN —

INCHES 1 2 1 2 3 4 5 CENTIMETRES

BRITISH MUSEUM PHOTOGRAPHIC SERVICE, LONDON

8639/1140L D 839871 20M 2/72 T.P. Gp.794

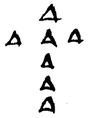
Septentrionalium 4. Bonorum Angelorum, in Secretis Hoim Intelligendis Peritorum, et Potentium, Invitatio.

Ô vos 4. Angeli Sagaces Veraces q, Omnipotentis Dei, eiusdemq; Oratorio nri Ministri, Ô vos (singulam) ZIZA, IZAZ, ZAZI, et AZIZ, m Septentrionali Mundi parte, magno et Speciali ab eodem Deo nro insigniti munere, seu officio, In Secretis hoim (cuiuscunq Ordinis, status, vel conditionis fuerint) intelligendis, et plenè cognoscendis: Ego Ioannes Dee, devotus eiusdem Dei famulus, nulla curiositate ductus, neq de aliorum hoim statu, secretis q natibus actibus, eventis, (bonis malisve) ullo modo sollicitus Scrutator: (Nisi quantum ipi Reipub: Christian q in toto, vel parte, utile vel Necessarium erit, vel esse potuit, talia à me Sciri, cognosci, intelligiq) A vobis prænominatis 4. oibq et singulis, per Dei nri Omniscientia, et per eiusdem Mysticum Nomen PZIZA humiliter requiro, et vehementer Peto, Vt quocunq; posthac, totius meæ vitæ tempore, vos vestrum aliquos, vel aliquem per prædictum Dei Nomen PZIZA vocavero vel invocavero, Statim, benigne ac placidè, mihi Oculis, personaliter visibiliq; apparere; et petitionibus meis omnib et quascunq (ad vos, vestrum aliquos, vel aliquem factas, faciendas q) De alicuius hominis secretis, statu, (conditionesq) Cito, vere, plenè, perfectiq prestare, implere, perficereq velitis. AMEN.

Per Sanctum et Mysticum Dei Nomen

PZIZA.

AMEN



Copyied from Dr Dee's Originall, with my owne hand

Edw Kelley

Meridionalium 4: Bonorum Angelorum in Secretis Hoim Intelligendis Peritorum et Potentium Invitatio.

Ô vos 4: Angeli sagaces, veraces q; Omnipotentis Dei eiusdem q; Creatoris nri Ministri, ô vos (singulam) IAOM, AOMI, OMIA, & MAIO, in Meridionali Mundi parte, magno et speciali, ab eodem Deo nro, insignite Muneris seu Officio In Secretis Hoim (cuiuscunq; Ordinis Status vel Conditionis fuerint) Intelligendis et plene cognoscendis: Ego Ioannes Dee devotus eiusdem Dei famulus, nulla curiositate ductus, Neq; de aliorum hoim statu Secretis (conatibus, Actibus, Eventis (bonis malisve) ullo modo sollicitus Scrutator, (Nisi quantum ipi Reipub: (Christianæ, in toto, vel parte, utile vel Necessarium erit, vel esse poterit, talia à me dicto Ioanne, sciri, cognosci, intelligiq;) A vobis p̄nominatis 4: oibus et singulis, per Dei nri Omniscientiam, et per eiusdem Mysticum Nomen HIAOM humiliter requiro et vehementer peto, Vt quocunq; posthac tobis mea vita tempore, vos omnes, vestrum aliquos, vel aliquem, per p̄dictum Dei nomen HIAOM. vocavero vel nr vocavero, Statim benigne ac placide mihi adsitis, personaliq; visibiliq; appareatis: et p̄titiones meas omnes et quascunq; (ad vos, vestrum aliquos vel aliquem factas faciendasq;) De alicuius hois Secretis, statu conditioneq: Cito, vere, plene, perfecteq; prestare, implere, perficereq; velitis: AMEN.

Per Sanctum et Mysticum Dei Nomen,

HIAOM

AMEN

Occidentalium 4: Bonorum Angelorum in Secretis Hoim Intelligendis, Peritorum et Potentium, Invitatio.

Ô vos 4: Angeli sagaces, veraces q; Omnipotentis Dei eiusdem q; Creatoris nri Ministri, Ô vos (singulam) NLRX, LRXN, RXNI, & XNLR, in Occidentali Mundi parte magno et speciali, ab eodem Deo nro insigniti Muneris seu Officio, In Secretis Hoim (cuiuscunq; Ordinis Status vel Conditionis fuerint) Intelligendis, et plene cognoscendis: Ego Ioannes Dee devotus eiusdem Dei famulus, nulla curiositate ductus, Neq; de aliorum hoim statu Secretis, Conatibus, Actibus, Eventis (bonis malisve) ullo modo sollicitus Scrutator, (Nisi quantum ipi Reipub: (Christianæ in toto, vel parte, utile vel Necessarium erit, vel esse poterit, talia à me (dicto Ioanne) sciri, cognosci, intelligiq;) ab vobis, prænominatis 4: oibus et singulis, per Dei nri Omniscientiam, et per eiusdem Mysticum Nomen PNLRX humiliter requiro, et vehementer peto, Vt quocunq; posthac, tobis mea vita tempore, vos omnes, vestrum aliquos, vel aliquem, per p̄dictum Dei Nomen PNLRX vocavero vel nr vocavero, Statim benigne, ac placide mihi adsitis, personalis, Visibiliq; appareatis, et p̄titiones meas omnes, et quascunq; (ad vos, vestrum aliquos vel aliquem factas faciendasq;) De alicuius hois Secretis, statu, conditioneq: Cito, vere, plene, perfecteq; prestare, implere, perficereq; velitis: AMEN.

Per Sanctum et Mysticum Dei Nomen,

PNLRX

AMEN

Nomina Sedecim Bonorum Angelorũ, in Secretis omnium Hominum Intelligendis Peritorum et Potentium.

		Nomen Diuinum HXGZD	
Orientis	Xgzd. Gzdx. Zdxg. Dxgz.	A	
		Nomen Diuinum HIAOM	
Meridies	Iaom. Aomi. Omia. Miao.	S	
		Nomen Diuinum PNLRX	
Occidens	Nlrx. Lrxn. Rxnl. Xnlr.	I	
		Nomen Diuinum PZIZA	
Septentri:	Ziza. Izaz. Zazi. Aziz.	R	

Orientalium Bonorum Angelorum, in Secretis Hoim Intelligendis, Peritorum, et Potentium, Invitatio.

89

Ovoo 4: Angeli, sagaces, veracesq; Omnipotentis DEI (eiusdemq; Creatoris nri) Ministri, Ovoo singuli XGZD, GZDX, ZDXG, et DXGZ, in Orientali Mundi parte magno, et speciali ab eodem DEO nro Insigniti Munere seu officio, IN SECRETIS HOIM (cuiuscunq; Ordinis, status vel conditionis fuerint) INTELLIGENDIS, et plenius agnoscendis: Ego Ioannes Dei devot(eiusdem DEI Famulus nulla curiositate ductus; neq; de aliorum hoim statu, secretis conatibus, actibus, eventis, bonis, malisve, ullo modo solicitus seu satagor (Nisi, quantum ipi Reipub: Christianæ, in toto, vel parte, utilis aut necessarium erit, vel fore poterit, talia à me, (dicto Ioanne) scire, cognosci, intelligiq;) A vobis, prænominatis Ommibus et singulis, Ego (prædictus Ioannes) per DEI nri Omniscientiam, et per eiusdem mysticum Nomen, HXGZD humiliter requiro, et exhumiliter Peto, Vt quocunq; posthac, totius meæ vitæ tempore, Voo omnes, vestrum aliquos, vel aliquem per prædictum DEI Nomen HXGZD vocavero, vel invocavero, Statim, benigne ac placide mihi in Aldeam, personalis Visibilisq; Apparere, et petitiones meas omnes et quascunq; (ad Voo vestrum aliquos vel aliquem, factas faciendasq;) De alicuius hoim Secretis, Statu, Conditioneq;, Cito, vere plene, perfecteq; prestare, implere, perficereq; velitis. AMEN.

Per Sanctum et mysticum Dei Nomen

HXGZD

AMEN

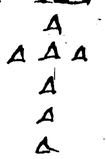
Occidentalium 4 Bonorum Angelorum in Artibus Mechanicis Peritorum et Potentium, Invitatio.

Ô vos Quatuor Sancti, veraces Dei Omnipotentis, Creatoris nri, et Ministri MAGL, AGLM, GLMA, LMAG, qui in Occidentali et Mundi parte peculiarem habetis, à Deo nro, vobis iniunctum ac comissum ministerium, in Artium oim MECHANICARUM peritia, perfecta, tam exercenda, quam impertienda docenda, coicandaq; ad Dei mi laudem, honorem et gloriam: Ego Joannes Dei, Creatoris nri baptizatus, inscriptusq; servus; eidemq; fideliter, prudenter, et potenter inservire cupiens (ad horum honorem et Electorum comodum solatiumq;; aut ad malorum mi Omnipotentis Dei, hostium, pudorem et confusionem:) et vobis omnibus, predominatio, humiliter requiro, vehementer et ardenter peto, per eiusdem Dei Creatoris nostri Omnipotentem sapientiam, et per hoc eius sanctum, mysticumq; Nomen PMAGL ut, posthac, quocunq; tempore totius meæ vitæ: Ego (dictus Joannes) vos omnes, vestrum aliquos, seu aliquem, Nominatim, per hoc Dei (dictum) Nomen PMAGL vocavero vel invocavero, mihi, (dicto Joanni) Benigni, Placidi, Personaliterq; visibiles, statim adesse et apparere: Ac mihi (precanti) tam ejus Amici et Favorabiles velitis, quod omnes et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; (De ARTE aliqua MECHANICA, conclusione aliqua, vel Experimento MECHANICO, quocunq;) statim, veri, pleni, manifesti, perfectiq;, præstari, implerique perficerique velitis: AMEN.

Per mysticum Dei NOMEN

PMAGL.

AMEN.



Septentrionalium 4 Bonorum Angelorum in Artibus Mechanicis Peritorum et Potentium, Invitatio.

Ô vos Quatuor Sancti, veraces Dei Omnipotentis Creatoris mei Ministri PSAC, SACP, ACPS, et CPSA, qui in Septentrionali Mundi parte, peculiare habetis à Deo nro, vobis iniunctum ac comissum ministerium, in ARTIUM oim MECHANICARUM peritia perfecta, tam exercenda, quam impertienda docenda coicandaq; ad Dei mi laudem, honorem et gloriam: Ego Joannes Dei, Creatoris nostri, baptizatus, inscriptusq; servus; eidemq; fideliter, prudenter et potenter inservire cupiens, ad horum honor et Electorum commodum solatiumq;; aut ad malorum mi Omnipotentis Dei hostium, pudorem et (confusionem) à vobis omnibus præterminatio; humiliter requiro, vehementer et ardenter peto, per eius Dei Creatoris nostri Omnipotentem sapientiam: et per hoc eius sanctum mysticumq; Nomen, PPSAC ut, posthac, quocunq; tempore totius meæ vitæ, Ego (dictus Joannes) vos omnes, vestrum aliquos, seu aliquem, Nominatim, per hoc Dei (dictum) Nomen, PPSAC vocavero vel invocavero: mihi (dicto Joanni) Benigni, Placidi, Personaliterq; visibiles, statim adesse et apparere: Ac mihi, precanti, tam ejus Amici et Favorabiles velitis, quod ea et quascunq; Petitiones meas, vobis, vestrum aliquibus, vel alicui factas, faciendasq; (De ARTE aliqua MECHANICA, conclusione aliqua, vel experimento MECHANICO quocunq;) statim, veri, pleni, manifesti, perfectiq; præstari, implerique perficerique velitis: AMEN.

Per mysticum Dei Nomen

PPSAC

AMEN.

ORIENTALIUM 4: BONORUM ANGELORUM in ARTIBUS MECHANICIS Peritorum et Potentium, Invitatio.

Quos 4. Sancti veracisq DEI Omnipotentis Creatoris nostri Ministri CNBR, NBRC, BRCN, et RCNB, qui in Orientali Mundi parte, peculiare habetis à Deo nro vobis iniunctu ac commissum Ministerium, in ARTIUM oim MECHANICARUM peritia perfecta, tam exercenda, quam nostri impertienda, docenda, comunicandaq, ad Dei laudem, honorem et gloriam; Ego Ioannes Dee, Creatoris nri, baptisatus, inscriptusq Servus: eidemq fideliter, prudenter, et Potenter inservire cupiens: (ad hoim Bonoru et Electoru Comodum, Solatiumq: ast ad maiorem eiusq Omnipotentis Dei hostium, Pudorem et Confusionem) A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardenter peto, per eiusdem DEI Creatoris nri Omnipotentem Sapientiam, et per hoc eius sanctu Mysticumq Nomen HCNBR ut posthac, quocunq tempore totius meae vitae, Ego (dictus Ioannes) vos omnes, vestrûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen HCNBR vocavero, vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq, visibiles, statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Favorabiles velitis: QUOD omnes et quascunq Petitiones meas, vobis vestrûm aliquibus, vel alicui factas, faciendasq de ARTE aliqua MECHANICA, Conclusione aliqua, vel Experimento Mechanico, quocunq: statim, verè plenè, manifestè, perfecteq, praestare, implere, perficereq velitis. AMEN.

Per Mysticum Dei Nomen

HCNBR

AMEN

A
A A A
A
A
A

MERIDIONALIUM 4: BONORUM ANGELORUM: in ARTIBUS MECHANICIS Peritorum et Potentium, Invitatio.

84

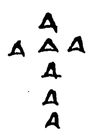
Quos 4: Sancti, veracisq Dei Omnipotentis Creatoris nri Ministri ROAN, OANR, ANRO, NROA, qui in Meridionali Mundi parte, peculiare habetis à Deo nro vobis iniunctum ac comissum Ministerium, in Artium oim MECHANICARUM peritia, perfecta, tam exercenda, quam impertienda comunicandaq, ad Dei nri laudem, honorem et gloriam: Ego Ioannes Dee, Creatoris nri, baptizatus, inscriptusq Servus; eidemq fideliter, prudenter, et Potenter inservire cupiens, (ad hominum bonoru et electoru Comodum, Solatiuq: ast ad maioru eiusq Omnipotentis Dei hostium, Pudorem, et Confusionem) A vobis omnibus, praenominatis, humiliter requiro, vehementer et ardenter peto, per eiusdem Dei, Creatoris nri Omnipotentem Sapientiam et per hoc eius Sanctu Mysticumq Nomen, HROAN ut posthac, quocunq tempore totius meae vitae, Ego (dictus Ioannes) vos ois, vestrûm aliquos, sive aliquem, Nominatim, per hoc Dei (dictum) Nomen HROAN vocavero vel invocavero: Mihi (dicto Ioanni) Benigni, Placidi, Personaliterq Visibiles, statim Adesse, et Apparere: Ac mihi praeterea tam esse Amici et Favorabiles velitis: QUOD omnes et quascunq Petitiones meas vobis, vestrûm aliquibus, vel alicui factas, faciendasq (De ARTE aliqua MECHANICA, Conclusione aliqua vel Experimento MECHANICO quocunq) statim, ~~Conclusione aliqua~~ verè plenè, manifestè perfecteq praestare, implere, perficereq velitis: AMEN.

Per Mysticum Dei Nomen

HROAN

AMEN

A
A A A
A
A
A



Septentrionalium QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE POTENTIVM Invitatio.

O vos QVATVOR Fideles Nobilesq nostri Omnipotentis Creatoris Angeli et Ministri, O ANAA, NAAA, AAAN, et AANA, qui in Septentrionali Mundi parte, peculiariter Dominamini, eaq a nostro Creatore dotati praeditiq estis peritia, virtute et potentia, Quod de loco in locum, quemcunq hominem, vel rem quamcunq, vere, cito, bene, tuto, et sine eiusdem hominis, vel rei alterius, (sic localiter lati vel latae) laesione aliqua nocumento, offensione, vel damno: Movere deferre, sive Transferre potestis: Ego Ioannes Dee, DEI Omnipotentis, veri Creatoris, etiam devotus et humilis Famulus, Per eiusdem DEI, Creatoris nostri, Reverendam Maiestatem et per Divinum Mysticumq eiusdem Nomen AANAA à vobis omnibus et singulis (praenominatis) humiliter requiro, et ardenter peto, VT quocunq posthac, totius meae vitae tempore, per Nomen DEI AANAA vos omnes, vel vestrum aliquos, aut aliquem Nominatim, vocavero, sive invocavero: Mihi (dicto Ioanni) et Benigni, Placidiq Adesse: Visibiles Personaliterq Apparere: et mihi (praefato Ioanni) tam Amici et Favorabiles esse digneminj, Quod eas et quascunq Petitiones meas, vobis factas et faciendas, DE LOCALI MOTIONE, sive MVTATIONE DE LOCO IN LOCV, aliisq Servitiis (quae, vestrae, peculiariter, à DEO nostro, propter eiusdem laudem, honorem et gloriam, sunt concredita, commissaq Authoritati et Dispositioni) Cito, bene, vere, plene et perfecte praestare, implere perficiensq velitis. AMEN.

Per Sacrum DEI Mysticumq Nomen

AANAA.

AMEN.

A

A A A

A

A

A

Nomina SEDECIM Bonorum ANGELORVM in ARTIBVS MECHANICIS Peritorum et Potentium.

		Nomen Diuinum HCNBR	
ORIENS	Cnbr Nbre Bren Renb	A	
		Nomen Divinum HROAN	
MERIDIES	Roan Oanr Anro Nroa	C	
		Nomen Divinum PMAGL	
OCCIDENS	Magl Aglm Glma Lmag	M	
		Nomen Divinum PPSAC	
SEPTENT.	Psac Sacp Acps Cpsa	V	

Meridionalium QVATVOR Bonoru ANGELORV in LOCALI MVTATIONE Potentium, Invitatio.

Ô vos QVATVOR Fideles Nobiles nostri Omnipotentis Creatoris Angeli, ac Ministri PHRA, HRAP, RAPH, et APHR, qui in Meridionali Mundi parte peculiariter, Dominamini: rag à nostro Creatore dotati praditi q; astio peritia virtute, et potentia, quod de loco in locum, quemcunq; hominem, vel rem quamcunq; velit, cito, bene, tuto, et sine eiusdem hominis, vel rei alterius (sic localiter lati, vel lata) lesione aliqua nocumento offensione vel damno moveri deferri seu transferri potentis: Ego Ioannes Dee DEI Omnipotentis nostri Creatoris, devotus etiam et humilis famulus, per eiusdem DEI nostri Creatoris Reverendam Maiestatem, et per divinum Mysticum eiusdem Nomen EPHRA à vobis, omnibus et singulis (prænominatis) humiliter requiro, et ardenter peto, VT quocunq; (posthac toti) meæ vitæ tempore, per Nomen DEI EPHRA vos omnes, vel vestrum aliquos, aut aliquem Nominatim vocavero, seu invocavero: mihi (dicto Ioanni) Benigni, Placidi, Adesse, Visibiles, Personaliter q; apparere: Et mihi (prafato Ioanni) tam Amici et Favorabiles esse dignemini: QVOD omnes et quascunq; petitiones meas, vobis factas et faciendas DE LOCALI MOTIONE, seu DE MVTATIONE DE LOCO IN LOCV, alijsq; scientis (quæ vestræ peculiariter, à DEO nostro, propter eiusdem, laudem honorem et gloriam sunt concredita, (commissaq; Authoritati et Dispositioni) (cito, bene, vere, plene et perfecte prestare, implere perficiendq; velitis. AMEN

Per Sacrum Dei Mysticum q; Nomen

EPHRA

AMEN

Occidentalium QVATVOR Bonorum ANGELORVM, in LOCALI MVTATIONE Potentium, Invitatio.

Ô vos QVATVOR Fideles Nobiles nostri Omnipotentis Creatoris ANGELI ac Ministri IDIM, DIMI, IMID, et MTDI, qui in Occidentali Mundi parte Dominamini peculiariter: rag à nostro Creatore dotati, praditi q; astio peritia, virtute, et potentia, quod de loco in locum, quemcunq; hominem, vel rem quamcunq; velit, cito, bene, tuto, et sine eiusdem hominis, vel rei, alterius (sic localiter lati, vel lata) lesione aliqua, nocumento offensione vel damno moveri, deferri, seu transferri potentis: Ego Ioannes Dee DEI Omnipotentis, seu Creatoris, devotus etiam, et humilis famulus, per eiusdem DEI nostri Creatoris Reverendam Maiestatem et per divinum Mysticum eiusdem Nomen ATDIM à vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter peto, VT quocunq; (posthac) toti meæ vitæ tempore, per nomen DEI ATDIM vos omnes, vel vestrum aliquos, aut aliquem, Nominatim vocavero, seu invocavero, mihi (dicto Ioanni) Benigni, Placidi Adesse, Visibiles Personaliter q; Apparere: Et mihi (prafato Ioanni) tam Amici et Favorabiles esse dignemini: Quod omnes et quascunq; petitiones meas, vobis factas et faciendas DE LOCALI MOTIONE, seu Mutatione de loco in locum, alijsq; scientis (quæ, vestræ, peculiariter à DEO nostro, propter eiusdem laudem, honorem et gloriam, sunt concredita, (commissaq; Authoritati et Dispositioni) (cito, bene, vere, et perfecte prestare, implere, perficiendq; velitis. AMEN.

Per Sacrum DEI Mysticum q; Nomen,

ATDIM

AMEN

Nomina SEDECIM Bonorum ANGELORVM Qui in LOCALI MVTATIONE Potentes sunt.

		Nomen Divinum EVTPA.	
ORIENS	Vtpa Tpau Paut Autp	L	
		Nomen Divinum EPHRA	
MERIDIES	Phra Hrap RAPH Aphr.	A	
		Nomen Divinum. ATDIM	
OCCIDENS	Tdim Dimt Imtd Mtdi.	N	
		Nomen Divinum AANAA.	
SEPTENTR	Anaa Naaa Aaan Aana	V	

Orientalium QVATVOR Bonorum ANGELORVM in LOCALI MVTATIONE Potentium, Invitatio.

O voo QVATVOR Fideles Nobilesq; nri Omnipotentis Creatoris Angeli ac Ministri, OVTPA, IPKA, PAVT, & AVTP, qui in Orientali Mundi parte peculiariter Dominamini; rag à nostro Creatore dotati prædicta celsitudo peritia, dirigite et potentia, Quod de loco in locum quemcunq; hominem, vel rem quamcunq; veri, cito bene tuto, et sine cuiusdam hominis vel rei alterius (sic localiter lati vel latæ) lationis aliqua nocumento offensione, vel damno, moveri, deferri seu transferri potuerit: Ego Ioannes Dei DEI Omnipotentis, nostri Creatoris, devotus etiam, et humilis famulus, per eiusdem DEI nostri Creatoris Reverendam Maiestatem, et per Divinum & Mysticum eiusdem nomen EVTPA à vobis omnibus et singulis (prænominatis) humiliter requiro, et ardenter peto, Vt, quocunq; posthac, totius meæ vitæ tempore, per Nomen DEI, EVTPA vos omnes, vel vestrum aliquos, aut aliquem nominatim vocavero, seu invocavero: mihi (dicto Ioanni) Benigni, placidi, Adesse, Visibiles, personaliterq; apparere, Et mihi (prædicto Ioanni) tam Amici et favorabiles esse dignemini: Quod omnes et quascunq; petitiones meas vobis factas et faciendas De locali, Motione, siue MVTATIONE DE LOCO IN LOCVM, alijsq; rebus, (quæ vestra peculiariter à DEO nostro, propter eiusdem laudem, honorem et gloriam, sunt (concredita, Commissaq; Authoritati et Dispositioni) Cito bene, veri, plani et perfecte prestare, implere, perficereq; velitis. AMEN.

per Sanctum DEI Mysticum Nomen

EVTPA

AMEN.

A
A A A
A
A
A

Occidentalium QVATVOR Bonorū ANGELORV
Invitatio, qui in COMMIXTIONIBVS
NATVRARVM Periti et Potentes sunt.

O voo QVATVOR Fidelis Veracesq DEI Omnipotentis
nostri Creatoris Ministri TAAD, AADT, ADTA et DTAA,
qui in Occidentali Mundi parte in NATVRARVM
COMMIXTIONIBVS sperientissimi et Prævalidi estis;
Ego Ioannes Dee, eiusdem nostri Creatoris, devotus
Famulus, per eiusdem Creatoris nostri Omnipotentia
et per Mysticum DEI nostri Nomen ATAAD à vobis
omnibus et singulis, humiliter requiro, et vehement
peto, VT quocunq (posthac) vita mea tempore, per
nomen DEI nostri Mysticum ATAAD voo, vel
aliquos, aut aliquem vestrum, Ego (prædictus Ioannes)
Nominatim vocavero, vel Invocavero: Mihi (dicto
Ioanni) Benigni, Placidiq Aderre, Visibiles ac Per-
sonaliter Apparere velitis: Adeoq mihi (dicto
Ioanni) esse Amici, et Favorabiles dignemini: VT
omnes et quascunq Petitiones meas De Naturarum
Commixtionibus, et alijs Secretis Naturalibus
(quæ noster Optimus Creator, vestræ Cognitioni,
Intelligentiæ, ac Dispositam commisit: vestrisq
quasi deputavit Officijs et Ministerijs) Cito, Bene,
plene, plane, perfectiq præstari, adimpleri, perficiq
velitis AMEN

Per Sanctum et Mysticum DEI Nomen

ATAAD.

AMEN

Septentrionalium QVATVOR Bonorū ANGELORVM
Invitatio, qui in COMMIXTIONIBVS NATV-
RARVM Periti et Potentes sunt.

O voo QVATVOR Fidelis Veracesq DEI Omnipotentis
nostri Creatoris Ministri, DOPA, OPAD, PADO, et ADOP,
qui in Septentrionali Mundi parte, in Naturarum
COMMIXTIONIBVS, sperientissimi et Prævalidi estis;
Ego Ioannes Dee, eiusdem nostri Creatoris, devotus
Famulus, per eiusdem Creatoris nostri Omnipotentia
et per Mysticum DEI nostri Nomen ADOPA à vobis
omnibus et singulis, humiliter requiro et vehement
peto, VT quocunq (posthac) vita mea tempore, per
Nomen DEI nostri Mysticum ADOPA voo, vel
aliquos, aut aliquem vestrum, Ego (prædictus Ioannes)
Nominatim vocavero, vel Invocavero: Mihi (dicto
Ioanni) Benigni, Placidiq Aderre, visibiles, ac
Personaliter Apparere velitis: Adeoq mihi
(dicto Ioanni) esse Amici, et Favorabiles dignemini:
VT omnes et quascunq Petitiones meas De Natura-
rum Commixtionibus, et alijs Secretis Natura-
libus (quæ noster Optimus Creator, vestræ cognitioni,
Intelligentiæ ac Dispositioni commisit: vestrisq
quasi deputavit Officijs et Ministerijs) Cito, Bene,
plene, plane perfectiq præstari, adimpleri, perficiq
velitis AMEN.

Per Sanctum et Mysticum DEI Nomen

ADOPA.

AMEN

Orientalium QVATVOR Bonorum ANGELORVM Invitatio, qui in COMMIXTIONIBVS NATVRARVM Periti & Potentes sunt.

OVOS QVATVOR Fidelis Veracesq; DEI Omnipotentis, nostri Creatoris Ministri, RZLA, ZIAR, LARZ, & ARZL, qui in Orientali Mundi parte in NATVRARVM COMMIXTIONIBVS, peritissimi & praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris devotus famulus, per eiusdem Creatoris nostri Omnipotentiam & per Mysticum DEI nostri Nomen ERZLA à vobis omnibus & singulis humiliter requiro, & vehementer peto, VT quocunq; posthac vita mea tempore, per Nomen DEI nostri Mysticum ERZLA vos, vel aliquos, aut aliquem vestrum, Ego (praedictus Ioannes) Nominatim vocavero, vel invocavero; mihi (dicto Ioanni) benigni, placidi & Affectis visibiles ac personaliter apparere velitis: Aliquo mihi (dicto Ioanni) esse Amici, & Favorabiles dignemini, VT omnes & quascunq; Petitiones meas De Naturarum Commixtionibus & aliis Secretis Naturalibus (quas noster Optimus Creator, vestrae Cognitioni, Intelligentiae ac Dispositioni commisit, vestrisq; quasi deputavit Officijs & Ministerijs) cito, Bene, plene, plane, effectiq; prestare, adimplere & perficere velitis. AMEN.

per Sanctum hoc & Mysticum Nomen

ERZIA

AMEN

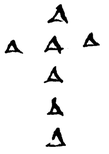
Meridionalium QVATVOR Bonorum ANGELORVM Invitatio qui in COMIXTIONIBVS NATVRARVM, Periti et Potentes sunt.

OVOS QVATVOR Fidelis veracesq; DEI Omnipotentis, nostri Creatoris Ministri, BOZA, OLAB, ZABO & ABOZ, qui in Meridionali Mundi parte in NATVRARVM COMMIXTIONIBVS, peritissimi & praevalidi estis: Ego Ioannes Dee, eiusdem nostri Creatoris devotus famulus, per eiusdem Creatoris nostri Omnipotentiam & per Mysticum DEI nostri Nomen, EBOZA à vobis omnibus & singulis humiliter requiro, & vehementer peto VT quocunq; posthac vita mea tempore, per Nomen DEI nostri Mysticum, EBOZA vos, vel aliquos, aut aliquem vestrum, Ego (praedictus Ioannes) Nominatim vocavero, vel invocavero: mihi (dicto Joanni) benigni placidi, Affectis, visibiles ac personaliter apparere velitis: Aliquo mihi (dicto Joanni) esse Amici, & Favorabiles dignemini, VT omnes & quascunq; Petitiones meas De Naturarum Commixtionibus & aliis Secretis Naturalibus (quas noster Optimus Creator, vestrae Cognitioni & Intelligentiae ac Dispositioni commisit, vestrisq; quasi deputavit Officijs & Ministerijs) cito, Bene, plene, plane, effectiq; prestare, adimplere & perficere velitis. AMEN.

per Sanctum hoc & Mysticum Nomen

EBOZA

AMEN.



Septentrionaliū QVATVOR Bonorū ANGELORVM Invitatio: Quorum vnusquisq Vnius ELEMENTI Viventes Creaturas oēs, et earum vsus noscit.

O vos ANGELI DEI veritatis & Bonitatis pleni: vos dico ô ADRE, siue ADIRE: SISP, siue SIOSP: PALI siue PANLI: et ACAR siue ACRAR, qui in Mundi parte Septentrionali Dominamini: ita et vnusquisq vestrum in vno ex 4 Magnis Mundi Elementis siue Matricibus, peculiare suū habeat, Munus seu Officiū peculiarem peritiam, Scientiam, Potentiam, & Authoritatē peculiarē: O tu ADRE, siue ADIRE, Angele præclare, qui ~~no~~ oīm in Septentrionali AERE viventium diversas species oēs perspectas habes, et quos in vsus a DEO nro, quasq ob hoīm vtilitates, creabantur, perfecte percipis: Tu autem O Illustris SISP, siue SIOSP, qui ~~no~~ oīm in Septentrionali AQVA viventiū Species, vsusq cognoscis veros: Et vero tu Insignis PALI siue PANLI qui oīm in Septentrionali TERRA vita fruentiū species varias, et ad quos vsus, a DEO nro creabantur exacte intelligis: Deniq, O tu ACAR siue ACRAR fulgide DEI Angele, qui Septentrionalis IGNIS Secretissima efficacissimaq vitalē proprietatē plene cognitā habes: O vos (inquam) oēs fideles DEI, et Creatoris nri Ministri, qui in Septentrionali Mundi parte, prædicta aliaq plurima 4 Elementorū Arcana & Secreta, vris Scientijs et Officijs, a nro Omnipotente Creatore concessa, assignata et deputata, intelligitis: et quæ, ad DEI laudē honorē & gloriam atq ex magna vestra erga humanum genus Charitate: nobis autem maximè (annuente DEO) impartire potestis, et reddere manifesta: viva (vt novistis) cælestiq voce, ad hoc a vobis requirendū, incitatis, Ego, igitur, Ioannes Dee, ardentissimus huiusmodi Secretorū Amator et Indagator (idq maximè, propter DEI nri laudē honorē et gloriā) In eiusdem DEI et Creatoris nri Noīe vobis oībus et singulis iam memoratis humiliter supplico, et p DEI nri Scta Noīa RZIONR et NRZFM a vobis ego (dictus Ioannes) requiro demisse, et confidenter peto VT quocunq tempore vitæ meæ (post hanc horam) futuro, vestrum oīm vel alicuius vestrum, per hæc sancta DEI Noīa RZIONR et NRZFM requisiuero ac petivero præsentiam benignā, personalē mihiq conspicuā Apparitionē, petitionesq mearum quascunq (vra iam dicta peculiaria Officia Muneraq, siue Scientias Potestatesq vras speciales respicientium aut concernentiū) expletionē, satisfactionē, executionēq manifestā plenā et perfectā: Easdem, oēs et singulas dictas meas petitiones, benignè, concedere, videnter præstare, amanter perimplere, perfectèq perficere velitis, AMEN.

Per hæc reverenda et Mystica DEI Noīa

RZIONR et NRZFM.

AMEN

⁂

NOMINA SEDECIM BONORŪ ANGELORVM qui in COMMIXTIONIBVS NATVRARVM Periti & Præpotentes existunt.

	Nomen Diuinum ERZLA.		
ORIENS	Rzla Zlar Larz Arzl.	I	
	Nomen Diuinum EBOZA		
MERIDIES	Boza Ozab Zabo. Aboz.	A	
	Nomen Diuinum ATAAD		
OCCIDENS	Taad Aadt Adta Dtaa.	O	
	Nomen Diuinum ADOPA		
SEPTENTR	Dopa Opad Pado Adop.	N	

Meridionalium Quatuor Bonorum Angelorum
Invitatio; Quorum vnusquisq; Vni ELEMENTI
VIVENTES Creaturas ois, et earum vsus noscit,

Ô vos Angeli DEI veritatis et Bonitatis Plni: (vos dico)
ô MSAI, siue MSMAL: IABA siue IANBA: IXP, siue IZIXP;
et STIM siue STRIM qui in Mundi parte Meridionali Domina-
mini: Ita et vnusquisq; vestrum, in vno de 4. Magno Mundi et
Elementio, siue Matricibus peculiare suum habeat Munus seu
Officium, peculiarem peritiam, Scientiam, Potentiam, et Cluthoritatem
peculiarem: Ô tu MSAL siue MSMAL, Angele preclare, qui oim
in Meridionali AERE viventium, diversas species ois perspectas
habes, et quod in vsus à DEO nro, quasq; ab hoim vtilitates creā-
bantur, perfecte percipis: Tu autem ô Illustrio IABA, siue IANBA,
qui oium in Meridionali AQVA viventium species vsusq; cog-
nosci vtroq;: Et O tu insignio IZXP, siue IZXP, qui oim in
Meridionali TERRA vita fruentium Species varias, et ad quod
vsus à DEO nro creabantur, exacte intelligis: Denig ô tu PMOX
siue PMOX, fulgide DEI Angele, qui Meridionalis IGNIS
secretissima efficacissimaq; Vitali proprietate plene cognitam
habes: (vos inquā) Omnes fideles DEI, et creaturarū nri ministri,
qui in Meridionali Mundi parte predicta aliaq; perplura, Quatuor
Elementorum Arcana et Secreta, vtq; Scientijs
et Officijs à nro Omnipotente creatore concessa assignata, et
deputata, intelligitis; et quæ ad DEI laudē, honorē et gloriam,
atq; ex magna vra erga humanū genus charitate nobis aut
maxime (annuente Deo) impertiri potestis, et reddere mani-
festa: Vna (vt novistis) celestiq; voce ad hoc a vobis requiren-
dum, incitatio: Ego igitur Ioannes Dei ardentissimus huius-
modi Secretorum Amator et Indagator (id q maxime propter DEI
nri Laudē, honorē et gloriā) In eiusdem DEI et creatoris nri
Nois, vobis oibus et singulis ita memorato humiliter supplico;
Et per DEI nri sancta Noia, SPMNIR et LIPIZ à vobis,
ego dict Ioannes requiro et imploro, et confidenter peto, VT
quocunq; tempore vitæ meæ (post hanc horā) futuro, vtrum oim,
vel alicuius vestrum, per hæc sancta DEI Noia SPMNIR et LIPIZ
vti alicui verum, præsentia benigna, personalem mihi
requisiuero ac petiuero presentiam benignam, personalem mihi
conspicuam apparitionem, petitionumq; meārum quarumcunq; (vestra
iam dicta, peculiaria officia Mundanaq; scilicet Scientias et
potestatesq; vras speciales respicientia aut concernentia)
explicationem, satisfactionem, Executionemq; manifestam, plenam et
perfectam; Easdem, ceu singulas dictas meas petitiones,
benigne concedere, clementer prestare, amanter perimplere,
perfectq; perficere velitis. AMEN.

Per hæc reverenda et Mystica DEI Noia

SPMNIR et LIPIZ

AMEN.

Occidentalium Quatuor Bonorum Angelorum
Invitatio; Quorum vnusquisq; Vnius ELEMENTI
VIVENTES (creaturas ois, et earum vsus nosci.

Ô vos Angeli DEI veritatis et Bonitatis Plni: (vos dico) ô
XPCN siue XPACN: VASA siue VAASA: DAPI, siue DASPI,
et RNIL, siue RNDIL qui in Mundi parte Occidentali Dominamini;
ita et vnusquisq; vestrum in Vno de 4 Magno Mundi Elementio, siue
Matricibus, peculiare suum habeat Munus, seu Officium, peculiarem
peritiam, Scientiam, Potentiam, et Cluthoritatem peculiarem: O tu
XPCN siue XPACN, Angele preclare qui oim in Occidentali AERE
Viventium, diversas species omnes, perspectas habes: et quod in
vsus à Deo nro, quasq; ab hoim vtilitates creabantur, perfecte
percipis: Tu autem ô Illustrio VASA siue VAASA qui oim in
Occidentali AQVA viventium species, vsusq; cognoscis vtroq;: Et
ô tu Insignio DAPI, siue DASPI, qui oim in Occidentali Terra
vita fruentium species varias: et ad quod vsus a Deo nro creabant,
exacte intelligis: Denig ô tu RNIL siue RNDIL fulgide Dei
Angele qui Occidentalis IGNIS Secretissima efficacissimaq;
Vitalem proprietatem plene cognitam habes. O vos (inquā) Omnes
fideles Dei, et creaturarū nri ministri, qui in Occidentali Mundi parte,
predicta, aliaq; perplura, Quatuor Elementorum Arcana et Secreta
Vtilitas Scientijs et Officijs, a nro Omnipotente creatore concessa,
assignata, et deputata, intelligitis: et quæ ad Dei laudē, honorē et
Gloriam, atq; ex magna vra erga humanū genus charitate, nobis
autem maxime (annuente Deo) impertiri potestis, et reddere
manifesta: Vna (vt novistis) celestiq; voce, ad hoc a vobis requi-
rendum, incitatio: Ego igitur, Ioannes Dei, ardentissimus
huiusmodi Secretorum Amator et Indagator (id q maxime
propter Dei nri Laudem honorē et gloriam) In eiusdem Dei creatoris
nri Noia, vobis oibus et singulis iam memorato humiliter supplico:
Et per Dei nri Sancta Noia, IAAASD et ATAPA à vobis
ego (dictus Ioannes) requiro diligenter et confidenter peto, Vt quo-
cunq; tempore vitæ meæ (post hanc horā) futuro, vtrum oim, vel
alicuius vestrum, per hæc Sancta Dei Noia IAAASD et
ATAPA requisiuero ac petiuero presentiam benignam, Perso-
nalem, mihiq; conspicuam Apparitionem: petitionumq; meārum
quarumcunq; (vra, iam dicta, peculiaria officia, Mundanaq; scilicet
Scientias, Potestatesq; vras speciales respicientia aut concernentia)
explicationem, satisfactionem Executionemq; manifestam, plenam et
perfectam: Easdem omnes et singulas dictas meas petitiones
benigne concedere, clementer prestare, amanter perimplere,
perfectq; perficere velitis. AMEN.

Per hæc reverenda et Mystica Dei Noia

IAAASD et ATAPA

AMEN

NOMINA SEDECIM BONORVM ANGELORVM Qui Omni in 4 ELEMENTIS VIVENTIVM et Species et vsus cognoscunt: Expressis etiam, Sedecim Cacodæmonium Noibus.

	Nomina Diuina	AOVERZ ALOAI		ZRVOA IAOLA
ORIENS	Acca, siue Acuca.	Aeris	Cac	
	Npat, siue Nprat.	Aquæ	Onp	
	Otoi, siue Otroi	Terræ.	Mot	
	Pmax, siue Pmzox.	Ignis.	Apm	
	Nomina Diuina SPMNIR LLPIZ			
MERIDIES	Msal, siue Msmal.	Aeris.	Cms	RNMPS ZIPLL
	Iaba, siue Ianba.	Aquæ	Oia	
	Izxp siue Izixp.	Terræ.	Miz	
	Stim, siue Strim.	Ignis.	Ast	
	Nomina Diuina IAAASD ASAPA			
OCCIDENS	Xpen, siue Xpacn.	Aeris.	Rxp	DSAAAI APATA
	Vasa, siue Vaasa,	Aquæ.	Aua	
	Dapi, siue Paspi,	Terræ.	Xda	
	Rnil, siue Rndil,	Ignis.	Ern	
	Nomina Diuina RZIOAR NRZFM			
SEPTENTRIO	Adrc, siue Adirc.	Aeris.	Rad	RNOIZR NFZRN
	Sisp, siue Siosp.	Aquæ	Asi	
	Pali, siue Panli	Terræ.	Xpa	
	Acar, siue Acrar.	Ignis.	Eac	

Orientalium QVATVOR Bonorum ANGELORVM Invitatio: quorum vnusquisq, vnius ELEMENTI VIVENTES Creaturas omnes, et earu vsus novit.

70

O vos ANNGELI DEI, Veritatis et Bonitatis pleni (vos dico) ô ACCA, siue ACVCA NPEAT, sive NPRAT, OTOI, sive OTROI, et PMOX, siue PMZOX, qui in Mundi parte Orientali Comina mini; ita vt vnusquisq, vestrum, in vno ex 4 Magnis Mundi Elementis, sibi Matricibus, peculiare suum habeat ac Munus, seu Officium, peculiarem peritiam, Scientia, Potestatem et Authoritatem peculiarem: O tu ACCA, siue ACVCA, Angele preclare, qui oim in Orientali Aere viventium, diuersas species ocis ptr spectas habes: et quoo in vsuo à Deo nro, quasq ab horum vtilitatibus creabantur, perfecte percipis: Tu autem ô Illustris NPEAT, siue NPRAT, qui oim Orientali AQVA VIVENTIVM species, vsusq cognosci vtroq: Et ô tu Insignis OTOI, sive OTROI qui oim in Orientali TERRA vita fruentium species varias, et ad quoo vsuo à Deo nro creabantur, exacte intelligis. Denig ô tu PMOX, siue PMZOX, fulgide Dei Angele, qui Orientalis IGNIS secretissimas efficacissimasq Vitales proprietates plene cognitas habes: O vos (inquam) omnes, fideles DEI et Creaturæ nri Ministri, qui in Orientali Mundi parte, predicta, aliasq perplura 4. Elementorum Arcana et Secreta, vestris Scientijs et Officijs a nro Omnipotente Creatore, con-cessa, assignata et deputata intelligitis: et quia ad Dei laudem, honorem et Gloriam, atq ex magna vestra erga humanum genus charitate nobis aultm maxime (viua et celesti vocatio voce, et Edictis) imperatis (annuente Deo) potentia, atq manifesta redderem: Ego igitur Joannes Dei, arcanissimus huiusce modi, Secretorum Cimator et Indagator (idq maxime propter DEI nri laudem, honorem et Gloriam) In eiusdem Dei et Creatoris nri Noia, vobis oibus et singulis, iam memoratis, humiliter supplico, et per DEI nri Sancta Noia AOVRRZ et ALOAI a vobis, ego (dictus Joannes) inquiro demisse et confidenter PETO. Vt, quocung tempore vita mea (post hanc horam) futura, vestrum oim, vel alicuius vestrum, per hæc Sancta Dei Nomina, AOVRRZ et ALOAI requisitero ac petiuero presentiam benignam, personalem, mihiq conspicua Cappitionem: Petitionesq meas quascunq (vestra iam dicta peculiaria Officia, munera, siue Scientias potestatesq vias speciales, respicientia aut concernentium) expletionem, satisfactionem executionemq manifestam plenam, et perfectam: Easdem omnes, et singulas dictas meas petitiones, benigne concedere, euidenter præstare amanter perimplere, effectiq perficere velitis. AMEN.

Per hæc reuerenda et Mystica DEI Noia

AOVRRZ et ALOAI

AMEN

Occidentalium Quatuor Bonorum Angelorum in Transformatione Peritorum et Potentium, Invitatio.

Ô vos Quatuor Boni, veracesq; DEI (creatoris nostri) Angeli, Paco, sive Falco, Ndzn, sive Ndazn, & Iipo, sive Iidpo, et Xrnh, sive Xrinh, qui in climate Mundi Occidentali parte Dominantis, peculiarem virtutem, Scientiam veram, Potentiam perfectam et absolutam Transformationum, in creatione ora, ab eodem (Creatore nostro & vestro) recepistis: tanquam ministros & Officium quoddam: Ut hominibus (ab eodem DEO nostro praeordinatis) per vos, eadem talis vestra Scientia vestra, vera, et Potentia perfecta, manifesta fierent, et ingerentur: propter eiusdem Creatoris nostri, laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris, et DEI nostri devotus Servulus, valde cupiens DEI nostri laudes, honorem & gloriam, veri, diligenter & fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum vobis, inter homines promovere & amplificare: Per eundem DEVM Creatorem nostrum, et per hoc (vobis peculiariter praeminentia et praedominantia) DEI nostri allystica Nomina MALADI et OLAAD à vobis omnibus & singulis, debitè requiro, et confidenter Peto, Ut quocunq; temporis momento, et quotiescunq; per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) volvero; eodem etiam temporis momento, et totiès, Benigni, Placidi, visibilesq; mihi (dicto Joanni) ~~se dignentur~~ Obsequi velitis: Et adeo Amici Favorabilesq; mihi (dicto Ioanni) ~~se dignentur~~, Ut omnes & quascunq; petitiones meas quocunq; modo, quamcunq; vestram TRANSFORMATIONVM peritiam, Scientiam, Potentiam concernentes vel respicientes: et per me (dictum Ioannem) à vobis, vestrum aliquibus vel aliquo (per hæc jam memorato DEI nostri nomina MALADI et OLAAD requisitas sive Petitas: requirendas, sive petendas, quocunq; posthac tempore. Easdem statim sine mora (vel saltem quam citò fieri ullo modo poterint) veræ, perfectè, manifestè, planè plenè facere, prestare, complere, et perficere velitis. A M E N.

Per hæc Sancta et allystica DEI Nomina

MALADI et OLAAD

AMEN

Septentrionalium Quatuor Bonorum Angelorum in Transformatione Peritorum et Potentium, Invitatio.

Ô vos Quatuor Boni, veracesq; DEI (Creatoris nri) Angeli, Datt, sive Dalett, Dtom, sive Dixom, Oodpz, sive Oodpz, et Rgan, sive Rgoan, qui in climate Mundi Septentrionali parte Dominantis, peculiarem virtutem, Scientiam veram, Potentiam perfectam et absolutam Transformationum, in creatione vestra, ab eodem (Creatore nro et vro) recepistis: tanquam ministros et Officium quoddam: Ut, hominibus (ab eodem DEO nostro praeordinatis) per vos, eadem talis vestra Scientia et Potentia perfecta, manifesta fierent et ingererentur: propter eiusdem Creatoris nostri, laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem Creatoris et DEI nostri, devotus Servulus, valde cupiens DEI nri laudes, honorem et gloriam, veri, diligenter et fideliter per hanc vestram (supradictam) Scientiam, et eiusdem verum vobis, inter homines promovere et amplificare: Per eundem DEVM Creatorem nostrum, et per hoc (vobis peculiariter praeminentia et praedominantia) DEI allystica Nomina VOLXDO et SIODA à vobis omnibus et singulis, debitè requiro, et confidenter Peto, Ut, quocunq; temporis momento, et quotiescunq; per totius vitæ meæ residuum tempus, Ego (dictus Ioannes) volvero; eodem etiam temporis momento ~~et quotiescunq; per totius vitæ meæ residuum tempus, Ego (dictus Ioannes)~~ et totiès Benigni, Placidi, visibilesq; mihi (dicto Ioanni) Obsequi velitis: et adeo Amici, Favorabilesq; mihi (dicto Ioanni) ~~se dignentur~~, Ut omnes & quascunq; petitiones meas, quocunq; modo, quamcunq; vestram TRANSFORMATIONVM peritiam, Scientiam, Potentiam concernentes vel respicientes; et per hæc, jam memorata DEI nostri Nomina VOLXDO et SIODA à vobis vestrum aliquibus vel aliquo, per me (dictum Ioannem) requisitas sive petitas: requirendas sive petendas, quocunq; posthac tempore, Easdem statim sine mora (vel saltem, quam citò fieri ullo modo poterint) verè perfectè, manifestè, planè, plenè facere, prestare, complere et perficere velitis. AMEN.

Per hæc Sancta et allystica DEI Nomina

VOLXDO et SIODA

AMEN

Orientalium QVATVOR BONORVM ANGELORVM in TRANSFORMATIONE Peritorum et Potentium, Invitatio.

Ô vos QVATVOR Boni veracesq DEI (creatorio nostri) ANGELI ABMO, siue ABAMO, NACO siue NAOCO, & OCNM, siue OCANM, et SHAL siue SHIAL, qui in Mundi Orientali parte, Dominantes preuliare virtutem & Scientiam veram, potentiamq perfectam et absolutam TRANSFORMATIONVM, in creatione vestra ab eodem (creatore nostro et vestro) receptio: tanquam Munus et Officium quoddam: Vt hominibus (ab eodem DEO mo praordinatio) per vos, eadem talio vestra Scientia vera, et potentia perfecta, manifesta fieret et impertiretur: propter eiusdem creatorio nri laudem, honore et gloriam: Propterea, Ego Ioannes Dee, eiusdem creatorio et DEI nostri devotus Seruulus; valde cupiens DEI nostri laudes, honore et gloriam, vere diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem verum veram, intir homines promouere et amplificare; PER eundem DEVM (creatorem nrum, et per hac (vobis preuliariter praeminentia et predominantia) DEI nri Mystica Nomina AIAOAI et OIIIT à vobis omnibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunq tempore, momento, et quotiscunq, per totius vite mee residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam tempore momento, et tibi Benigni, placidi, visibilisq mihi (dicto Ioanni) Odesse velitis: et adeo clmici, Fauorabilisq mihi (dicto Ioanni) esse dignemini Vt omnes et quascunq petitiones meas quocunq modo, quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam, potentiamq concernentis vel respicientis, et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo (per hac iam memorata DEI nri Nomina AIAOAI et OIIIT requisitas, siue petitas, requirendas, siue petendas, quocunq posthac tempore, Easdem statim sine mora, (vel saltem, quam cito fieri ullo modo poterint) veri, perfecti, manifesti, plane plenq facere prestari, complri, et efficiri velitis.
AMEN.

Per Sancta et Mystica DEI Nomina
AIAOAI et OIIIT
AMEN

Meridionalium QVATVOR BONORVM ANGELORVM in Transformatione Peritorum et Potentium, Invitatio.

Ô vos QVATVOR Boni veracesq DEI (creatorio nostri) ANGELI OPNA, siue OPANA, DOOP siue DOLOP, RXAO, siue RXPAO et AXIR, siue AXTIR, qui in Mundi Meridionali parte, Dominantes, preuliarem & virtutem, Scientia veram, potentiamq perfectam et absolutam TRANSFORMATIONVM, in creatione vestra ab eodem, (creatori nostro et vestro) receptio, tanq munus et Officium quoddam; Vt hominibus (ab eodem praordinatio) per vos, eadem talio vestra Scientia vera, et potentia perfecta, manifesta fieret et impertiretur: propter eiusdem creatorio nostri laudem, honorem et gloriam: Propterea, Ego Ioannes Dee, eiusdem creatorio et DEI nri devotus Seruulus, valde cupiens DEI nri laudes, honore et gloriam, vere, diligenter, et fideliter, per hanc vestram (supradictam) Scientiam, et eiusdem veram vsum, intir homines, promouere et amplificare. PER eundem DEVM (creatorem nrum et per hac (vobis preuliariter praeminentia et predominantia) DEI nostri Mystica Nota (BALPT et ARBIZ à vobis omnibus, et singulis, vehementer requiro, et confidenter Peto, VT quocunq tempore, momento, et quotiscunq, per totius vite mee residuum tempus, Ego (dictus Ioannes) voluero, eodem etiam tempore momento, et tibi, Benigni, placidi, Visibilisq mihi (dicto Ioanni) Odesse velitis: et adeo clmici, Fauorabilisq mihi (dicto Ioanni) esse dignemini, Vt omnes et quascunq petitiones meas, quocunq modo quamcunq vestram TRANSFORMATIONVM peritiam, Scientiam potentiamq concernentis, vel respicientis, et per me (dictum Ioannem) a vobis, vestrum aliquibus, vel aliquo (per hac iam memorata DEI nostri Nomina (BALPT et ARBIZ requisitas, siue petitas, requirendas, siue petendas, quocunq posthac tempore, Easdem statim sine mora, (vel saltem, quam cito fieri ullo modo poterint) veri, perfecti, manifesti, plane plenq facere prestari, complri, et efficiri velitis. AMEN.

Per Sancta et Mystica DEI Nomina
(BALPT et ARBIZ
AMEN

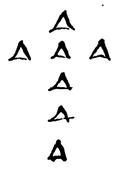
Septentrionalium Quatuor Bonorum Angelorum in Metallis, & Lapidibus, Peritorum et Potentium, Invitatio.

O vos Quatuor Angeli Lucis fideles DEI (nostri & (vestrorum) Ministri: O vos (singuam) GMNM sive GMDNM, ECOP, sive ECAOP, AMOX, sive AMLOX, & BRAP, sive BRIAP: in Mundi parte Septentrionali Dominantes: ac (ex DEI dispensatione & dono peculiari) in Metallicarum venarum, sive Metallorum Generatione, Materia & Metallica collectione & sive Aggregatione, Metallorum usu et virtute: Necnon in Lapidum (Cæleste) generatione et virtute: aliisq; multis de Metallorum Lapidumq; Loco, collectione, natura, operationum virtute et usu, Secretis et Arcanis, Peritissimi et Potentissimi. Ego Joannes Dee, Omnipotentis vivi & veri DEI (ipsius Jeova Zebaoth) humilis & devotus servulus: In Nomine eiusdem DEI mei: Et per Sempiternum, quam eidem DEO nostro (in Nominibus illius Notificato) videlicet VADALI et OBAVA debitam Reverentiam et Obedientiam, à vobis omnibus et singulis, debitamenter constanter, et confidenter requiro et peto, VT mihi (prædicto Joanni) votivos meos, reliquæ vitæ, quocunq; voluero tempore, benigni, placidi, & visibiles, affabiles & esse velitis: eadem mihi (eidem Joanni) FAVORABILES esse dignemini, VT petitiones meas omnes et quascunq; vobis, omnibus, quibuscunq; vel cuicunq; vestrum expositas, factas &c, et exponendas faciendasve (aliquo modo peculiarem vestram, ac supra expressam, circa Metalla vel Lapides, peritiam, virtutem, potentiam, facultatemve, recipientis, aut concernentis) et cum debita confirmatione dictorum Sanctorum Nominum VADALI, et OBAVA requisitas (vel petitas) citissimè, evidentissimè, certissimè, perfectè, plenè, præstare, perficere, et perimplere velitis, AMEN.

Benedicta Sancta, Mellyflua DEI Noia,

VADALI et OBAVA

AMEN.



Nomina Sedecim Bonorum Angelorum qui in Transformatione Periti et Potentes sunt: Sedecim etiam Cacodæmonum manifestatis Nominibus.

	Nomina Divina AIAOAI OIIIT	
ORIENS	Abmo, sive Abamo,	Cab
	Naco, sive Naoco,	Ona
	Ocnm, sive Ocanm,	Moc
	Shal, sive Shial.	Ash.
	Nomina Divina CBALPT ARBIZ	
MERIDIES	Opna, sive Opana,	Cop
	Doop, sive Dolop,	Odo
	Rxao, sive Rxpao,	Mrx
	Axir, sive Axtir.	Aax
	Nomina Divina MALADI OLAAD	
OCCIDENS	Paco, sive Palco,	Rpa
	Ndzn, sive Ndazn,	And
	Iipo, sive Iidpo,	Xii
	Xrnh, sive Xrimh.	Exr
	Nomina Divina VOLXDO SIODA	
SEPTENTR	Datt, sive Daltt,	Rda
	Diom, sive Dixom,	Adi
	Oopz, sive Oodpz	Xao
	Rgan, sive Rgcan,	Erg

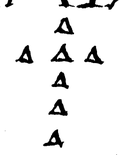
Meridionalium Qvatvor Bonorvm Angelorv. in Metallis et Lapidibvs Peritorum et Potentium, Invitatio.

Ô vos Qvatvor Angeli Lvcis, fidelis DEI (nostri Creatoris) Ministri, Ovos (inquam) OMGG, siue OMAGG, GBAL, siue GBEAL, RLMV, siue RLEMV, et IAHL, siue IAMHL in Mundo parte Meridionali Dominantis, ac (ex DEI dispensatione, et dono peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materia et Metallica collectione, siue coacervatione Metallorum usu, et virtute; Necnon in LAPIDVM COAGVLATIONE et virtute: alyos multos (de Metallorum, Lapidum loco, collectione, natura, proprietate, virtute et usu) Secretis et Arcanis peritissimi et potentissimi: Ego Ioannes Dee Omnipotentis, vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus, In Nomine eiusdem DEI nostri, et per inevitabilem, quam eidem DEO nostro (in nominibus istis Notificato) videlicet ANAEEM, et SONDN debitis Reverentiam et Obedientiam, à vobis omnibus et singulis, vehementer, constanter et confidenter requiro et peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ, quocunq; voluero tempori, benigni, placidi, visibiles affabilesq; Aditus velitis: Aldeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT petitionis meæ omnes, et quascunq; vobis, eibus, quibuscunq; vel cuicunq; vestrum, propositas, factas, et proponendas, faciendasve, citissimè, evidentissimè, certissimè, perfectè, plenè, prestari, perficere et perimplere velitis: Sub hac tamen conditione arctari contentus sum: Quòd dictæ petitionis meæ, totaliter, vel maxima ex parte, vel aliquo saltem modo, peculiarem vestram (supra expressa) circa Metalla vel Lapides, peritia, virtutem, potentiam, facultatemve respiciant: Et etiam cum debita contestatione dictorum Divinorum Nominum ANAEEM, et SONDN, per me (prædictum Ioannem) à vobis, vestrum aliquibus vel aliquo registrantur, siue petantur: AMEN.

Per dicta Sancta et Mystica DEI Nomina

ANAEEM et SONDN

AMEN



Occidentalium Qvatvor Bonorvm Angelorv. in Metallis et Lapidibvs Peritorum et Potentium, Invitatio.

Ô vos Qvatvor Angeli Lvcis fidelis DEI (nostri Creatoris) Ministri, Ovos (inquam) MAGM, siue MALGM LEOC, siue LEAOC, VSSN, siue VSPSM, et RVOI, siue RVROI, in Mundo parte Occidentali Dominantis, ac (ex DEI dispensatione, et dono peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materia et Metallica collectione, siue coacervatione Metallorum usu, et virtute, Necnon in LAPIDVM COAGVLATIONE et virtute: alyos multos (de Metallorum, lapidum loco, collectione, natura, proprietate virtute et usu) Secretis et Arcanis peritissimi et potentissimi: Ego Ioannes Dee Omnipotentis vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus: IN NOMINE eiusdem DEI mei, et per inevitabilem, quam eidem DEO nostro (in nominibus istis Notificato) videlicet NELAPR, et OMEBB, debitis Reverentiam et Obedientiam, à vobis omnibus et singulis, vehementer, constanter, et confidenter requiro et peto, VT mihi (prædicto Ioanni) totius meæ reliquæ vitæ: quocunq; voluero tempori, benigni, placidi, visibiles affabilesq; Aditus velitis: Aldeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT petitionis meæ omnes et quascunq; vobis, eibus quibuscunq; vel cuicunq; vestrum propositas, factas, et proponendas faciendasve quoquo modo peculiarem vestram, supra expositam, circa Metalla vel Lapides, peritiam, virtutem, potentiam facultatemve respicientes aut concernentes, ac etiam cum debita contestatione dictorum Divinorum Nominum NELAPR, et OMEBB, requisitas vel petitas) citissimè, evidentissimè, certissimè perfectè, plenè prestari, perficere, et perimplere velitis: AMEN.

Per dicta Sancta et Mystica DEI Nomina

NELAPR et OMEBB

AMEN.

Nomina Sedecim Bonorum Angelorum Qui in Metallorum Inventione, Collectione, usu et virtute: ac etiam in Lapidem Coagulatione, virtutes periti, et Potentes sunt &c.

	Nomina Diuina LLACZA. PALAM.		
ORIENS	Oyub, siue Oyaub.	Xoy	AZCALL MALAP
	Paoc, siue Pacoc.	Apa	
	Rbnh, siue Rbznh.	Rrb	
	Diri, siue Diari.	Pdi	
	Nomina Diuina ANAEEM SONDN.		
MERIDIES	Omgg siue Omagg.	Xom	MEBAYA MDNOS
	Gbal, siue Gbeal.	Agb	
	Rlmu siue Rlemu.	Rrl	
	Iahl, siue Iamhl	Pia	
	Nomina Diuina NELAPR OMEBB		
OCCIDENS	Magm, siue Malgm.	Mma	RPALEH BBEMO
	Leoc, siue Leaoc.	Ole	
	Vsdn siue Vspsn.	Cus	
	Ruoi siue Ruroi.	Hru	
	Nomina Diuina VADALI OBAVA		
SEPTENTRIO.	Gmnm siue Gmdnm	Mgm	ILADAY AVABO
	Ecop siue Ecaop.	Oec	
	Amox siue Amlox.	Cam	
	Brap siue Briap	Hbr	

Orientalium Quatuor Bonorum Angelorum in Metallis et Lapidibus Peritorum, et Potentium, Invitatio.

O vos quatuor ANGELI LUCIS, fidelis DEI (Creatoris nostri) Ministri: O vos (inquam) OYVB, siue OYVB, PAOC, siue PACOC, RBNH, siue RBZNH, et DIRI, siue DIARI, in Mundi parte Orientali Dominantes, ac (ex DEI dispensatione et Dona peculiari) in Metallicarum venarum, siue Metallorum Inventione, Materia Metallica Collectione, siue Coacervatione Metallorum usu & virtute: Necnon in LAPIDUM Coagulatione, et virtute; alijsq; multis (de Metallorum, Lapidumq; loco, collectione, Natura, proprietate, virtute & usu) Secretis et Arcanis, peritissimi & potentissimi: Ego Ioannes Dee, Omnipotentis, vivi et veri DEI (ipsius IEOVA ZEBAOTH) humilis et devotus Servulus, IN NOMINE eiusdem DEI mei, Et per inevitabilem, quam eidem DEO nostro (in nomine Eius istis Notificato) videlicet LLACZA et PALAM, debitam Reverentiam et Obedientiam, a vobis omnibus et singulis vehementer et confidenter requiro et peto, VT mihi, (praedicto Ioanni) totius meae reliquae vitae, quocunq; volucro tempore, Benigni, placidi, visibiles, affabiles, Adesse velitis: Adeoq; mihi (eidem Ioanni) FAVORABILES esse dignemini, VT petitiones meas omnes et quascunq; vobis, omnibus, quibuscunq;, vel cuicunq; vestrum, propositas factas vel et proponendas, faciendas vel, citissimè, evidentissimè, certissimè, perfectè, plenè, perficere et perimplere velitis: sub hac tamen arctari conditione contentus sum, quòd dicta petitiones meae, totaliter, vel maximè ex parte, vel aliquo saltem modo, peculiarem ostensam (supra expressam) circa Metalla vel Lapides, peritiam virtutem potentiam, facultatem vel scientiam: Necnon cum debita contestatione dictorum Divinorum Nom. LLACZA et PALAM per me (praedictum Ioannem) a vobis, vestrum aliquibus vel aliquo, requirantur seu petantur: AMEN.

Per dicta sancta et Mystica DEI Nota.

LLACZA et PALAM

AMEN.

QVATVOR BONORVM ANGELORVM Occidentalium in MEDICINA et Curis Morborum Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Sucio TOCO, siue TOGCO, NHDD siue NHODD, PAAX siue PATAX, SAIX, siue SAAIX, in Occidentali Mundi parte, Medicinae cum DEI virtutum, Sanitatum et Curationum Dispositores et Ministri potentes: In Nomine Omnipotentis vivi et veri DEI, Ego Ioannes Dee (eiusdem DEI gratia, celestis Hierusalem futurus civis) per Reverentiam et Obedientiam, quam eidem DEO nro debitio, et per haec Divina illius ac Mystica Nomina OBGOTA, et AABCO, à vobis omnibus et singulis, serio, vehementer, constanter, et confidenter requiro et peto, VT mihi (Ioanne predicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Oblatus, ac mihi placidi, visibiles, affabiles et FAVORABILES esse velitis, in omnibus meis petitionibus, quam citissimè, perfectissimè, plenissimè, perficiendis et complendis, quae à vobis (omnibus vel vestrorum aliquibus, vel alio) per haec DEI Nomina (prafata) OBGOTA et AABCO petiero: et quae per vestram virtutem, potentiam, peculiarem vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq; tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimè prestari, perfici, complerique potuerit. AMEN.

Per haec sacrosancta DEI Nomina,

OBGOTA et AABCO.

AMEN

QVATVOR BONORVM ANGELORVM Septentrionalium in MEDICINA et Curis Morborum Peritissimorum et Potentium, Invitatio.

O vos Quatuor Angeli Sucio OPMN siue OPAMN, APST siue APLST, SCIO, siue SCMIO, VASG, siue VARSG, in Septentrionali Mundi parte, Medicinalium DEI virtutum, Sanitatum et Curationum Dispositores, et Ministri Potentes: In Nomine Omnipotentis vivi et veri DEI, Ego Ioannes Dee (eiusdem Dei gratia, celestis Hierusalem futurus civis) per Reverentiam et Obedientiam, quam eidem DEO nro debitio, et per haec Divina illius ac Mystica Nomina NOALMR, et OLOAG, à vobis omnibus et singulis, serio, vehementer, constanter et confidenter requiro et peto, VT mihi (Ioanni predicto) posthac, quocunq; temporis momento voluero durante vita mea naturali, Oblatus, ac mihi placidi visibiles, affabiles et FAVORABILES esse velitis, in omnibus meis petitionibus quam citissimè, perfectissimè, plenissimè, prestandis, perficiendis et complendis, quae à vobis (omnibus vel vestrorum aliquibus, vel alio) per haec DEI Nomina (prafata) NOALMR et OLOAG petiero: et quae per vestram virtutem, potentiam, peculiarem vestrorum Officiorum, siue Ministeriorum Medicinalium quorumcunq; tenorem ac rationem, citissimè, perfectissimè, plenissimè, placidissimè prestari, perfici, complerique potuerit. AMEN.

Per haec Sacrosancta DEI Nomina,

NOALMR et OLOAG.

AMEN

Quatuor Bonorum Angelorum Orientalium in Medicina et Curis Morborum Peritissimorum et Potentium Invitatio.

O vos Quatuor Angeli Lucio CZNS, sive CZONS, TOTT sive TOITT, SIAS sive SIGAS, EMND, sive IMOND in Orientali Mundi parte Medicinalium DEI Virtutum, Sanitatum et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, vivi et veri Dei, Ego Joannes Dee (ejusdem potentiæ) Per DEI gratiam, (cælestis Hierusalem futuris) Per Reverentiam et Obedientiam, quam eidem DEO nostro debetis, et per hæc Divina illius ac Mystica Nomina, IDOIGO et ARDZA, à vobis omnibus et singulis, serio, vehementer et confidenter requiro et peto, VT mihi (Joanni prædicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velitis, in omnibus meis petitionibus quam citissime, perfectissime, plenissimeq; perficiendis et complendis: quas à vobis, omnibus vel vestrorum aliquibus vel aliquo, per hæc DEI Nomina præfata, IDOIGO et ARDZA petiero: et quas per vestram virtutem, potentiam, peculiariterq; vestrorum Officiorum sive Ministeriorum Medicinalium quorumcunq; tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq; præstari (perficere) complereq; potueritis: AMEN.

Per hæc prædicta Sacrosancta
DEI Nomina
IDOIGO et ARDZA
AMEN.

Quatuor Bonorum Angelorum Meridionalium in Medicina et Curis Morborum Peritissimorum et Potentium Invitatio.

O vos Quatuor Angeli Lucio AIRA sive AIGRA, ORMN sive ORPMN RSNI, sive RSONI, IZNR sive IZINR in Meridionali Mundi parte Medicinalium DEI Virtutum, Sanitatum et Curationum Dispositores et Ministri Potentes: In Nomine Omnipotentis, vivi et veri DEI, Ego Joannes Dee (ejusdem Dei gratia Cælestis Hierusalem futuris) Per reverentiam et obedientiam qua eidem DEO nostro debetis: Et per hæc Divina illius ac Mystica Nomina ANGPOI sive VNNAX, à vobis omnibus et singulis, serio, vehementer et confidenter requiro et peto, VT mihi (Joanni prædicto) posthac, quocunq; temporis momento voluero, durante vita mea naturali, Adesse, ac mihi placidi visibiles, et FAVORABILES esse velitis, in omnibus meis petitionibus quam citissime, perfectissime, plenissimeq; perficiendis et complendis: quas à vobis, omnibus vel vestrorum aliquibus vel aliquo, per hæc DEI Nomina præfata, ANGPOI et VNNAX petiero: et quas per vestram virtutem, Potentiam, peculiariterq; vestrorum Officiorum, sive Ministeriorum Medicinalium quorumcunq; tenorem ac rationem, citissime, perfectissime, plenissime, placidissimeq; præstari (perficere) complereq; potueritis. AMEN.

Per hæc sacrosancta Dei Nomina
ANGPOI et VNNAX
AMEN

Sex Seniorum Septentrionalium Invitatio.

Ovos Sex SENIORES Septentrionales, Prepotentes, fidelesq; Omnipotentis DEI nostri Ministri, In Nomine eiusdem Dei (Unius et Trini) Ovos (inquam) AETPIO, siue AAETPIO, ADOEOET, ALNDOOD, APDOCE, siue AAPDOCE, ARINNAP et ANODOIN per vobis peculiariter prædominans Divinum Numen, Nomenq; Angelicum F.DLPRNA siue F.DLPRNA Ego Joannes Dee fidelis eiusdem Omnipotentis DEI Servus, à vobis omnibus (coniunctim, et quomodocunq; divisim) amice, vehementer, et confidenter requiro et posco, Ut posthac, quocunq; tempore voluero, per reliquum nominabero totius mee vite cursum, vel omnes vos, vel ex vobis, illi, quos Ego nominavero (per prædictum Mysticum Divinumq; Nomen F.DLPRNA siue F.DLPRNA à me, præfato Joanne VOCATI, Invocati siue requisiti) Statim, et sine mora mihi (prædicto Joanni) Videri, visibiles, affabiles, ac placidi; præterea adeo, favourabiles mihi velitis esse, VT Petitiones meas omnes Vtcunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO aliisq; rebus, Vestro, divinitus assignatio pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel pluribus vestrum) factas, faciendasq;, cito, bene, vere, plane, plene, perfecteq; prestare, perficere et complere velitis: ac iuxta vestrarum virtutum, Potentiarum Officiorumq; siue Ministeriorum vestrorum Mensuram à DEO Omnipotente, vobis concreditam et commissam.

AMEN.

Per Sanctum DEI NOMEN

F.DLPRN siue F.DLPRNA

AMEN

Nomina Sedecim Bonorum Angelorum Peritissimorum & Potentium in Medicina Curisq; Morborum: Annexis sedecim Cacodemonum nominibus, qui morbos inferre possunt &c:

	Nomina Diuina IDOIGO ARDZA		OGIODI AZDRA
Oriens	Czns, siue Czons	XCZ	
	Tott, siue Toitt	Ato	
	Sias, siue Sigas	Rsi	
	Fmnd, siue Fmond.	Pfm	
	Nomina Diuina ANGPOI VNNAX		
MERIDIES	Aira, siue Aigra	Xai	TOPGNA XANNV
	Ormn, siue Erpmn	Aor	
	Rsni, siue Rsoni	Rrs	
	Izrr, siue Izinr.	Piz	
	Nomina Diuina OBGOTA AABCO		
Occidens	Toca, siue Togco	Mto	ATOGEO OCBAA
	Nhdd, siue Nhodd	Onh	
	Paax, siue Patax	Cpa	
	Saix, siue Saaix.	Hsa	
	Nomina Diuina NOALMR OLOAG		
Septentrio	Opmn, siue Opamn	Mop	RMLAON GAOLO
	Apst, siue Aplst	Oap	
	Scio, siue Semio	Csc	
	Vasg siue Varsg	Hua	

SEX SENIORVM Meridionalium, Invitatio.

(O vos sex SENIORES Meridionales, prapotentes, fideles, Omnipotentis DEI nostri Ministri; In Nomine eiusdem Dei (vnico et Trini) O voo, (inquam) AIDROM, siue LAIDROM, ACZINOR, LZINOPO, LHCTGA, siue ALHCTGA, LHIANSA, et ACMLICV per vobis peculiariter praedominans Divinum Numen Nomen, Angelicum ICZHHCA, siue ICZHHCL, Ego Joannes Dei, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunctim, et quomodocunq; divisim,) amicè, vehementer et confidenter requiro et peto, VT posthac, quocunq; tempore voluero (per reliquum totius vitæ meæ cursum,) vel omnes voo, vel ex vobis illi, quos ego Nominavero, (per praedictum Mysticum Divinum Nomen ICZHHCA, siue ICZHHCL, à me, praefato Joanne VOCATI, Invocati, siue requisiti) statim et sine mora, mihi praedicto Joanni, Obsequio, visibilis, affabilis ac placidi: Praeterea adeo mihi favorabiles esse velitis VT petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA, ET IVDICIO, alysq; rebus vestro divinitus assignatis, pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel pluribus) factas faciendasq; (cito, bene, verè, planè, plenè, perfectè, praestare, efficere, et complere velitis: iuxta vestrarum virtutum, Potentiarum Officiorumq; siue Ministeriorum vestrorum Mensuram, à DEO Omnipotente vobis concreditam, et commissam.

AMEN.

Per Sanctum Dei Nomen
ICZHHCA, siue ICZHHCL,
AMEN.

(O vos Sex SENIORES Occidentales, prapotentes, fideles, Omnipotentis DEI nostri ministri: In Nomine eiusdem Dei (vnico et Trini) O voo (inquam) SRAHPM, siue LSRAHPM, SAINOV LAOAXRP, LGAIOL, siue SLGAIOL, LIGDISA, SOAIXNT, per vobis peculiariter praedominans Divinum Nomen Nomen Angelicum RAAGIOS, siue RAAGIOL, Ego Joannes Dei, fidelis eiusdem Omnipotentis DEI Servulus, à vobis omnibus, (coniunctim et quomodocunq; divisim) amicè vehementer et confidenter requiro et peto, VT posthac, quocunq; tempore voluero, (per reliquum totius vitæ meæ cursum) vel omnes voo vel ex vobis, illi, quos ego Nominavero (per praedictum Mysticum Divinum Nomen ~~Joannem VOCATI, Invocati~~ vel à me ~~praefato~~ RAAGIOS, siue RAAGIOL, a me praefato Joanne VOCATI, Invocati, siue requisiti) statim et sine mora, mihi, praedicto Joanni, Obsequio, visibilis, affabilis ac placidi: Praeterea adeo mihi favorabiles esse velitis, VT petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA ET IVDICIO, alysq; rebus, vestro divinitus assignatis pertinentibusq; Officio siue Ministerio (vobis omnibus, vni vel vestrum pluribus) factas faciendasq; (cito, bene, verè, planè, plenè, perfectè, praestare, perficere et complere velitis: iuxta vestrarum virtutum, Potentiarum, Officiorumq; siue Ministeriorum vestrorum Mensuram, à DEO omnipotente vobis concreditam et commissam.

AMEN

Per Sanctum Dei Nomen
RAAGIOS, siue RAAGIOL
AMEN.

VIGINTI QVATVOR SENIORVM (de quibus in Apocalipsi Beati Ioannis est mentio) ex Patris, Filij et Spiritus Sancti lineis, collecta Nomina: Istorum Bonorum Angelorum Munus est, Hoibus, Rerum humanorum Scientiam, Judiciumq; impertire, &c.

	Numen Diuinum [illegible] siue [illegible]
ORIENS.	Abioro, siue Habiora. Aaoxaif. Htmorda. Haozpi, siue Ahaozpi. Hipotga. Autotar.

	Numen Diuinum [illegible] siue [illegible]
MERIDIES.	Aidrom, siue Laidrom. Aczinor. Lzinopo Lhetga, siue Alhetga. Lhiansa. Aemlicu

	Numen Diuinum [illegible] siue [illegible]
OCCIDENS	Srahpm, siue Israhpm. Saiinou Laoaxrp Lgaiol, siue Slgaiol (a, ch) Ligdisa Soaixnt.

	Numen Diuinum. [illegible] siue [illegible]
SEPTENT.	Aetpio, siue AAetpio Adoeoet Alndood Apdoce, siue Aapdoce Arinnap Anodoin.

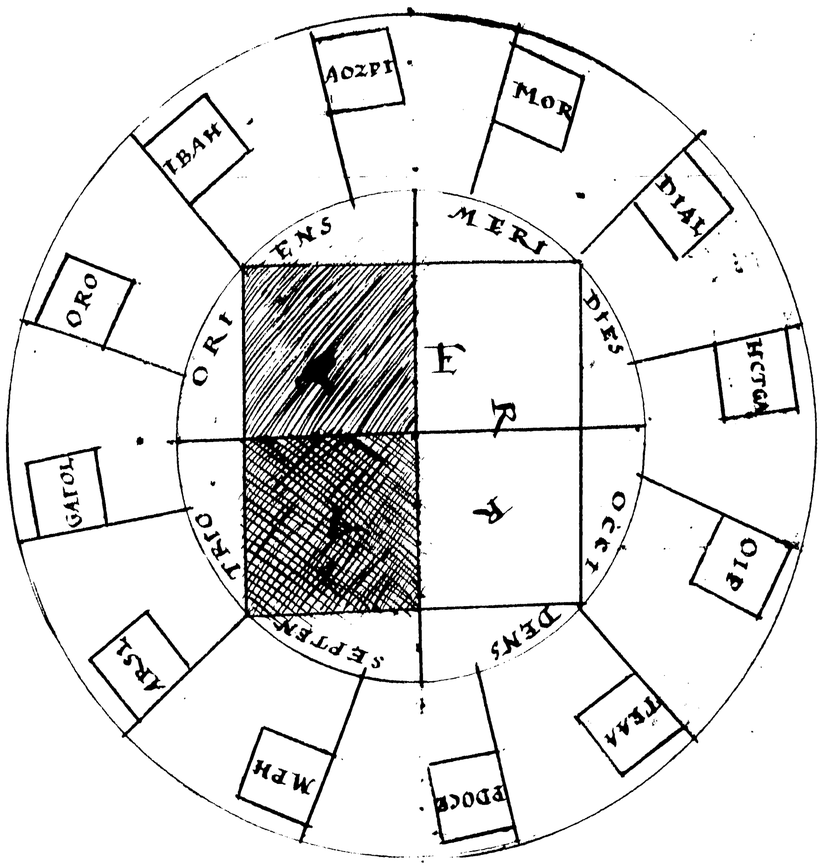
SEX SENIORVM Orientalium Invitatio.

O vos Sex SENIORES, Orientales, prepotentis, fidelisq; Omnipotentis DEI nostri Ministri, In Nomine eiusdem DEI, (Vnius et Trini) Ovoo (inquam) ABIORO siue HABIORO, AAOXAIF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR, per vobis peculiariter prædominans Divinum Numen, Nomenq; Angelicum [illegible] siue [illegible] Ego Joannes Sex fidelis eiusdem Omnipotentis DEI, Servulus, à vobis omnibus, coniunctim, et quomodocunq; divisim, amice, vehementer & confidenter requiro et peto, Ut posthac, quocunq; tempore voluero, per reliquum totius vitæ meæ cursum, vel omnes vos vel ex vobis, illi quos ego nominavero (per prædictum Mysticum Divinumq; Nomen [illegible] siue [illegible] à me, præfato Joanne Vocati, Invocati, siue requisiti) statim et sine mora, mihi prædicto Joanni, oblate, visibiles, affabiles ac placidi Præterea adeo Favorabiles mihi esse velitis, UT petitiones meas omnes et quascunq; DE RERVM HVMANARVM SCIENTIA ET JVDICIO, aliisq; mihi, vobis, vobisq; Divinitus assignatis, pertinentibusq; Officio, siue Ministerio (vobis omnibus, uni, vel pluribus) factas faciendasq;, Cito, bene, vere, plane, plene, perfecte, præstare, perficere, et complere velitis: iuxta vestrarum distributum, potentiarum, Officiorumq; siue Ministeriorum vestrorum Mensuram a DEO Omnipotente vobis concreditam et commissam, AMEN. Per Sanctum Dei Nomen

[illegible] siue [illegible]

[illegible]

Quater Tria, Nomina Dei, (ex quatuor Lineis Spiritus Sancti extracta) quæ, omnes Super Terram Creaturas gubernant, (tàm Invisibilis quam visibilis) Duodecim gestata Vexillis ...

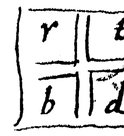


Fundamentalis ad DEVM Supplicatio et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio.

O IEOVA ZEBAOTH, Divinam tuam Potentiam, Sapientiam, et Bonitatem, enixissimè Invoco et Imploro (Ego Joannes Dei, Servulus tuus indignus) et mihi semper favorabilem, assistentemq; esse, humillimè, et fidelitèr peto: in omnibus meis factis, verbis et cogitationibus, laudem, honorem et gloriam tuam concernentibus, promoventibus vel procurantibus: Et per hæc 12. Mystica Nomina tua, ORO IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, Divinam et Omnipotentem Majestatem tuam ardentissimè Obtestor et Obsecro: Ut fidelis omnes tui Spiritus Angelici (quorum Mystica Nomina, hoc libro continentur expressa, brevissimèq; notantur Officia,) in quibuscunq; Mundi partibus fuerint, et quocunq; possint accedere tempore vitæ meæ, à me (prædicto Joanne) ex precatoria illius Dominantia, suis Imperantia Sancta tua Nomina (hoc itidem libro contenta) fuerint VOCATI, Ut citissimè ad me (prædictum Joannem) veniant: Visibiles affabiles, placidèq; mihi appareant: ac mecum, juxta voluntatem meam, et visibiles moveantur: et ut à me et ex aspectu meo, per me rogati recedant: ET propter te, et illam quæ tibi, in 12 illis Mysticis, supra expressis, Nominibus, debent Reverentiam et Obedientiam, Ut mihi etiam (Joanni prædicto) amicè et SATISFACIANT omni et quocunq; tempore vitæ meæ, In Omnibus et singulis, ad eos (Omnes, aliquos, vel aliquem eorum) factis vel faciendis petitionibus meis, quibuscunq; Cito, Bene, plene, perfectè, præstandis perficiendis et complendis juxta eorum virtutes, ac potentias, tam generalis, quam propriàs, propriaq; illis à te (O DEV) injuncta commissaq; Officia et Ministeria AMEN.

per te JESV CHRISTE.

AMEN



so they must be placed.

T

1.

4.

3

2

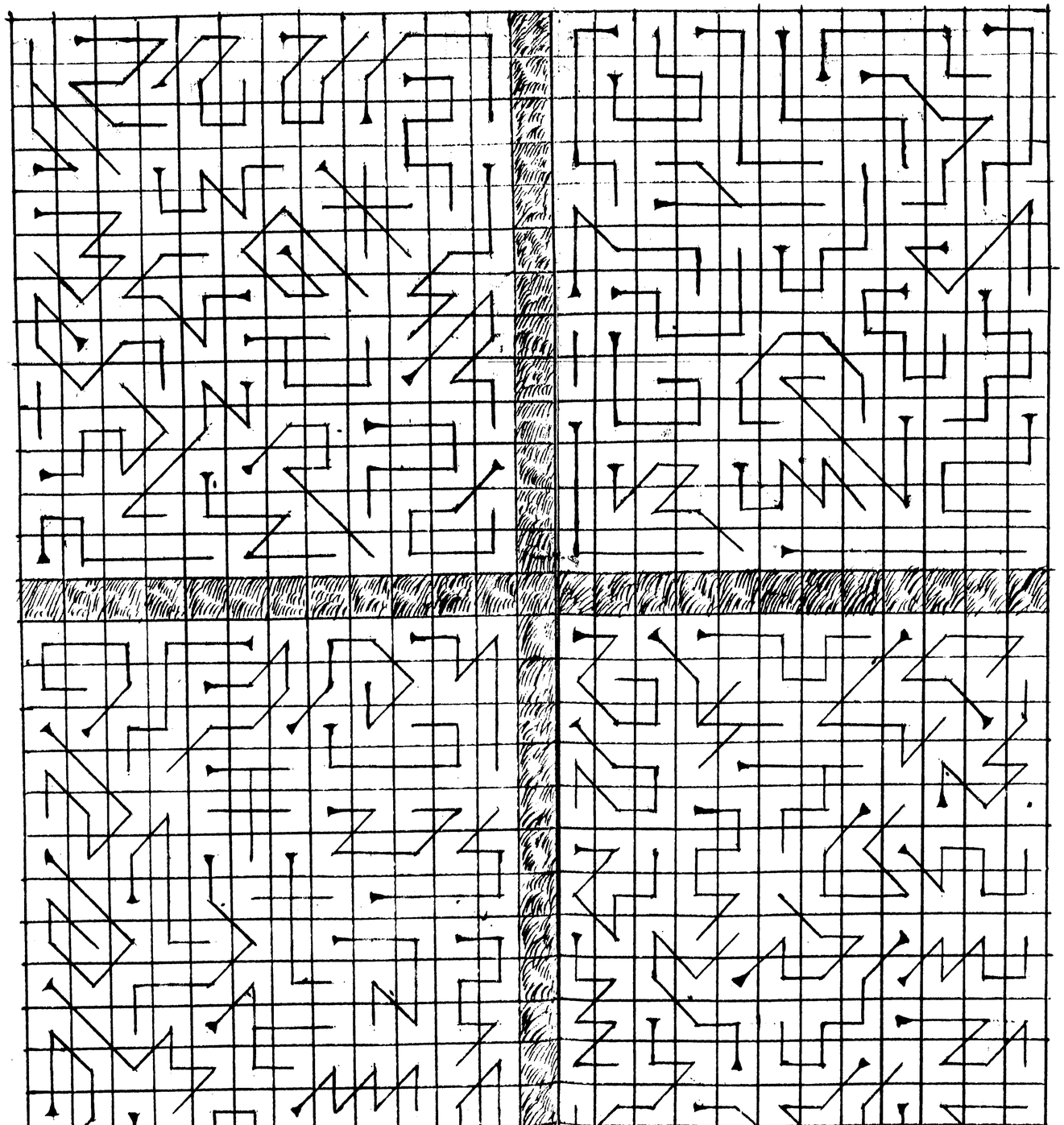
r	Z	i	l	a	f	A	y u	t	l	p	a	e	b	O	a	Z	a	R	o	p	h	a	R	a
a	r	d	Z	a	i	d	p	a	L	a	m		u	N	n	a	x	o	P	S	o	n	d	n
c	Z	o	n	s	a	r	o	Y	a	u	b	x	a	i	g	r	a	n	o	o	m	a	g	g
T	o	i	T	t	x z	o	P	a	c	o	C	a	o	r	p	m	n	i	n	g	b	e	a	l
S	i	g	a	s	o	m	r	b	Z	n	h	r	r	s	O	n	i	Z	i	r	l	e	m	u
f	m	o	n	d	a	T	d	i	a	r	i	p	i	Z	i	n	r	C	Z	i	a	M	h	l
o	r	o	i	b	A	h	a	o	Z	p	i		M	O	r	d	i	a	l	h	C	t	G	a
e t	N	a	b	r a	V	i	x	g	a	K s	d	h	R o	c	e a	a n	n c	e h	b i	t a	a s	f o	o m	m t
O	i	i	i	t	T	p	a	l	O	a	i		A	r	b	i	Z	m.	i	t i	l	p	i	Z
A	b	a	m	o	o	o	a	C	u	c	a	C	O	p	a	n	a	b	a	m	S	m	a	t p
N	a	o	c	O.	T	t	n	p	r	e n	T	o	d	O	l	o	F p	i	n	i	a	n	b	a
o	e	a	n	m	a	g	o	t	r	o	i	m	r	x	p	a	o	c	s	i	Z	i	x	p
S	h	i	a	l	r	a	p	m	Z	o	x	a	a	x	t	i	r	V	a	s	t	r	i	n m
m	o	t	i	b			a	T	n	a	n		n	b	n	T	a			b	i	t	o	m
d	o	n	p	a	T	d	a	n	V	a	a	a	T	a	O	A	d	u	p	t	D	n	i	m
o	l	o	a	G	e	o	o	b	a	u	a		a	a	b e	c	o	o	n	o	m	e	b	b
O	P	a	m	n	o	O V	G	m	d	n	m	m	T	o a	g	c	o	n	x	m	a	l	G	m
a	p	l	s	T	e	d	c	c	a	o	p	o	n	h	o	d	D	i	a	l	e	a	o	c
s	c	m	i	o	o	n	A	m	l	o	x	C	p	a	t	A	x	i	o	V	s	P	s	M
V	a	r	s	G	d	L	b	r	i	a	p	h	S	a	a	i	x	a	a	r	V	r	o	i
o	i	P	t	e	a	a	p	D	o	c	e		m	p	h	a	r	s	l	g	a	i	o e	l
p	s	u	a	c	n N	r	Z	i	r	Z	a	p	M	a	m	g	l	o	i	n	L	i	r	x
S	i	o	d	a	c	i	n	r	Z	f	m		o	l	a	u	D	a n	g	a	T	a	p	a
d	a	l b	t	T	d	n	a	d	i	r	e	r	p	a	L	c	o	i	d	x	P	a	c	n
d	i	x	o	m	o	n	s	i	o	s	p	a	n	d	a	Z	N x	i	V	a	a	s	a	
O	o	D	p	Z	i	A	p	a	n	l	i	x	i	i	d	P	o	n	s	d	A	s	p	i
r	g	o	a	n	n	q	A	c	r	a	r	e	x	r	i	n	h	t	a	r	n	d	i	J

b 6
9 b

§§§§

T

1.



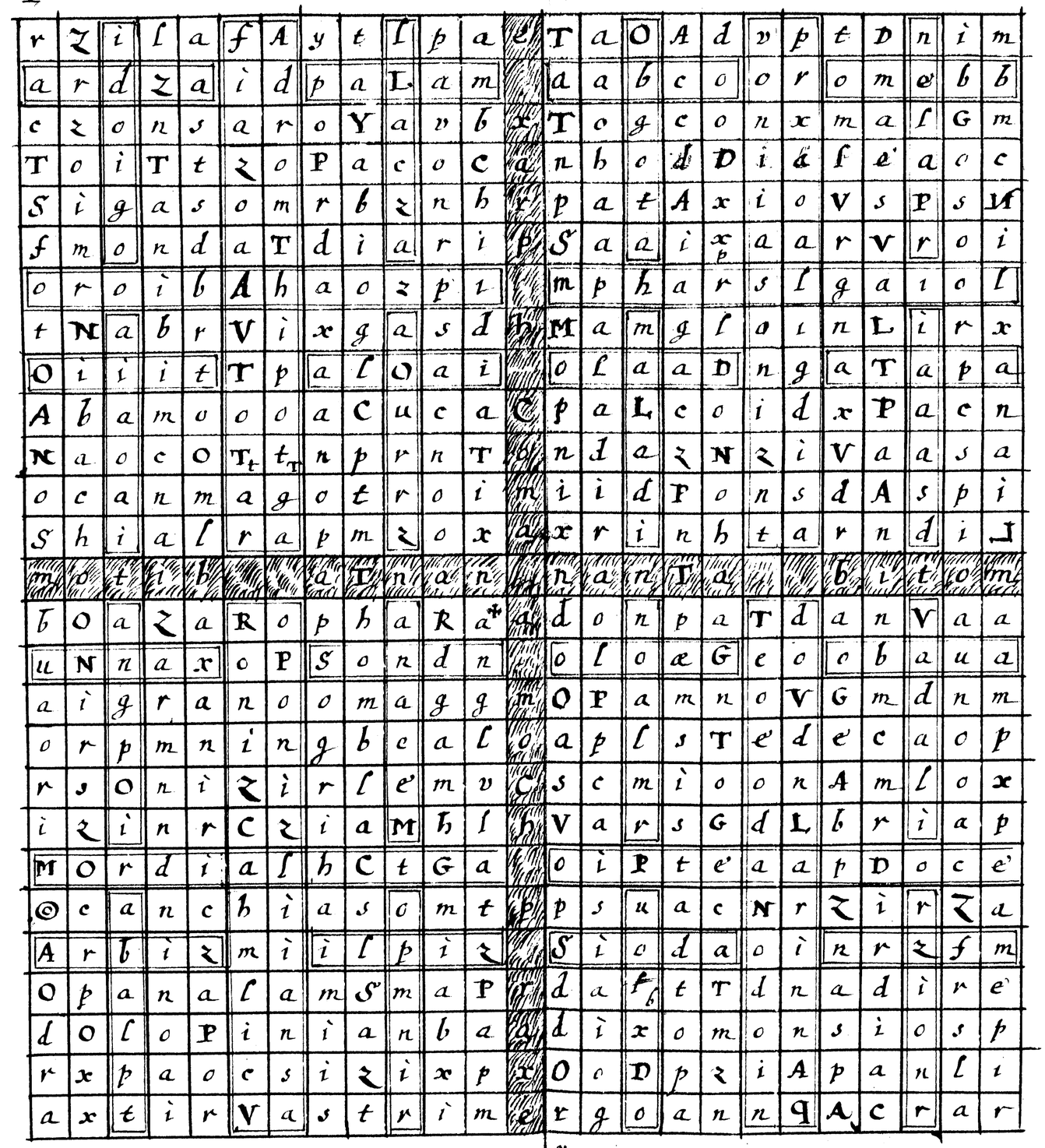
3.

4.

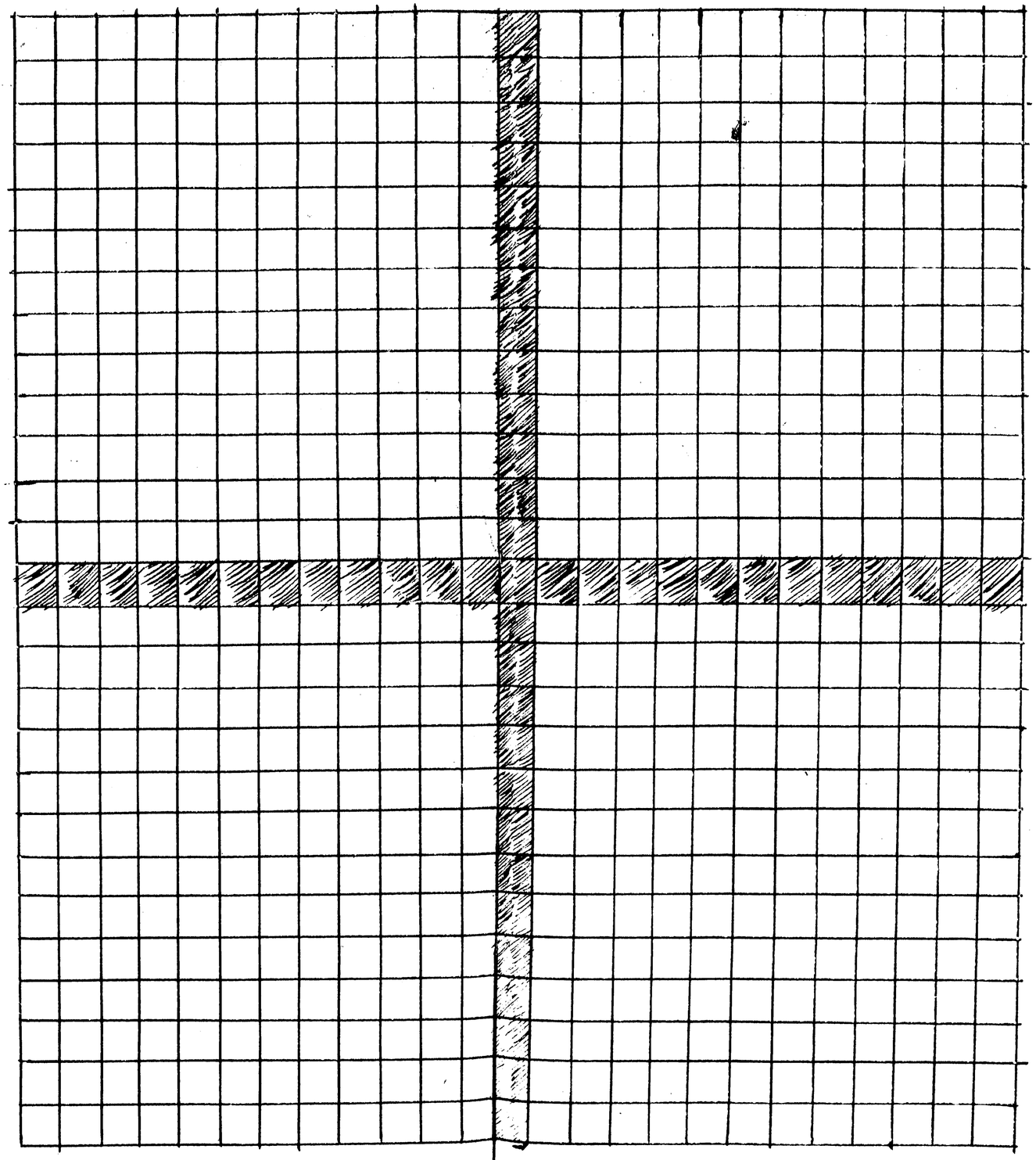
2.

Dieu D. 20 Aprilis 1507.
Rec'r reformed by Raphael.

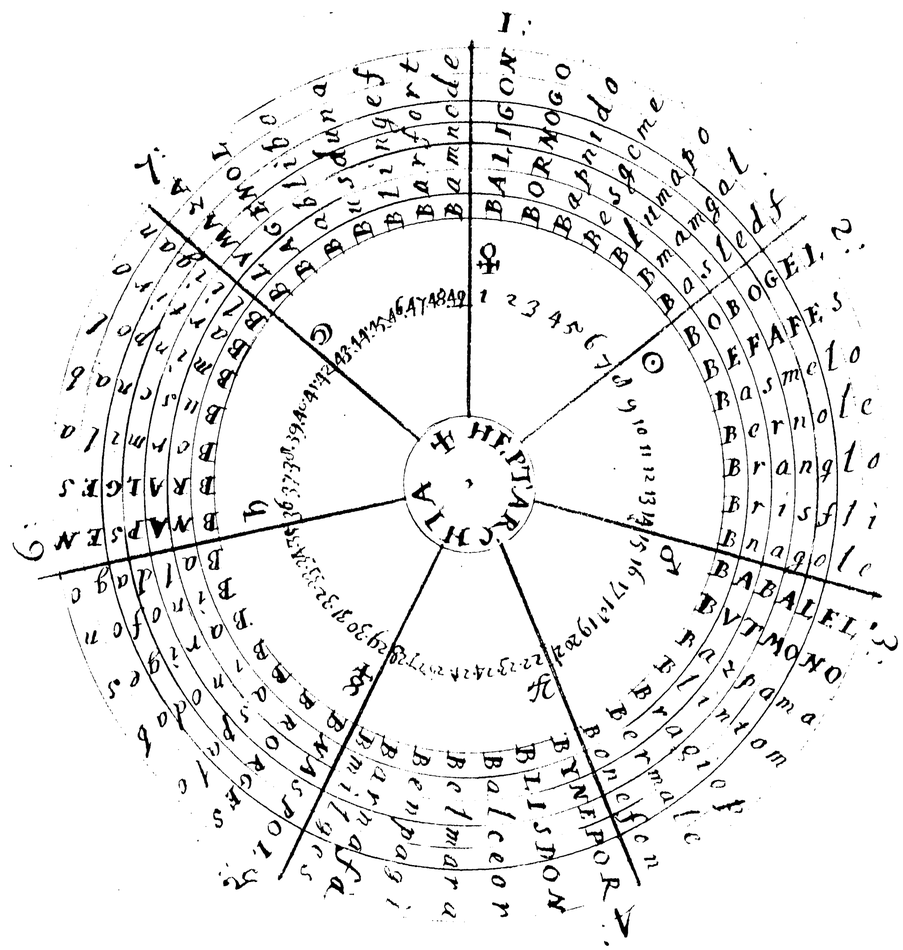
T



b 6
4 b



Tabula Angelorum Bonorum 49.



Copyed with myne owne hand
from Dr Dee's Originall

E Ashmole

King.

FRYDAY

BALIGON — Who canst distribute & bestow at pleasure, all, &
whatsoever can be wrought in aeriall Actions: Who
hast the government of thy selfe perfectly, as a Mysterie
knowne unto thy selfe. Who didst advertise me of this
Stone, & holy Receptacle: both needfull to be had: and
also didst direct me to the taking of it up: being presently
& in a few minutes of tyme, brought to my sight (from
the Secret of the Depth, where it was hid, in the uttermost
part, of the Roman possession) Which Stone, thou warnedst
me, That no mortall hand but myne owne, should
touch: & saydst unto me Thou shalt prevaile with it,
with Kings, & with all the Creatures of the World.
Whose Beauty (in vertue) shalbe more worth, then
the Kingdomes of the Earth. For the which purposes,
here rehersed, & others: partely, now to be exercized and
enjoyed; & partly hereafter, more abundantly (as the
Lord God of Hoste shall dispose) And also because thou thy
selfe art Governour of the 42 thy Mighty, faithfull, and
Obedient Ministers: Therefore In the Name &c:

Vide Suidam in
dictione Ephod.
Ubi de Adamante
in quo diversis ratio-
nibus responsa
Deo consequebantur.
Vide Epiphanium
de Lapidibus preti-
osis in Rationali
isto. vide Scripturas
de Urim & Thummim
vide libros Josephi
Philonis, &c.
Scriptum est in
Lege (inquit Epi-
phanius) Visionem
quae Mosi in monte
apparuit, et Legem
datam in gemma
Sapphiri fuisse
expressam.
Anto. Mizaldus
Memorabilium in Cent.
4 Numer. 91.

A By Note, of the former Shew stone.

Blessed Uriel sayd to me at Mortlack A.° 1583. May 5.
a meridie, circa horam 4.ª, as followeth.

Ur. — The Character must have the Names of the
five Angells (written in the myddest of Sigillum Emeth)
graven upon the other side, in a Circle: In the midest
whereof, must the stone be (which was also brought)
Wherein thou shalt at all tymes beholde (privately to
thy selfe) the state of Gods people, through the
whole Earth.

Prince
BAGENOL

King

King

SATERDAY

BNAPSEN — Who saydst unto me, That by thee, I
shall cast out the power of all wicked Spirits.
And that by thee, I shall or may know the
doings, and practises of evill men; & more
than may be spoken or uttered to man.
Therfore, In the Name &c:

Prince
BRORGES — Who, being the Prince, chief Minister, &
Governour under the right puissant King ~
BNAPSEN, didst (to my Seer) appeare in
a most terrible manner, with fiery flaming
streames, & saydst

Vou Januam Mortis. Et percussit Gloria
Dei, Impiorum parietes.

Therefore. In the Name &c:

WEDDENSDAY.

King
BNASPOL — To whome the Earth with her Bowelles, &
Secrets what so ever are deliuered: and hast
saide to me, heretofore, What thou art; there,
I may know. Thou art great, but (as Thou,
truly dost confesse) He in whome Thou art, is
greater than thee. Therefore, In the Name &c.

Prince
BLISDON — Vnto whome the Keyes of the Mysteries of the
Earth are deliuered. Whose 42 Ministers, are
Angells, that gouerne vnder thee; all which thy
mighty King BNASPOL had me vse: and
affirmed, that they are to be at my commandement.
Therefore, In the Name &c.

King

THURSDAY.

King
BYNEPOR — Vpon the distribution & participation of whose
exalted most especiall & glorified power, wherin only
and dependeth, the generall State & Condition of all things.
Whose sanctification, glory & renowne, although it had
beginning, yet can it not neither shall haue ending;
He that measureth said and thou wast the ende of
his workemanship. Thou art like him, and of him: -
yet not as partaking or adherent, but distinct in
one degree. When he came, Thou wast magnified.
by his coming: and art sanctified, World without end.

Vita suprema,
Vita superior,
Vita infima, hæc sunt mensurata mandata.

Notwithstanding, ——————
Thou art not of thy selfe: Neither co thy power thine owne:
o magnified be his Name, Thou art all: And all hath
some being by thine: Yet thy power is nothing, in respect
of his power wch hath still thine. Thou beginnest a new
worlde, new people, new kinge & new knowledge of
a new Gouernement. And hast said to me, Thou
shalt worke merrailes o Merualously, by my
workemanship, in the Highest: Therefore,
In the Name &c.

Prince
VRMONO — Thou art life & breath in liuing Creatures, all
things haue their being: the Image of one exceeded: All
the kindes of Beasts of the Earth, doest thou endue
with life, thy seate is in three places. O God, thou
art sanctified: And thou rejoicest the liuing,
the end & beginning of all Beasts, thou knowest:
and by sufferance thou dispossest them, vntill they
all be runne. Therefore In the Name &c.

King

King
BLVMAZA

Prince
BRALGES — Who saidst, The Creatures living in thy Dominion, are subject to thy owne power: whose subjects are invisible: And with thy mystery appeare like little Smokes, without any forme.
Whose Seale of Government is this,
Who saidst, Behold, I am come,
I will teach thy ~~Natures~~ Names without
Numbers. The Creatures subject unto me shall be knowne unto you. Therefore, In the Name &c:

King

TUESDAY.

King
BABALEL — Who art King in Waters: Mighty & Wonderfull in Waters: Whose power is in the Bowells of the Waters, whose Royall person with thy noble Prince **BEFAFES** & his 42 Ministers, The Triple crowned King **CARMARA** bad me use to the Glory, Praise & Honour of him, which Created you all, to the Laud & Praise of his Majestie. Therefore, In the Name, &c:

Prince
BEFAFES — Who art Prince of the Seas: Thy Power is upon the Waters. Thou drownedst Pharao: and hast destroyed the Wicked. Thy Name was knowne to Moyses. Thou livedst in Israell: Who hast measured the Waters: Who wast with King Salomon: and also long after that with Scotus: but not knowne to him by thy true Name, he called thee Mares. & since thou wast with none except when thou preservedst me (through the Mercy of God) from the power of the Wicked, & wast with me in extremities. Thou wast with me strongly. Who, of the Egyptians, hast been called **OBELISON**, in respect of thy pleasant deliverances: And by that Name to me be knowne; and of me noted in Record, to be the Noble & courteous **OBELISON**. Whose noble Ministers 42 are of very great Power, Dignity & Authorities. As some in the measuring of the Motions of the Waters, & saltness of the Seas: in giving good success in Battells, reducing Shipps, & all manner of Vessells that flote upon the Seas. To some, all the Fishes, and Monsters of the Seas, yea, all that liveth therein, are well knowne. And generally are the Distributers of Gods Judgments upon the Waters, that cover the Earth. Other doe beautifie Nature in her Composition The rest are distributers & deliverers of the Treasures, and unknowne substances of the Seas. Thou ô Noble Prince **BEFAFES** badst me use thee in the Name of AGCD. Therefore, In the Name &c:

King.

Chap: 7.

SONDAY.

King BOBOGEL.

Some recitall and contestation by the Peculier Offices, Words & Deeds, of the seaven Heptarchicall Kings, & Princes in their peculier dates to be vsed.

The Distributing, giving, & bestowing of Wisdome and Science: The teaching of true Philosophy, true understanding of all learning, grounded vpon Wisdome: with the Excellencies in Nature: And of many other great Misteries, marvelously available & necessary to the advancing of the glory of our God & Creator. And who sayest to me (in respect of these Misteries attaining) Dee Dee Dee, at length, but not too late: Therefore, In the Name &c:

Prince BORNOGO — The Altering of the corruption of Nature into perfection. The knowledge of ~~Mortalls~~ Metalls: And generally the princely Ministering to the right noble & mighty King BOBOGEL, in his Government of Distributing, giving & bestowing of Wisdome, Science, true Philosophy, & true Understanding of all Learning, grounded vpon Wisdome: and of other very many his peculiar Royall Properties. And who sayest to me, What thou desirest in me shalbe fulfilled: Therefore, In the Name &c:

MONDAY.

King CARMARA — Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst receive the golden Rod of Government, & Measuring and the Chaire of Dignity & Doctrine: And didst appeare first to vs, adorned with a Triple Diademe, in a long purple Robe: Who sayest to me, at Mortlake, I minister the strength of God unto thee. Likewise thou sayest, These Mysteries hath God lastly & of his great mercies, granted vnto thee: Thou shalt be glutted, yea filled: Yea thou shalt swell, & be puffed vp, with the perfect knowledge of Gods Mysteries in his mercies.

And sayest, This Art is to the farder understanding of all Sciences, that are past, present, & yet to come.

And immediately didst say vnto me: Kings there are in Nature, with Nature & above Nature: thou art Dignified. And sayest concerning the use of these Tables, This is but the first step, Neither shalt thou practise them in vaine. And, sayest thus generally of Gods Mercies & graces on me deserved & bestowed: Whatsoever thou shalt speake, doe, or worke, shalbe profitable & acceptable: And the end shalbe good. Therefore In the Name &c:

Prince HAGONEL — To whose Commandment the Sons of ~~Mellen~~ Light, and their Sons are subject: & are thy servants: To whose power the operation of the Earth is subject. Who art the first of the Sixe: & whose Seale is called Barees, and this ☉ it is. At whose Commandment, are the Kings, Noblemen, & Princes of Nature. Who art Primus et Quartus Hagonel: Who by the Seaven of the 7 (which are the sons of Sempiternitie) dost worke Mervailes amongst the people of the Earth: And hast said to me, that I also, by the same thy servants ~~shall~~ should worke Mervailes. O noble Hagonel, who art Minister to the Triple Crowned King CARMARA: And notwithstanding, art Prince over these 42 Angells whose Names & Characters, are here presented: Therefore, In the Name &c.

King

(to the great Comfort of thy faithfull Servante) & approve, to thy Deare eminies & myne the truth and certainety of thy manifold most mercifull promises, heretofore, made vnto me: And that Thou, art the Trew & Almighty God, Creator of Heaven & Earth, all (vpon whome I doe call: & in whome I do put my trust) And Thy Ministers, to be the trew & faithfull Angells of Light: which, have hitherto, principally & according to thy Divine Providence, dealt with me: And, also, I, thy poore, & simple Servant, shall than, In, & By thee, be better hable to serve thee, according to thy owne pleasing: to thy Honor & Glory: Yea, even in these most miserable & lamentable Dayes: Grant, oh grant, O our Heavenly Father, grant this (I pray thee) for thy only begotten Sonn IESVS CHRIST, his sake: Amen. Amen. Amen.

Chap: 6

BONORVM ANGELORVM HEPTARCHICORVM, Diæ, Devctæq Invitationes.

Tribus vicibus ter tribus vicibus, & singulis repetendo diebus; Dence Orsatus a Deo concedatur successus.

¶ The Generall and Common Exordium and Conclusion appertaining to the seaven Heptarchicall Kings Inviting.

Opulissant and right Noble King (N) and by what Name els so ever, thou art called, or maist truly & duly be called: To whose peculiar Government, Charge Disposition, & Kingly Office, doth appertaine this (N) &c:

In

In the Name of the King of Kinges, the Lord of Hostes, the Almighty GOD, Creator of Heaven & Earth and of all things visible & invisible: O right Noble King (N) come Now, & Appeare, with thy Prince and his Ministers, & Subjectes, to my perfect, and sensible eye Judgment: in a godly & friendly manner, to my Comfort and helpe, for the advancing of the Honor & Glory of our Almighty God, by my service: Ad much, as by thy wisdome & power, in thy proper Kingly Office, & Government, I may be helpen, and enhabled vnto: Amen. COME, O right noble King (N) I say COME. Amen.

Gloria Patri &c:

¶ The Generall & Common Exordium, and Conclusion appertayning to the seaven Heptarchicall Princes Inviting.

O Noble Prince, (N) and by what Name els so ever thou art called or maist truly & duly be called: To whose peculiar Government, Charge, Disposition, Office, & Princely Dignities doth appertaine this (N &c) In the Name of Almighty God, the King of Kinges, and for his honor & glory, to be advanced by my faithfull service, I require thee O Noble Prince (N) to COME presently, & to shew thy selfe, to my perfect & sensible eye Judgment, with thy Ministers, Servante and Subjects, to my Comfort & helpe, in Wisdome & power, according to the qualety of thy Noble Office: COME, O Noble, Prince (N) I say COME. Amen.

Pater noster &c:

Bal:

Princ: Hag:

Chap:

Chap. 5.

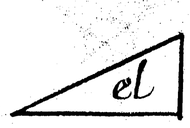
Oratio ad Deum, singulis diebus, tribus vicibus, ter dicenda.

Ô Almighty, Eternall, the true & living GOD; Ô King of Glory: Ô Lord of Hoste: Ô thou the Creator of Heaven & Earth, & of all thinge visible and invisible: Now (even now at length) among other thy manifold mercies, used, & to be used, towarde me, thy simple servant, John Dee, I most humbly beseech thee, in this my present Petition to have mercy upon me, to have pittie upon me, to have compassion upon me: Who, faithfully and sincerely, of long tymes, have sought among men, in earth: And also by Prayer (full oft & pitifully) have made sute unto thy Divine Majestie, for the obtayning of some convenient portion of true Knowledge & Understanding of thy Lawes & Ordinances, established in the natures & properties of thy Creatures: By which knowledge, thy Divine Wisdome, Power, & Goodnes, (on thy Creatures bestowed, & to them imparted) being to me made manifest, might abundantly instruct, furnish, & allure me (for the same) incessantly to pronounce thy praises, to render unto thee, most hearty thanks, to advance thy true honor, & to winne unto thy Name, some of thy due Majesticall ~~honour~~ Glorie, among all people, & for ever. And whereas it hath pleased thee (O God) of thy infinite goodnes, by thy faithfull & holy Spirituall Messagers, to deliver unto me, long sithes, (through the eye & eare of [E. K.]) an Order like Forme, and manner of Exercise HEPTARCHICAL: How (to thy

Honor

Honor & Glory, & the comfort of my owne poore Soule, & of others, thy faithfull servants) I may, at all tymes, use very many of thy good Angells, their Counselles & helpe; according to the properties of such their Functions & Offices, as to them, by thy divine power, wisdome & goodnes, is assigned & limited: (Which order of Forme, & manner of Exercise, untill even now, I never found so urgent Opportunity, & extreame necessity, to apply my selfe unto) Therefore, I thy poore and simple servant, do, most humbly, heartily, and faithfully beseech thy divine Majesty, most lovingly & fatherly to favour: and by thy divine Aide, to further this my present indevour & endeavour to Exercise my selfe; according to the aforesaid Heerlike forme & manner: And, Now (at length but not too late) for thy dearly beloved Son IESVS CHRIST his sake (O Heavenly Father) to grant also unto me, this blessing & portion of thy Heavenly graces: That thou wilt, forthwith, enhable me, make me apt, & acceptable (in Body, Soule & Spirit) to enjoy alwaies the Holy & friendly Conversation, with the sensible & plaine, full, & perfect Help (in word & deede) of thy Mighty, wise, & good Spirituall Messagers & Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphiel, and Blessed Uriel; And, also especially, of all those, which doe appertaine, unto this HEPTARCHICAL Mystery: Tradicted (as yet) and very briefly, unto me, declared: under the Method of Seaven Mighty Kinges, and their Seaven faithfull & Princely Ministers, with their Subjects, & Servants, to them belonging. And in this thy great Mercie & Grace on me bestowed, and to me confirmed (O Almighty God) thou shalt

(b



King
BALIGON. He is the same mighty King, who is, first described by the name of CARMARA, and yet otherwise among the Angells called MARMARA, but that M is not to be expressed; therefore he appeared in a long purple Gowne, & on his head a bright Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts; in the forme of a very well proportioned man.

Prince
BAGANOL. He appeared not by that Name yet.

Note this King ministreth to Governours over three.

Ministers. The 42 ministers appeared; like bright people.
And besides them, all the Skie swarmed with Creatures.
Their letters were in their foreheads.
They stood in a Circle.
Then tooke their letters from their Foreheads & set them in a Circle

A	O	A	Y	N	N	L
L	B	B	N	A	A	V
I	O	A	E	S	P	M
G	G	I	P	P	S	A
O	E	E	O	O	E	Z
N	I	I	R	L	N	A

A — He

King
BLVMAZA A—— He appeared not yet by that Name.

Prince
BRALGES He appeared in a red Robe with a Circlet on his head. And he was the last of the 7, which held the Heptagonon. All the rest kning sit downe; who seemed now to extend their hands one towards another; as though they played, being now rid of their works.

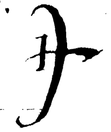
Ministers. The Powers under his subjection are Invisible.
They appeared like little white Smoaks without any forme.
All this world seemed to be in brightness.
This is the Seale of his Government

King
BNASPOL

He appeared ni a red Robe, and a Crowne on his head.
His Prince followed him, after him his Ministers.

Prince.
BLISDON.

He appeared ni a Robe of many Colours, & on his head a Cirelet of Gold.
& his Character or Scale



A — Perhaps the red Colour was most, & so seemed generally to be red as the others their Robes were.

Ministers
42.

The 42 seemed to stand about a little hill round.
The hill was of Clay.
Behind this Company seemed to stand an innumerable multitude of ugly people, a far off.
These 42 seemed to stand about the little Hill, seemed to have ni the Patents of their hands Letters ni order, as here followeth.

E L G N S F B
N I. I N Z V B
S F A M I. L B
O O G O S R S
N R P C R R B
e r g d b a b.

Those which stood a farr off, are Spirits of Perdition, which keepe earth with her treasures for him &c.

King
BNAPSEN

He appeared as a King with a Crowne on his head.

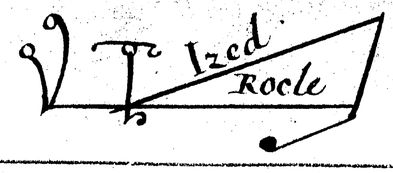
Prince
BRORGES

He appeared ni his red apparell: & he opened his clothes & there did yssue, mighty & most terrible & ghastly flames of Fire out of his sides: which no mortall Eye could abide to looke upon any long while. And ni the mercilesse raging Fire, the word BRORGES did appeare tossed to and fro of the fiery flames.
His Scale or Character is this

Ministers
42.

The 42 appeared & holding a round Table, they tosse it ni fiery flames.
A — On the Table were the Letters of their Names as followeth.

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N.



King BYNEPOR He appeared, as a King, with his Prince next after him: and after the Prince 42 Ministers.

Prince BYTMONO He appeared in a red Robe, with a golden Circlet on his head.

His Scale is thus.

Ministers 42. They appeared like Ghosts & Smoke, without all forme; having every one of them, a little glittering sparke of fire in the middest of them.

The first 7 are red as Blood.
The second 7 not so red.
The third 7 like whitish smoke.
} These had the Sparke greater then the rest.

The fourth
The fifth
The sixth
} are of diverse colours. All had fiery sparke in their midst.

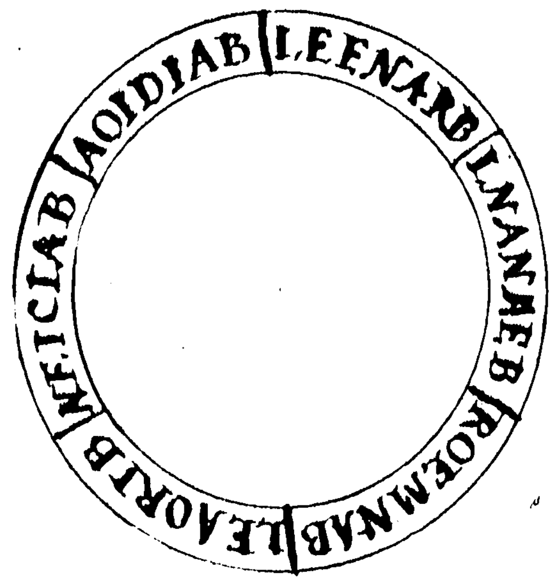
Every Sparke had a Letter in it. as followeth.

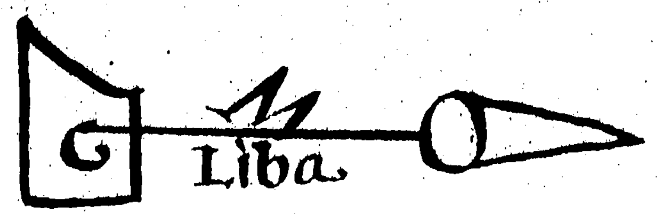
B B A R N F I,
B B A I G A O
B B A L F A E
B B A N I F G
B B O S N I A
B B A S N O D

1. The first 7 grew all together in a flame of Fyre, and soe sunk downe into the Transparent fiery ~ Globe of the new world.
2. The second 7 fell downe like dross of Mettall.
3. The third 7 claspe together, & fall downe in a thick smoake.
4. The 4th seaven, ioyne together, & vanish like drops of water.
5. The 5th seaven, fall downe like a storme of Haile.
6. The last vanished away.

At an other tyme, they came (being called by King Carmel) all 42. bringing a round Table over their heads flat wise: and then they layd it downe & stood about it: the Letters being as before.

L	E	E	N	A	R	B
L	N	A	N	A	E	B
R	O	E	M	N	A	B
L	E	A	O	R	I	B
N	E	I	C	I	A	B
A	O	I	D	I	A	B



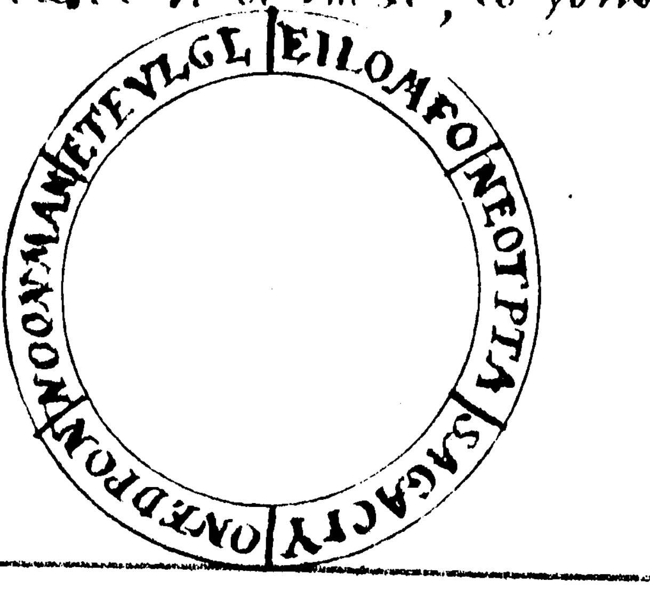


King BABALEL — Appeared with a Crowne of Gold on his head: with a long Robe whitish of Collour. His left arme sleeve, was very white: and his right Arme sleeve was black. He seemed to stand upon water. his Name was written in his Forhead. BABALEL.

Prince BEFAFES He appeared in a long red robe, with a Circlet of gold on his head. He had a golden Girdle: and on it ~ written BEFAFES. He opened his Bosome, and appeared leane; and seemed to have Feathers under his Robes:.
His Seale or Character is this

Ministers 42. Of his 42 Ministers, the first 7 had Circlets of gold on their heads, and the King BABALEL called Befafes, saying, Venit Princeps 7 principum, qui sunt Aquarum Principes. Every one of the 42 had a Letter in his Forehead. They were 7 in a row; & 6 downward. But of the first 7 the Letters seeme to be betweene their Feete; and the water seemeth continually to pass over these Letters.
The first 7 take the water & throw it up, & it becometh Cloudes.
The second throw it up, & it becometh Hayle & Snow, &c.
The 42 dive into the water, & so vanish away. And Babalel and Befafes also were suddainely gone.
Their Names & Characters appeared to be these, wch follow in the Squares.

E	I	L	O	M	F	O
N	E	O	T	P	T	A
S	A	G	A	C	I	Y
O	N	E	D	P	O	N
N	O	O	N	M	A	N
E	T	E	V	L	G	L



Each of these, vppon the place of their standing, made a Table, and every Table had but one Letter. The first of the first six did goe away, and in his Table appeared an O, and so of the rest: but note that the third six coueted downe, & was loath to shewe their Tables: but at length did.

The third rowe went of lamenting: being comanded by the Prince. All parted in fire, falling into the Globe.

The fifth rowe did strike into the Globe, every one in a sundry fire by himselfe.

The sixth fell with smoake, downe into the Globe.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

L: Carmara said remember how they stood when they were seuerally discouered one this they stood first in six Rowes: and next they were turned into seaven: I spake of the greater number, & not of the less: In speaking of the greater I haue comprehended the lesser.

A — Note. L: Car: There are but 6 names that are in subjection vnto the Prince: The first 7 next him, are those wch held the yarde & beachfull crownes. The first 7 are called by those names that there rest O E S &c:

A — Note this^o diuersity of reckoning by 6, & by 7, I cannot yet well reconcile.

King Bobogel — Appeared in a black velvet Coat: And his Hose close round hose with velvet vpperstocks: ouerlayd with gold Lace: On his head a velvet Hat-cap: with a black Feather in it: with a Cape hanging on one of his shoulders, his sleeue hanging about his Neck: & so put vnder his Girdle, at which hung a gylt Rapier. His beard was long, he had pantafles & pynzers. And he said, I weare these Robes, not in respect of my selfe, but of my Government: &c.

Prince Bonorgo — Appeared in a red Robe, with a Gold Coronet on his head: he shewed his Scale & said, This is it.

Ministers 42. Seaven of the Ministers are apparelled like Bobogel the king: sagely & gravely: & the rest are almost neffen or roysterlike. Some are like to be men & women: for in the forepart they seemed women, & in the back part men, by their apparell.

And they were the last 7. They danced, lept, & hissed. They came afterwards into a Circle, the Sage, & the rest: But the Sage stand all together.

The first of the Sage lift vp his hand aloft & said,

Faciamus secundum voluntatem Dei: Ille Deus nr, est vere Nobilis et æternus.

He pluckt vp his right foote, & vnder it appeared an L. and of the rest in like manner appeared their Letters or Names.

Prince HAGONEL.

—Note: All the Princes, seemed to be Men, & to have red Robes; but this Princes, his Robe was shorter than the others.

All the Princes had Circlets of gold on their Heads: not Crownes, nor Coronets. This Prince held in the palme of his right hand, as it had been a round ring, with a prick in the midst: hanging also over his middle Fingers, wch he affirmed to be his Seale: and said the name of it, to be Barces: and this it is ⊙

All the Princes held up together, Hexagonum stellare (as I terme it) and it seemed to be of Copper.

Subjects & Servants to Prince Hagonel.

The Sonnes of men and their Sonns are subject unto his commandment, and are his servants.

7 Filij Lucis.	I. Ih. Isr. Dmal. Hecoa. Beigia. Stimcul.	In Sigillo
7 Filij filiorum	Es. An. Aue. Liba. Rocle. Hagonel. Hemese.	Æmath.

7 Filij Lucis.

Ob. 1582. March 21.

The 7 Filij Lucis, appeared like 7 young men, all with bright countenance, white appareled, with white silke on their heads, pendant behinde, with a wreath downe to the ground; all apparailed of one sort, Every one seemed to have a metallyne Ball in his hand: the first of Gold: the second of Silver: the third of Copper: the fourth of Tynne, the fifth of Iron; the sixth tossed betweene his two hands a round thing of Quicksilver; the last had a Ball of Lead. The first had on his Brest a round Tablet of gold, and on it written a great I. And the second on his golden Tablet, had his name also written: And every one orderly coming forth, shewed their Names upon their golden Tablets: All their departing they made Curesy, and mounted up to Heaven ward.

7 Filij Filiorum — Appeared like 7 little Children, like Boyes covered all with purple, with hanging sleeves, like Torchis, or Scholers Gowns: their heads attired all after the former manner with purple silke. They had three-cornered Tablets on their breste: and the Tablets seemed to be very greene, and on them the Letters of their Names written. The first had two Letters, made in one thus, of E and L: El. They made reverences to Michael (who had called both the first & these) and so mounted up to Heaven-ward.

Prince HAGONEL his 42 Ministers.

At the Call of King Carmara (in the second Handling of this Heptarchicall Doctryne) when he said Venite Adoremus Opera Dei: Appeared Prince Hagonel: and after that upon the Globe his owne Superficies, appeared 42: who said Paratti sumus servire Deo nro. Each of these had somewhat in their Hands: and they stood in this order, and Hagonel seemed to embrace the Company.

. . . . . Six of these seemed more glorious then the rest, and their Coates longer: & had Circlets of Gold, about their heads: and held in their hands 7 perfect Crownes of Gold. The second six had three quarters of Crownes in their hands: The third six had Robes or clothes in their hands: All the rest seemed to have Balls of Gold: wch they toss from one to another, but at the catching, they seeme empty Winde-Balls, for they grasp them closing their hands, as if they were not solide, but empty like a Blowne Bladder. The first six made Curesy to Prince Hagonel, the second six made Curesy to the first, and the third to the second 7 And then all 42 Prince Hagonel, made Curesy to King CARMARA.

Each

END

Mysteriorum, Liber Tertius

Mysteriorum, liber Tertius Δ

Anno 1582:

Aprilis 28:

Liber 3°
Liber 4°

Anno 1582 Aprilis 28 a meridie hora 4.

E.T: Onely Michael appeared;Δ: And to diverse my complaynts, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seemed on fyre.

Mi: This is one Action, in one person: I speak of you two.

Union of us

Δ: You meane us two to be joyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.
Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

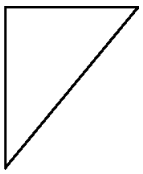
Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

worldly hability

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



The Lamin not simpler spoken: for no such lamyn was to be made

Mi: As concerning the Lamine, it must be hanged unseen, in some skarf.
The Ring when it is made, I will lessen it according to my pleasure.
I meane by two Cubites, your usuall yarde.
Haste, for thow hast many things to do.
Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Pele

Ese

Venito Ese, Δ: He cryed so with a lowd voyce.

E.T: he is now covered, in a myghty covering of fyre, of a great beawty.
There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate. Δ: we prayed.

E.T: His face remayneth covered with the fyre, but his body uncovered.

Mi: *Adesdum Ese.*

Iana

Adesdum Iana.

Vobis dedit demonstracionem in Tabulis vris.

E.T: There appeare of the figure, (before, imperfect) two little women:
One of them held up a Table which lightened terribly: so that all the stone was covered with a myst.
A voyce cam out of the myst, and sayd,

Creatio

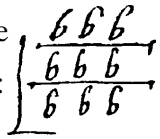
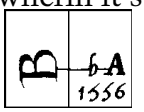
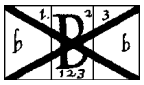
Ex hiis creata sunt, et hæc sunt nomina illorum.

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

Δ: Remember, Ese and Iana; ar the thirdth and fowrth of the *Septem Filiæ Bonitatis, supra lib°. 2.°* They are thus in order these: EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers.
The second was in like wise.
The Third was a b with the tayle upward thus: 
The 52 with the three great BBB seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next he blotted oute. 
He blotted not oute the three  with the 8 and 3.
The two barrs must go clere  and not towch the  the bars.
The  , the square, wherin it standeth, is all gold:
and that he let stand.
Fire cam oute and burnt 
The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out.
The places are very black, but where the letters, and numbers do stand.
E.T. hard a voyce saying, *Finis Tenebrarum: Halleluyah.*

E.T: There commeth a hand and putteth the little woman into the clowde.

Mi: Prayse God: Be inwardly mery.
The Darkness is comprehended.
God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you have .6. other Tables to write to night.

Prayse God: be joyfull.

After supper we resorted to our scholemaster.

E.T: I here a voyce but see nothing: he sayeth,
Initium bonum in nomine ejus
et est. Halleluyah.

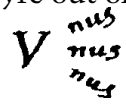
E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.

Filiæ filiarum Ese *vide lib.ª2ª*

Mi: *Venite filiae filiarum ESE.*

Δ somewhat wanteth

The nethermost . . . .

E.T: There come six yong maydens, all in white apparell, alike:
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written Vnus on this manner: 

Lux

She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and,bigger and it Thundred.

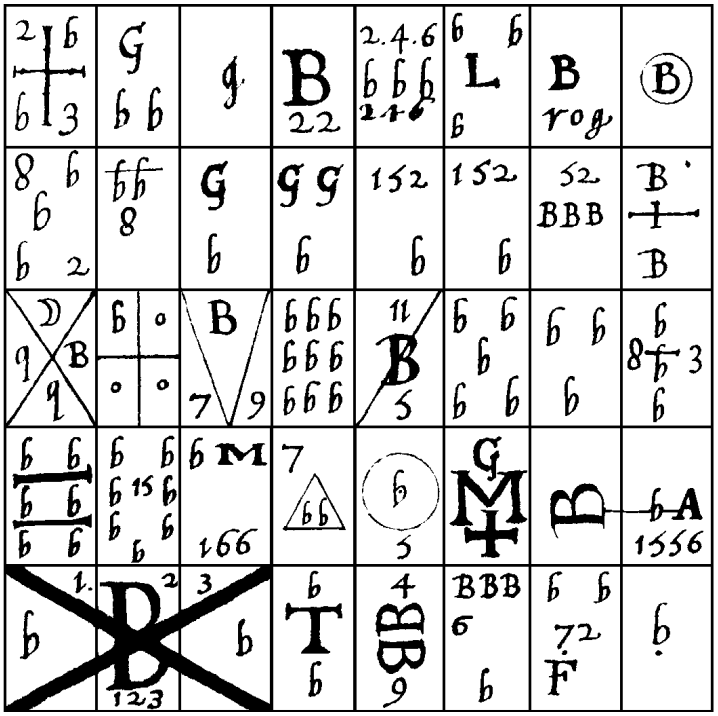
E.T: A voyce sayd, *Dies primus.*
An other voyce : *Ubi est Tabula?*
an answer : *Est, Est, Est.*

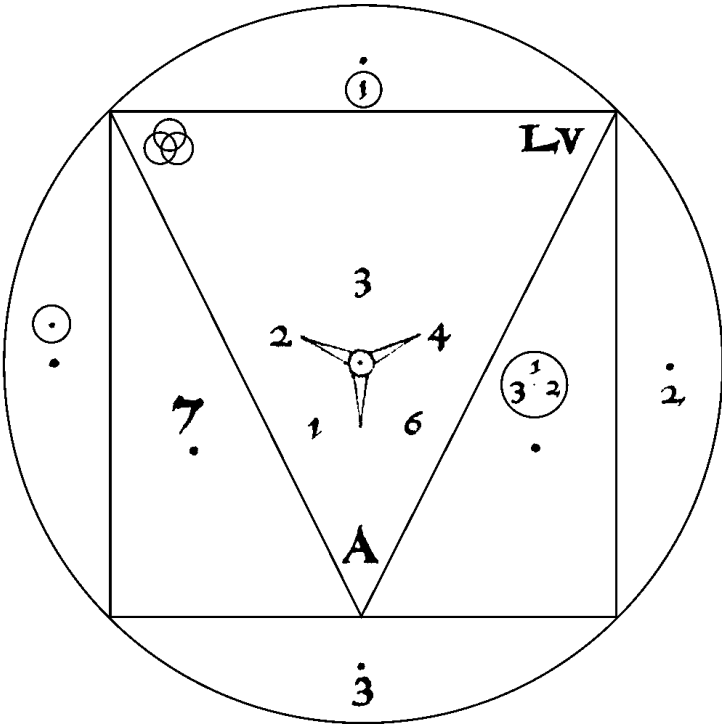
She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.

E.T: Three faces do shew and shote oute, and ever returned into one hed agayne: and with it cam a mervaylous swete savour.

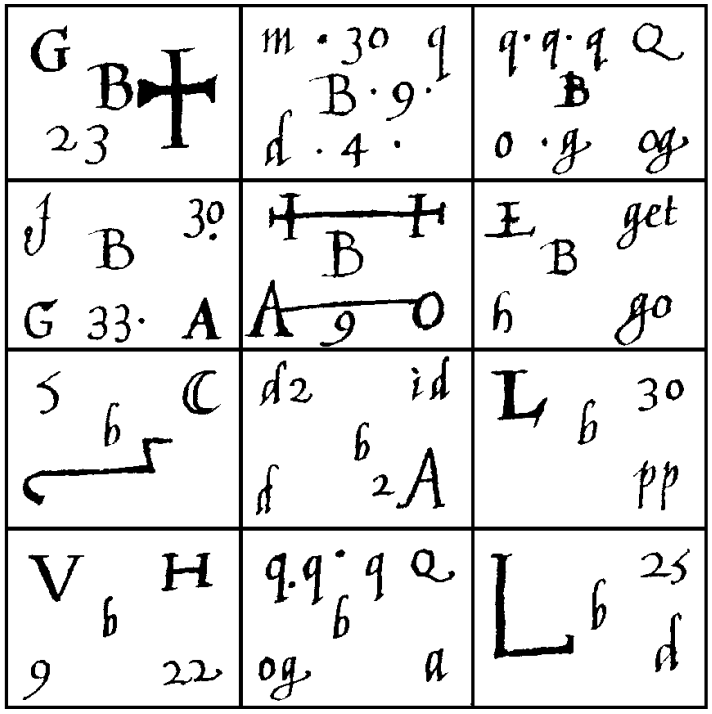
The Table cullored

The Table was of three cullours: white, redd, and a mixture of white





Δ Of these seven tables, characters, or scotcheons
consider the words spoken in the fifth boke A° 1583, Aprill 2d
How they are proper to every King and prince in their order.
They are Instruments of Conciliation
/*Volumine 5°.*/ where my Character is fashiond



and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.
There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.
A voyce sayd, *O honor, Laus et gloria, Tibi qui es, et eris*
The Table sheweth wunderfull fayre and glorious.
Onely seven priks appeare on the Table.
The three angles of the triangle open, and in the lower point appeared a great A.
And in the right upper corner LV. (E.T: The Table trembled.)
And in the other Corner appeared thre circles of equall bignes, equally, or alike intersecting eche other  by theyr centers.

A voyce: *Unus est, Trinus est; in omni Angulo est.*
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T: ô, ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayeth, *Fui: sum quod non sum.* Δ *forte fui*

A voyce: *Lux non erat et nunc est.*

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

Prayer

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, *Fiat.*
The ball went into the darknes, and browght with it a great White Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, *Ecce signum Incomprehensibilitatis;*

Water

E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

E.T: A voyce: *Est, Est, Est.*

E.T: One commeth, (a woman) owt of the Dark, very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,
Fiat.

Erth

E.T: She turned her back toward E.T. and there appeared a Table divided in 24 parts. yt seemeth to be very square.

A voyce: *Scribe. Veritas est.*

E.T: A sword cam out of the Dark: and clave the woman a sunder, and the one half becam a man, and the other a woman, and they went and sat uppon the Ball of cley or erth.

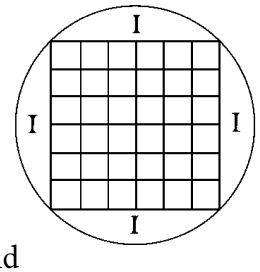
Man
Woman

Now seemeth the Dark part to quake.

A voyce ——— *Venito vasedg.*

E.T: There cometh a woman oute of the Dark: she sayd,
Vita hiis ex mea manu.

E.T: She sheweth a Table square full of holes, and many things creeping out of it. This Square is within a rownd.



A voyce ——— *O Lux Deus noster.*
Hamuthz Gethog.

E.T: Then stept out an other woman having a sword in her hand. She toke a thing oute of the dark (a bright thing) and Cut it in twayn and the one parte she cut into two unequal partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders

Note this stepping before.

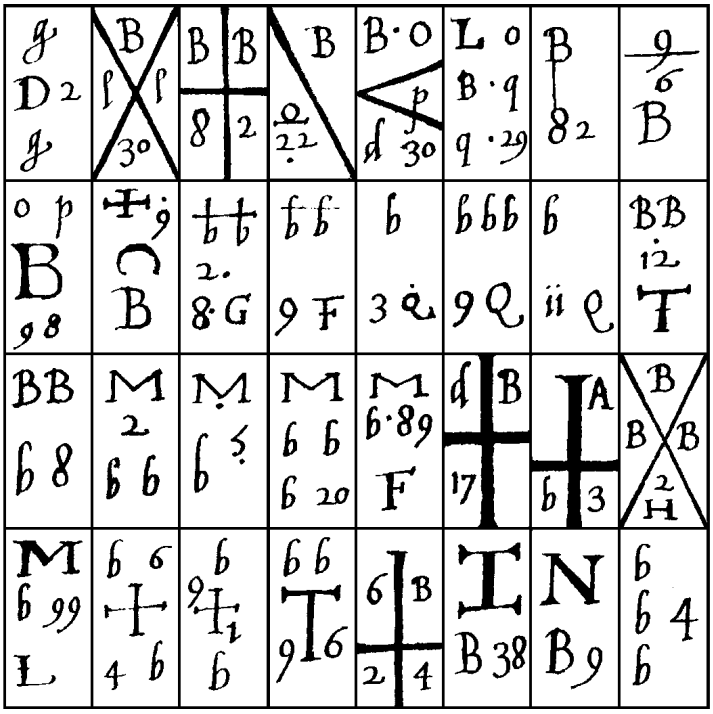
She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull.
She sayd, *Lumina sunt hæc Intelligentiae tuæ.*
She sayd, *Fere nulli Credendus est hic numerus.*

The sterrs, sonne and Mone created

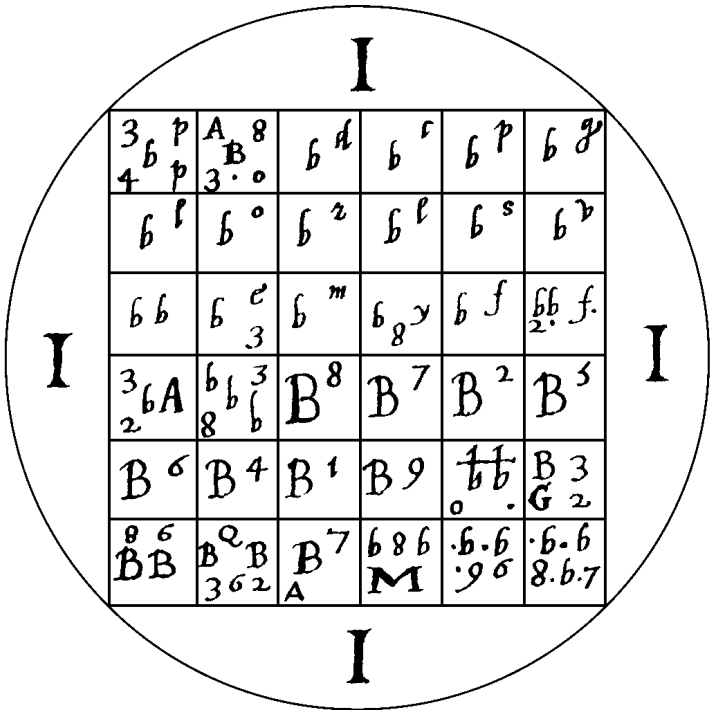
This woman taketh the little peces, and casteth them up, and they become little sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transpa= rent Globe. And she went away into the Dark: which was, now, very much lessened.

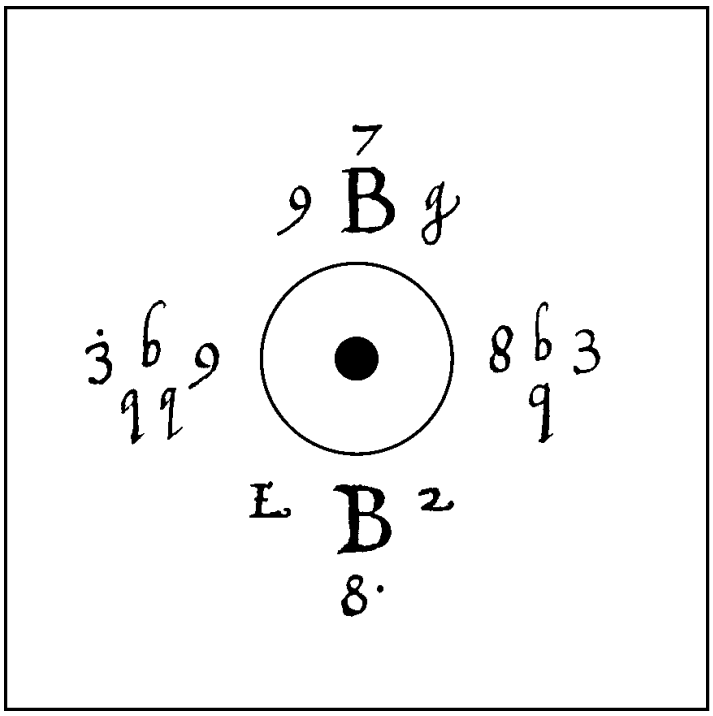
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with the 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,
Ad usum tuum Multiplicati sunt.

E.T: She went into the Dark.



Note this cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the seale of Aemeth, and the cross allso.




7
9 B 9
3 b 9
9 9
8 b 3
9
L B 2
8.

E.T: A Voyce is hard saying,
Omnia gaudent fine.

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,
Opus est.

...] hearbs, &c.

E.T: She hath a fowre square Table before her.

...] Centre
...] Darknes
} Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: *Obumbrabit vestigia vestra veritatia Luce.*
The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you
new vessels: To whome I commyt you.

E.T: he holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serve God. Be patient.
Hate vayne glorie. Live justly. Amen.

Δ: What spede shall I make for the yard square Table, the wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: *Gloria, Patri et F. et S.S. S.e.i.p.e.n.e.s.e.r.s.s. amen.*

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

Aprilis 29: Sonday: Nocte hora 8 1/4

E.T : Two appeare, Michael and Uriel.

Mi: *Et posuit illos in ministerium ejus.*
Quid desideratis?

Δ: *Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.*

Mi: *Sapere, a Deo: Scire a Creatura et ex creaturis est.*

Δ I am not sure if it wer Mi. or Ur, that called for them.

Δ Ur: *Venite filiae.*

E.T: Seven women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.)

E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thou. Δ: Then with much ado, E.T. sayd as followeth,

E.T. his promise

E.T: I promise, ln the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

Mi: Now you towche world, and the doings uppon earth.
Now we shew unto you the lower world: The Governers that work and rule under God: By whome you may have

practise. The lower world

powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.

To E.T. he spake,

What I do wish thee to do, thow shalt here know, before thow go. We procede to one GOD, one knowledge, one Operation.

Filiæ

Venite filiae.

Behold these Tables: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of Light.

49 good Angels Governors

The whole Government, doth consist in the hands of 49 (in God his Powre, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious.

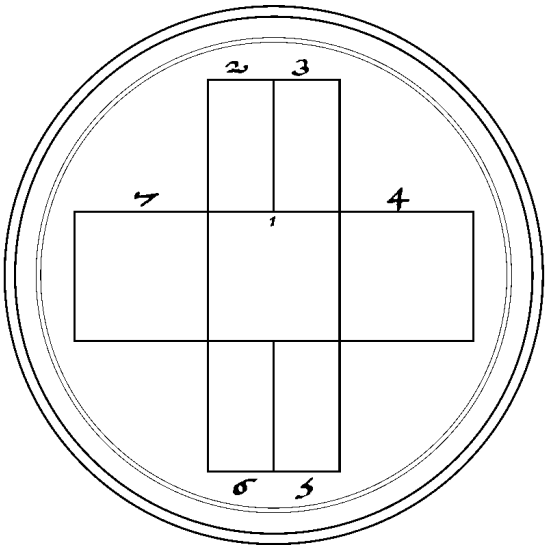
Mark these Tables: Mark them. Record them to your [....

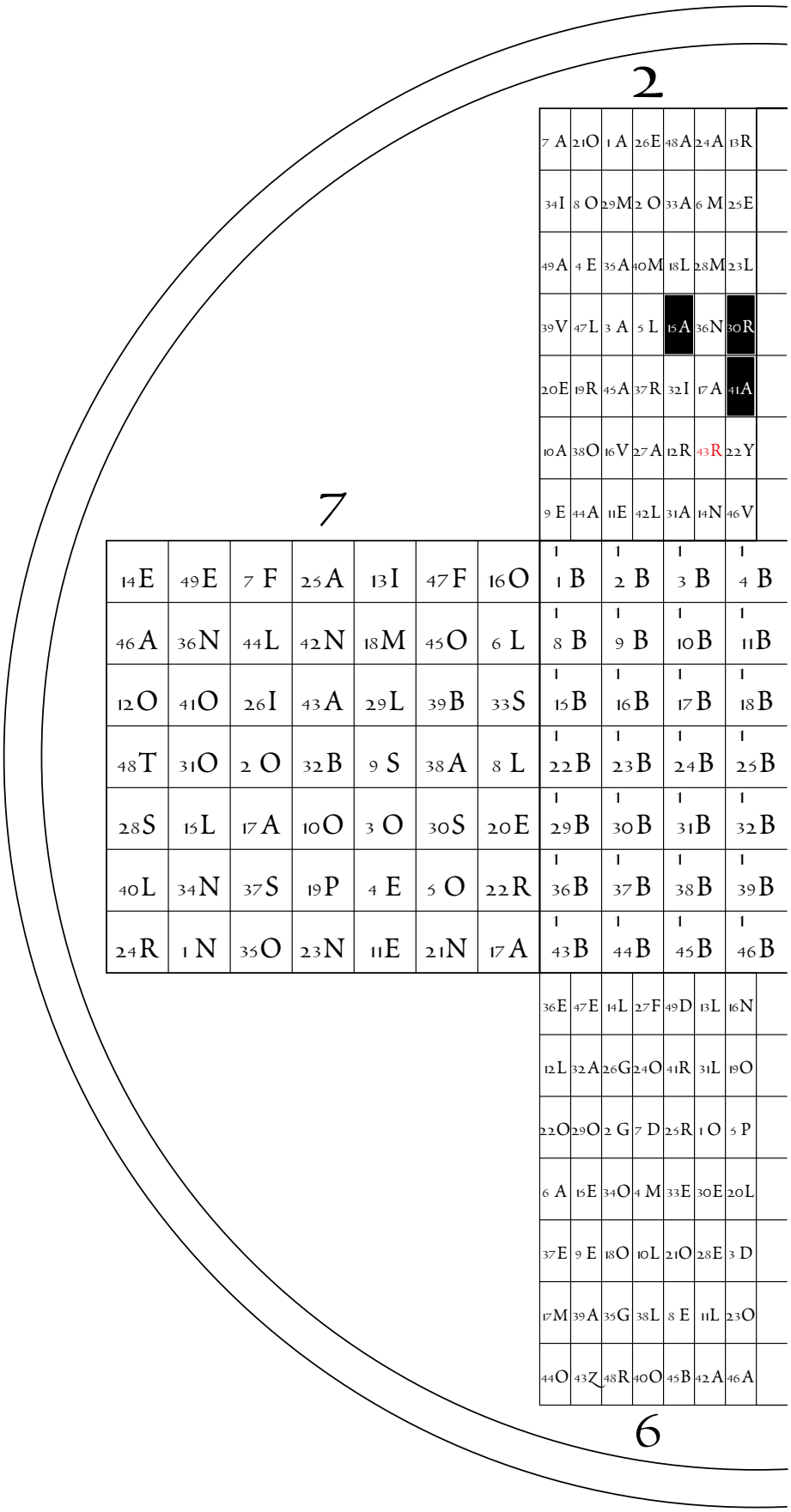
The first knowledge

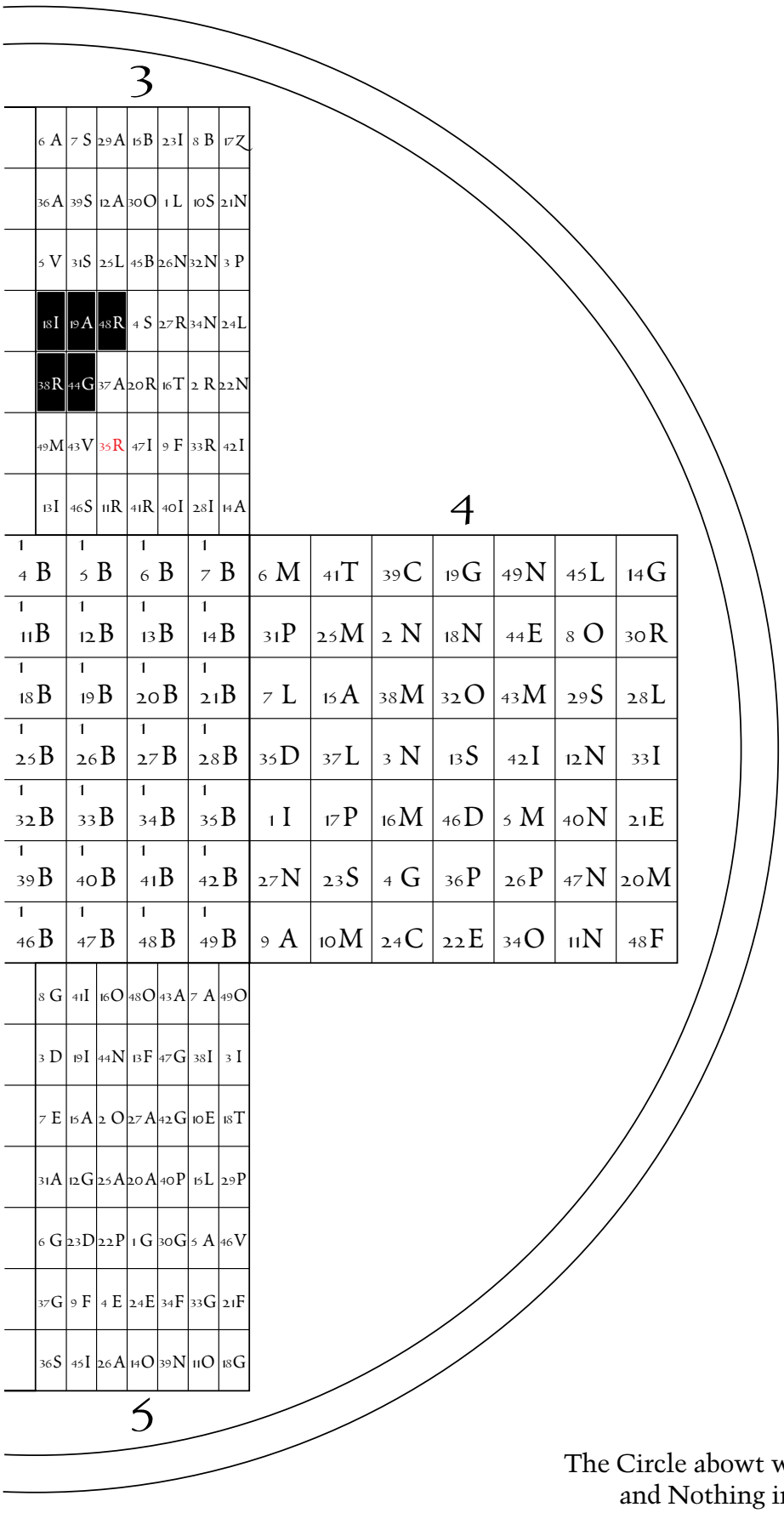
This is the first knowledge. Here shall you have Wisdome. *Halleluyah.*

Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for ever. ∆: Amen.

E.T: All the 7 (which here appeare) joyne theyr Tables in One, which, before they held apart. And they be of this Forme all to‿gither. The myddel most is a great Square and on eche side of it, One, as big as it, joyning close to it. And over it joyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus joyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.




2
7 A 21O 1 A 26E 48A 24A 13R
34I 8 O 29M 2 O 33A 6 M 25E
49A 4 E 35A 40M 18L 28M 23L
39V 47L 3 A 5 L 15A 36N 30R
20E 19R 45A 37R 32I 17A 41A
10A 38O 16V 27A 12R 43R 22Y
9 E 44A 11E 42L 31A 14N 46V
7
14E 49E 7 F 25A 13I 47F 16O
46A 36N 44L 42N 18M 45O 6 L
12O 41O 26I 43A 29L 39B 33S
48T 31O 2 O 32B 9 S 38A 8 L
28S 15L 17A 10O 3 O 30S 20E
40L 34N 37S 19P 4 E 5 O 22R
24R 1 N 35O 23N 11E 21N 17A
1 B 2 B 3 B 4 B
8 B 9 B 10B 11B
15B 16B 17B 18B
22B 23B 24B 25B
29B 30B 31B 32B
36B 37B 38B 39B
43B 44B 45B 46B
36E 47E 14L 27F 49D 13L 16N
12L 32A 26G 24O 41R 31L 19O
22O 29O 2 G 7 D 25R 1 O 5 P
6 A 15E 34O 4 M 33E 30E 20L
37E 9 E 18O 10L 21O 28E 3 D
17M 39A 35G 38L 8 E 11L 23O
44O 43Z 48R 40O 45B 42A 46A
6



The Circle abowt was bright
and Nothing in it./

ET: One stept furth, and sayde,

1: Wilt thow have witt, and wisdome:
Here, it is. (Δ: Pointing to the middle table.)

2 An other sayd, The Exaltation and Government of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.
Δ: he pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ I marvayle that the earth and waters are both ascribed to one.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: pointing to that on the right hand: of the two lowermost.)

6: The motion of the Ayre, and those that move in it, are all known to me. Lo here they are. (Δ: pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Government. I was in the begynning, and shalbe to the ende. (Δ: pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon.
Mighty is God, yea mighty is he, who hath Composed for ever.
Give diligent eye. be wise, mery, and pleasant in the Lorde; in whose Name, NOTE,
Begynne the Middle Table *&c.* Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L *&c* in the second Table, where are 7 places and there but 6 numbers and letters, and yet every place semeth to have a letter, in the judgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: *Non potestis hoc videre sine ratione.*

Δ This I intersert now; thowgh it wer not at the first Noting.

two numbers and two letters cuppled to them.

Δ: The Next day, as I was loking on the Tables being finished, and joyned all to gither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre, ∴ over the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seventh place, and that which was wanting, was to be set in the sixth place being 30 N.

E.T: Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreover.
Kings —— The First, had Bokes in hir hand.
Nobilitie —— The second, a crown in hir hand.
Merchants —— The Third, Robes.
Δ — *Aqua* —— The fowrth, *animal quadrupes vicium omnim colorum.*
Terra —— The fifth, Herbes.
Aer —— The sixth, a fanne.
Ignis —— The seventh, a Flame of fyre in hir hand.

Mi: *Decedite in nomine eius, qui vos huc misit.*

E.T: Uriel opened a boke in his own hand, and sayde,

A boke

Ur: The Fowntayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed.
The Elements with theyr powres judged.
Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: Beholde; I teache. There are .49. Angels glorious and excellent,

Erthly Actions

appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: Limited from the begynning in strength, powre, and glorie.

Practise

These shalbe Subject unto you, in the Name, and by Invo= cating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.
By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, judgement in the rest, as well in the depth of waters, secrets of the Ayre, as in the bowells and entrails of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest.

We two to_gither

Take hede, thow abuse not this Excellency, nor overshaddow it with vanitie, But stick firmely, absolutely, and perfectly, in the love of god (for his honor) to_gither.
Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding.
Glorie be to him; To thee ô Lord, whose name perseth throwgh the earth.
Glorie be to thee, for ever. Δ: *Amen, Amen, Amen.*

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe joyned to gither: begynning all, with B, according to the disposition of the number untyll the 29 general names be known. The first 29 are more excellent than the rest. Every Name doth consist uppon the quantitie of the place: Everie place with addition bringeth furth his name, which are 49. ———I have sayde.———

*Δ *Vide ipanum Tabulam ho= rum 49 nomen Collectam, pa= gina sequente.*

49

The first 29

Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

*he ment to E.T.

Mi: I have to say to the*, and so have I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I have no na= turall inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

E.T. must marry

Mi: Thow must of force kepe it.
Thow knowest our mynde.

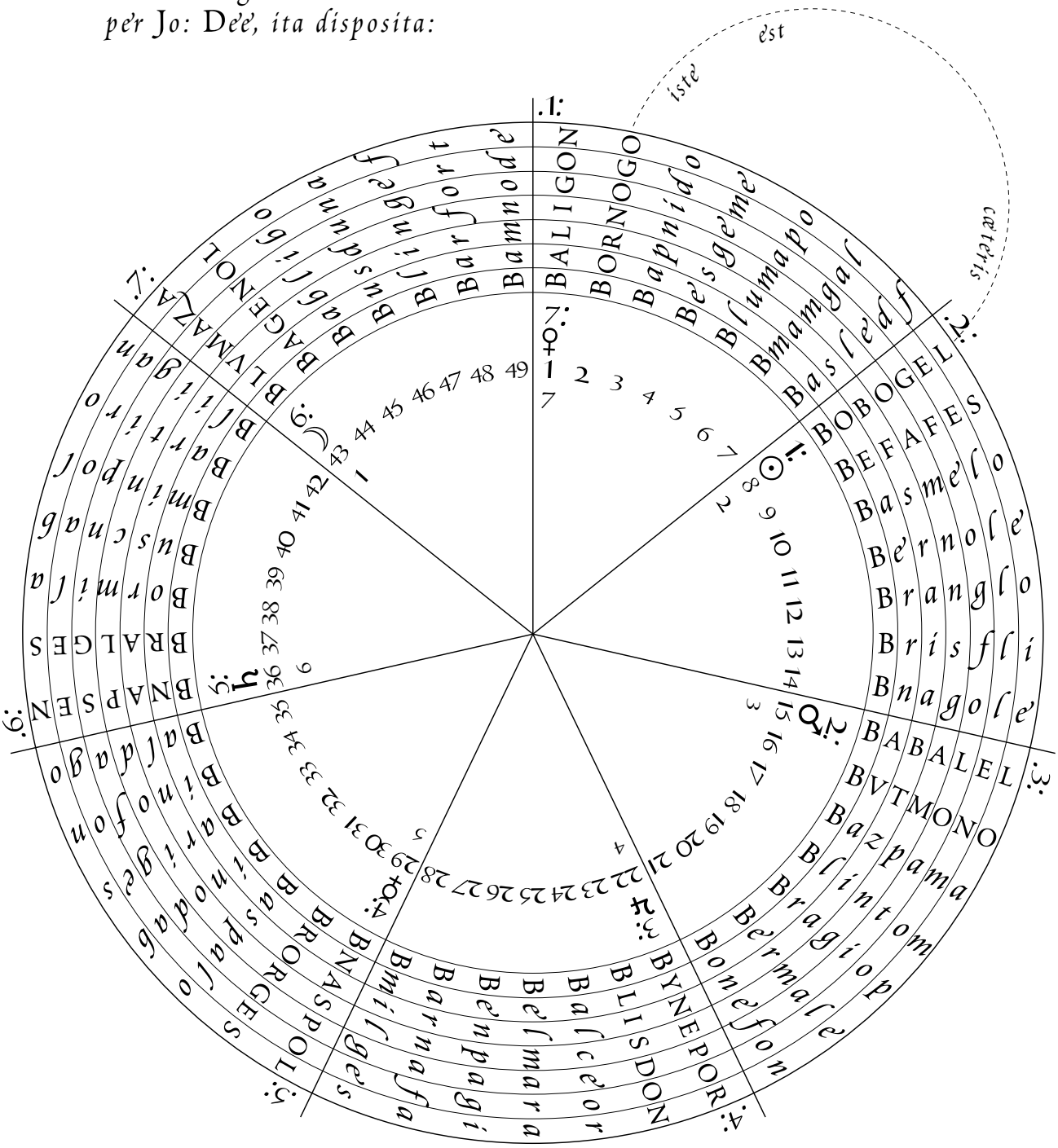
Δ: *Deo opt Max. omnium honor laus et gloria in sæcula sæculorum. Amen.*

Ended, *hora noctis, 11 1/2 circiter.*

per Δ

1	BALIGON
2	BORNOGO
3	Bapnido
4	Besgeme
5	Blumapo
6	Bmamgal
7	Basledf
8	BOBOGEL
9	BEFAFES
10	Basmelo
11	Bernole
12	Branglo
13	Brisfli
14	Bnagole
15	BABALEL
16	BVTMONO
17	Bazpama
18	Blintom
19	Bragiop
20	Bermale
21	Bonefon
22	BYNEPOR
23	BLISDON
24	Balceor
25	Belmara
26	Benpagi
27	Barnafa
28	Bmilges
29	BNASPOL
30	BRORGES
31	Baspalo
32	Binodab
33	Bariges
34	Binofon
35	Baldago
36	BNAPSEN
37	BRALGES
38	Bormila
39	Buscnab
40	Bminpol
41	Bartiro
42	Bliigan
43	BLVMAZA
44	BAGENOL
45	Bablibo
46	Busduna
47	Blingef
48	Barfort
49	Bamnode

Coordinatio Angelorum bonorum 49,
per Jo: Dee, ita disposita:



Fryday Maii 4: hor 2 1/2 a meridie

Δ: E.T. wold not wilingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where= uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glorie &c.

E.T. is to marry

And commyng to the stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Uriel his manner of appari= tion

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes and seemed now to have wyngs. (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross over the Crown.

Uriel taketh the .7. Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.

From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the .7. bundells (being of diverse cullored sylk,) and there appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All creatures

The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one of the Bundells a thing lyke a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.

This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.

Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of many cullours.

Many cullors in all his garments are shewed in *seqientibus libris*

Now looketh Michael up, and held up his hands to heven, and sayeth,

Sic, Sic, Sic, Deus noster.

Uriel, (sayd)-- *Multiplicabit omnia, benedictione sua.*

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where this byrd stode before, seemeth allso to be (proportionally) waxed big, as the byrd, (thus enlarged).

The Yoaking or cupplIng of the two byrds.

This man taketh an other byrd, and putteth the wyng of it, behind the wyng of the first (as thowgh he yoked them.)
This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull one.

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor anything els.

E.T: A voyce was hard, like Michael his voyce, saying,
It was a byrd, and is a byrd, absent there is nothing but Quantitie.

Δ E.T. sayd the voyce to be like Michael his voyce. Necessitie.

A voyce: Beleve. The world is of Necessitie: His Necessitie is governed by supernaturall wisdome,
Necessarily you fall: and of Necessitie shall rise agayne.
Follow me, love me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding.

vayne to stryve

It is in vayne to stryve: All Government is in his hands.
What will you els, what will you els?

Δ: *Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.*

Δ *forte* your

Mi. This hath answered all [y]Δour Cavillations.

Δ What hath answered all our Cavillations?

Mi. Thow hast written.
One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heven, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd,and to place them agayn in the skye. And this they did very often: and in diverse places of the heven with great celeritie.

The byrds towch the sky and sterrs

After this they semed to fly over Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diverse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass so quiettly, untowched and unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick and in good liking: And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles having theyr wyngs joyned togither, light uppon
Great Hill a great hill: and there the First fowle gryped the erth mightyly and there appeared diverse Metalls, and the Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of A Tennez ball of 4, cullours, white, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll.

The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them have two Crownes like paper Crownes, white and bright, but seeme not to be sylver. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and ears likewise All gold.

26 Crownes On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, every of them, greater then other.

They have, by theyr sides, Sachels, like palmers bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) than sayd Michael,

Mi: Joye and helth give unto the riche:
Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I have satisfyed thee: Understand:
Read them over: God shall give thee some light in them. I have satisfyed thee: Both, How you shalbe joyned,
By whome,
To what intent, and purpose:
What you are,
What you were,
What you shalbe, *(videlicet) in Deo.*

Lok up this Mysterie:

*to ET *Forget not our Cownsayle:

Ô GOD, thow openest all things: Secret are thy Mysteries
and holy is thy name, for ever,
The vertue of his presence, here left, be
amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or
the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the graving of the ring; May not another
man do it, thowgh, E.T. Grave it not?

Mi: Cause them to be made up, (according to instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise?
May my fardermost little chamber, serve, yf the bet be taken downe?

Mi: At the next Call, for the Chamber, you shall know what to do.

Δ: *Benedictus Deus in donis suis:*
et sanctus in omnibus operibus eius.
Amen. *ended hor. 4 1/2*

The Hieroglyphic Monad

John Dee, London,

to

MAXIMILIAN,
by God's Grace
Most Wise Emperor
of
Rome, Bohemia, and Hungary

The Hieroglyphic Monad
By John Dee
Originally published in London, England, 1564

Adobe Acrobat version created by Benjamin Rowe, July 4, 2000.
Formatted in Adobe Caslon and Tiepolo.

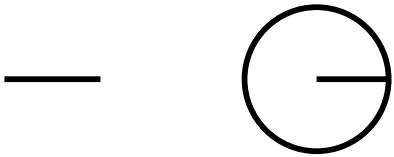
This document is optimized for printing on a laser or inkjet printer. The illustrations may appear "jagged" when viewed on the screen with certain combinations of displays and drivers; they will print at the full resolution of your printer.

THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

THEOREM II

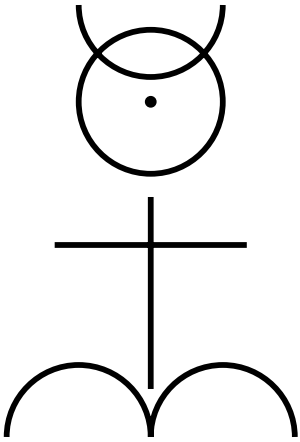
Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle. That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.



THEOREM III

Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.

The Hieroglyphic Monad



THEOREM IV

Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

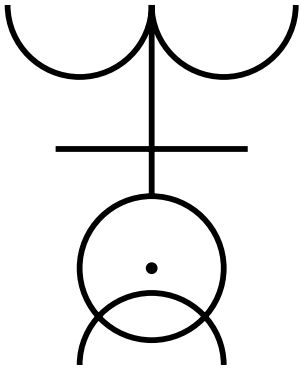
THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it

was therefore in the first (day) that the Light of the Philosophers was made (or produced).

THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross-that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines, was taken by the most ancient of the Roman Philosophers to represent the Decad.

Further, they have defined the place where the Ternary conducts its force into the Septenary.

THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

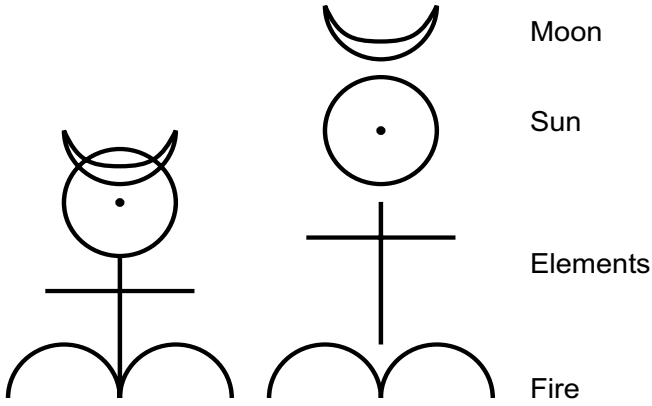
THEOREM X

The following figure of the zodiacal sign Aries, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky. Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will

flower, shall be separated, and this is done by the application of Fire.



THEOREM XI

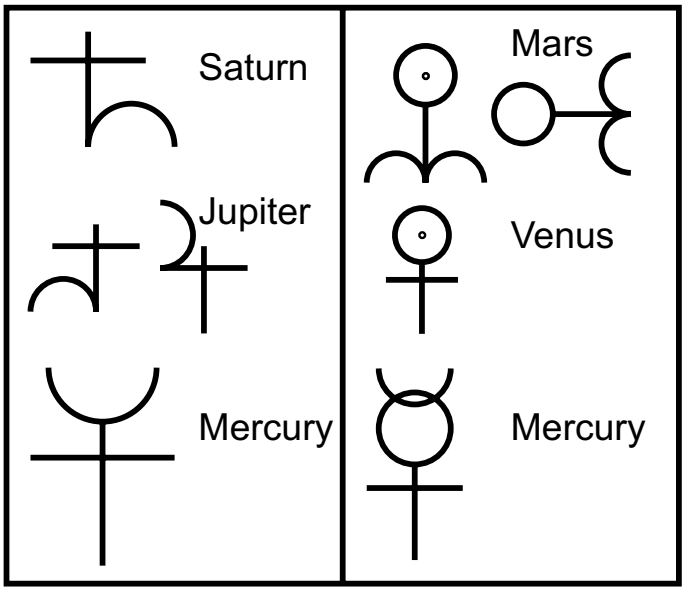
The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

This I have said in respect of the Earth.

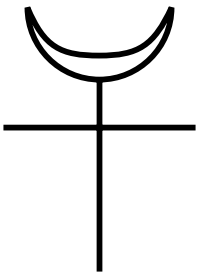
THEOREM XII

The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

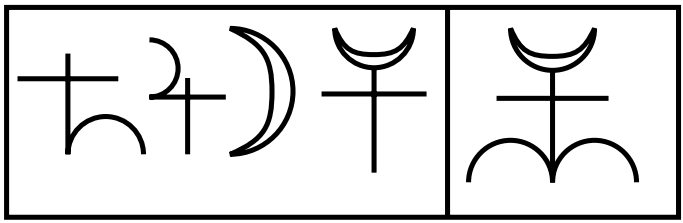
Each one of these signs will not be difficult to explain according to the hieroglyphical manner in



view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn. Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury. You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design,



whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us:

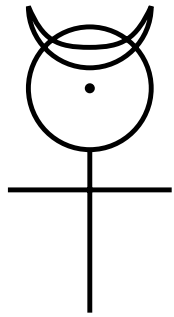


this last figure being in the middle of all the others.

THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus - I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is



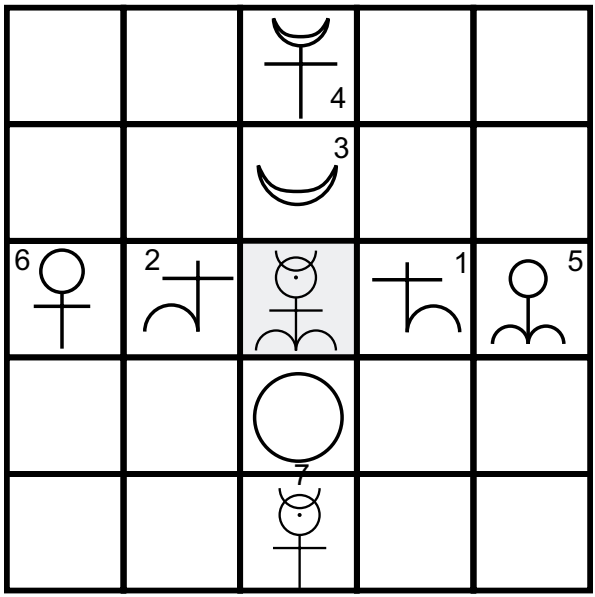
the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself. This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

THEOREM XIV

It is therefore clearly confirmed that the whole magistery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (terra lemnia) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

THEOREM XV

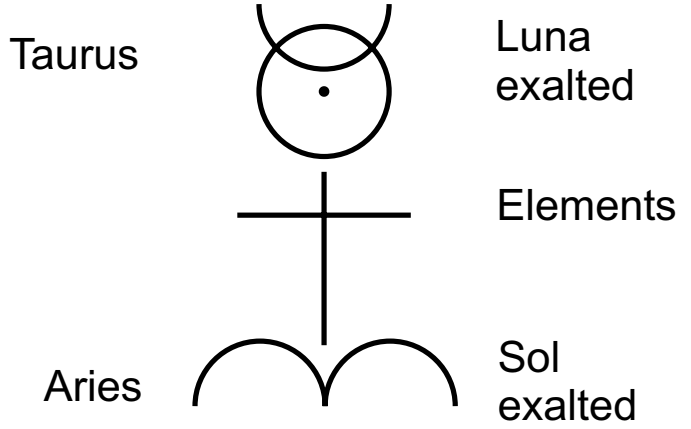
We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun



The Principles of the Inferior Astronomy, shown in the Anatomy of our Monad.

enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries – the most remarkable of all – by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus – that is to say, of conjugal love, chaste and prolific, for

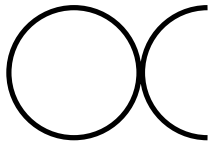
nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).



This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.

In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenius explanation is this: the exaltations of the Moon and of the Sun are made by means of the science of the Elements.

Note. – There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks, which was always used in terminating the singular

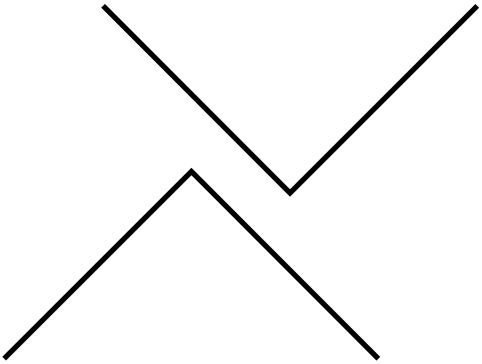


gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

THEOREM XVI

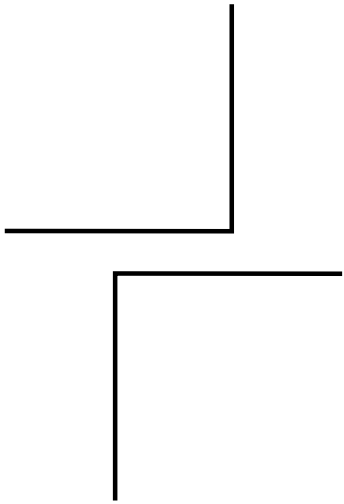
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other – that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar.



And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin Philosophers to represent the number five. This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross – that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing. Now we see the germinating shape of another letter of the Latin alphabet – the one



upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

Oh, my God, how profound are these mysteries! and the name EL is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these

two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one–ten–one hundred, and this is the decadal proportion of the Cross as it appears to us.

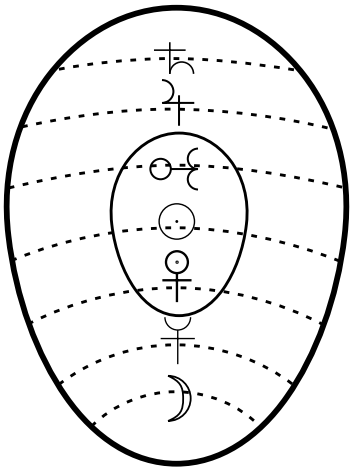
THEOREM XVII

After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten,

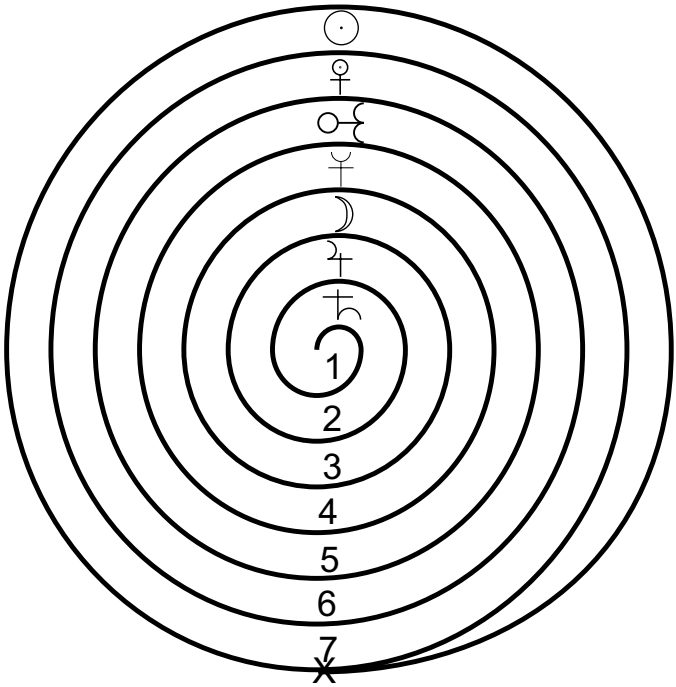
twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of



the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph, shown, which conforms in every detail with all that has gone before. Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence,



and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. There-

fore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth. By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

THEOREM XX

We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must

not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God, pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

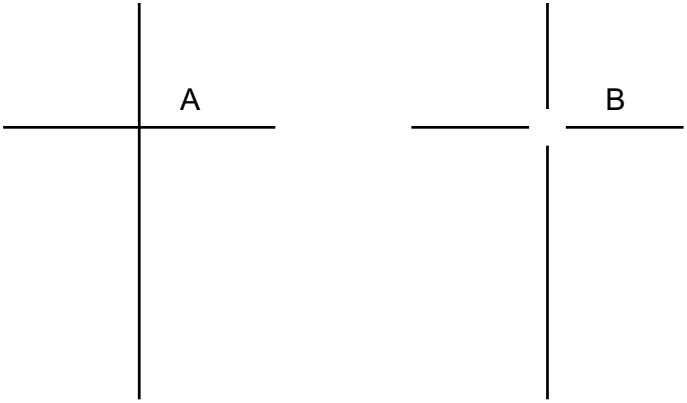
We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined

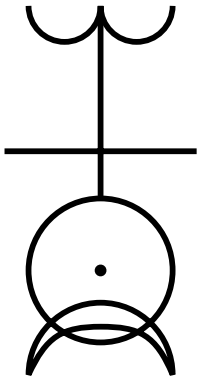
by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian, May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A. The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in



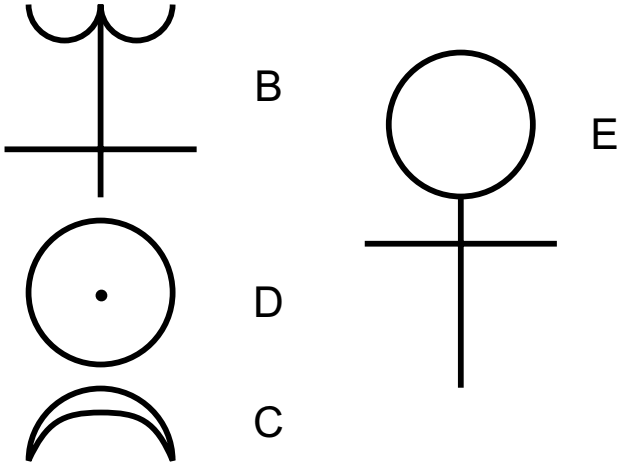
equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the impurities.

THEOREM XXI



If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the

figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior

position with the horns of the Moon raised on high; but we have already spoken of this.

We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend *(esse, vivere, sentire et entelligere).* In saying that the first two of these Elements are found here, we say that they are called *argent vive (luna existens, viva),* all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elemedts are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

Argent vive, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

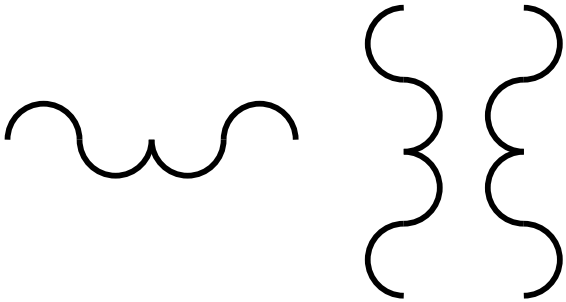
The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements.

Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and

that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles. But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

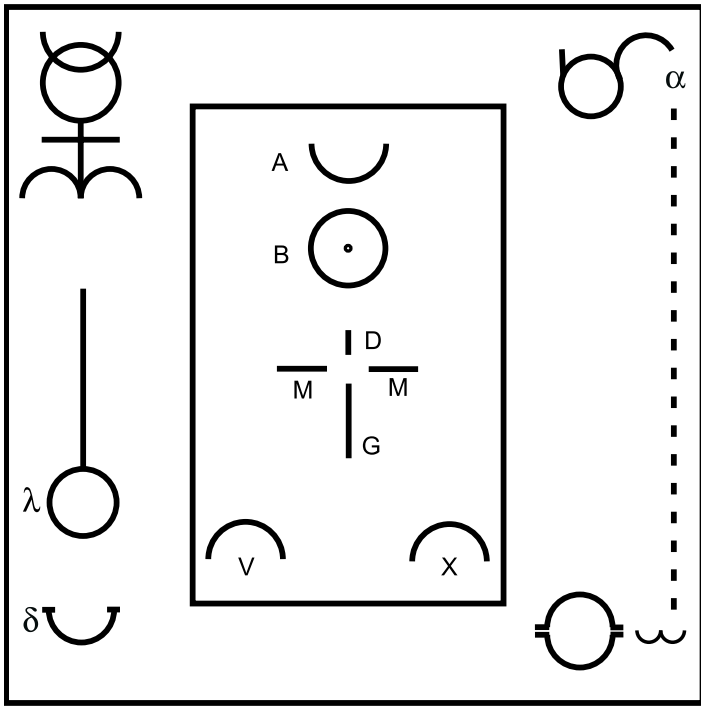


We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in α is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the



Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.

It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl,

chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

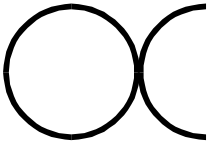
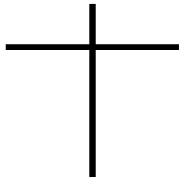
Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile a must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

Within λ, the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times. Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but our Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table on page 33.

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

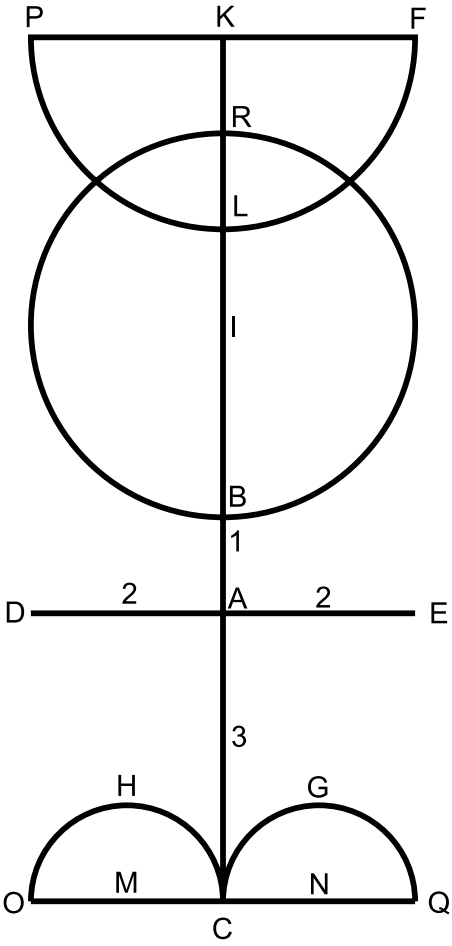
		
Existing before the Elements	The Elements (Chaos)	After the Formation of the Elements
Mortal Adam, male & female	Consummation of the Genealogy of Elements	Immortal Adam
The Mortifying Self	CROSS	The Vivifying Self
Wrapped in Shadows	CROSS	Manifestation
Born in a stable	Sacrificed on the Cross	King of All ubiquitous
Self-conceived by own influence	Death and Burial	Reborn from its own Virtue
Power in the Seed	IHVH Decadal Virtue	Triumph in Glory
Creation of HYLE	Purification of the Elements	Transformation
Earthly Marriage	Martyrdom on the CROSS	Divine Marriage
Beginning	Middle	End

THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so

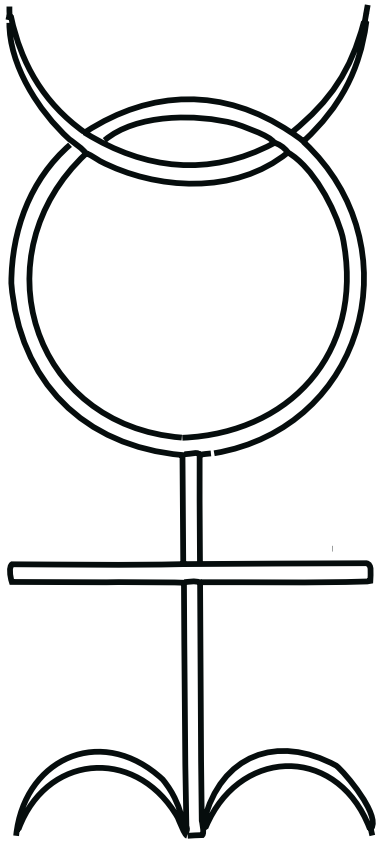


sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line

AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM, and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun-that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, i.e. the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the



centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.

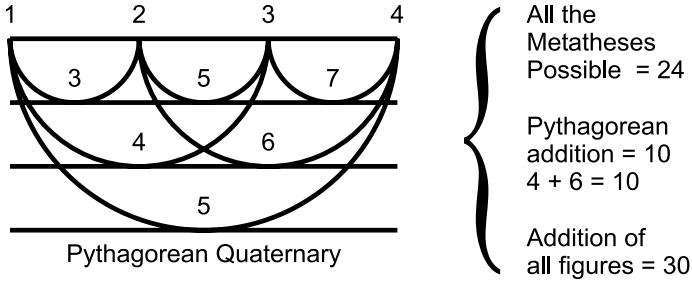
I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

Our Canon of Transposition (Metathesis)

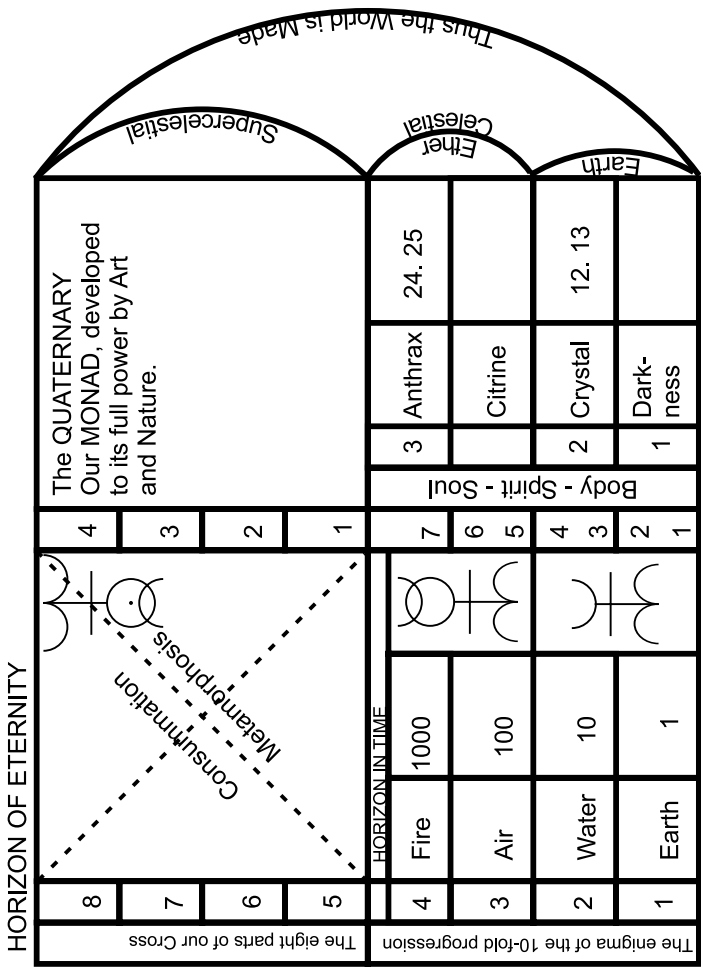


Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication – that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction

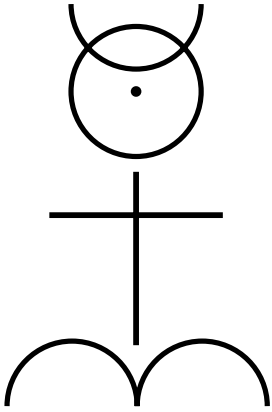
1 2 3 2
5 3 5 5
4 4
0 3
5
Artificial Quaternary
The continuous multiplication gives 12
Simple addition gives 8 1 7 4 3
The sum of all numbers
24
equal to every possible Metathesis of the Quaternary. It determines the physical purity and the sovereign excellence of the Gold of 24 Carats considered from the point of view of Physical Existence on Earth.
Our Numbers possess such dignity that to violate their Laws is a Sin against the wisdom of nature. They can teach us the greatest Mysteries, & we must examine them both as units & in their proportions to find their mutual combinations.
which are
Powers
External Agents 10 20 30 degrees
Internal acquisition DECAD 1 - 10 - 100 ad infinitum
Weights
Analysis 4 3
Synthesis
The Multiple 13 12 8 7 6 5 24
The Factor 4 3 2 1 25
Times
Phase
Preparation
Putrefaction
Separation
Conjunction
Coagulation
Contrition
Imbibition
Magistery
Fermentation of the Philo-spopher's stone 252



amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may

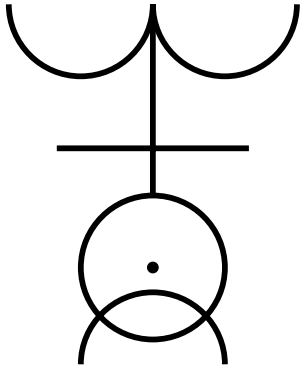
be assigned to the powers and forces of things ? All this you should study in the two preceding diagrams.

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself – that is to say, it is truly the Monad Unitissima,



the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world,

nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.



It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John

the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen.

Says the fourth letter.

Δ

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.

CONTRACTUS AD PUNCTUM

Here the vulgar eye will see nothing but Obscurity and will despair considerably.

The Stone of the Philosophers

by Sir Edward Kelly

This tractat is attributed to Sir Edward Kelly and is printed in *Tractatus duo egregii, de Lapide Philosophorum, una cum Theatro astronomiæ terrestri, cum Figuris, in gratiam filiorum Hermetis nunc primum in lucem editi, curante J. L.M.C.* [Johanne Lange Medicin Candidato], Hamburg, 1676.

This short tractat has been transformed into .pdf using Adobe Acrobat 5.0
by Caput Mortuum for the Ayin Quadma'ah Movement.

"Insignia Naturae Ratio Illustrat"

Though I have already twice suffered chains and imprisonment in Bohemia, an indignity which has been offered to me in no other part of the world, yet my mind, remaining unbound, has all this time exercised itself in the study of that philosophy which is despised only by the wicked and foolish, but is praised and admired by the wise. Nay, the saying that none but fools and lawyers hate and despise Alchemy has passed into a proverb. Furthermore, as during the preceding three years I have used great labour, expense, and care in order to discover for your Majesty that which might afford you much profit and pleasure, so during my imprisonment - a calamity which has befallen me through the action of your Majesty - I am utterly incapable of remaining idle. Hence I have written a treatise, by means of which your imperial mind may be guided into all the truth of the more ancient philosophy, whence, as from a lofty eminence, it may contemplate and distinguish the fertile tracts from the barren and stony wilderness. But if my teaching displease you, know that you are still altogether wandering astray from the true scope and aim of this matter, and are utterly wasting your money, time, labour, and hope. A familiar acquaintance with the different branches of knowledge has taught me this one thing, that nothing is more ancient, excellent, or more desirable than truth, and whoever neglects it must pass his whole life in the shade. Nevertheless, it always was, and always will be, the way of mankind to release Barabbas and to crucify Christ. This I have - for my good, no doubt - experienced in my own case. I venture to hope, however, that my life and character will so become known to posterity that I may be counted among those who have suffered much for the sake of truth. The full certainty of the present treatise time is powerless to abrogate. If your Majesty will deign to peruse it at your leisure, you will easily perceive that my mind is profoundly versed in this study.

(1) All genuine and judicious philosophers have traced back things to their first principles, that is to say, those comprehended in the threefold division of Nature. The generation of animals they have attributed to a mingling of the male and female in sexual union; that of vegetables to their own proper seed; while as the principle of minerals they have assigned earth and viscous water.

(2) All specific and individual things which fall under a certain class, obey the general laws and are referable to the first principles of the class to which they belong.

(3) Thus, every animal is the product of sexual union; every plant, of its proper seed; every mineral, of the mixture of its generic earth and water.

(4) Hence, an unchangeable law of Nature regulates the generation of everything within the limits of its own particular genus.

(5) It follows that, with reference to their origin, animals are generically distinct from vegetables and minerals; the same difference exists respectively between vegetables and minerals and the two other natural kingdoms.

(6) The common and universal matter of these three principles is called Chaos.

(7) Chaos contains within itself the four elements of all that is, viz., fire, air, water, and earth, by the mixture and motion of which the forms of all earthly things are impressed upon their subjects.

(8) These elements have four qualities: heat, coldness, humidity, dryness. The first inheres in fire, the second in water, the third in air, the fourth in earth.

(9) By means of these qualities, the elements act upon each other, and motion takes place.

(10) Elements either act upon each other, or are acted on, and are called either active or passive.

(11) Active elements are those which, in a compound, impress upon the passive a certain specific character, according to the strength and extent of their motion. These are water and fire.

(12) The passive elements - earth and air - are those which by their inactive qualities readily receive the impressions of the aforesaid active elements.

(13) The four elements are distinguished, not only by their activity and passivity, but also by the priority and posteriority of their motions.

(14) Priority and posteriority are here predicated either with references to the position of the whole sphere, or the importance of the result or aim of the motion.

(15) In space, heavy objects tend downwards, and light objects upwards; those which are neither light nor heavy hold an intermediate position.

(16) In this way, even among the passive elements, earth holds a higher place than air, because it delights more in rest; for the less motion, the more passivity.

(17) The excellence of result has reference to perfection and imperfection, the mature being more perfect than the immature. Now, maturity is altogether due to the heat of fire. Hence fire holds the highest place among active elements.

(18) Among the passive elements, the first place belongs to that which is most passive, i.e., which is most quickly and easily influenced. In a compound, earth is first passively affected, then air.

(19) Similarly, in every compound, the perfecting element acts last; for perfection is a transition from immaturity to maturity.

(20) Maturity being caused by heat, cold is the cause of immaturity.

(21) It is clear, then, that the elements, or remote first principles of animals, vegetables, and minerals, in Chaos, are susceptible of active movements in fire and water, and of passive movements in earth and air. Water acts on earth, and transmutes it into its own nature; fire heats air, and also changes it into its own likeness.

(22) The active elements may be called male, while the passive elements represent the female principle.

(23) Any compound belonging to any of these three kingdoms - animal, vegetable, mineral - is female in so far as it is earth and air, and male in so far as it is fire and water.

(24) Only that which has consistency is sensuously perceptible. Elementary fire and air, being naturally subtle, cannot be seen.

(25) Only two elements, water and earth, are visible, and earth is called the hiding-place of fire, water the abode of air.

(26) In these two elements we have the broad law of limitation which divides the male from the female.

(27) The first matter of vegetables is the water and earth hidden in its seed, these being more water than earth.

(28) The first matter of animals is the mixture of the male and female sperm, which embodies more moisture than dryness.

(29) The first matter of minerals is a kind of viscous water, mingled with pure and impure earth.

(30) Impure earth is combustible sulphur, which hinders all fusion, and superficially matures the water joined to it, as we see in the minor minerals, marcasite, magnesia, antimony, etc.

(31) Pure earth is that which so unites the smallest parts of its aforesaid water that they cannot be separated by the fiercest fire, so that either both remain fixed or are volatilized.

(32) Of this viscous water and fusible earth, or sulphur, is composed that which is called quicksilver, the first matter of the metals.

(33) Metals are nothing but Mercury digested by different degrees of heat.

(34) Different modifications of heat cause, in the metallic compound, either maturity or immaturity.

(35) The mature is that which has exactly attained all the activities and properties of fire. Such is gold.

(36) The immature is that which is dominated by the element of water, and is never acted on by fire. Such are lead, tin, copper, iron, and silver.

(37) Only one metal, viz., gold, is absolutely perfect and mature. Hence it is called the perfect male body.

(38) The rest are immature and, therefore, imperfect.

(39) The limit of immaturity is the beginning of maturity; for the end of the first is the beginning of the last.

(40) Silver is less bounded by aqueous immaturity than the rest of the metals, though it may indeed be regarded as to a certain extent impure, still its water is already covered with the congealing vesture of its earth, and it thus tends to perfection.

(41) This condition is the reason why silver is everywhere called by the Sages the perfect female body.

(42) All other metals differ only in the degree of their imperfection, according as they are more or less bounded by the said immaturity; nevertheless, all have a certain tendency towards perfection, though they lack the aforesaid congealing vesture of their earth.

(43) This congealing force is the effect of earthy coldness, balancing its own proper humidity, and causing fixation in the fluid matter.

(44) The lesser metals are fusible in a fierce fire, and therefore lack this perfect congealing force. If they become solid when cool, this is due to the arrangement of their aforesaid earthy particles.

(45) According to the different ways in which this viscous water and pure earth are joined together, so as to produce quicksilver by coagulation, with the mediation of natural heat, we have different metals, some of which are called perfect, like gold and silver, while the rest are regarded as imperfect.

(46) Whoever would imitate Nature in any particular operation must first be sure that he has the same matter, and, secondly, that this substance is acted on in a way similar to that of Nature. For Nature rejoices in natural method, and like purifies like.

(47) Hence they are mistaken who strive to elicit the medicine for the tinging of metals from animals or vegetables. The tincture and the metal tinged must belong to the same root or genus; and as it is the imperfect metals upon which the Philosopher's Stone is to be projected, it follows that the powder of the Stone must be essentially Mercury. The Stone is the metallic matter which changes the forms of imperfect metals into gold, as we may learn from the first chapter of "The Code of Truth": "The Philosophical Stone is the metallic matter converting the substances and forms of imperfect metals"; and all Sages agree that it can have this effect only by being like them.

(48) That Mercury is the first matter of metals, I will attempt to prove by the saying of some Sages. In the Turba Philosophorum, chapter i., we find the following words: "In the estimation of all Sages, Mercury is the first principle of all metals."
And a little further on: "As flesh is generated from coagulated blood, so gold is generated out of coagulated Mercury."
Again, towards the end of the chapter: "All pure and impure metallic bodies are Mercury, because they are generated from the same."
Arnold writes thus to the King of Aragon: "Know that the matter and sperm of all metals are Mercury, digested and thickened in the womb of the earth; they are digested by sulphureous heat, and according to the quality and quantity of the sulphur different metals are generated. Their matter is essentially the same, though there may be some accidental differences, such as a greater or less degree of digestion, etc. All things are made of that into which they may be resolved, e.g., ice or snow, which may be resolved into water; and so all metals may be resolved into quicksilver; hence they are made out of quicksilver."
The same view is set forth by Bernard of Trevisa, in his book on the "Transmutation of Metals": "Similarly, quicksilver is the substance of all metals; it is as a water by reason of the homogeneity which it possesses with vegetables and animals, and it receives the virtues of those things which adhere to it in decoction." A little further on the same Trevisan affirms that "Gold is nothing but quicksilver congealed by its sulphur."
And, in another place, he writes as follows: "The solvent differs from the soluble only in proportion and degree of digestion, but not in matter, since Nature has formed the one out of the other without any addition, even as by a process equally simple and wonderful she evolves gold out of quicksilver."
Again: "The Sages have it that gold is nothing but quicksilver perfectly digested in the bowels of the earth, and they have signified that this is brought about by sulphur, which coagulates the Mercury, and digests it by its own heat. Hence the Sages have said that gold is nothing but mature quicksilver."
Such also is the concensus of other authorities. "The Sounding of the Trumpet" gives forth no uncertain note: "Extract quicksilver from the bodies, and you have above the ground quicksilver and sulphur of the same substance of which gold and silver are made in the earth."
The "Way of Ways" leads to the same conclusion: "Reverend Father, incline they venerable ears, and

understand that quicksilver is the sperm of all metals, perfect and imperfect, digested in the bowels of the earth by the heat of sulphur, the variety of metals being due to the diversity of their sulphur."
We find in the same tract a similar canon: "All metals in the earth are generated in Mercury, and thus Mercury is the first matter of metals."
To these words Avicenna signifies his assent in chapter iii.: "As ice, which by heat is dissolved into water, is clearly generated out of water, so all metals may be resolved into Mercury, whence it is clear that they are generated out of it."
This reasoning is confirmed by "The Sounding of the Trumpet": "Every passive body is reduced to its first matter by operations contrary to its nature; the first matter is quicksilver, being itself the oil of all liquid and ductile things."
So also the third chapter of the "Correction of Fools": "The nature of all fusible things is that of Mercury coagulated out of a vapour, or the heat of red or white incumbustible sulphur."
In chapter i. of the "Art of Alchemy" we read: "All Sages agree that the metals are generated from the vapour of sulphur and quicksilver."
Again, a passage in the Turba Philosophorum runs thus: "It is certain that every subject derives from that into which it can be resolved. All metals may be resolved into quicksilver, hence they were once quicksilver."
If it were worth while, I might adduce hundreds of other
passages from the writings of the Sages, but as they would serve no good purpose, I will let these suffice.
Those persons make a great mistake who suppose that the thick water of Antimony, or that viscous substance which is extracted from sublimed Mercury, or from Mercury and Jupiter dissolved together in a damp spot, can in any case be the first substance of metals.
Antimony can never assume metallic qualities, because its water and moisture are not tempered with dry, subtle, earth, and want, moreover, that unctuosity which is characteristic of malleable metals.
But, as Chambar well says in the "Code of Truth": "It is only through jealousy that Sages have called the Stone Antimony."
In the same way, those who destroy the natural composition of Mercury, in order to resolve it into a thick or limpid water, which they call the first matter of metals, fight against Nature in the dark, like blinded gladiators.
As soon as Mercury loses its specific form, it becomes something else, which cannot thenceforth mingle with metals in their smallest parts, and is made void for the work of the Philosophers.
Whoever is taken up with such childish experiments, should listen to the Sage of Trevisa in his "Transmutation of Metals":
"Who can find truth that destroys the humid nature of Mercury? Some foolish persons change its specific metallic arrangement, corrupt its natural humidity by dissolution, and disproportionate quicksilver from its original mineral quality, which wanted nothing but purification and simple digestion. By means of salts, vitriol, and alum, they destroy the seed which Nature has been at pains to develop. For seed in human and sensitive things is formed by Nature and not by art, but by art it is united and mixed. Seed needs no addition, and brooks no diminution. If it is to produce a new thing of the same genus, it must remain the very same thing that was formed by Nature. All teaching that changes Mercury is false and vain, for this is the original sperm of metals, and its moisture must not be dried up, for otherwise it will not dissolve. Too much fire will cause a morbid heat, like that of a fever, and change the passive into active elements, thus the balance of forces is destroyed, and the whole work marred. Yet these fools extract from the lesser minerals corrosive waters, into which they project the different species of metals, and thus corrode them.
"The only natural solution is that by which out of the solvent and the soluble, or male and female, there results a new species. No water can naturally dissolve metals except that which abides with them in substance and form, which also the dissolved metals can again congeal; this is not the case with aqua fortis, seeing that it only destroys the specific arrangement. Only that water can rightly dissolve metals which is inseparable from them in fixation, and such a water is Mercury, but not aqua fortis, or any thing else which those fools are pleased to call Mercurial Water." Thus far Trevisan.
Persons who have fallen into this fatal error may also derive benefit from the teaching of Avicenna on this point: "Quicksilver is cold and humid, and of it, or with it, God had created all metals. It is aerial,

and becomes volatile by the action of fire, but when it has withstood the fire a little time, it accomplishes geat marvels, and is itself only a living spirit of unexampled potency. It enters and penetrates all bodies, passes through them, and is their ferment. It is then the White and the Red Elixir and is an everlasting water, the water of life, the Virgin's milk, the spring, and that Alum of which whosoever drinks cannot die, etc. It is the wanton serpent that conceives of its own seed, and brings forth on the same day. With its poison it destroys all things. It is volatile, but the wise make it to abide the fire, and then it transmutes as it has been transmuted, and tinges as it has been tinged, and coagulates as it has been coagulated. Therefore is the generation of quicksilver to be preferred before all minerals; it is found in all ores, and has its sign with all. Quicksilver is that which saves metals from combustion, and renders them fusible. It is the Red Tincture which enters into the most intimate union with metals, because it is of their own nature, mingles with them indissolubly in all their smallest parts, and, being homogeneous, naturally adheres to them. Mercury receives all homogeneous substances, but rejects all that is heterogeneous, because it delights in its own nature, but recoils from whatsoever is strange. How foolish, then, to spoil and destroy that which Nature made the seed of all metallic virtue by elaborate chemical operations!"

The "Rosary" bids us be particularly careful, lest in purifying the quicksilver we dissipate its virtue, and impair its active force. A grain of wheat, or any other seed, will not grow if its generative virtue be destroyed by excessive external heat. Therefore, purify your quicksilver by distillation over a gentle fire.

Says the Sage of Trevisa: "If the quicksilver be robbed of its due metallic proportion, how can other substances of the same metallic genus be generated from it? It is a mistake to suppose that you can work miracles with a clear limpid water extracted from quicksilver. Even if we could get such a water, it would not be of use, either as to form or proportion, nor could it restore or build up a perfect metallic species. For as soon as the quicksilver is changed from its first nature, it is rendered unfit for our operation, since it loses its spermatic and metallic quality. I do, indeed, approve of impure and gross Mercury being sublimed and purified once or twice with simple salt, according to the proper method of the Sages, so long as the fluxibility or radical humour of such Mercury remains unimpaired, that is to say, so long as its specific mercurial nature is not destroyed, and so long as its outward appearance does not become that of a dry powder."

In the "Ladder of the Sages" we are told to beware of vitrification in the solution of bodies, with the odour and taste of imperfect substances, and also of the generative virtue of their form being in any way scorched and destroyed by corrosive waters.

If you have been trying to do any of these things, you may see how grievous your mistake has been. For the water of the Sages adheres to nothing except homogeneous substances. It does not wet your hands if you touch it, but scorches your skin, and frets and corrodes every substance with which it comes in contact, except gold and silver (it would not affect these until they have been dissipated and dissolved by spirits and strong waters), and with these it combines most intimately. But the other mixture is most childish, it is condemned by the concert of the Sages, and by my own experience.

I now propose to shew that quicksilver is the water with which, and in which, the solution of the Sages takes place, by putting before the reader the opinions of many Philosophers living in different countries and ages.

Says Menalates in the Turba: "Whoever joins quicksilver to the body of magnesia, and the woman to the man, extracts the hidden nature by which bodies are coloured. Know that quicksilver is a consuming fire which mortifies bodies by its contact."

Another Sage, in the Turba, says: "Divide the elements by fire, unite them through the mediation of Mercury, which is the greatest arcanum, and so the magistery is complete, the whole difficulty consisting in the solution and conjunction. The solution, or separation, takes places through the mediation of Mercury, which first dissolves the bodies, and these are again united by ferment and Mercury."

Rosinus makes Gold address Mercury as follows: "Dost thou dispute with me, Mercury? I am the Lord, the Stone which abides the fire." Says Mercury: "Thou sayest true; but I have begotten thee, and one part of me quickens many of thee, since thou art grudging in comparison with me. Whoever will join me to my brother or sister shall live and rejoice, and make me sufficient for thee."

In the 5th chapter of the "Book of Three Words," we read: "I tell thee that in Mercury are the works

of the planets, and all their imaginations in its pages."
Aristotle says that the first mode of preparation is that the Stone shall become Mercury; he calls Mercury the first body, which acts on gross substances and changes them into its own likeness. "If Mercury did nothing else than render bodies subtle and like itself, it would suffice us."
Senior: "Our Stone, then, is congealed water, that is to say, Mercury congealed in gold and silver, and, when fixed, resistent to the fire."
"The Sounding of the Trumpet": "Mercury contains all that the Sages seek, and destroys all flaky gold. It dissolves, softens, and extracts the soul from the body."
"The Book on the Art of Alchemy": "The Sages were first put upon attempting to clothe inferior bodies in the glory and splendour of the perfect body when they discovered that metals differ only according to the greater or smaller degree of their digestion, and are all generated from Mercury, with which they extracted gold and reduced it to its first nature."
The "Correction of Fools": "Observe that crude Mercury dissolves bodies and reduces them to their first matter or nature. Being made of clear water, it always strives to corrode the crude, and especially that which is nearest to its own nature, viz., gold and silver." The same book observes: "You can make use of crude Mercury as follows - to seal up and open natures, since similar things are helpful one to another." Once more: "Quicksilver is the root in the Art of Alchemy, for the Sages say that all metals are of it, and through it, and in it - it follows that the metals must first be reduced to Mercury, the matter and sperm of all metals."
Again: "The reason why all metals must be reduced to the nature of vapour is because we see that all are generated of quicksilver, though the mediation of which they came into being."
Gratianus: "Purify Laton, i.e., copper(ore), with Mercury, for Laton is of gold and silver, a compound, yellow, imperfect body."
"The Sounding of the Trumpet": "Common Mercury is called a spirit. If you do not resolve the body into Mercury, with Mercury, you cannot obtain its hidden virtue."
"Art of Alchemy," chapter vi.: "The second part of the Stone we call living Mercury, which, being living and crude, is said to dissolve bodies, because it adheres to them in their innermost being. This is the Stone without which Nature does nothing."
"Rosary": "Mercury never dies, except with its brother and sister. When Mercury mortifies the matter of the Sun and Moon, there remains a matter like ashes."
The Sage of Trevisa: "Add nothing above ground for digesting and thickening Mercury into the nature of gold or of metals." Again: "This solution is possible and natural, that is to say, by Art as handmaid to Nature, and is unique and necessary in the work; but it is brought about only by quicksilver, in such proportions as commend themselves to a good workman who knows the inmost properties of Nature."
"Art of Alchemy": "Who can sufficiently extol Mercury, for Mercury alone has power to reduce gold to its first nature?"
From these quotations it is clear what the Sages meant by their water, and what they thought of this wonderful liquid, viz., Mercury, to which they ascribed all power in the Magistery, for nothing can be perfected outside its own genus. Men digest vegetables, not in the blood of animals, but in water which is their first principle, nor are minerals affected by the vegetable liquid. In the words of the "Sounding of the Trumpet": "The whole Magistery consists in dividing the elements from the metals, and purifying them, and in separating the sulphur of Nature from the metals."
Furthermore, as Hermes says, only homogeneous substances cohere, and only they can produce offspring after their own kind, i.e., if you want a medicine which is to generate metals, its origin must be metallic, since "species are tinged by their genus," as the philosopher testifies.
In short, our Magistery consists in the union of the male and female, or active and passive, elements through the mediation of our metallic water and a proper degree of heat. Now, the male and female are two metallic bodies, and this I will again prove by irrefragable quotations from the Sages:
Dantius bids us prepare the bodies and dissolve them.
Rhasis: "Change the bodies into water, and the water into earth: then all is done."
Galienus: "Prepare the bodies, and purify them of the blackness in which is corruption, till the white becomes white and red, then dissolve both, etc."
Calid (chapter i.): "If you do not make the bodies subtle, so that they may be impalpable to touch, you

will not gain your end. If they have not been ground, repeat your operation, and see that they are ground and subtilized. If you do this, you will be directed to your desired goal."
Aristotle: "Bodies cannot be changes except by reduction into their first matter."
Calid (chapter v.): "Similarly, the Sages have commanded us to dissolve the bodies so that heat adheres to their inmost parts; then we proceed to coagulation after a second dissolution with a substance which most nearly approaches them."
Menabadus: "Make bodies not bodies, and incorporeal things bodies, for this is the whole process by which the hidden virtue of Nature is extracted."
Ascanius: "The conjunction of the two is like the union of husband and wife, from whose embrace results golden water."
"Anthology of Secrets": "Wed the red man to the white woman, and you have the whole Magistery."
"The Sounding of the Trumpet": "There is another quicksilver and permanent tincture which is extracted from perfect bodies by dissolution, distillation, sublimation, and subtilization."
Hermes: "Join the male to the female in their own proper humidity, because there is no birth without union of male and female."
Plato: "Nature follows a kindred nature, contains it, and teaches it to resist the fire. Wed the man to the woman, and you have the whole Magistery."
Avicenna: "Purify husband and wife separately, in order that they may unite more intimately; for if you do not purify them, they cannot love each other. By conjunction of the two natures you get a clear and lucid nature, which, when it ascends, becomes bright and serviceable."
"Art of Alchemy": "Two bodies provide us with everything in our water."
Trevisanus: "Only that water which is of the same species, and can be thickened by bodies, can dissolve bodies."
Hermes: "Let the stones of mixture be taken in the beginning of the first work, and let them be equally mixed into earth."
"Mirror": "Our Stone must be extracted from the nature of two bodies, before it can become a perfect Elixir."
Democritus: "You should first dissolve the bodies over white hot ashes, and not grind them except only with water."
"Rosary" of Arnold: "Extract the Medicine from the most homogeneous bodies in Nature."
I have thus proved the number of the bodies from which the Elixir is obtained. I will now shew by quotations what these bodies are.
"Exposition of the Letter of King Alexander": "In this art you must wed the Sun and the Moon."
"The Sounding of the Trumpet": "The Sun only heats the earth and imparts to it his virtue through the mediation of the Moon, which, of all stars, most readily receives his light and heat."
"The Correction of Fools": "Sow gold and silver, and they will yield to your labour a thousandfold, through the mediation of that thing which alone has what you seek. The Tincture of gold and silver exhibits the same metallic proportions as the imperfect metals, because they have a common first matter in Mercury."
Again: "Tinge with gold and silver, because gold gives the golden and silver the silver colour and nature. Reject all things that have not naturally or virtually the power of tinging, as in them is no fruit, but only waste of money and gnashing of teeth."
Senior: "I, the Sun, am hot and dry, and thou, the Moon, art cold and moist; when we are wedded together in a closed chamber, I will gently steal away thy soul."
Rosinus to Saratant: "From the living water we obtain earth, a homogeneous dead body, composed of two natures, that of the Sun and that of the Moon."
Again: "When the Sun, my brother, for the love of me (silver) pours his sperm (i.e. his solar fatness) into the chamber (i.e. my Lunar body), namely, when we become one in a strong and complete complexion and union, the child of our wedded love will be born."
Hermes: "Its humidity is of the empire of the Moon, and its fatness of the empire of the Sun, and these two are its coagulum and pure seed."
Astratus says: "Whoever would attain the truth, let him take the humour of the Sun and the Spirit of the Moon."
Turba Philosophorum: "Both bodies in their perfection should be taken for the composition of the

Elixir, whether orange or white, for neither becomes liquid without the other."
Again, Gold says: "No one kills me but my sister."
Aristotle: "If I did not see gold and silver, I should certainly say that Alchemy was not true."
The Sage: "The foundation of our Art is gold and its shadow."
"Art of Alchemy": "We have already said that gold and silver must be united."
"Rosary": "There is an addition of orange colour by which the Medicine is perfected from the substance of fixed sulphur, i.e., both medicines are obtained from gold and silver."
The Sage: "Whoever knows how to tinge sulphur and quicksilver has reached the great arcanum. Gold and silver must be in the Tincture, and also the ferment of the spirit."
"Rosary": "The ferment of the Sun is the sperm of the man, the ferment of the Moon, the sperm of the woman. Of both we get a chaste union and a true generation."
"The Sounding of the Trumpet": "You want silver to subtilize your gold, and make it volatile by removing its impurity, since the silver has a greater need of the light of gold. Therefore Hermes, as also Aristotle in his treatise on Plants, says that gold is its father, and silver its mother; nothing else is needed for our Stone. Silver is the field in which the seed of gold is sown." And a little further on: "In my sister, the Moon, grows your wisdom, and not in any other of my servants, saith the Lord Sun. I am like seed sown in good and pure soil, which sprouts and grows and multiplies and yields great gain to the sower. I, the Sun, give to thee, the Moon, my beauty, the light of the Sun, when we are united in our smallest parts." And the Moon says to the Sun: "Thou hast need of me, as the cock has need of the hen, and I need thy operation, who art perfect in morals, the father of lights, a great and mighty lord, hot and dry, and I am the waxing Moon, cold and moist, but I receive thy nature by our union."
Avicenna: "In order to obtain the red and the white Elixir, the two bodies must be united. For though gold is the most fixed and perfect of the metals, yet if it be dissolved into its smallest parts, it becomes spiritual and volatile, like quicksilver, and that because of its heat. This tincture, which is without number, is called the hot male seed. But if silver be dissolved in warm water, it remains fixed as before, and has little or no tincture, yet it readily receives the tincture in a temperament of hot and cold, and is called the cold, dry, female seed. Gold or silver by themselves are not easily fusible, but a mixture of the two melts readily, as is well known to goldsmiths. Hence if our Stone did not contain both gold and silver, it would not be liquid, and would yield no medicine through any magistery, nor tincture, for if it yielded tincture it would still have no tinging power."
And a little further on: "Take heed, then, and operate only on gold, silver, and quicksilver, since all the profit of our Art is derived from these three."
I may add that crude Mercury is the water which the Sages have used for the purpose of solution. I have proved that two bodies must be dissolved, and that they are no other than gold and silver. Now I will describe the conjunction of these two bodies by means of the crude Mercury of the Sages.
"The Light of Lights": "Know that it is gold, silver, and Mercury that whiten and redden within and without. The Dragon does not die, unless he be killed with his brother and sister, and it must be not by one, but by both together."
"The Ladder of the Sages": "Others say that a true body must be added to these two, to strengthen and shorten the operation."
"Treasury of the Sages": "Our Stone has body, soul, and spirit, the imperfect body is the body, the ferment the soul, and the water the spirit."
"The Way of Ways": "The water is called the spirit, because it gives life to the imperfect and mortified body, and imparts to it a better form; the ferment is the soul, because it gives life to the body, and changes it into its own nature."
Again: "The whole Magistery is accomplished with our water, and of it. For it dissolves the bodies, calcines and reduces them to earth, transforms them into ashes, whitens and purifies them, as Morienus says: "Azoth and fire purify Laton, that is to say, wash it and thoroughly remove its obscurity; Laton is the impure body, Azoth is quicksilver."
"The Sounding of the Trumpet": "As without the ferment there is no perfect tincture, as the Sages say, so without leaven there is no good bread. In our Stone the ferment is like the soul, which gives life to the dead body through the mediation of the spirit, or Mercury."
"The Rosary" and Peter of Zalentum say: "If the ferment, which is the medium of conjunction, be

placed in the beginning, or in the middle, the work is more quickly perfected."
"The Sounding of the Trumpet": "The Elixir of the Sages is composed of three things, viz., the Lunar, the Solar, and the Mercurial Stone. In the Lunar Stone is white sulphur, in the Solar Stone red sulphur, and the Mercurial Stone embraces both, which is the strength of the whole Magistery."
Eximenus: "The water, with its adjuncts, being placed in the vessel, preserves them from combustion. The substances being ground with water, there follows the ascension of the Ethelia and the imbibition of water is sufficient by itself to complete the work."
Plato: "Take fixed bodies, join them together, wash the body in the bodily substance, and let it be strengthened with the incorporeal body, till you change it into a real body."
Pandulphus: "The fixed water is pure water of life, and no tinging poison is generated without gold and its shadow. Whoever tinges the poison of the Sages with the Sun and its shadow, has attained the highest wisdom."
Again: "Separate the elements with fire, unite them by means of Mercury, and the Magistery is complete."
Exercit, 14: "The spirit guards the body and preserves it from fire, the clarified body keeps the spirit from evaporating over the fire, the body being fixed and the spirit incombustible. Hence the body cannot be burnt, because the body and spirit are one through the soul. The soul prevents them from being separated by the fire. Hence the three together can defy the fire and anything else in the world."
Rhasis("Book of Lights"): "Our Stone is named after the creation of the world, being three and yet one. Nowhere is our Mercury found purer than in gold, silver and common Mercury."
When bodies and spirits are dissolved, they are resolved into the four elements, which become a firm and fixed substance. But when they are not both dissolved, there is a particular mixture which the fire can still separate."
Rosinus: "In our Magistery are a spirit and bodies, whence it is said: It rejoices being sown in the three associated substances."
Calid: "Prepare the strone bodies with the dissolves humidity, till either shall be reduced to its subtle form. If you do not subtilize and grind the bodies till they become impalpable, you will not find what you seek."
Rosinus: "The Stone consists of body, soul, and spirit, or water, as the Philosophers say, and is digested in one vessel. Our whole Magistery is of, and by, our water, which dissolves the bodies, not into water, but by a true philosophical solution into the water whence metals are extracted, and is calcined and reduced to earth. It makes yellow as wax those bodies into whose nature it is transformed; it substantialises, whitens, and purifies the Laton, according to the word of Morienus."
Aristotle: "Take your beloved son, and wed him to his sister, his white sister, in equal marriage, and give them the cup of love, for it is a food which prompts them to union. All pure things must be united to pure things, or they will have sons unlike themselves. Therefore, first of all, even as Avicenna advises, sublime the Mercury, and purify in it impure bodies. Then pound and dissolve. Repeat this operation again and again."
Ascanius: "Stir up war between copper and Mercury till they destroy each other and devour each other. Then the copper coagulates the quicksilver, the quicksilver congeals the copper, and both bodies become a powder by means of diligent imbibition and digestion. Join together the red man and the white woman till they become Ethelia, that is, quicksilver. Whoever changes them into a spirit by means of quicksilver, and then makes them red, can tinge every body."
As to the nature of this copper, Gratianus instructs us in the following words: "Make Laton white, i.e., whiten copper with Mercury, because Laton is an orange imperfect body, composed of gold and silver."
I advise all and sundry to follow my teaching, as to the correctness of which my quotations from the ancients can leave no doubt, which also has received further confirmation from my own experiments. Any deviation from this course leads to deception, except only the work of Saturn, which must be performed by the subtilization of principles. The Sages say that homogeneous things only combine with each other, make each other white and red, and permit of common generation. The important point is that Mercury should act upon our earth. This is the union of male and female, of which the Sages say so much. After the water, or quicksilver, has once appeared, it grows and increases, because the earth becomes white, and this is called the impregnation. Then the ferment is coagulated,

i.e., joined to the imperfect prepared body, till they become one in colour and appearance: this is termed the birth of our Stone, which the Sages call the King. Of this substance it is said in the "Art of Alchemy" that if any one scorches this flower, and separates the elements, the generative germ is destroyed.

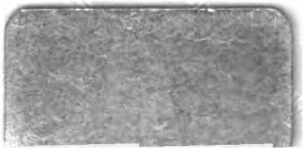
I conclude with the words of Avicenna: "The true principle of our work is the dissolution of the Stone, because solved bodies have assumed the nature of spirits, i.e., because their quality is drier. For the solution of the body is attended with the coagulation of the spirit. Be patient, therefore, digest, pound, make yellow as wax, and never be weary of repeating these processes till they are quite perfect. For things saturated with water are thereby softened. The more you pound the substance, the more you soften it, and subtilize its gross parts, till they are thoroughly penetrated with the spirit and thus dissolved. For by pounding, roasting, and fire, the tough and viscous parts of bodies are separated."

Finally, I do you to wit, sons of knowledge, that in the work of the Sages there are three solutions.

The first is that of the crude body.

The second is that of the earth of the Sages.

The third is that which takes place during the augmentation of the substance. If you diligently consider all that I have said, this Magistery will become known to you. As for me, how much I have endured on account of this Art, history will reveal to future ages.



PRIVATE DIARY

OF

DR. JOHN DEE.

THE

PRIVATE DIARY

OF

DR. JOHN DEE,

AND

THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,

FROM THE ORIGINAL MANUSCRIPTS

IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY COLLEGE LIBRARY, CAMBRIDGE.

EDITED BY

JAMES ORCHARD HALLIWELL, Esq. F.R.S.,

Hon. M.R.I.A., &c. &c. &c.

LONDON:

PRINTED FOR THE CAMDEN SOCIETY,

BY JOHN BOWYER NICHOLS AND SON, PARLIAMENT STREET.

M.DCCC.XLII.

(NO. XIX.)

COUNCIL

OF

THE CAMDEN SOCIETY,

FOR THE YEAR 1841-2.

President,

THE RIGHT HON. LORD FRANCIS EGERTON, M.P.

THOMAS AMYOT, ESQ. F.R.S. Treas. S.A. *Director.*
THE RIGHT HON. LORD BRAYBROOKE, F.S.A.
JOHN BRUCE, ESQ. F.S.A. *Treasurer.*
JOHN PAYNE COLLIER, ESQ. F.S.A.
C. PURTON COOPER, ESQ. Q.C., D.C.L., F.R.S., F.S.A.
T. CROFTON CROKER, ESQ. F.S.A., M.R.I.A.
SIR HENRY ELLIS, K.H., F.R.S., Sec. S.A.
JAMES ORCHARD HALLIWELL, ESQ. F.R.S., F.S.A.
THE REV. JOSEPH HUNTER, F.S.A.
SIR FREDERICK MADDEN, K.H., F.R.S., F.S.A.
JOHN GAGE ROKEWODE, ESQ. F.R.S., Dir. S.A.
THOMAS STAPLETON, ESQ. F.S.A.
WILLIAM J. THOMS, ESQ. F.S.A. *Secretary.*
ALBERT WAY, ESQ. M.A., F.S.A.
THOMAS WRIGHT, ESQ. M.A.. F.S.A.

PREFACE.

THE present volume contains two curious documents concerning Dr. Dee, the eminent philosopher of Mortlake, now for the first time published from the original manuscripts. I. His Private Diary, written in a very small illegible hand on the margins of old Almanacs, discovered a few years ago by Mr. W. H. Black, in the library of the Ashmolean Museum at Oxford. II. A Catalogue of his Library of Manuscripts, made by himself before his house was plundered by the populace, and now preserved in the library of Trinity College, Cambridge.

The publication of this Diary will tend perhaps to set Dee's character in its true light, more than any thing that has yet been printed. We have, indeed, his "Compendious Rehearsall," which is in some respects more comprehensive, but this was written for an especial purpose, for the perusal of royal commissioners, and he has of course carefully avoided every allusion which could be construed in an unfavourable light. In the other, however, he tells us his dreams, talks of mysterious noises in

his chamber, evil spirits, and alludes to various secrets of occult philosophy in the spirit of a true believer. Mr. D'Israeli has given a correct and able view of his character in his "Amenities of Literature," which is remarkably confirmed in almost every point by the narrative now published. "The imagination of Dee," observes that elegant writer, "often predominated over his science; while both were mingling in his intellectual habits, each seemed to him to confirm the other. Prone to the mystical lore of what was termed the occult sciences, which in reality are no sciences at all, since whatever remains occult ceases to be science, Dee lost his better genius." I shall refer the reader to this popular work instead of attempting an original paper on the subject, which would necessarily be greatly inferior to that drawn by the masterly hand of the author of the "Curiosities of Literature."

The Catalogue of Dee's Library of Manuscripts, although long since dispersed, is valuable for the notices which it preserves of several middle-age treatises not now extant. He is said to have expended on this collection the sum of three thousand pounds, a very large sum in those days for a person of limited income.

J. O. H.

35, Alfred Place,
March 15th 1842.

DR. DEE'S DIARY.

1554. Aug. 25th, Barthilmew Hikman born at Shugborowh in Warwikshyre toward evening. My conjecture, uppon his own reporte of circumstances. Oct. 25th, D. Daniel Vander Meulen Antwerpiæ, mane hora quarta.*

1555. April 22nd, Jane Fromonds borne at Cheyham at none. Aug. 1st, Ed. Kelly natus hora quarta a meridie† ut annotatum reliquit pater ejus. Oct. 12th, the Lord Willughby born hora septima mane, ante meridiem, Lat. 51° 30′, at Wesell in Gelderland.

1557. July 30th, Mr. Arundell of Cornwayle natus circa [horam] quartam a meridie.

1558. Dec. 14th, Mary Nevelle, alias Mary Lewknor, borne inter 11 et meridiem mane, by Chichester.

1560. July 8th, Margaret Russell, Cowntess of Cumberland, hora 2 min. 9 Exoniæ mane.

1561. Aug. 14th, Mr. Heydon, of Baconsthorp in Norfolk, hora noctis 11½ natus in comitatu Surrey.

1563. March 23rd, Mr. William Fennar a meridie inter horam undecimam et duodecimam nocte. June 23nd, Jane Cooper, now

* It is almost unnecessary to observe that this and the following are notes of nativities. They are not for the most part contemporary notices, but apparently inserted at various times by Dee when professionally consulted as an astrologer.

† "Anno 1555, Aug. 1, hora quarta a meridie Wigorniæ natus Dominus Edouardus Kelæus," MS. Ashm. 1788, fol. 140, where there is a horoscope of this nativity in the handwriting of Dr. Dee. Ashmole, in his MS. 1790, fol. 58, says "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worcester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."

Mystris Kelly, toward evening. Sept. 28th, Mr. John Ask ante meridiem, by York six myle on this syde; Elizabeth Mownson, circa horam 9 mane, soror magistri Thomæ Mownson et uxor magistri Brown.

1564. Mrs. Brigit Cooke borne about seven of the clok on Saynt David's Day, which is the first day of March, being Wensday; but I cannot yet lerne whether it was before none or after. But she thinketh herself to be but 27 yeres old, anno 1593, Martii primo, but it cannot be so. June 20th, Mr. Hudson, hora septima ante meridiem. Aug. 21st, Wenefride Goose, inter 9 et 10 a meridie by Kingstone.

1565. Sept. 12th, John Pontoys, inter 9 et 10 ante meridiem prope Stony-Stratford; puto potius hora 8 min. 43. Oct. 17th, Thomas Kelley* hora quarta a meridie at Wurceter. Dec. 21st, Mr. Thomas Mownson at 11 of the clok in the morning.

1568. July 14th, William Emery born at Danbery in Essex paulo post undecimam horam noctis. Sept. 24th, Margaret Anderson mane inter 7 et 8.

1571. Samuel Swallow borne at Thaxstede in Essex Feb. 15 ante meridiem, inter horam undecimam et duodecimam, forte hora media post undecimam.

1575. July 31st, Simeon Stuard natus ante diluculum per horam 11½ at Shinfelde; his grandfather by the mother was Dr. Huyck the Quene's physicien.

1577. Jan. 16th, the Erle of Lecester, Mr. Phillip Sydney, Mr. Dyer, &c., came to my howse.† Jan. 22nd, The Erle of Bedford

* The brother of the celebrated astrologer before mentioned.

† "Dr. Dee dwelt in a house neere the water side, a little westward from the church [at Mortlake]. The buildings which Sir Fr. Crane erected for working of tapestry hangings, and are still (1673) employed to that use, were built upon the ground whereon Dr. Dee's laboratory and other roomes for that use stood. Upon the west is a square court, and the next is the house wherein Dr. Dee dwelt, now inhabited by one Mr. Selbury, and further west his garden."—MS. Ashm. 1788, fol. 149. The same account says that "Dr. Dee was wel beloved and respected of all persons of quality thereabouts, who very often invited him to their houses or came to his."

cam to my howse. Feb. 19th, great wynde S.W., close, clowdy. March 11th, my fall uppon my right nuckul bone, hora 9 fere mane; wyth oyle of Hypericon in 24 howres eased above all hope: God be thanked for such his goodness of his creatures! March 24th, Alexander Simon the Ninivite came to me, and promised me his servise into Persia. May 1st, I received from M. William Harbert of St. Gillian his notes uppon my Monas.* May 2nd, I understode of one Vincent Murfyn his abhominable misusing me behinde my back; Mr. Thomas Besbich told me his father is one of the cokes of the Court. May 20th, I hyred the barber of Cheswik, Walter Hooper, to kepe my hedges and knots in as good order as he sed them than, and that to be done with twise cutting in the yere at the least and he to have yerely five shillings, [and] meat and drink. June 10th, circa 10, a shower of hayle and rayne. June 18th, borrowed £40 of John Hilton of Fulham. June 19th, I understode of more of Vincent Murfyn his knavery; borrowed £20 of Bartylmew Newsam. June 20th, borow £27 uppon the chayn of golde. June 26th, Elen Lyne gave me a quarter's warning. June 27th, showrs of rayne and hayle. Aug. 19th, the Hexameron Brytanicum† put to printing.

Nov. 3rd, William Rogers of Mortlak, abowt 7 of the clok in the morning, cut his own throte, by the fende his instigation. Nov. 6th, Sir Umfrey Gilbert cam to me to Mortlak. Nov. 18th, borowed of Mr. Edward Hynde of Mortlak £30 to be repayed at Hallowtyde next yere. Nov. 20th, two tydes in the forenone,

* This of course is his celebrated Monas Hieroglyphica, frequently printed, and the nature of which I attempted to explain in a paper read before the Society of Antiquaries. Mr. Herbert, according to MS. Ashm. 1788, "dwelt then in Mortlack and was an intimate friend of Dr. Dee's."

† This was his work printed in 1577 under the title of General and Rare Memorials pertayning to the perfect Art of Navigation, in folio, now a book of the greatest rarity. The original manuscript of it is in MS. Ashm. 1789, and Dee's own copy of the published work with MS. notes and additions is preserved in the British Museum. In his Letter Apologetical, 4to. Lond. 1603, he cites this work under the title of The Brytish Monarchie, as having been written in the year 1576.

the first 2 or 3 howres to sone. Nov. 22nd, I rod to Windsor to the Q. Majestie. Nov. 25th, I spake with the Quene hora quinta. Nov. 28th, I spake with the Quene hora quinta; I spake with Mr. Secretary Walsingham.* I declared to the Quene her title to Greenland, Estetiland and Friseland.

Dec. 1st, I spake with Sir Christofer Hatton; he was made knight that day. Dec. 1st, I went from the cowrte at Wyndsore. Dec. 30th, inexplissima illa calumnia de R. Edwardo, iniquissime aliqua ex parte in me denunciabatur: ante aliquos elapsos dies, sed . . . . . sua sapientia me innocentem.

1578. Feb. 5th, sponsalia cum Jana Fromonds horam circiter primam. April 28th, I caused Sir Rowland Haywood to examyn Francys Baily of his sklandering me, which he denyed utterly. June 13th, rayn and in the afternone a little thunder. June 30th, I told Mr. Daniel Rogers,† Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquier Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumethensis,‡ for he had no printed boke therof. July 14th, my sister Elizabeth Fromonds cam to me. July 27th, hora 9, min. 15 a meridie Francis Cowntess of Hertford.

Aug. 5th, Mr. Raynolds of Bridewell tok his leave of me as he passed toward Darthmowth to go with Sir Umfry Gilbert toward Hocheleya. Aug. 15, I went toward Norwich with my work of Imperium Brytanicum.§ Aug. 23rd, I cam to London from Norwich. Aug. 31st, I went to my father-in-law Mr. Fromonds to Cheyham.

* Ashmole informs us that Walsingham continued for a length of time one of Dr. Dee's best patrons.

† Rogers was a member of the University of Oxford, and a large commonplace-book in his handwriting is in Archbishop Tenison's library in St. Martin's-in-the-Fields.

‡ That is, Galfridus Monumetensis de gestis regum Britanniæ. Hackluyt mentions this fact in his collection of voyages.

§ This is the book just mentioned under the title of General and Rare Memorials, fol. Lond. 1577.

Sept. 1st, I cam from Cheyham. Sept. 6th, Elen Lyne, my mayden, departed from this life immediately after the myd-day past, when she had lyne sik a month lacking one day. Sept. 12th, Jane Gaele cam to my servyce, and she must have four nobles by the yere, 26*s.* 8*d.* Sept. 25th, Her Majestie cam to Richemond from Grenwich. Sept. 26, the first rayn that came for many a day; all pasture abowt us was withered: rayn afternone like Aprill showres. Oct. 8th, the Quene's Majestie had conference with me at Richemond inter 9 et 11. Oct. 16th, Dr. Bayly conferred of the Quene her disease. Oct. 22nd, Jane Fromonds went to the court at Richemond. Oct. 25th, a fit from 9 afternone to 1 after mydnight. Oct. 28, the Erle of Lecester and Sir Francys Walsingham, secretary, determined my going over for the Quene's Majestie. Nov. 4th, I was directed to my voyage by the Erle of Lecester and Mr. Secretary Walsingham hora nona. Nov. 7th, I cam to Gravesende. Nov. 9th, I went from Lee to sea. Nov. 14th, I cam to Hamburgh hora tertia. Dec. 11th, to Franckfurt-uppon-Oder. Dec. 15th, newes of Turnifer's comming hora octava mane, by a speciall mesenger.

1579. A moyst Marche and not wyndy. June 10th, I shewed to Mr. John Lewis and his sonne, the physition, the manner of drawing aromaticall oyles. At that tyme my cat got a fledge yong sparrow which had onely a right wyng naturally. June 15th, my mother surrendred Mortlak howses and land, and had state geven in plena curia ad terminum vitæ, and to me was also the reversion delivered per virgam, and to my wife Jane by me, and after to my heirs and assignes for ever, to understand, Mr. Bullok and Mr. Taylor, surveyor, at Wimbledon, under the tree by the church. June 22nd, Mr. Richard Hickman and Barthilmew his nephew cam to me with Mr. Flowr, commended by Mr. Vicechamberlayn Sir Christopher Hatton.

July 6th, Mr. Hitchcok, who had travayled in the plat for fishing, made acquayntance with me, and offred me great curtesy.

July 13th, Arthurus Dee natus * puer mane hor. 4 min. 30 fere, vel potius min. 25, in ipso ortu solis, ut existimo. After 10 of the clock this night my wive's father Mr. Fromonds was speechles, and died on Tuesday (July 14th) at 4 of the clock in the morning. July 16th, Arthur was christened at 3 of the clok afternone; Mr. Dyer and Mr. Doctor Lewys, judg of the Admiralty, were his godfathers; and Mistres Blanche Pary of the Privie Chamber his godmother. But Mr. John Harbert of Estshene was deputy for Dr. Lewys, and Mystres Awbrey was deputy for my cosen Mistres Blanche Pary.

Aug. 8th, John Elmeston,† student of Oxford, cam to me for dialling. Aug. 9th, Jane Dee churched. Aug. 16th, Monsieur cam secretly to the court from Calays. Aug. 20th, wyndy, clowdy, rayny. Aug. 26, Monsieur went back agayn to France. Sept. 10th, my dream of being naked, and my skyn all overwrowght with work like some kinde of tuft mockado, with crosses blew and red; and on my left arme, abowt the arme, in a wreath, this word I red—sine me nihil potestis facere: and another the same night of Mr. Secretary Walsingham, Mr. Candish, and myself.

Oct. 3rd, Sir Leonel Ducket his unkend letter for mony. Oct. 4th, goodman Hilton requested me for his ij. sonnes to resort to my howse. Oct. 5th, raging wynde at West and Southerly, in the night chefely. Oct. 9th, 10th, 11th, 12th, great rayne for three or four dayes and nights. Oct. 13th, this day it broke up; the fote bote for the ferry at Kew was drowned and six persons, by the negligens of the ferryman overwhelming the boat uppon the roap set there to help, by reason of the vehement and high waters. Oct. 18th, Mr. Adrian Gilbert and John Davys reconcyled themselves to me, and disclosed some of Emery his most unhonest,

* His horoscope is in MS. Ashm. 1788. "Mr. Arthur Dee's birth was accompanied by the unhappy accident of the death of Mr. Fromonds, his mother's father, who died that morning."—MS. Ashm. 1790, fol. 63.

† This person is not noticed by the Oxford biographers.

hypocriticall, and devilish dealings and devises agaynst me and other, and likewise of that errant strompet her abominable wordes and dedes; and John Davis sayd that he might curse the tyme that ever he knew Emery, and so much followed his wicked cownsayle and advyse. So just is God! Oct. 31st, payed xx*s.* fyne for me and Jane my wife to the Lord of Wimbleton (the Quene), by goodman Burton of Putney, for the surrender taken of my mother of all she hath in Mortlak to Jane and me, and than to my heyres and assynes, &c.

Nov. 25th, the Lord Clinton cam to me and offred Skirbeck by Boston for Long Lednam. Nov. 29th, I receyved a letter from Mr. Thomas Jones. Dec. 9th, Θις νιγτ μι υνιφ δρεμιδ θατ ονε καμ το ἐρ ανδ τουχεδ ἐρ, σαιινγ, "Μιστρες Δεε, γου αρ κονκεινεδ οφ χιλδ, ὐος ναμε μυστ βε Ζαχαριας; βε οφ γυδ χερε, ἐ σαλ δο υνελ ας θις δοθ!" * Dec. 22nd, I payd Jane 13*s.* and 4*d.* for her wagys tyll Michelmas last, for the half yere, so that I owe her yet 6*s.* 8*d.* Dec. 28th, I reveled to Roger Coke † the gret secret of the elixir of the salt οφ ακερελς ονε υππον α υνδρεδ.

1580. Jan. 13th, I gave my wife mony for the month. Jan. 16th, Arthur fell sick, stuffed with cold fleym, could not slepe, had no stomach to eat or drink as he had done before. Feb. 26th, this night the fyre all in flame cam into my maydens chamber agayne, betwene an eleven and twelve of the cloke; contynued half an howr terribly, so it did a yere before to the same maydens, Mary Cunstable and Jane Gele. May 17th, at the Moscovy howse for the Cathay voyage. June 3rd, Mr. A. Gilbert and J. Davys rod homward into Devonshire. June 7th, Mr. Skydmor and his wife

* Dee has occasionally made use of Greek letters for the preservation of his notes, still retaining the English language. The present passage may as well be given:— "This night my wife dreamed that one cam to her and touched her, saying, 'Mistres Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well as this doth!'"

† In a more appropriate place I shall give from an Ashmolean manuscript a traditionary anecdote relating to this Roger Coke, or Cooke, and the great secret which Dee revealed to him.

lay at my howse and Mr. Skydmor's dowghter, and the Quene's dwarf Mrs. Tomasin. June 8th, my wife went with Mistres Skydmor to the court. June 12th, Mr. Zackinson and Mr. Cater lay at my howse, having supped at my Lady Crofts. June 14th, Mr. Fosku of the Wardrip lay at my howse, and went the next day to London with Mr. Coweller. July 15th, the Lady Croft went from Mortlak to the court at Otlands. June 30th, payd Jane 20*s.* for thre quarters' wages, so that all that is due is payd, and all other recknengs likewise is payd her 6*s.* 8*d.*; and Mary Constable was payd all old reknings 15*s.*, and my wife had eleven pounds to dischardge all for thirteen wekes next, that is, till the 5th of November: I delivered Mr. Williams, the person of Tendring, a lettre of atturney agaynst one White of Colchester, for a sklaundre.

Aug. 27th, Arthur was weaned this night first. Aug. 28th, my dealing with Sir Humfrey Gilbert for his graunt of discovery. Aug. 30th, Nurse Darant was discharged and had 10*s.* given her, which was the whole quarter's wages due at a fortnight after Michelmas.

Sept. 6th, the Quene's Majestie cam to Richemond. Sept. 10th, Sir Humfry Gilbert graunted me my request to him, made by letter, for the royaltyes of discovery all to the North above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert, his servant or reteiner; and thereuppon toke me by the hand with faithfull promises in his lodging of John Cooke's howse in Wichcross strete, where wee dyned onely us three together, being Satterday. Sept. 13th, Mr. Lock browght Benjamyn his sonne to me: his eldest sonne also, called Zacharie, cam then with him. Sept. 17th, the Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and than cam ynto the street at the great gate of the felde, where she espyed me at my doore making

obeysains to her Majestie; she beckend her hand for me; I cam to her coach side, she very speedily pulled off her glove and gave me her hand to kiss; and to be short, asked me to resort to her court, and to give her to wete when I cam ther; hor. 6¼ a meridie. Sept. 14th, I began against Vincent Murphyn. Sept. 15th, I wrote to the bishop of London. Sept. 22nd, my declaration against Vincent Murphin put into the court of Geldhall.

Oct. 3rd, on Munday, at 11 of the clok before none, I delivered my two rolls of the Quene's Majesties title unto herself in the garden at Richemond, who appointed after dynner to heare furder of the matter. Therfore betwene one and two afternone, I was sent for into her highnes Pryvy Chamber, where the Lord Threasurer allso was, who, having the matter slightly then in consultation, did seme to dowt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therin, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf. Oct. 7th, on Fryday I cam to my Lord Threasorer, and he being told of my being without, and allso I standing before him at his comming furth, did not or would not speak to me, I dowt not of some new greif conceyved. Oct. 10th, the Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasorer had gretly commended my doings for her title, which he had to examyn, which title in two rolls he had browght home two howrs before; she remembred allso how at my wive's death it was her fortune likewise to call uppon me.* At 4

* His first wife died on the 16th of March 1575, when "the Queen's Majestie, with her most honourable Privy Council, and other her Lords and Nobility, came purposely to have visited my library: but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed to fetch my glass

of the clok in the morning my mother Jane Dee dyed at Mortlak; she made a godly ende: God be praysed therfore! She was 77 yere old. Oct. 20th, I had by my jury at Geldhall £100 damages awarded me against Vincent Murphyn the cosener. Oct. 22nd, with much ado I had judgment against Murfin at Geldhall. My mervaylous horsnes and in manner spechelesnes toke me, being nothing at all otherwise sick. Oct. 25th, Morrice Kyffin departed from me with my leave. Nov. 2nd, the Lord Threasorer sent me a haunche of venison. Thomas Suttley had the bishop of Canterbury his letter for Sir Richard. Nov. 3rd, I writt to my Lord Threasurer. Nov. 6th, Helen cam to my servyse. Nov. 12th, somwhat better in my voyce. Nov. 22nd, the blasing star* I cold see no more, though it were a cler night. Dec. 1st, newes cam by Dr. Deny from Ireland of the Italiens overthrow whom the Pope had sent, the Quene lying at Richemond. Dec. 6th, the Quene removed from Richmond. Dec. 8th, recepi literas Roma, scriptas per fratrem Laudervicea.

1581.† Feb. 9th, I agreed with Mr. Gentle Godolphin for to release the coosener Vincent Murphin. Feb. 11th, Harry Prise, of Lewsam, cam to me at Mortlak, and told of his dreames often repeated, and uppon my prayer to God this night, his dreame was confirmed, and better instruction given. Feb. 12th, Sir William Harbert cam to Mortlak. Feb. 23rd, I made acquayntance with Joannes Bodinus, in the Chambre of Presence at Westminster, the embassador being by from Monsieur. Feb. 26th, a very fayr calm warm day.

so famous, and to show unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earle of Leicester, Master of the Horse, at the church wall of Mortlake, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Compendious Memorial*, p. 516. This glass is spoken of again.

* Dee has made a rough sketch of the appearance of this comet, with its long tail, on the margin of the MS.

† An original diary of the chemical experiments made by Dr. Dee in this year is preserved in the Bodleian Library.—MS. Rawl. Miscel. 241.

March 8th, it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking; and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber. March 12th, all reckenings payd to Mr. Hudson, £11. 17*s*. March 13th, Elizabeth Kyrton cam to my servys. March 23rd, at Mortlak cam to me Hugh Smyth, who had returned from Magellan straights and Vaygatz; after that, raynie, stormie wynde, S. W. March 25th, Helen was hyred at our Lady day for the yere for fowr nobles wagis; she had her covenant peny, and allso vj*s*. viij*d*. for her payns taken synce she came. April 3rd, I ryd toward Snedgreene, to John Browne, to here and see the manner of the doings. April 14th, I cam home from Snedgreene. May 25th, I had sight in Χρυσταλλω offerd me, and I saw. June 7th, hora 7½ mane nata est Katharina Dee. June 10th, baptisata a meridie hor. 5½ Katharina. Mr. Packington of the court, my Lady Katarin Crofts, wife to Sir James Crofts, Mr. Controller of the Quene's household, Mystres Mary Skydmor of the Privie Chamber, and cosen to the Quene, by theyr deputies christened Katharin Dee. June 17th, yong Mr. Hawkins, who had byn with Sir Francis Drake, cam to me to Mortlake. June 30th, Mr. John Leonard Haller, of Hallerstein, by Worms in Germany, receyved his instructions manifold for his jornay to Quinsay, which jornay I moved him unto, and instructed him plentifully for the variation of the compas, observing in all places as he passed.

July 6th, my wife churched. July 7th, in the morning at 1¾ after mydnight, Mr. Hinde his sonne born. July 10th, my right sholder and elbow-joynt were so extremely in payn that I was not able in 14 dayes to lift my arme owtward not an ynche; the payn was extreme; I used Mr. Larder, Mr. Alles, and Alise Davyes, and abowt the 25 day I mended. July 12th, abowt 10 of the clock ¼ before noone ρογερ is ινκρεδιβλε δογγεδνες ανδ ινγρατεφυλνες αγαινς με το μι φακε, αλμοστ ρεδι το λαι νιολεντ ανδς ον με, μαγερ ενριϰ ϰαν παρτελι τελ. At the same day the Erle of Lecester fell

fowly owt with the Erle of Sussex, Lord Chamberlayn, calling each other traytor, whereuppon both were commanded to kepe theyr chambers at Greenwich, wher the court was. July 19th, Mr. Henrick went to London to visit his wife and children. July 26th, Mr. Haylok cam, and goodman King with him. July 28th, Mr. Collens did ride into Lincolneshire.

Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise. Katharin was sent home from nurse Maspely, of Barnes, for fear of her mayd's sicknes, and goodwife Benet gave her suck. Aug. 11th, Katharine Dee was shifted to nurse Garret at Petersham on Fryday, the next day after St. Lawrence day, being the 11th day of the month; my wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showres of rayn. Aug. 12th, recepi literas a D. Doctore Andrea Hess occultæ philosophiæ studioso, per Richardi Hesketh amici mei, Antwerpiæ agentis, diligentiam in negociis meis, et recepi, una cum literis, Mercurii Mensitam seu Sigillam Planetarum. Aug. 26th, abowt 8½ (at night) a strange meteore in forme of a white clowde crossing galaxiam, whan it lay north and sowth over our zenith; this clowd was at length from the S. E. to the S. W. sharp at both endes, and in the west ende it was forked for a while; it was abowt sixty degrees high, it lasteth an howr, all the skye clere abowt, and fayr starshyne.

Sept.* 5th, Roger Cook, who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking and devising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, wheruppon rose whott words between us; and he, imagining with hisself that he had the 12 of July deserved my great displeasure and finding himself barred from vew of my philosophicall dealing

* Dr. Dee, in the Rawlinson MS. just quoted, observes, in his notes on this month, "Mr. Harry Waters went away the 2nd day, malcontent. John Dee, Jesus bless me!"

with Mr. Henrik, thowght that he was utterly recest from intended goodnes toward him. Notwithstanding Roger Cook his unseamely dealing, I promised him, yf he used himself toward me now in his absens, one hundred pounds* as sone as of my own clene hability I myght spare so much; and moreover, if he used himself well in lif toward God and the world, I promised him some pretty alchimicall experiments, whereuppon he might honestly live. Sept. 7th, Roger Cook went for alltogether from me. Sept. 29th, Robert Gardner, of Shrewsbury, cam to my servyce.

Oct. 8th, I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it. Oct. 9th, Barnabas Saul, lying in the . . . . . hall was strangely trubled by a spirituall creature abowt mydnight. Oct. 13th, I rod to Sowth Myms. Oct. 14th, to St. Nedes. Oct. 16th, at Mr. Hikman's. Oct. 20th, at Tosseter. Oct. 21st, Oxford, Dr. Cradocke. Oct. 23rd, from Oxford to Wyckam. Oct. 24th, I cam home. Robert Hilton cam to my service. Nov. 16th, the Quene removed to White Hall, and Monsieur with her. Nov. 27th, I rod to Greensede. Nov. 28th, to goodman Wykham, 2 myles beyond Chayly by Lewys. Nov. 29th, I made acquayntance with Mr. George Kylmer for Sir George his bokes. Nov. 30th, I cam home. Dec. 1st, Katharyn Dee her nurse was payd 6*s.* so nothing is owing to her. Dec. 5th, Elen my mayden fell sick. Dec. 7th, George my man had the great fall of the ladder, hora 10 fere mane. Dec. 8th, I sent a letter to Mr. Kylmer. Dec. 22nd, my Lord Chanceler's sonne, Mr. Bromley, and Sir William Herbert cam to me. Helen Cole was payd her wages and reckening tyll this Christmas, and so discharged my servyce, being newly recovered of her ague. Her desyre was to go to her frendes.

1582. Jan. 11th, Robert Gardener desired my leave to go dwell

* This probably gave rise to the anecdote which is related in MS. Ashm. 1788, fol. 147, viz. that "he revealed to one Roger Cooke the great secret of the elixar, as he called it, of the salt of metalls, the projection whereof was one upon an hundred."

with Sir William Herbert, hora 12. Jan. 16th, Mistris Harbert cam to Essexe. Jan. 17th, Randal Hatton cam home from Samuel's father at Stratton Audley. Jan. 22nd, Arthur Dee and Mary Herbert, they being but 3 yere old the eldest, did make as it wer a shew of childish marriage, of calling ech other husband and wife. Jan. 22, 23rd. The first day Mary Herbert cam to her father's hous at Mortlak, and the second day she cam to her father's howse at Estshene. Jan. 23rd, my wife went to nurse Garret and payd her for this month ending the 26 day. Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favouring the other. Feb. 20th, Mr. Bigs of Stentley by Huntingdon and John Littlechild cam to me. I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. Payd nurse Garret for Katharin tyll Fryday the 23 day, vj*s*. then somethyng due to nurse for iij. pownd of candell and 4 pownd of sope.

March 1st, Mr. Clerkson browght Magnus to me at Mortlak, and so went that day agayn. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende cam to my howse. Barnabas went home agayn abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 8th, cœlum ardere et instar sanguinis in diversis partibus rubere visum est circa horam nonam noctis, maxime versus septentrionalem et occidentalem partem: sed ultra capita nostra versus austrum frequenter miles quasi sanguineus. March 9th, Fryday at dynner tyme Mr. Clerkson and

Mr. Talbot* declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. March 22nd, Mr. Talbot went to London, to take his jornay.

April 16th, Nurse Garet had her 6*s.* for her month ending on the 20th day. April 22nd, a goodly showr of rayn this morning early. May 4th, Mr. Talbot went. May 13th, Jane rod to Cheyham. May 15th, nocte circa nonam cometa apparuit in septentrione versus occidentem aliquantulum; cauda versus astrum tendente valde magna, et stella ipsa vix sex gradus super horizontem. May 20th, Robertus Gardinerus Salopiensis lætum mihi attulit nuncium de materia lapidis, divinitus sibi revelatus de qua . . . . . May 23rd, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. May 28th, Mr. Eton of London cam with his son-in-law Mr. Edward Bragden, as concerning Upton parsonage, to have me to resign or let it unto his said son-in-law, whom I promised to let understand whenever myself wold consent to forego it. June 9th, I writ to the Archbishop of Canterbury a letter in Latin: Mr. Doctor Awbrey did carry it. June 14th, Morryce Kyffin did viset me. June 22nd, Nurse Garret had 6*s.* for a month ending the 18 day of May; she is to have for a month

* Just above this relation some one has written, "you that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge nor shewed himselfe dishonest in any thinge." Dr. Dee has thus commented upon it:—"This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are several other notices of Talbot erased, but whether by him or by the Doctor it is impossible to say, but most probably the former.

wages ending the 15 day of this June. My wife went this Friday thither with Benjamyn. June 27th, Mystris Stafford arrested me hora 11: I payd all.

July 3rd, hor. 12½, Arthur Dee fell from the top of the Watergate Stayres down to the fote from the top, and cut his forhed on the right eyebrow. Sir Richard browght the rent. July 6th, in feare of resting by proctor Lewys: tyll 9½ at night from 1 afternone at the Docter's comming. July 12th, Proctor Lewys agred withall. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes. July 16th, Mr. William Pole, whome Phillip Simons, somtymes barber to the old Erle of Tavistok, doth knowe, cam to me, and made acquayntance with me: promised to com agayn within xiiij. dayes. Jane my wife went to Nurse Garret's to pay her 12*s.* for her wages due tyll Friday last, which was Saint Margaret's day, and brought her xij*d.* for candles: she went by water; Mistres Lee went with her, and Robyn Jackesbite. Jane this night was sore trubbled with a collick and cramp in her belly; she vomyted this Monday more, and every night grew stiff in the sole likewise. A meridie hor. 3½ cam Sir George Peckham to me to know the tytle for Norombega in respect of Spayn and Portugall parting the whole world's distilleryes. He promysed me of his gift and of his patient . . . . . of the new conquest, and thought to get so moche of Mr. Gerardes gift to be sent me with seale within a few days. July 18th, Barthilmew Knaresburgh his sone borne at break of day abowt 3 of the clok. June 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports. July 23d, Mistris Franklin's sone borne at noone. July 24th, Robert Gardiner cam, and went on the 26th.

Aug. 8th, Kate was sickly. Aug. 11th, Mr. Bacon and Mr. Phillips of the court cam. Aug. 20th, Katarine still seemed to be diseasid. Aug. 25th, Katharin was taken home from nurse Garret

of Petersham, and weaned at home. Aug. 31st, Benjamin Lock told me of his father's mynde to send him to Spayn within three or four days. Sept. 1st, I did for Sir John Killegrew devise the way of protestation to save him harmless for compounding with Spaniard who was robbed: he promised me fish against Lent. Sept. 10th, Mr. John Leonard Haller, of Hallersteyn, by Worms in Germany, cam agayn to me, to declare his readines to go toward Quinsay; and how he wold go and ly at Venys all this winter, and from thens to Constantinople. I requested Mr. Charles Sted to help him to make his mony over to Paris and Nuremberg, and to help him with the sercher of Rye to pass his horse, and to help him with Mr. Osborn the alderman with his letters to Constantinople. Sept. 11th, on Tuesday they went to London together, and my wife allso abowt her affayres. Sept. 13th, I writt to Dugenes de Dionigiis to Venys by Mr. John Leonard Haller. Sept. 17th, I writ to the Erle of Osmond. Sept. 29th, Anne cam to my servyse from Mr. Harbert. I payd Mr. Lewys £20, so rest is which I challendg as for my cost and payns for 37 yeres for John his son.

Oct. 12th, I rod to Tundridge. Oct. 13th, I rod from Tundridge to Mr. Coverts at Slawgham. Oct. 15th, I cam home from Slawgham, and dyned at Mr. Holtens, person of Oxstede by Tundridge, a phisitien. Oct. 21st, Jane my wife sowned in the church. Nov. 1st, Mr. Plat, my brother Yong his sonne-in-law, cam to me with a stranger of Trushen, born at Regius Mons: his name is Martinus Faber. The same day cam Mr. Clement the seamaster and Mr. Ingram from Sir George Peckham. Nov. 8th, hayle afternone horam circiter primam: tonitrus circa quartam et sextam. Nov. 9th, Mr. Newbury, who had byn at Cambaya in Inde, cam to me. Nov. 22nd, E. K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com

to my howse to burn my bokes when I was dead, and thought he loked sourely on me. Dec. 1st, George my man, who had lyne oute all night, this morning used me very dishonestly, and sayd he owed me no servyce. Mr. Bettgran the justice was not at home. Dec. 13th, thunder in the afternone and at sonne-set. Dec. 15th, the 15th day being cownted the 25, 50, 10 dayes ar imagined spent, which have crept in betwene the day of Crist his birth regarding the place of the sonne, and the sonnes place not the 25th day of this month, whiche a civile æquation, but mathematically and religiusly to be substantiated to be for the true term of the periods of annuall revolutions of the sonne sinse the day of Christ his birth.

1583. Jan. 13th, on Sonday the stage at Paris Garden fell down all at ones, being full of people beholding the bearbayting. Many being killed thereby, more hart, and all amased. The godly expownd it as a due plage of God for the wickednes ther usid, and the Sabath day so profanely spent. Jan. 19th, Mr. John Leonard Haller went to London and so to go toward Scotland. Jan. 23rd, the Ryght Honorable Mr. Secretary Walsingham cam to my howse, where by good lok he found Mr. Awdrian Gilbert, and so talk was begonne of North-west Straights discovery. The Bishop of St. Davyd's (Mr. Middelton) cam to visit me with Mr. Thomas Herbert. The Lord Grey cam to Mr. Secretary, and so they went unto Greenwich(?). Jan. 24th, I, Mr. Awdrian Gilbert, and John Davis went by appointment to Mr. Secretary to Mr. Beale his howse, where onely we four were secret, and we made Mr. Secretarie privie of the N. W. passage, and all charts and rutters were agreed uppon in generall.

Feb. 2nd, Rolandus Dee baptizatus. Feb. 3rd, Mr. Savile, Mr. Powil the yonger, travaylors, Mr. Ottomeen his sonne, cam to be acquaynted with me. Feb. 4th, Mr. Edmunds of the Privie Chamber, Mr. Lee who had byn in Moschovia, cam to be acquaynted with me. Feb. 11th, the Quene lying at Richemond went to Mr. Secretary Walsingham to dynner; she coming by my dore gra-

tiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt. Ep μαιεστι αξεδ με οβοσκυρελι οφ μουνσιευρις στατε: διξι βιοθανατος ερις. Roland went with his nurse to her howse to Estshene. Feb. 18th, the Lady Walsingham cam suddenly into my howse very freely, and shortly after that she was gone cam Syr Francys himself and Mr. Dyer. Feb. 24th, Jane churched. Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender.*

March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 17th, Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so the 18th day from thence toward Devonshyre. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12. Nurse Lydgatt at Estshene

* This work, although never entirely printed, created much sensation at the time, and was the cause of considerable controversy among the politicians as well as literati. The Memorial on this subject which Dee presented to the Privy Council has been printed by Hearne and others, but it is not generally known that the original manuscript of the actual treatise on the correction of the Calendar is still preserved in Ashmole's library, No. 1789, and is the very book which Dee alludes to above. It is inscribed "to the Right Honorable and my singular good Lorde, the Lorde Burghley, Lorde Threasorer of Englande," with the following verses:—

"To ὁτι and το διοτι,
I shew the thing and reason why;
At large, in breif, in middle wise,
I humbly give a playne advise;
For want of tyme, the tyme untrew
Yf I have myst, commaund anew
Your honor may. So shall you see
That love of truth doth govern me."

The work itself is entitled, "A playne Discourse and humble Advise for our Gratious Queene Elizabeth, her most Excellent Majestie to peruse and consider, as concerning the needful Reformation of the Vulgar Kalender for the civile yeres and daies accompting, or verifyeng, according to the tyme truely spent."

was payd for 5 pound candell, 6 pound sope, and the wagis due from Rowland his birth. April 18th, the Quene went from Richemond toward Grenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd "quod defertur non aufertur," and gave me her right hand to kisse. April 24th, nurse was payd for Rowland all her wagis tyll Monday the 22 of this month, 16 pence a weke: she had all her candell and sope before.

May 1st, Albertus Laski, Polonus, Palatinus Scradensis, venit Londinum.* May 4th, Mr. Adrian Gilbert and Mr. Pepler went by water to Braynford, and so to ride into Devonshire. May 7th, E. K. went toward London, and so to go homeward for 10 or 12 dayes. Dies Quadragesimus a die Veneris ante Pascham. May 13th, I becam acquaynted with Albertus Laski at 7½ at night, in the Erle of Lecester his chamber in the court at Greenwich. This day was my lease of Devonshyre mynes sealed at Sir Leonell Ducket's hows. May 18th, the Prince Albertus Laski cam to me at Mortlake, with onely two men. He cam at afternone and tarryed supper, and after sone set. Nurse Rowland was payd all tyll the 20th of this month. June 15th, abowt 5 of the clok cam the Polonian Prince Lord Albert Lasky down from Bissham, where he had lodged the night before, being returned from Oxford whither he had gon of purpose to see the universityes, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney, and other gentlemen: he was rowed by the Quene's men, he had the barge covered with the Quene's cloth, the Quene's trumpeters, &c. He cam of purpose to do me honor, for which God be praysed! June 19th, the Lord Albert Laski cam to me and lay at my hows all nyght. Nurse Rowland payd her wagis ending the 17th day of this month.

July 1st, Master Mills his answer of no hopes in my sute at

* "The year of our Lorde God 1583, the laste daye of Aprill, the Duke or Prince of Vascos in Polonia, came to London and was lodged at Winchester Howse."—MS. Douce, 363, fol. 125. This account differs from Dee's by a single day.

Grenewich. July 7th, George was dismissed my servys and payd all reconings in the presens of goodman Hilton and Mistres Kelly in my study. July 10th, Thomas Hoke of Cranford cam to my service, but he went away agayn the 23 day of this month. July 30th, the Quene removed on Tuesday from Greenwich to Sion by water; coming by my dore . . . . . July 31st, the Quene's gift of 40 angells * sent by the Erle of Lecester his secretarie Mr. Lloyd, throwgh the Erle his speche to the Quene, Mr. Rawlegh his letter unto me of hir Majesties good disposition unto me. Aug. 1st, John Halton minister dwelling in London with . . . . . bowed in and looked, and the . . . . . a Wurcetershire man, a wicked spy cam to my howse, whom I used as an honest man, and found nothing wrong as I thought. I was sent to E. K. Aug. 7th, Mr. William Burrow passed by me. Aug. 14th, payd nurse Lydgatt for Rowland for two monthes ending the 12th day. Aug. 18th, a great tempest of wynde at mydnyght. Maxima era E. K. cum uxore ejus. Sept. 21st, we went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravessende.

1586. July 10th, Mr. William Maynard natus hora 12 noctis, vel paulo post, Londini. Sept. 14th, Trebonam venimus. Oct. 18th, E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas. Nov. 8th, illustrissimus princeps versus Pragam; iter institit hora tertia a meridie. Nov. 14th, rescripsi ad Victorem Reinholdum. Nov. 19th, to the glas hows. Nov. 21st, Michael was begone to be weaned. Nov. 22nd, recepi

* "Her Majestie being informed by the Right Honourable Earle of Leicester, that whereas the same day in the morning he had told me that his Honour and Lord Laskey would dine with me within two dayes after, I confessed sincerely unto him that I was not able to prepare them a convenient dinner, unless I should presently sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally within one hour after forty angels of gold from Sion, whether her Majestie was now come by water from Greenwich."—Dr. Dee's Compendious Memoriall, p. 511.

literas Jacobi Memschiti. Dec. 8th, Monday abowt none Mr. Edward Garland cam to Trebona to mee from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Hankinson. Dec. 11th, St. Poloniensis obiit: natus anno 1530 die 13 Januarii, hora quarta mane min. 26, in Transylvania. Obiit, hora secunda post mediam noctem, ut intellexi ex literis D^ni^ Lasky, receptis die 29 per Alexandrum. Dec. 19th, 19die (novi kalendarii) ad gratificandum Domino Edouardo Garlando, et Francisco suo fratri, qui Edouardus nuncius mihi missus erat ab Imperatore Moschoviæ ut ad illum venirem, E. K. fecit proleolem lapidis in proportione unius . . . . . gravi arenæ super quod vulgaris oz. et ½ et producta est optimi auri oz. fere: quod aurum post distribuimus a crucibolo una dedimus Edouardo. Dec. 30th, E. K. versus Pragam.

1587. Jan. 8th, cam Nicolas du Haut, Frenchman of Lorrayn, who had byn lackay to my frende Otho Henrick Duke of Brunswik and Lienburgh, to seke a servyse, being dismissed by passport from his Lord after his long sikenes. Jan. 14th, Doctor Reinholdt of Salfeldt cam to Trebona with Abraham. His sute of the salt. Doctor Reinholdt revisit versus Pragam 20 die. Jan. 18th, rediit E. K. a Praga. E. K. browght with him from the Lord Rosenberg to my wyfe a chayne and juell estemed at 300 duckettes; 200 the juell stones, and 100 the gold. Jan. 21st, E. K. again to Prage and so to Poland ward. Feb. 5th, I tok a jornay of myself from Trebon to Newhowse, two myles of, to mete my Lord to comen with him. I toke two horsemen of the cyty with me. Feb. 9th, Illustriss.* venit a Vienna ad Trebonam. Feb. 12th, ivit Illustriss. versus Crocoviam. Feb. 19th, E. K.† cam from Poland abowt none to Trebone: I sent word to my Lord straight. Feb. 21st, my Lord sending no word yet, I sent another message. March 3rd, a Cremona ad Trebonam. March 7th, E. K. dedit

* He frequently speaks of Prince Albert Leski under the title of Illustrissimus.

† It is almost unnecessary to observe that these initials refer to Edward Kelly.

nobis 300 ducata. Recepimus a Domino Illustrissimo 3300. March 9th, iter regium. March 14th, venimus Reichstein. March 17th, reditus a Reichstein. March 21st, E. K. gave me 170 more, and of the 200 for changing 60 remayne. Contumelie et contemptus a Cholek et a Schonberg. March 23rd, venimus Trebonam. March 26th, the Lord Biberstein, comming from Cranbaw from the Lord Rosenberg, passing by Trebona, sent for me to his ynn to make acquayntance with me. E. K. equitavit Crotoviam. April 4th, actio tertia incepit. April 18th, actionis tertiæ finis. May 1st, vidi (doctore meo premonstrante) Michaelium Nuncium non Mersaelem. Laus sit Deo et doctori meo E. K.! June 14th, nuptiæ Domini Thomæ Kelei. June 17th, αφτερ θις φυλ μονε ιαvε άδ θεμ νοτ. June 22nd, Mr. Francis Garland went toward England from Trebona.

July 5th, Sonday, I set the two erthes with theyr water agayn uppon them. July 9th, Mr. Francis Pucci cam and browght Chrisan Franken with him, who, he sayd, had now recanted his wycked boke against Christ, wherof I was glad. Illustrissimus cum Domina venerat Trebona. July 11th, colloquium inter Illustrissimum Dominum, Dominum E. K. et me, a meridie, inter nos tres. July 13th, Francys Pacci recessit. July 19th, a certayn kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety. July 20th, Illustrissimus abiit cum principissa sua versus Cremoniam. Aug. 13th, amice cum Domino Edouardo Keleo de tribus illis votis. Aug. 17th, E. K. cum fratre et Ludovico . . . . . Aug. 18th, we understode how E. K. went to Badwise to bed, and went but this day at none from thence. Aug. 20th, John Basset cam to Trebona. Aug. 23rd, Mr. E. K. cam from Lyntz fayre. Sept. 1st, Tuesday morning, covenanted with John Basset to teach the children the Latyn tong, and I do give him seven duckats by the quarter, and the term to begyne this day; and so I gave him presently seven duckatts Hungary, in gold, before my wife. God spede his work! Sept. 3rd, 4th, continua quasi pluvia

per biduum istud. Sept. 4th, Basset his hurlyburly with Mr. T. Kelly. Sept. 16th, the Lord Biberstein cam to Trebon, and Cracht with him. Sept. 22nd, my Lord cum from Crummow to Trebon with my Lady. Sept. 26th, my Lord went toward Prage. Sept. 28th, I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ownces; he wayed it himself in my chamber: he bowght his waights purposely for it. My Lord had spoken to me before for some, but Mr. Kelly had not spoken. Sept. 30th, T. K. and J. C.* went toward Prage.

Oct. 12th, Mr. E. K. toward Prage on horsbak. Oct. 13th, mane paulo ante ortum solis observavi radio astronomico inter . . . . . et . . . . . gradus 2 minuta prima 22, et erat . . . . . sub Tauro in eadem linea perpendiculari ante oculum demissa super horizonta altitudo erat vix quatuor graduum. Oct. 15th, hyred Nicolas. Oct. 20th, I toke up the furniture for the action. Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage. Oct. 28th and 29th, John Carp did begyn to make furnaces over the gate, and he used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace. Oct. 31st, Ed. Hilton cam to Trebona in the morning. Nov. 8th, E. K. terribilis expostulatio, accusatio, &c. hora tertia a meridie. Nov. 17th, John Basset had seven ducketts beforehand for his second quarter's wages, begynning the 1st. Nov. 21st, Saterday at night Mr. Francis Garland cam from England to Trebona and browght me a letter from Mr. Dyer and my brother Mr. Richard. Nov. 24th, at the marriag super Critzin the Grand Captayn disdayned to com thither to supper in the Rad howse of Trebona becawse E. K. and I were there; and sayd farder that we wer . . . . . Dec. 1st to 11th, my Lord lay at Trebon and my Lady all this tyme. Dec. 10th, Mr. John Carpio went toward Prage to marry the mayden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordred the matter. Dec.

* That is, Thomas Kelley and John Carp.

12th, afternone somwhat, Mr. Ed. Keley his lamp overthrow, the spirit of wyne long spent to nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit was spilled out, and burnt all that was on the table where it stode, lynnen and written bokes,—as the bok of Zacharius with the Alkanor that I translated out of French for som by spirituall could not; Rowlaschy his thrid boke of waters philosophicall; the boke called Angelicum Opus, all in pictures of the work from the beginning to the end; the copy of the man of Badwise Conclusions for the Transmution of metalls; and 40 leaves in 4°, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very boke of Dunstan was but cast on the bed hard by from the table.

1588. Jan. 1st, abowt nine of the clok afternone, Michel, going chilyshly with a sharp stik of eight ynches long and a little wax candell light on the top of it, did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred throwgh the lid of his left ey toward the corner next the nose, and so persed throwgh, insomuch that great abundance of blud cam out under the lid, in the very corner of the sayd eye; the hole on the owtside is not bygger then a pyn's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure! The next day after it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced to the place where it entred; with the strength of his hed and the fire of his fulness, I may make some shew of it to the prayse of God for his mercies and protection. Jan. 11th, Nicolas was sore hart circa 8½ hora nocte. Jan. 13th, at dynner tyme Mr. Edward Kelly sent his brother, Mr. Th. K. to me with these words, "My brother sayth that you study so much, and therfor, seeing it is to late to go to day to Cromlaw, he wisheth you to come to pass the tyme with him at play." I went after dynner and playd, he and I against Mr. F. Gore and Mr. Rob tyll supper tyme, in his dynyng rome: and

after supper he cam and the others, and we playd there two or three howres, and frendely departed. This was then after the great and wonderful unkindnes used toward me in taking my man. Jan. 14th, Mr. Edward Kelly rid to Crumlow, being sent for by my Lord. I receyved a letter from the Lord Chamberlain. Jan. 18th, Mistres Lidda K. had an abortion of a girle of 5 or 6 monthes; she was mery and well till the night before; I helped to finde the dead birthe within one howr after I had caused her to have myrh given unto her in wyne warmed, the quarter of a ounce; better after she was discharged of the secondyne, and all at ones. The woman was sufficiently strong after. Jan. 19th, Mr. E. K. cam from Crumlow. Feb. 4th, Mr. Francys Garland and his brother Robert went from Trebona to go toward England: I wrote to Mr. Dyer and Mr. Yonge. Feb. 8th, Mr. E. K. at nine of the clok afternone sent for me to his laboratory over the gate to se how he distilled sericon, according as in tyme past and of late he hard of me out of Riplay. God lend his hart to all charity and virtue! Feb. 16th, John Carpe cam to Trebon after his marriage. Feb. 19th, Mr. E. K. did *δισκλοσε σομ, ακκουντεδ μι φρενδες, δυν υντρυ θει υνερ.* Feb. 28th, mane paulo ante ortum solis natus est Theodorus Trebonianus Dee, ascendente Sirio in horoscopo, die dominica. March 1st, baptisatus erat Theodorus Dee Trebonæ ante meridiem. March 6th, I went to Newhous and dyned at the castell. March 12th, my Lord cam to Trebona and my Lady. March 24th, Mr. K. put the glas in dung. March 26th, my Lord sent one of his secretaries with answer to my letter, and with offer and promys of all where he can pleasure me, circa 5 post meridiem. March 29th, my Lord and Lady from Trebon toward Crumlow. The midwife's husbond's name of Newhowse is David Peregrinus, perhaps of the familie of Petrus Peregrinus, otherwise called Peter of Maharncourt, of Picardy.

April 3rd, Mr. Pucci disquietted Mr. E. K. abowt requesting an action, to which he had one of our six monthes actions, being now the term begynning the fourth day of this month. The ende of our talke was a strange spech of Mr. Kelly to Fr.

Puccy. After 15 wekes write to me, and I will answer you. April 6th, Edmond Hilton went from Trebona toward Prage with Mr. John Carpe, and so toward England. April 10th, I writ to Mr. Edward Kelly and to Mistres Kelly ij. charitable letters, requiring at theyr hands mutual charity. I went to Mr. Captain Chritzin, to know if he were offended to me, who in outward shew used me reasonably curteously. April 12th, my wife churched, and we receyved the communion. John Carpe browght his wife from Prage to Trebona. April 17th, Doctor Reinholt cam to Trebona. April 22nd, nocte hora 9 terribilis et falsa accusatio vel suspicio, quod Puccia annunciavit contra D. K. et ipsum principia(?). May 1st, Mr. Carpio rid to my Lord to the holy well at the glass hows, four myles from Trebona, with my letters of purgation for Puccies his attempts or intents in his letters to my bond and Mr. Kelly, unknown to me. May 4th, Mr. Carpio browght me word of my Lord's displeasure, conveyed and confirmed by cozen Pully his letters. Deus ille sit propitius! May 7th, post afflictionem magnam meam, mei misertus est Deus! Puccia, die eodem venerunt literæ Principis ad Dominum E. K., quæ dies declarabat amici sui infamum meum ne dignitatem: sed non reddebatur nisi valde præfex, valde erat ingratæ ille literæ ipsi Domino E. K. Misericordia Dei magna! Omne quod vivit laudet Deum! Hæc est dies quam fecit Dominus! May 10th, E. K. did open the great secret to me, God be thanked! May 19th, hora 10 cum circumstantiis necessariis. May 22nd, Mistris Kelly received the sacrament, and to me and my wife gave her hand in charity; and we rushed not from her. May 30th, Michael was sik of an ague, and Mr. Kelly likewise. June 4th, the howses burnt at Trebon in the morning early on Whitsonday. June 8th, Illustrissimus venit Trebonam. June 11th, Illustrissimus recessit in Dominica a Trebona versus Pragam. My Lord sent Critzin with his compliments unto me, and to offer me help, hora prima a meridie. A letter cam from T. G. of Mr. Dyer, his being three myle from Trebona, but it was not so. Mr. Dier sent word by

Francis Garland wher. June 13th, cam Francis Garland and Mr. Edmond Cooper, brother to Mistris Kelly, to Trebona. June 16th, Francis Garland went to fynde and bring Mr. Dier. June 19th, I had a grudging of the ague. June 22nd, I did evydently receive the ague, and layd down.

July 7th, Mr. Thomas Sowthwell cam to Trebona to visit us. July 17th, Mr. Thomas Sowthwell of his own courteous nature did labor with Mr. Edmond Cowper and indirectly with Mistres Kelly for to furder charity and frendship among us. July 20th, Mr. Dier cam to Trebona. July 22nd, a meridie circa 10 Mr. Edward *διερ διδ ινιυριε με υνκινδελε.* July 23rd, reconciliatio bona cum Magistro *διερ υνιθ υνυρδς φαστο μεδιαντε* E. K. Aug. 1st, Mr. Harry Maynard natus nocte circa horam 11 Mortlak. Aug. 4th, Illustrissimus cam from Crachovia to Trebon, and there on Friday before dynner cam up Mr. Dyer, who lay in my chamber, and entertayned him honorably. Aug. 5th, after dynner the little boy, sonne to the Captayn of Rhaudnitz, hurt Arthur's nose with a raser, not in anger but by chance wantonly. Aug. 6th, my Lord and Lady went toward Prage. Aug. 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages. Aug. 9th, Tuesday, Mr. Dyer went from Trebon, having in company Mr. Edmond Cowper, Francys Garland, and his man Rowley. Aug. 13th, Mr. Thomas Sowthwell ryd to Prag ward from Trebon. He told us of the philosopher (his scholemaster to write) whose name was Mr. Swyft, who gave him a lump of the philosopher's stone so big as his fist: a Jesuit named Mr. Stale had it of him. Aug. 14th, Mr. Sowthwell cam againe. Aug. 24th, vidi divinam aquam demonstratione magnifici domini et amici mei incomparabilis D. Ed. Kelei ante meridiem tertia hora. Aug. 27th, John Basset (so namyng himself) otherwise truely named Edward Whitlok, under pretence of going to Budweiss to buy cullors and so to return agayn, did convey himselfe from my servyce of teaching Arthur grammer. Sept. 3rd, my

lord and lady cam to Trebon. Sept. 12th, spes confirmata. Sept. 15th, the Lord Chamberlain cam to Trebona, and went away on the 17th. The rancor and dissimulation now evident to me, God deliver me! I was not sent for.

Oct. 17th, Mystres Kelly and the rest rode toward Punchartz in the morning. Oct. 18th, my Lord and my Lady ryd toward Ctumnate. Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage: this night to Wesely, two myles. Nov. 5th, I dreamed that the toth next my top toth skarse cold hang in my hed, the toth on the right side above. Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Eglis. Nov. 15th, in the fornone, snow and close clowdy. Nov. 16th, the Lord and Lady Rosenberg cam from Crummedo to Trebon in the evening. Nov. 20th, this Sonday before dynner the Lord and Lady Rosenberg went from Trebon toward Prage. Nov. 23rd, Mr. Francis Garland and Edward Rowly, Mr. Dyer his servant, went from Trebon toward England. I writ to the Quene's Majestie, Mr. Dyer, Mr. Yong, and Edward Hilton. Dec. 4th, I gave to Mr. Ed. Kelley my Glass, so highly and long estemed of our Quene, and the Emperor Randolph the second, de quo in præfatione Euclidis fit mentio.* The letter of 500,000 ducats required. Dec. 7th, *γρεατ φρενδκιπ προμισιδ φορ μανι, ανδ τνυο ουνκες οφ θε θινγ.* Dec. 13th, Mr. Edward Kelley

* This refers to the earliest English translation of Euclid by Billingsley, which was published in 1570, with a long preface by Dr. Dee. Professor De Morgan is of opinion that the translation also was by Dee, or that Billingsley may have been only a pupil who worked immediately under his directions. The passage to which Dee alludes is as follows:—"a man to be curstly affrayed of his owne shadow; yea, so much to feare, that if you, being alone nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moved to give backe (in maner) by reason of an image appearing in the ayre betwene you and the glasse with like hand, sword, or dagger, and with like quicknes, foyning at your very eye, likewise as you do at the glasse. Straunge this is to heare of, but more mervailous to behold then these my wordes cam signifie; and neverthelesse by demonstration opticall the order and cause therof is certified; even so, as the effect is consequent." I refer the reader also to Mr. Barlow's History of Optics in the Encyclopedia Metropolitana.

gave me the water, erth and all. Dec. 14th, Edmond Hilton cam again to Trebon from England. Dec. 18th, I did understand by Mr. Kelley that my glass which he had given to my Lord Rosenberg, the Lord Rosenberg had given it to the Emperor. Dec. 23rd, I went to the new made citie Kaiser Radnef Stadt, by Budneis, to ovirsee what Joachim Reimer had done abowt my coaches making. Radulphus Sagiensis Gallus Normannus, venit Trebonam, chimiæ et naturalis magiæ studiosus.

1589. Jan. 3rd, Rudolphus Sagiensis Normannus recessit versus Pragam. Jan. 17th, the humming in my eares began. Jan. 19th, circa undecimam noctis abortiebatur Domina Lydda uxor D. Thomæ Kelly ex duobus masculis vix sex mensium, et anno precedente hoc ejusdem uxor abortiebatur puella. Jan. 20th, Mr. Kelly showed me the Lord Rosenberg his letter; when he wrot that of me he hard no more of my going hens, and if Menschik hath not performed as he willed him, that if I send him word he will so dispatch me that therby I shall not nede to stay here, as he had confidently heretofore warned Mr. Kelley, so now he did request him to take leve of me at my departure. And then Mr. Kelly did loke and truly confess that my .... Jan. 25th, Mr. Mains cam to visit us; the Erle of Schwiczenbagh thre sones. Jan. 31st, Tuesday, I sent Edmond Hilton to Prage, and Zacharias Mathias of Buelweiss, to buy 10 or 12 coach horses and saddell horses for 300 dollers. Feb. 4th, I delivered to Mr. Kelley the powder, the bokes, the glas and the bone, for the Lord Rosenberg; and he thereuppon gave me dischardg in writing of his own hand subscribed and sealed. Feb. 12th, Edmond Hilton cam from Prage with nine Hungarian horses bowght toward our jornay. Feb. 16th, Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik. March 11th, from Trebon in Bohemia. March 18th, to Nuremberg. March 20th, from Nuremberg. March 26th, to Frankfurt on the Mane.

April 19th, to Breme. May 1st, Katharin by a blow on the

eare given by her mother did bled at the nose very much, which did stay for an howre and more; afterward she did walk into the town with nurse; upon her coming home she bled agayn. May 11th, John of Gloles cam to Breme. May 13th, I cam to lie at my hyred hows. May 17th, the three saddle horse put to grass to the town meddowes for nine ducets tyll Mychelmas. May 21st, the Landgrave of Hesse his letters to me and the city of Breme. May 25th, I sent the Lantgrave my twelve Hungarish horses. June 2rd and 13th, Mr. Duerend and Mr. Hart went toward Stade. They had scaped from the Spanish servise in Flanders with Syr William Stanley. June 6th, Dr. Kenrich Khanradt of Hamburgh visitted me. Mr. Thomas Kelly his wife, Francis Garland, Rolls, from Standen toward England. June 16th, Edmund Hilton toward Prage. June 19th, Hans of Glotz went toward Standen, and so toward England. June 23rd, Mr. Daniel van der Multon cam to me. Ultima die mensis istius circa meridiem maximi imbres, tonitrua, grandines.

July 6th, Thursday the 26th of June (by the old accownt and the 6th of July by new accownt) Mr. Hart, the minister of the English company, and Mr. . . . . the governor's deputy of the English company at Stade, did visit me at my howse in Breme. July 18th, Mr. Yong and Mr. Secretary his letter. July 30th, Edmond Hilton cam from Prage to Breme by Stade. Aug. 2nd, veteri stilo, the nyght following, my terrible dream that Mr. Kelly wold by force bereave me of my bokes, toward daybreak. Aug. 5th, novo stylo, Edmond Hilton went toward Stade, to go toward England, with my letters to disclose the treason of Perkins. Ther went in this company two English people, Mr. Rolous Tattin and George Losin. Aug. 7th, the first of the seven half fasts. Aug. 14th, Theodor wened. Aug. 21st, John Hammond to Stade. Aug. 22nd, natus William Hazilwood mane hora sexta fere, forte hora 5 min. 45, by Maydston in Kent. Sept. 9th, Roger his serviceable letters of the Lord Rosenberg. Sept. 12th, the wynde cam East after five wekes most part West. Sept. 16th, ante meridiem hora

9 in delinquiciis A. C. incidi ex ingratitudine concepta ex verbis uxoris, et Anallæ Mariæ. Sept. 22nd, stilo veteri, I delivered to Mr. Jacob for England by Embden my letters.

Oct. 3rd, D. Witischindi his hard dealings with me: he bad Mr. Harper the Secretary to give me warning of my howse. Oct. 9th, warned out of my howse hora prima a meridie. Oct. 14th, John Hanward gave me warning that he desyred to go travayle toward Italy; but first to Master Kelly of whome he hoped to have good help. Oct. 17th, Mr. Sowthwell and Mr. Gawyne Smyth cam to me to Bream. Oct. 23rd, Mr. Sowthwell and Mr. Smyth went from Bream. Oct. 29th, Wenefrida Goose inter 9 et 10 a meridie. Oct 31st, letters sent to Stade for Gerwein Greven for her Majestie, Mr. Yong, and Mr. Dyer. Nov. 1st, newes of Mr. Dyer sent ambassador to Denmarke. Nov. 3rd, stilo veteri, I resolved to go into England, hoping to mete Mr. Edward Kelly at Stade, going also into England; and that I suspected uppon Mr. Secretary Walsingham his letters. Nov. 13th, Edmond Hilton and his brother from England, and John a Glotz. Nov. 17th, die lunæ, I met Mr. Dyer comming to Stade, even in the myddle of the town. Nov. 18th, Edmond to Stade ward. Nov. 19th, toke ship by the Vineyard. Dec. 2nd, we cam into the Tems to Gravesende. Dec. 3rd, from the ship to Stratford to Mr. Yong's howse. Dec. 19th, at Richemond with the Queene's Majestie.* Dec. 20th, agreed for my howse with Nicolas Fromonds to occupy as a tenant with better order. Dec. 25th, I lay this night first at my howse. Dec. 29th, Mr. Adrian Gilbert cam to me to Mortlak, and offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes.

1590. Jan. 15th, a terrible tempest of wind, South by West. Jan. 23rd, Mr. Thomas Kelly cam from Brainford; put me in good hope of Sir Edward Kelly his returning: offered me the loane of ten pownds in gold, and afterward sent it me in Hun-

* Where, according to Aubrey, who received his information from Lilly, he was very favourably received by her Majesty.

gary new ducketes by John Croker, the same evening. Jan. 26th, I writt to Mr. Adrian Gilbert two letters. I resolved of the order to be offred for agreement with Nicholas Fromonds for my howse and goodes. The 5th of March (by old accownt) was Madinia Newton, my daughter, christened at Mortlak; godfather, Sir George Cary; godmothers, the Lady Cobham and the Lady Walsingham. March 12th, Mrs. Anne Deny born betweene 8 and 9 afternoone. March 14th, Mr. Dyer cam home from Stade. March 17th, Sir Edward Kelly his letter by Francis Garland. March 21st, Sir George Cary cam to Mortlak. March 27th, Jane apprehended hora quinta a meridie.* My children at this Lady Day in Lent, began to go to schole at Mortlak with the scholemaster Mr. Lee: I gave him his howse-rent and forty shillings yerely for my three sons and my doughter. The howse-rent was allmost 4*s.* yerely of Mr. Fisher his new howse. April 7th, John Spenser cam to me, from Venys new returned, and told me of the Venetian philosopher and the goodnes of his gold. April 16th, good Sir Francis Walsingham died at night hora undecima. April 19th, I delivered my letters to Mr. Thomas Kelley for his brother Sir Edward Kelley, knight, at the Emperor's court at Prage. Francys Garland was by, and Mr. Thomas Kelley his wife. God send them well thither and hither agayn! Mr. Emery had disbursed to me frankly betwene the tyme from Shrovetyde tyll this May £25. May 5th, Mr. Thomas Jack restored unto me part of my magnes stone. May 8th, I receyved 20 mark from Sir Richard Lagney, of Longlernay. May 16th, I gave Mr. Lee the scholemaster 5*s.* in part of wages. May 18th, the two gentlemen, the unckle Mr. Richard Candish, and his nephew the most famous Mr. Thomas

* There are a great many brief notices in this diary relative to Jane Dee, most of which are expressed in astrological symbols; and as they are exceedingly difficult to decipher satisfactorily, and are certainly of very little, if any importance, I have thought it expedient to omit them. The entry of "Ιανε ἀδ θεμ" is also of frequent occurrence, though what "θεμ" can refer to I have not been able to discover.

Candish,* who had sayled rownd abowt the world, did viset me at Mortlake. May 20th, after dynner, I with my brother, Mr. Justice Yong, went to the Archebishop of Canterbury to Lambeth, abowt the personagis who used me well. May 21st, I showed my indignation against Bacchus feast at Braynferd intended; gave the Bishop of London warning, who toke it in very good part. Katharyne, my dowghter, was put to Mistres Brayce at Braynferd, hir mother and Arthur went with her after dynner. May 23rd, I lent to goodman Dalton, the carpenter, xx*s*. for a month. May 29th, 30th, bona nova de industria Domini Richardi Candishii, cum Regina et Archiepiscopo et Domino Georgio Carey, de propositione Etonensis Collegii obtinendi legem. He sent me a hogshed of claret wyne as a gyft. The Lady Cobham sent my wyfe suger and pepper, &c. June 2nd, I writ to Syr Edward Kelly by Mr. William Fowler, merchant, dwelling by Ledenhall. June 3rd, I was very sik uppon two or thre sage leaves eten in the morning; better suddenly at night; when I cast them up, I was well. The pump taken out and the well skoured. June 5th, Thomas Hankinson and Antony my man cam from beyond the seas to Mortlak. June 5th, terrible yll newes of Edward Kelly against me. June 24th, £20 of Mr. Candish by Edward Hilton. June 28th, I payd Mr. Hudson for all his corn, and also for the wood tyll May, receyved synce I cam home.

July 6th, Mr. Stockden was all payd for his wood 40*s*. I gave the scholemaster Mr. Lee 5*s*. in part of wagis: he browght me my hammer from Mr. Jak, so he hath a quarter's wagis 10*s*. July 8th, I receyved Sir Edward Kelly his letters, dated at Prage the 24th of May stylo novo. No mention is made of his brother Mr. Thomas Kelly coming over. July 10th, the executor of the Lady Ducket requered the det. July 11th, I payd nurse Barwik 12*s*. for ii. monthis wagis for Madinia: so she is payd for five monthes.

* Dee has preserved several interesting notices of his intimacies with the principal navigators of his time. A general reference to Hackluyt will be sufficient.

July 13th, I went to the Archbishop of Canterbury: talked with him boldly of my right to the personages, and to the treatise of Sir Edward Kelley his Alchimy. July 14th, Mr. Gawayn Smyth spake frendely for me to the Quene, and she disclosed her favor toward me. July 16th, my mynde was somewhat bent to deale with my alchimicall exercises. July 25th, I writ a letter of thanks to the Lord Threasorer by Edmond Hilton. I sent the Lord Chancellor his letters from Brunswyk, of Conrad Nettlebronner his ill behaviour. July 31st, I gave Mr. Richard Candish the copy of Paracelsus twelve lettres, written in French with my own hand; and he promised me, before my wife, never to disclose to any that he hath it; and that yf he dye before me he will restore it agayn to me; but if I dy befor him, that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day. Aug. 2nd, Mrs. Stoner's sonne born circa horam tertiam a meridie. Nurs her great affliction of mynde. Aug. 5th, Rowland fell into the Tems over hed and eares abowt noone or somewhat after. Aug. 8th, I gave Nurse Barwick six shillings, so she is payd for the half yere due on Weynsday next. Aug. 9th, I payd to Mr. Lee the scholemaster 5*s*. Aug. 22nd, Ann my nurse had long byn tempted by a wycked spirit: but this day it was evident how she was possessed of him. God is, hath byn, and shall be her protector and deliverer! Amen. Aug. 25th, Anne Frank was sorowfol, well comforted and stayed in God's mercyes acknowledging. Aug. 26th, at night I anoynted (in the name of Jesus) Ann Frank her brest with the holy oyle. Aug. 30th, in the morning she required to be anoynted, and I did very devowtly prepare myself, and pray for vertue and powr and Christ his blessing of the oyle to the expulsion of the wycked; and then twyse anoynted, the wycked one did resest a while. Sept. 1st, I receyved letters from Sir Edward Kelley by Francis Garland. Sept. 8th, Nurse Anne Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water. Sept. 23rd, Sonday, I gave

Nurse Barwyk six shillings for a monthis wages to ende on Wensday comme a fortnight; Mrs. Stackden was by. Sept. 29th, Nurse Anne Frank most miserably did cut her owne throte, afternone abowt four of the clok, pretending to be in prayer before ner keeper, and suddenly and very quickly rising from prayer, and going toward her chamber, as the mayden her keper thowght, but indede straight way down the stayrs into the hall of the other howse, behinde the doore, did that horrible act; and the mayden who wayted on her at the stayr-fote followed her, and missed to fynde her in three or fowr places, tyll at length she hard her rattle in her owne blud.

Oct. 11th, Mr. Cumber cam to me. Oct. 14th, payd Nurse Barwik six shillings for one month ending on the seventh, being Wensday. Oct. 15th, this afternoone and all the night following a great storme of wynde at North-West. One Prychard that had marryed Proctor Lewes his widdow, demaunded £24 of me uppon an obligation of £64: whereof by the very note on the bak of the same £48 is payd, so that £16 only remayne and not £24, as he unduely demanded: which £16 I challenged for the costes of his sonne John, three yeres and longer being with me in Mortlak, and having also his lerning free. Notwithstanding my wife afraid payd a pownd or two to Mr. Lewys of that £16, and yet Prichard will go to law. Nov. 12th, the Archbishop of Canterbury gave me £5 in ryalls and angels circa horam decimam matutina. Nov. 20th, Her Majestie cam to Richemond. Nov. 27th, the Quene's Majestie, being at Richemont, graciously sent for me. I cam to her at three quarters of the clok afternone, and she sayd she wold send me something to kepe Christmas with. Nov. 28th, Mr. Candish on Saterday gave my wife forty shillings, and on Tuesday after sent £10 in ryalls and angels, and before he sent me £20, £32 in all. My cousin Mr. Thomas Junes cam in the ende of the terme about St. Andrew's even. Dec. 1st, Her Majestie commaunded Mr. John Herbert, Master of Requests, to write to the Commissioners in my behalf. Dec. 2nd, order taken

by the Commissioners for my howse and goods. Her Majesty told Mr. Candish that she wold send me an hundred angels to kepe my Christmas withall. Dec. 3rd, goodwife Tyndale payd for Antony his lodging for eleven wekes dew at his going away 5*s.* 6*d.*, and before she had for seven wekes. Dec. 4th, the Quene's Majestie called for me at my dore circa 3½ a meridie as she passed by, and I met her at Estshene gate, where she graciously, putting down her mask, did say with mery chere, "I thank thee, Dee; there was never promisse made but it was broken or kept." I understode her Majesty to mean of the hundred angels she promised to have sent me this day, as she yesternight told Mr. Richard Candish. Dec. 6th, Mr. Thomas Griffith my cosen from Llanbeder cam to see me, and lay all night with me, and allso Mr. Thomas Jones, and in the Monday morning went by water to London, and so the same day homeward. A meridie circa 3ª recepi a Regina Domina £50. Dec. 8th, at Chelsey disputing with Doctor Mather, bishop of Bristow; in danger of water hora 5½ I stayed at Chelsey. Dec. 14th, the Quene's Majestie called for me at my dore as she rod by to take ayre, and I met her at Estshene gate. Dec. 16th, Mr. Candish receyved from the Quene's Majestie warrant by word of mowth to assure me to do what I wold in philosophie and alchimie, and none shold chek, controll, or molest me; and she sayd that she wold ere long send me £50 more to make up the hundred pound. I gave Mr. Candish the Bishop of Scotland his conclusion with marchaunts. Mr. Candish went from Mortlak at four of clok at nyght toward London and so into Suffolk. Dec. 18th, Mr. Robert Maynard natus circa horam decimam ante meridiem Londini.

1591. Jan. 21st, utterly put owt of hope for recovering the two parsonages* by the Lord Archbishop and the Lord Threasorer. Feb. 13th, Bartilmew cam up. March 2th, borrowed £20 uppon

* See the "Compendious Rehearsall," published by Hearne from a Manuscript in the Cottonian collection, now partially destroyed by fire, for a more extended account of this.

plate and payd this day £19 in Mortlak. March 21st, remember that on Passion Sunday, being the 21st of March by our accownt, all things was payd for to Mr. Thomas Hudson for wood and corne, abowt £14, at his howse when he was syk of the strangury. Allso to godman Bedell was payd £4 for billet, baven, and lose fagot the same day. Payd likewise to gudwife Wesder eight shillings for one monthes nursing of Madinia, and 4*s.* more beforehande. March 26th, Mr. Beale sent me home the first my own hand copy of the volume of Famous and Rich Discoveries * which I had given anno 1583 to Andrew Strange.

May 12th, I payd goodwife Welder xij*s.* for vij. wekes ending then next from the Wensday before Ester-day last. May 25th, of the old Kalander, Sir Thomas Jones Knight (unaxed) offred me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely, with commodityes adjoining unto it; and allso to have as much mow land for rent, as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall in Mortlak; which his offers I did accept of, and he was glad thereof. May 31st, Bartilmew [Hickman] cam up and browght Jane his dowghter with him. Mr. R. Ed. his boke and letter. June 8th, William Aspland of Essex and Th. Collen. June 12th, lent Chronica Hollandiæ Magna to Mr. Beale on Saterday manuscript, which Mr. Webb lent me. June 14th, Jane Hikman to goodwife Tyndall's to lern. June 27th, Arthur wownded on his hed by his own wanton throwing of a brik-bat upright, and not well avoyding the fall of it agayn, at Mr. Harberts abowt sonn-setting. The half-brik weighed 2½lb. June 30, Madinia was taken home from goodwife Welder.

July 28th, Mr. Dyer sent me xx. angels by Mr. Thomas Webbes. July 30th, reconciliation betweene Mr. Dyer and me solemnized

* Now in the Cottonian collection. Ashmole has preserved a copy of it in MS. Ashm. 1790.

the afternone on Friday, and on Saterday (the 31st) all day tyll my going by boat at Mr. Webb's lodging at Rochester Howse. July 31st, by old Kalender, abowt an eleven of the clok Jane was at London very faynt syke, redy to swownd, and in a faynt swete. It was thowght that then she quickened. The last of Julie, Saterday by the old accownt, Barthelmew cam up; he went down on Tuesday, the 3rd day of August, from Mortlak. Aug. 2nd, Monday, Mr. William Diggs his philosophicall curtesy all day. Sept. 22nd, Madinia fell from the bed and hurt her forhed abowt one of the clok afternone. Oct. 15th, after midnight very wyndy northerly. Oct. 23rd, a storm of wynde S.W. afternone. Dec. 3rd, wyndie S.W. Dec. 14th, I had a very jentle answer at the Lord Thresorer's hand hora decima ante meridiem at the court of Whitehall. Dec. 20th, a jentle answer of the Lord Threasorer that the Quene wold have me have something at this promotion of bishops at hand.

1592. Jan. 1st, my dowghter Francys borne on New Yeres day at the sun-rising exactly. Jan. 2nd, Barthilmew and his brother Ambrose cam this Sonday to Mortlak. Jan. 9th, Francys christened afternone. Francys went with her nurse to Barne Elms. Mr. Edward Maynard borne in the morning betwene 2 and 3 after mydnight. Arthur fell into a quotidian jentle ague at 9 of the clok in the morning as he was at the servyce in the hall. Jan. 24th, Mr. Thomas Oliver becam acquaynted with me at Mortlak. March 6th, the Quene granted my sute to Dr. Awbrey. March 9th, the pryvy seale at night. March 16th, the great seale. March 18th, Arthur and Katharine were let blud at London by Doctor Dodding's cownsayle. March 24th, £25 Mr. Tho. Mownson. March 25th, I payd £10 to Nicholas Fromonds paulo ante solis occasum, when he most abhominably revyled me. March 30th, on Thursday Mr. Saunders of Ewell sent home my great sea cumpas, but without a nedle; it cam in the night by water.

April 5th, the Lady Russell robbed a little after mydnight of perles, diamands, &c. One John Smyth is suspected, a yong man

of thirty yeres old, very ingenious in many handyworkes, melancholek. April 8th, Richard cam to my servyce, 40*s.* yerely and a livery. April 9th, 10th, agreed with my brother Nicholas Fromonds with Mr. Webbs, at 8 of the clok on Wensday night, and 8 on Tuesday night. April 14th, Winifrede Goose, wife of goodman Goose of Tuddington, dowghter of Harry Wyse, eviley tempted, cam to me with her sister. April 16th, δε θεσαυρο α βοκ. April 27th, filius Mariæ Nevell hora 3½ a meridie et aliquantus tardus by Chichester. May 3rd, Wensday, at 10 of the clok Arthur was put to Westmynster Schole under Mr. Grant and Mr. Camden. May 11th, I borowed ten pound of Master Thomas Smith to be paid at Christmas next. May 12th, great wynde at north. May 15th, Marian cam again a meridie hora septima. May 16th, I rode to Harfelde to the Lord Anderson, Lord Justice of the Common Pleas, 12 myles off. May 25th, hora sexta a meridie mowght have byn a quarell betwene Mr. Web and Mr. Morgan with one eye for £4. left unpayd uppon a bill. June 16th, Sir John Perrot judged to be drawn, hanged, and quartered.

July 23rd, at Grenwich abowt mydnight following this day began the first evydent shew of my grief of kidneys; whereuppon Doctor Giffard caused me to have a glyster, and so the next day I was easid of my grief. July 29th, Robert Theneth of Rushmer by Ypswych made acquaintance with me: he told me of Mr. Carter a man of 80 yeres old in Yorkshyre. Aug. 6th, I went to Nonsuch to the court, wyder the Countess of Warwik sent me word by Mr. Ferdinando of the Quene's gratious speches at St. Crosses, and the Lord Archbishop told me the like. Aug. 8th, after the midnight of Monday, being the 7th day, the second fytt of the stone in my kydnes did molest me for 6 or 7 howres. Aug. 9th, the Lord Threasorer invited me to dynner at Mr. Maynards at Mortlak, where Sir Robert Cecill and Sir Thomas Cisell and his lady wer allso. The Lord Threasorer allso sent me some venison to supper. He invited me to dynner allso the tenth day, where the Lord Cobham cam also to dynner, and after dynner he

requested the Lord Threasorer to help me to St. Crosses, which he promised to do his best in. Aug. 11th, Mr. Kemp of Micheam, my old acquayntance, abowt an eleven of clok (allmost) before none, told me of the rare appearing. Aug. 17th, I went to Micheam to Mr. Kemp. Aug. 21st, I went to the Lord Cobham and the Lady Cobham to London. Aug. 23rd, Mr. Cholmely and his mayde ante meridiem hor. 11½. The humor so suddenly falling into the calf of my left leg as if a stone had hit me. Aug. 26th, Mr. Heriot 40*s.** Auditor Hill, £4. Remember all thing is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eight month, lacking 12*s.*, and on Sunday, the 27th of this August, we so concluded, when we gave the nurse ten shillings. The eight month ended (from Newyere's day morning last) the 12th of this month. Sept. 4th, 5th, 6th, very tempestuous, windy at West, Sowtherly. Sept. 5th, the Tems very shallow at London. Sept. 6th, goodman Warryn of Market-harborogh. Robert Web cam from Mr. Ponsoys to write, and is to com agayn within thre wekes. Sept. 7th, Robert Charles of Northamptonchyre and goodman Warren of Marketharborow in my howse at Mortlak promised me to help Barthilmew Hikman with £12 to pay on Michelmas Day next to discharge the bond for his brother-in-law. This they promised uppon condition I wold be bownd to them to see them repayd agayn. I sent a letter to Sir Robert Thaneth to Rushmer by Ypswych by the wagon-man who is at ynn at the George in Lombard Streete. He sayd that Robert Thaneth was at home and well. Sept. 19th, I had on the Sunday abowt 7 of the clok afternone the cramp most extremely in the very centre of the calves of both my legs, and in the place where I had the suddeyn grief on Bartilmew-even last I had payn so intollerable as yf the vaynes or artheries wold have broken by extreme stretching, or how els I cannot tell. The payn

* This entry is not very clear. It either refers perhaps to Harriot, the celebrated mathematician, or to the London goldsmith whom the Abbotsford novelist has immortalized.

lasted abowt half a quarter of an howr. I toke my purgation of six grayns. I began in the morning to drink the drink for the stone in the kydney. Sept. 28th, Mr. Laiesley promised me ten shepe and four quarters of wheat. Sept. 30th, Elizabeth Denby went from me to Mistres Herberts' to servyce.

Oct. 13th, I exhibited to the Archbishop of Canterbury two bokes of blasphemie against Christ and the Holy Ghoste, desyring him to cause them to be confuted: one was Christian Franken, printed anno 1585 in Poland; the other was of one Sombius against one Carolius, printed at Ingolstad anno 1582 in octavo. Oct. 14th, 15th, a mighty wynde at sowth-west. Oct. 30th, 31st, one of these two dayes I hurt my left shyn against the sharp small end of a wooden rammar abowt four of the clok afternone. Nov. 1st, Mr. Ashly, his wife, and their familie, did com to my howse and remayned ther. They had my mother's chamber, the mayde's chamber, and all the other howse. Nov. 9th, Her Majestie's grant of my supplication for commissioners to comme to me. The Lady Warwik obteyned it. Nov. 22nd, the commissioners from Her Majestie, Mr. Secretary Wolly and Sir Thomas George, cam to Mortlak to my howse. Nov. 28th, to Richard Walkdyne of his wagis 20*s*. Dec. 1st, a little after none the very vertuous Cowntess of Warwik sent me word very speedily by hir gentleman Mr. Jones from the cowrt at Hampton Cowrt that this day Her Majestie had granted to send me spedily an hundred marks, and that Sir Thomas George had very honorably dealt for me in the cause. Dec. 2nd, Sir Thomas George browght me a hundred marks from her Majestie. Dec. 24th to 31st, at Mr. Lurensey of Tooting all these days, and Newyere's Day allso, and so cam home by coach (as we went) by Tuesday none, I, my wyfe, Arthur, Kate, &c. Dec. 31st, at Tooting at Mr. R. Luresey his howse; abowt thre of the clok after dynner dyd the Bishop of Laigham serve process uppon me for the nangle, but most unduely.

1593. January, the Lord Threasorer lay dangerously syk in the begynning of this month. Jan. 2nd, I cam home from Tooting.

Jan. 7th, I receyved letters from the Lord Lasky from his capitaynate in Livonia, and I wrote answer agayn. Jan. 10th, this day death seased on him. This day at none dyed Edward Maynard just on yere old. Jan. 11th, buried this day at ten of the clok. Jan. 15th, Mr. Ashley, the clerk of the cownsayle, his wife and whole family removed from my howse in Mortlak to theyr howse in London in Holborn, with all his whole family. He and she had used me, my wife and childern, wurshipfully and bowntifully for our frendeship shewed unto them for the lone of our howse and lodgings from Allhallow-tyde last. Master Maynard allso his howsehold removed the 15th and 16th day to London, and my stable free delivered. Jan. 20th, I sent my letters for the Lord Lasky to be carryed in a shyp of Dansk called the John of Dansk. Jan. 21st, Sonday, about none Wenefryde Goose her sone born and died, and she did [there]uppon for old melancholik pangs destroy herself. Memorandum, my nurse at Barnes had xvj*s.* more besides the last 40*s.* in the begynning of this month. Feb. 14th, Francys Dee, she cam from the nurse at Barnes; the woman very unquiet and unthankfull. Feb. 15th, Her Majestie gratiously accepted of my few lynes of thankfulnes delivered unto her by the Cowntess of Warwik hora secunda a meridie at Hampton Court, two or three dayes before the remove to Somerset Howse. Feb. 21st, I borrowed £10 of Mr. Thomas Digges* for one hole yere. Feb. 22nd, a sharp anger betwene me and the Bishop of Leightyn in the towr, for that he wold not shew his farder interest to Nangle: he sayd that after I had seen his brode seal of commendation, that I had institution and induction to the Nangle. Then I sayd his lordship did fable. He there uppon that so moved that he called me spitefully "coniver." I told him that he did lye in so saying, and that I wold try on the fleysh of him, or by a bastaned gown of him, if he wer not prisoner in the Towr. Inter

* This notice is particularly interesting, showing the intimate connexion which existed between the first English mathematician of the day and the philosopher of Mortlake.

12ª et 2ª a meridie my sharp anger with the Bishop of Leightyn in the lieftenante's dyning parlor before the Lieutenant Sir Michael Blunt. Mr. Liewtenat Nant and Mr. Blunt are wittnesses. March 12th and 13th, these two nights I dremed much of Mr. Kelly, as if he wer in my howse familiar with his wife and brother. March 17th, Francis Garland cam home and browght me a letter from Mr. Thomas Kelly. I made acquayntance with Syr Thomas Chaloner, Knight, who married sergeant Fletewood's dowghter; Mr. Thomas Webbes was the meanes. At six after none receyved from Mr. Francis Nicholls £15, part of one hundred pounds, the rest whereof £85 is to be receyved from Mr. Nicolls within a fortnight after the Annunciation of Our Lady next; and after that in the beginning of June £100, and in Julie the third hundred powndes: and I am to teach him the conclusion of fixing and teyning the moon, &c.

April 3rd, Bartilmew Hikman and Robert Charles cam up. Letice cam with Barthilmew, and went away agayn. April 8th, Letice cam agayn from Barnet to my servyse. I receyved £50 of Mr. Nichols. April 9th, I gave Barthilmew Hikman £12 in new angels to give and pay to Robert Charles, which he had payd for him at Michelmas last. I gave him allso a double pistolet for his courtesy. Little Adolph Webbes cam to me. April 10th, Barthilmew and Robert Charles went homward. May 7th, Thomas Richardson of Bissham cam to Mortlak to me. May 9th, he and Mr. Laward of the Chandry cam. Our court day at Wymbledon. May 11th, mane hora octava William Emery of Danbery in Essex became my retayner at Mortlak, commended by Mr. Thanet of Rushmer by Ypswich, borne 1568, Julii 4. I gave Robert Web 10*s*. Richard 10*s*. and Elizabeth 3*s*. in the begynning of this month. May 21st, be it remembered that on this xxj. day of May I bargayned with and bowght of Mr. Mark Perpoint, of Mortlak, that next mansion howse with the plat, and all the appertenances abowt it for £32, as the sayd Mr. Perpoint of late had at the last court-day bowght it, and had surrender of it

unto him made of Thomas Knaresborowgh for £25 to mydsommer next. Abowt two of the clok after none, before Jane my wife in the strete, I gave him a saffron noble in ernest for a drink peny. Mr. Hawkins, of London, at that instant cam to have bowght it. May 27th, Mr. Francys Blunt, brother to the late Lord Mountjoy, unkle to the Lord Mowntjoy living, and to Sir Charles of the court, cam to be acquaynted to me, he having byn a travayle at Constantinople. June 4th, Barthilmew Hikman cam to Mortlak in the morning. June 22nd, I had my copy of Mr. Roger Dale our stuard, and had £5 the fine released of the Lord his bowntifullnes. I told the stuard that I had bowght the howse of Mr. Mark Perpoynt, and he desyred to see the note of his copy, and so I did. I told Mr. Perpoint that I had byn at London to prepare his mony, and I told him that I had seen the court-roll for his copy. I went to London to fetch the £32 for Mr. Perpoint, and so I sent him word. This evening I browght the mony, but he was gon to bed. This morning I tendered the mony, and told it at goodman Welder's before Mr. Stokden, and goodman Welder, but Mr. Perpoint refused to perform the bargayn. Deus bene vertat!

July 13th, I gave to Robert 5*s.* upon his wagis this day. July 14th, I gave 4*s.* to Letise, part of her noble for her quarter wagis, ending the 9th day of this month. July 18th, I bowght goodman Welder his hovel, which is in the yard of the howse next me, which I bowght of Mr. Mark Perpoint. I gave him a new angel and five new shillings, and he is to have more 5*s.*, that is 20*s.* in all; and if I cannot compact to enter the howse, then hee is to tak his hovel, and to restore it to me. July 21st, I gave to Richard 5*s.* uppon his wagis this day. July 22nd, I payd Mr. Childe £7. 13*s.* 4*d.* for all his wood, xx. lode and vj. July 24th, the offer for the bargayn agayn of Mr. Perpoynt's behalf: this is Mr. Stokden's doing. July 27th, remember that this Friday I payd Mr. Tomson £4 for his master Mr. Herbert, which I borrowed 12th of December 1592: and Mr. Herbert sent it agayn to my furder

use by Mistres Lee. Aug. 7th, Mystres Twyne and Mystres Banister cam to viset me. Mr. Bele and Mrs. Bele, Mistres Plan, Mrs. Parpoint, &c. dyned with me. I gave Robert Web 5*s.*; he sent it to Mr. Homes. Aug. 9th, I dyned with the Lord Keper at Kew. Aug. 17th, I and my wife and Katharin our dowghter dyned with the Lord Keper at Kew. Aug. 28th, I was all day with the Lord Keper. Mr. Web and the philosopher cam. Aug. 29th, Mr. Web and the philosopher cam again. Aug. 30th, Mistres Redhed, mother to Mr. John Ponsoys by her first husbond, Mr. Gubbens, bokebynder, and his wife, and the same day Mr. Redhed himself, one of her Majestie's jentlemen hushers, cam to me. Sept. 11th, Jana, post triduunam ægrotationem abortiebatur, mane hora decima. Sept. 13th, the howse surrendered for me by Mr. Mark Perpoint, Mr. William Walker of Wimbledon, Miles Holland, Mr. John Stockden, the thre customarie tenants, with promys to bring in his wife at the next court day to surrender. Sept. 18th, Elizabeth Kyrton had 2*s.* 6*d.* Sept. 20th, Barthilmew Hikman cam to Mortlak, and Robert Charles. I gave Robert Web 5*s.* by Arthur. Sept. 26th, Mr. Herbert went toward the court, and so toward Waty. Sept. 28th, tempestuous, windy, clowdy, hayl and rayn, after three of the clok after none. Remember that the last day of this month Elizabeth Kyrton, who had served me twelve yeres, five yeres uppon prentiship and seven for wagis, five yeres therof for four nobles a yere, and the two last for five nobles the yere, was payd her full payment now remayning due: whereuppon she receyved £4. 4*s.* for her due of wagis remayning; and I gave her moreover an half angel new in gold, and my wife another; Arthur half-a-crown for him and his brother; Katharyn half-a-crown for her and her sister. And so she wente from my servyce uppon no due cause known to me.

Oct. 4th, Sir Edward Keley set at liberty by the Emperor. Oct. 12th, Mr. Cornelio Camaiere cam from the Lord Lasky from Livonia. Oct. 15th, Margerie Thornton cam to my servyce. Oct. 18th, before Mr. Perpoint, Miles Holland, Robert Wellder,

William Beck surrendred my cottage agayn unto me, and I payd him £5, the full £12 as it cost him. To Letice two shillings. Oct. 20th, Mr. Cornelio went toward the flete of Stade to returne. Oct. 24th, Ostende besieged by report. Not true. Oct. 25th, Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchimicall philosophers. Nov. 5th. Mr. Francys Nicolls, Mr. Prise, Mr. Nores. Nov. 18th, Jane most desperately angry in respect of her maydes. Nov. 20th, Margery went and Dorothe Legg cam for 30*s.* yerely. Margery Thornton was dismissed from my servyce to Mrs. Child, and Dorothe Leg cam by Mrs Mary Revel's sending the same day and howr, hora tertia after none. Nov. 26th, John, sometymes Mr. Colman's servant, cam to me from the Lady Cowntess of Cumberland. Dec. 3rd, the Lord Willowghby his bowntifull promys to me. The Cowntess of Kent, his syster, and the Cowntess of Cumberland visited me in the afternone. The Lord Willowghby dyned with me. Dec. 4th, £20 Lord Willughby. Dec. 5th, the newes of Sir Edward Kelly his libertie. Dec. 11th, I gave Robert 20*s.* at his going to London with my wife. Dec. 22nd, I gave Robert two shillings. Dec. 24th, Mr. Webbes committed to the Marshalsea. Dec. 25th, this night Mr. Webbes got out, and taken this day (the 26th).

1594. Jan. 3rd, the Lord Keper sent my wife 20 angels in a new red velvet purse, cira occasum solis paulo ante. Jan. 4th, D. Michael Peiserus, Doctor Medicus Marchionis Brandeburgensis, me humanissime invisit. Jan. 5th, a very tempestuous wyndy night. Jan. 9th, Robert Thickpeny from Sir Richard Martyn, and Miles Holland, baylif for the Lord of the Manor, sealed up Mr. Webb's chest, and case of boxes. Jan. 19th, the cobler with the mad woman. Jan. 25th, I sent my letters to Mr. Lording for Mr. Pontoys to Dantsiz. Jan. 26th, I cam to Mr. Web to the Marshalsea. Jan. 27th, Thomas Richardson cam while I was at London, and so I fownd him at home; and agayn he promised me his working of forty dayes. Jan. 28th, Mr. Vander Laen

promised on 26 day to begyn his work of fixing *lunam*. Madinia somwhat sickly. Robert Wood, visitted with spirituall creatures, had comfort by conference. Jan. 31st, Mr. Vander Laen began his work of *luna*, five myle sowth from Glocester. Mr. Morgan Treherne told me of Mr. Lawrence of eighty yeres old. Mr. Thomas Sharp, chief stuard to the Lady Russell at Bisham, is master and good frende to Thomas Richardson, as he himselfe told me. Theodore Dee from the myddle of this month had his left ey blud-shotten from the side next his temple, very sore bludshotten, above thre wekes contynuing. Feb. 1st, Mr. John Ask sent me two little dubble gilt bowles waying thirteen ownces and a half. Feb. 7th, Sir Thomas Wilks offer philosophicall cam to my hands by Mr. Morice Kiffyn. This day the Archbishop of Canterbury inclined sometyme to the request of dispensation. Feb. 20th, 21st, Theodor fell sick in the Shrovtyde weke, and so into a tertian ague. March 10th, uppon a flight of feare bycause of Mr. Webbes his sending for me to come to him to the Marshalsea, now when he looked to be condemned on the Monday or Tuesday next. March 16th, Barthilmew Hikman cam up. March 18th, Mr. Heriot cam to me. March 20th, I did before Barthilmew Hikman pay Letice her full yere's wagis ending the 7th day of Aprill next; her wagis being four nobles, an apron, a payr of hose and shoes. March 23rd, I gave Barthilmew Hikman the nag which the Lord Keper had given me. Barthilmew Hikman and William his brother went homward. Magus disclosed by frendeship of Mr. Richard Alred. A *συδδεν παvγ οφ αvγερ βεττυενε* M. *Νικολς αvδ με*. March 28th, Mr. Francis Garland browght me Sir Edward Kelley and his brother's letters. March 31st, a great fit of the stone in my left kydney: all day I could do but three or four drops of water, but I drunk a draught of white wyne and salet oyle, and after that, crabs' eys in powder with the bone in the carp's head, and abowt four of the clok I did eat tosted cake buttered, and with suger and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an howr much water,

and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Webb, part of his wagis.

April 1st, Capitayn Hendor made acquayntance with me, and shewed me a part of his pollicy against the Spanishe King his intended mischief agaynst her Majestie and this realme. April 4th, John Stokden cam to study with our children. Mr. Thomas Wye cam with a token from Mistres Ashley. Remove to Mr. Harding and Mr. Abbot at Oxford abowt my Arabik boke. April 5th, my right ey very sore and bludshotten. April 7th, Mr. Nicols cam agayn out of Northampton. Mr. Barret and Mistres Barret cam to visit me. May 3rd, betwene 6 and 7 after none the Quene sent for me to her in the privy garden at Grenwich, when I delivered in writing the hevenly admonition, and Her Majestie tok it thankfully. Onely the Lady Warwyk and Sir Robert Cecill his Lady wer in the garden with Her Majestie. May 18th, Her Majestie sent me agayn the copy of the letter of G. K. with thanks by the Lady Warwick. May 21st, Sir John Wolley moved my sute to Her Majesty. She graunted after a sort, but referred all to the Lord of Canterbury. May 25th, Dr. Awbrey moved my sute to Her Majesty, and answere as before. May 29th, with the Archbishop before the Quene cam to her house. June 3rd, I, my wife, and seven children, before the Quene at Thisellworth. My wife kissed her hand. I exhibited my request for the Archbishop to com to my cottage. June 6th, supped with the Lord Archbishop. Invited him to my cottage. June 11th, given to Robert Webb at London seven shillings in the begynning of this month. June 15th, £40 of Mr. Thomas Harward. I shuld have £60 more. A great fytt of the stone in my kydneys. June 20th, Mistres Magdalen Perpoynt was sole examined of our Stuard at the Temple. June 22nd, morgaged my late purchas to Mr. Richard White for £30, to be received within a few dayes. June 23rd, I discharged Robert Web of my service, and gave him 40 shillings for a full satisfaction of all things. Thomas Richardson cam and offered me his work and labor, and had, as he requested, my letter to Mr.

Thomas Sharpe. June 24th, on Midsommer Day Antony Ryve Taylor cam to my service, for wagis by the yere three pounds and a livery. Barthilmew Hikman cam. June 26th, I discharged Jane Hikman to go with her father Barthilmew home into Northamptonshire, and gave her ten shillings, and promised her at Hallowtyd ten shillings more. Barthilmew Hikman and Goodman Ball with Jane Hikman went homward. June 29th, after I had hard the Archbishop his answers and discourses, and that after he had byn the last Sonday at Tybald's with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that was. And so adiew to the court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings to drinke. God be my help as he is my refuge! Amen.

July 1st, I gave Robert yet more a French crown for a farwell. July 2nd, given to Richard ten shillings uppon his wagis. July 6th, Michael becam distempered in his hed and bak. July 9th, in the morning began my hed to ake and be hevy more then of late, and had some wambling in my stomach. I had broken my fast with sugar sopps, &c. I gave Letice my servant 5*s*. part of her wagis: with part whereof she was to buy a smok and neckercher. July 13th, in ortu solis Michael Dee did give up the ghost after he sayd, "O Lord, have mercy uppon me!" July 19th, goodman Richardson began his work. Aug. 19th, Elizabeth Felde cam to my servyce: she is to have five nobles the yere and a smok. Aug. 26th, Mr. Gherardt, the chirurgion and herbalist, [cam to me]. Aug. 30th, Monsieur Walter Mallet toke his leave of me to go home to Tholose. He had the fix oyle of saltpetre. Sept. 18th, I sent letters to Sir Ed. K. and T. Kelly, between 10 and 2 after none taken from the dore.

Oct. 3rd, I payd Mrs. Stockden £4 I borrowed of her; I payd her 26*s*. 8*d*. for four loade of wood. I remayn debter for a load of hay, and for 400 of billet in forks. Oct. 4th, payd Mr. Childe £3. 10*s*. for ten lode of lose faggot. Oct. 14th, Mr. Robert Thomas cam to my howse to dwell. Oct. 28th, hora 6½ a me-

ridie, I writ and sent a letter to the Lady Skydmor, in my wife's name, to move her Majestie that eyther I might declare my case to the body of the cownsayle, or else under the great seale to have lycens to go freely anywhither. Oct. 31st, lightening without thunder in the afternone and in the night following.

Nov. 24th, receyved a letter from Sir Edward Kelley by Rowley. Dec. 2nd, Francys Garland cam to England from Prage. Just five yeres past I cam to England from Breame as Francis Garland cam now: but the Stade flete stayed at Harwich. The 2nd of our cold December, Barthilmew was preferred by me to the Lord Willoughby his servyce at Barbican, in the presence of the Cowntess of Kent: and the Lord Willoughby did presently write his warrant to Mr. Jonson in Fletestreet, taylor, to deliver to Barthilmew his cloth and couishins, and so it was to Barthilmew delivered immediately. Dec. 7th, Jane my wife delivered her supplication to the Quene's Majestie, as she passed out of the privy garden at Somerset Howse to go to diner to the Savoy to Syr Thomas Henedge. The Lord Admirall toke it of the Quene. Her Majestie toke the bill agayn and kept [it] uppon her cushen; and on the 8th day, by the chief motion of the Lord Admirall, and somwhat of the Lord Buckhurst, the Quene's wish was to the Lord Archbishop presently that I shuld have Dr. Day his place in Powles. Dec. 22nd, payd seven shillings to Elizabeth Felde, part of her wagis. Given to Lettyce 5*s.*, part of her wagis. Payd to Richard 8*s.*, part of his wagis; and all other reckenings payd.

1595. Jan. 8rd, the Wardenship of Manchester spoken of by the Lord Archbishop of Canterbury. Feb. 5th, my bill of Manchester offered to the Quene afore dynner by Sir John Wolly to signe, but she deferred it. Feb. 10th, at two after none I toke a cutpurse taking my purse out of my pocket in the Temple. Feb. 18th, Mr. Laward his sonne Thomas born at noone or a little after, ¼ vel ½. Consultatio et deliberatio prima cum Marmione Haselwood in fine istius mensis. March 18th, Mr. Francis Garland cam this morning to viset me, and had much talk with me

of Sir E. K. March 20th, Mr. Marmion Haselwood, Mr. Dymmock, and Mr. Hipwell, cam to me to Mortlak. March 21st, Barthilmew Hikman cam to Mortlak. March 26th, Barthilmew homeward. March 29th, Mr. Laward and Mr. Alred cam to me.

April 18th, my bill for Manchester Wardenship signed by the Quene, Mr. Herbert offring it her. May 4th, payd Richard 20*s.* part of his wagis, and more I gave him 10*s.* for full payment of all od reckenings of late. May 5th, Mr. Cave dyed. May 8th, the Master of the Rolls his curtesy, thowgh I had never spoken unto him. May 9th, my coosen John Awbry cam to me, to recreate himselfe for a while. May 21st, I discharged Letice of my servyce, and payd all duetyes untyll this day, her yere ending on the 8th of Aprill. I gave her for a month over 2*s.* 6*d.* and for to spend by the way I gave her 2*s.* 6*d.*, Robert Charles and my wife being by in my study. May 25th, 26th, 27th, the Signet, the Privy Seale, and the Great Seale of the Wardenship; £3. 12*s.* borrowed of my brother Arnold. June 1st, my yong coosen, John Awbrey, was sent for to his father to London. Mr. Partrich, his brother, in London; Richard Ward, and other cam for him. June 9th, Barthilmew Hikman went homeward. June 11th, I wrote to the Erle of Derby, his secretary, abowt Manchester. June 18th, Anne Powell cam to my service; she is to have four nobles by the yere, a payr of hose and shoes. June 21st, the Erle of Derby his letter to Mr. Warren for the colledge. June 25th, Dr. Awbrey died at midnight. My cosen, Mr. George Broke, gave me £50 in gold, hora tertia a meridie. June 29th, Mr. John Blayney, of Over Kingesham in Radnorshyre, and Mr. Richard Baldwyn, of Duddlebury in Shropshyre, visited me at Mortlak. The great-grandfather of the sayd John, and my great-grandmother by the father side, were brother and sister.

July 1st, the two brethren, Master Willemots, of Oxfordshire, cam to talk of my howse hyring. Master Baynton cam with Mistres Katharyn Hazelwood, wife to Mr. Fuller. July 7th, Mr. Morgan Jones, my cosen, cam to me at Mistres Walls twise.

July 12th, Mr. Goodier, of Manchester, cam to me. Dies natalis. July 15th, I gave Mr. Morgan Traharn his bill to Mr. Harbert. July 25th, Mrs. Mary Nevell cam. July 28th, a letter from Mr. Oliver Carter, Fellow of Manchester College. I writt agayn to him the same day. July 29th, Mistres Mary Nevel went to London, and so into Kent. July 31st, the Cowntess of Warwik did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it graciously; and was sorry that it was so far from hens, but that some better thing neer hand shall be fownd for me; and, if opportunitie of tyme wold serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes given me by her Majestie. Aug. 2nd, at Mr. Cosener his table at Grenewich: I spak that wich greatly liked Mr. Sergeant Oliver Lloyd; wold have disputed agayn. Aug. 5th, very rayny all day, and had the wynde north E. and W. Aug. 12th, I receyved Sir Edward Kellyes letters of the Emperor's, inviting me to his servyce again. Aug. 14th, peperit Jana (nutu Dei) circa horam quartam a meridie. Aug. 27th, Margarite Dee baptized hora 4½ a meridie. Godfather, the Lord Keper; his deputy, Mr. Crowne. Godmothers, the Cowntess of Cumberland, her deputy Mistres Davis; and the Cowntess of Essex, her deputy Mistres Bele. Barthilmew Hikman cam to Mortlak on his own busines. Sept. 2nd, the spider at ten of the clok at night suddenly on my desk, and suddenly gon; a most rare one in bygnes and length of feet. I was in a great study at my desk. Sept. 6th I gave Richard 2*s.* 6*d.* part of his wagis, when he went to his grandfather. Sept. 13th, I dyned with the Erle of Derby at Russell Howse, Mr. Thymothew and Mr. John Statfeldt, German, being there. Sept. 14th, to Elizabeth Feeld 2*s.* for the taylor. Sept. 22nd, Elizabeth Feeld went from my servyce. I dined with the Erle of Darby. Sept. 26th, £6 borrowed of my cosen William Hetherley for fourteen days to pay for Barthilmew Hikman. Sept. 29th, Margery Stubble of Hownslow, our dry nurse, entred into

the yere of her servyce begynning on Michaelmas Day, and is to have £3 her yeres wagis and a gown cloth of russet. Edward Edwards began his yere of serving me allso on Michelmas Day, and he must have 40*s.* for his yere's wagis, and a lyvery.

Oct. 7th, my anger (hor. 5 a mer.) with Edward my coke, by-cause of his disorder. Oct. 8th, Mr. Richard Western lent me £10 for a yere. Oct. 9th, I dyned with Syr Walter Rawlegh at Durham Howse. Oct. 11th, to Edward 2*s.*, part of wagis. Mr. Banks lent me uppon lone tyll after Christmas £5. Mr Emery sent me £3 by my servant Richard Walkedine. Oct. 14th, to Anne 2*s.* part of wagis; to Elizabeth Felde payd the rest of her yeres wagis, and moreover 2*s.* 6*d.* given for the overplus-tyme. Oct. 19th, the old reckoning betwene me and Edmond Hilton made clere. Of his eleven pownds demanded, I shewd him of my old note that he had receyved £6. 15*s.*, and after that Sted his 25*s.*, and Mr. Emery his £3 lent him; as I did shew him Sted his letter, and Mr. Emery his letter of the last month. All these sommes make just an eleven pownd. Payd to nurse Stubble, in part of payment of her wagis, 5*s.* Oct. 20th, to Anne 12*d.* Richard rode toward Oxford for my Arabik boke. Oct. 25th, Sted was a suter to me for help in law against his father. Nov. 8th, my goods sent me by Peravall toward Manchester. Nov. 19th, my Arabik boke restored by God's favor. Nov. 21st, good-wife Lidgatt payd her rent two quarters ending at the feast of the Annunciation of our Lady next, 13*s.* 4*d.* Goodman Agar was by in my hall at Mortlak. Nov. 25th, the newes that Sir Edward Kelley was slayne. Nov. 26th, Mr. Nicolas Bagwell of Manchester browght me a letter from my brother Arnold. Lent to Mister Laurence Dutton twelve shillings. My wife and children all by water toward Coventry. Dec. 10th, Mr. Lok his Arabik bokes and letter to me by Mr. Berran his sonne. Dec. 23rd, I payd to John Norton, stationer, ten pownds in hand, and was bownd in a recognisance before Doctor Hone for the payment of the rest, £10 yerely, at Christmas and Midsommer £5, tyll £53 more

14*s.* 8*d.* were payd. Receyved £30 in part of payment of one hundred for my howse at Manchester of Mr. Paget. Dec. 26th, nata filia Comitis Derby mane circa quartam horam Londini.

1596. Feb. 15th, I cam to Manchester a meridie hora quinta. Feb. 20th, enstalled in Manchester wardenship inter nonam et undecimam horam ante meridiem. March 14th, warning given publikely against Thomas Goodyer. March 21st, warning given publikly of licence given to Thomas Goodyer.

April 2nd, Sir John Byron, knight, and Mr. John Byron, esquier, dyned with me in the colledg. I moved the matter of Xyd an aker of hay grownd of his tenants. He promised well. April 6th, I went to Mr. Ashton of Lester and to Mr. Sherington. April 8th, Margaret Dee begonne to be weaned. May 7th, possession taking in Salford. May 11th, my brother Aubrey and Richard toward London. June 3rd, I gave Antony Cowly 20*s.* and discharged him. June 4th, Antony Cowley went yerely from my howse, I know not whither. June 14th, Mr. Harry Savill, the antiquary, cam to me. June 15th, I wrote by Mr. Harry Savill of the book dwelling at Hallyfax to Christopher Saxton at Denningley. I sent my letter to Sir Robert Cecill's howse by William Debdell. June 18th, the commission for the colledge sent to London to be engrossed in the Duchy office. I sent by Nicholas Baguely of Newton to Mr. Brogreton and to William Nicolson to follow it this terme. June 21st, Mr. Christopher Saxton cam to me. June 22nd, entred upon great Brereridings in Salford. June 24th, Barthilmew cam. June 25th, order taken by the sherif betwene me and Raf Holden. June 26th, the Erle of Derby with the Lady Gerard, Sir . . . . Molyneux and his Lady, dawghter to the Lady Gerard, Master Hawghton and others, cam suddenly uppon [me] after three of the clok. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwyk Grene toward Lyme, at Mr. Legh his howse, twelve myles of. June 29th, wyndy and rayny.

July 5th, Mr. Savill and Mr. Saxton cam. July 6th, I, Mr. Saxton and Arthur Rouland, John and Richard, to Howgh Hall. July 9th, I sent Roger Kay of Manchester with my letters into Wales. July 10th, Manchester town described and measured by Mr. Christopher Saxton. Given to nurse Stubley 10*s*., part of wagis. July 10th to 14th, occupyed with low controversies, as with Holden of Salford and the tenants of Sir John Byron of Faylsworth in the right of the colledge, sending to . . . . . to the cownty, and sending for Mr. Tyldesley or Chester for cownsaylers. July 12th, given more to nurse, when her sonne John Stubley went from me toward London to be reconcyled to his master. I gave him 5*s*. The yong man, Leon the hatter, went with him. July 14th, Mr. Saxton rode away. The sessions day at Manchester. July 19th, Ales cam by Mrs. Beston's help to my servyce. Thomas, my coke, went from me. July 21st, Isabell Bardman from the chamber to the kitchin. July 25th, thunder in the morning; rayne in the night. July 27th, the Erle of Darby went by London ward; dyned at Curtes' howse. Aug. 10th, Mr. Thomas Jones of Tregarron cam to me to Manchester and rode toward Wales bak agayn the 13th day to mete the catall coming. Aug. 13th, I rid toward York. Halifax and Mr. Thomas Jones rode toward Wales. Aug. 20th, I cam to Manchester from York. Aug. 20th to 27th, much disquietnes and controversy abowt the tythe corne of Hulme. Aug. 30th, Cromsall corne-tyth obteyned by consent, but afterwards dowted and half denyed; then utterly denyed. Sept. 1st, Mary Goodwyn cam to my servyce to govern and teach Madinia and Margaret, my yong dowghters. Sept. 3rd, being Fryday, I rode to Syr John Byron's, to Royton, to talk with him abowt the controversy betwene the colledg and his tenants. He pretented that we have part of Faylesworth Common within our Newton Heath, which cannot be proved I am sure. We wer agreed that James Traves (being his bayly) and Francis Nutthall, his servant for him, shold with me understand all circumstances,

and so duely to procede. Sept. 5th, seventeen hed of cattell from my kinsfolk in Wales by the curteous Griffith David, nephew to Mr. Thomas Griffith, browght.

Oct. 26th, Mr. Francis Nicols and Barthilmew cam to Manchester. Oct. 29th, they rode homeward. Nov. 22nd, £4. 6*s.* given to my wife by Mr. Francys Wodcote. Dec. 3rd, Mr. Palmer cam to be curate.

1597. Jan. 19th, I sent £4 to Barthilmew Hikman by Bradshaw the carryer. Jan. 22nd, Olyver Carter's thret to sue me with proces from London was this Satterday in the church declared to the clerk. Feb. 5th, Rich. Key of Weram cwrate cam to me by Mr. Heton's information, and I to try him three monthes for 50*s.* wagis. Feb. 7th, John Morryce came to Manchester. Feb. 11th, £5 borowed of Mr. Mat. Heton. Feb. 14th, this Monday John Morrise went with my letters to Mr. John Gwyn, and twelve more in Montgomeryshyre, esquyers. Feb. 17th, delivered to Charles Legh the elder my silver tankard with the cover, all dubble gilt, of the Cowntess of Herford's gift to Francis her goddoughter, waying 22 oz. great waight, to lay in pawn in his owne name to Robert Welsham the goldsmith for £4 tyll within two dayes after May-day next. My dowghter Katharin and John Crocker and I myself (John Dee) were at the delivery of it and waying of it in my chamber: it was wrapped in a new handkercher cloth. Feb. 25th, Mr. Heton borrowed the Concordantiæ Majores Roberti Stephani. He hath allso my boke *De Cœna* of Doctor Pezelia. March 7th, Mr. Heton lent me £5 more, and thereuppon I gave him a bill of my hand for the whole ten pownd, to be payd at Michelmas next. The other £5 was receyved the 11th of February last. March 17th, Barthilmew Hikman cam. March 19th, I lent Mr. Hopwood *Wierus de præstigiis Dæmonum.*

April 10th, a supplication exhibited by the parishioners. April 11th, 12th, trubblesom days abowt Mr. Palmer the curate. April 15th, I had my *Wierus de præstigiis Dæmonum* from Mr. Hopwood, and lent him *Flagellum Dæmonum* and *Fustio Dæmonum* in 8vo,

for tyme till Midsomer. April 21st, I sent Barthilmew Hikman 40*s*. I sent by Bradshaw many letters to London. I sent by goodman Thurp of Salford my great letter to the byshop of Lincolne, and one to Mr. Shallcross. April 22nd, after none Sir Urien Legh knight, and his brother, and Mr. Brown, and Mr. George Booth, sherif of Chesshire, did viset me. Mr. Booth sayd that he wold yeld that to me that he wold not yeld to the bisshop nor any other. Mr. Wortley of Wortley cam allso the same day hora quarta a meridie. May 2nd, Mr. Hulme and Mr. Williamson cam to me in the Lord Bishop of Lincoln's case for Hulme. May 4th, I, with Sir Robert Barber, curat, and Robert Talsley, clerk of Manchester parish church, with diverse of the town of divers ages, went in perambulation to the bownds of Manchester parish: began at the Leeless Bench against Prestwich parish, and so had a vew of the thre corne staks, and then down tyll Mr. Standysh new enclosure on the Low, wher we stayed and vewed the stak yet standing in the bank of the dich, being from the corne a eleven measures of Mr. Standley's stak then in his hand, and two fote more, which still I did measure afterward, and it did conteyn in Kentish feete 6 ynches and thre quarters. The survey geometricall of the very circuits of Manchester parish was ended in this, being the sixth day of my work. May 11th, the way to Stopford surveyed by John Cholmeley and John Crocker. May 17th, to Richard Walkeden 20*s*. of his wagis payd. May 20th, the Lady Booth made acquayntance here May 23rd, to Isabell Boordman 8*s*. 8*d*. to make up whole yere's wagis due at the Annunciation of our Lady last past. I allowed to Mr. Williamson ten dayes respite more for his kinsman to bring in his evidence for the process of the proceedings. Payd to nurse 3*s*. to make up her full payment of her yere's wagis ended at Michaelmas last. May 27th, open enmitie with Palmer before Sir Edward Fitton. Sir Edward Fitton told Matthew Palmer to his face that he had known him to be a mutinous man and a . . . . . June 9th, Thomas Sankinson told me of John Basset his coming to London. June 14th, the un-

lawfull assembly and rowte of William Cutcheth, Captayn Bradley, John Taylor, Rafe Taylor, at Newton, against my men, describing the rumour of Newton. June 27th, newes from Hull of 23 barrells of Dansk rye sent me from John Pontoys.

July 1st, I sent Roger Kay to Vanydles for catall. July 4th, the carriers to Wakefeld for the corn. July 5th, toward evening lightning and little thunder. July 6th, thunder in the morning. July 7th, five horse lode of Dansk ry cam home. July 19th, the strang pang of my back opening mane hora 6¼. In the church uppon Mr. Palmer's disorder against Mr. Lawrence. July 20th, the last of my Dansk rye, in all 21 horse load. Aug. 6th, this night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume thik in large quarto, new printed, on the first page whereof as a title in great letters was printed "Notus in Judæa Deus." Many other bokes methowght I saw new printed, of very strange arguments. I lent Mr. Edward Hopwood of Hopwood my *Malleus Maleficarum* to use tyll new yere's tyde next, a short thik old boke with two clasps, printed anno 1517. Aug. 19th, the Erle and Cowntess of Derby cam to Alport lodg. Aug. 21st, the Erle and Cowntess of Derby had a banket at my lodging at the colledge hora 4½. Aug. 27th, John Addenstall from Mr. Emery. I wrote. Sept. 3rd, Mr. Werall of Lobester within two miles of Donkaster cam to me to be acquaynted with me. Sept. 9th, very wyndy at Sowth and rayny. Sept. 12th, hayle this morning on Monday. Sept. 15th, lent by Mr. Werall 40*s*. John Cholmley went with him to give him and other physik; and I answered John Cholmeley the 40*s*. again. Sept 24th, Barthilmew cam. Sept. 25th, Mr. Olyver Carter his impudent and evident disolutenes in the church. Sept. 26th, he repented and some pacification was made. Sept. 27th, I granted a lease of thre lives to Mr. Ratclyf for two howses in Dene Square of 7*s*. rent both; fine, twenty nobles. Sept. 28th, cam Mr. Yardely of Calcot in Chesshyre, abowt six myles wide of Chester, toward the Holt. Nova de philosopho D. Waldero.

Sept. 30th, John Crockar (my good servant) had leave to go to see his parents. He went with Barthilmew Hikman and Robert Charles toward Branbroke, with Arthur Golding, to cure of his fistula. John Crocker intendeth to returne abowt Easter or at Whitsuntyde next. God be his spede! Mr. Humphry Damport made our stuard.

Oct. 12th, Rafe Holden preferred a bill against Richard Walkeson for Brereriding's chase entyring, which I and Antony Ryve ..... fals. The bill was not fownd. Oct. 22nd, John Fletcher of Manchester went with my letters to Vanylos this Sunday morning. Nov. 3rd, Mr. John Cholmeley toward London by Market-Harborow. Nov. 7th, the fellows and the receyver agreed not with me in accounts. Paulo post nonam mane Arthur's left eye hurt at playing at fence with rapier and dagger of sticks, by a foyne of Edmond Arnold. Nov. 10th, Mr. Burch his letter from Mathew Palmer. Nov. 14th, the fellows wold not graunt me the £5. for my howse-rent, as the Archbishops had graunted: and our foundation commaundeth an howse. Nov. 17th, I sent Ed. Arnold to London on fote with my letters to D. Julio. Dec. 3rd, to Richard Walkeden 10*s*. in part of wagis. To nurse 10*s*. Dec. 9th, I visited the grammar schole. Dec. 13th, I wrote by the carryer Barret to D. Cæsar. Dec. 14th, Mr. George Broke, sonne to Mr. .... Broke of ...., cam to be acquaynted with me, whome I used most frendely. Mr. Ratclif of Manchester cam with him, but Mr. Heton allso cam on Tuesday after none when I had no leyser. Dec. 17, I lent to Mr. Barlow for his sonne a Spanish grammer in 8vo. printed at Lovayn in anno 1555 by Bartholomæus Gravay in Spanish, French, and Latin. To R. Dickonson I payd £7. 2*s*. for the plate and a new bell made till 1599, January 1st, £66.

1598. Jan. 4th, I wrote to Barthilmew and Charles by Bradshaw. Jan. 17th, my brother Arnold to Chester and Vaunlos. Jan. 18th, Ed. Arnold with my letter to London. Jan. 19th, hora secunda a meridie I cam before the justices against James

Shallcross and John Lawrence for misusing my name to deceyve Mr. Harrughby. Jan. 20th, Walter Fletcher, chirurgien, from Barthilmew Hikman cam. Jan. 22nd, after midnight the college gate toward Hunt's Hall did fall, and som parte of the wall going down the lane. I receyved letters from Mr. John Pontoys. Jan. 24th, Walter Fletcher went with my letters to Barthilmew Hikman and Robert Charles. Amaritudo mea circa mediam noctem. Jan. 28th, the cloose was hyerd of Ed. Brydock for thre pownd payd beforehand by me John Dee to the said Ed. Brydock, being £4 from Candlemas next tyll Candlemas come a twelvemonth. Feb. 9th, George Birch sute was stayd at Chester uppon his promise to compownd with me for all tyth, haye, and other matter. Thomas Goodyer his sute and excommunication I stayed, salvo interim jure suo. Baxter's likewise I stayd at Chester court. Feb. 12th, newes from Mr. Smyth, of Upton personage, cam this Sunday. Feb. 13th, Edmond Arnold to London; thereuppon I sent spedily. Feb. 20th, I wrote by Oliver Ellet, the taylor, to Mr. Nicolls to Faxton. Feb. 22nd, Mr. Nicolls cam and wished to mete Ellet. Feb. 25th, the eclips. A clowdy day, but great darknes abowt 9½ mane. Feb. 26th, circa mediam noctem amaritudo mea. Feb. 27th, Mr. Nicolls rode homeward, and met the messager a little beyond Stopford. I lent Mr. Nicolls home with him Roger Edward's boke to be browght to me by Barthilmew Hikman. March 1st, I receyved Mr. Thynne his letter for Sted's det, and Ed. Arnold his letter of the sute from Upton, and of the Lord Archebisshop his hard dealing. March 2nd, I sent the statute staple to London to Mr. George Brok for Sted. I wrote letters by John Hardy, and sent them in a box. March 5th, newes of Mistres Mary Nevell's death by William Nicholson, that she dyed the Fryday after Candelmas Day. March 11th, borrowed 40*s*. of Mr. George Kenion, of Kersall, to repay againe as sone as I can conveniently. Receyved by Richard Walkeden.

1600. June 10th, set out from London. Jun. 18th, I, my wife, Arthur Rowland, Mistres Marie Nicols, and Mr. Richard Arnold cam to Manchester.

July 3rd, the Commission set uppon in the Chapter Howse. July 7th, this morning, as I lay in my bed, it cam into my fantasy to write a boke, "De differentiis quibusdam corporum et spirituum." July 8th, I writ to the Lord Bishop of Chester by Mr. Withenstalls. July 10th, Mr. Nicols and Barthilmew Hickman cam. July 14th, Francys Nicols and Barthilmew Hikman went homeward. July 17th, I willed the fellows to com to me by nine the next day. July 18th, it is to be noted of the great pacifications unexpected of man which happened this Friday; for in the forenone (betwene nine and ten) where the fellows were greatly in doubt of my heavy displeasure, by reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had browght to pass at London for the college good, and told Mr. Carter (going away) that I must speak with him alone. Robert Leigh and Charles Legh were by. Secondly, the great sute betwene Redishmer and me was stayed and by Mr. Richard Holland his wisdom. Thirdly, the organs uppon condition was admitted. And fourthly, Mr. Williamson's resignation granted for a preacher to be gotten from Cambridge. July 19th, I lent Randall Kemp my second part of Hollinshed's Great Chronicle for ij. or iij. wekes. To Newton he restored it. July 31st, we held our audit, I and the fellows for the two yeres last past in my absence, Olyver Carter, Thomas Williamson, and Robert Birch, Charles Legh the elder being receyver. I red and gave unto Mistres Mary Nicolls her prayer.

Aug. 5th, I visited the grammar schole, and fownd great imperfection in all and every of the scholers to my great grief. Aug. 6th, I had a dream after midnight of my working of the philosopher's stone with other. My dreame was after midnight toward

day. Aug. 10th, Eucharistam suscepimus, ego, uxor, filia Katharina, et Maria Nicolls. Aug. 30th, a great tempest of mighty wynde S.W. from 2 tyll 6, with rayne.

Sept. 11th, Mr. Holland of Denby, Mr. Gerard of Stopford, Mr. Langley, commissioners from the bishop of Chester, authorized by the bishop of Chester, did call me before them in the church abowt thre of the clok after none, and did deliver to me certayn petitions put up by the fellows against me to answer before the 18th of this month. I answered them all eodem tempore, and yet they gave me leave to write at leiser. Sept. 16th, Mr. Harmer and Mr. Davis, gentlemen of Flyntshire, within four or five myle of Hurden Castell, did viset me. Sept. 29th, I burned before Mr. Nicols, his brother, and Mr. Wortley, all Bartholomew Hikman his untrue actions.* Sept. 30th, after the departing of Mr. Francis Nicolls, his dowghter Mistres Mary, his brother Mr. William, Mr. Wortley, at my returne from Deansgate, to the ende whereof I browght them on fote, Mr. Roger Kooke offred and promised his faithfull and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so then to be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.

Oct. 13th, be it remembered that Sir Georg Both cam to Manchester to viset Mr. Humfrey Damport, cownsaylor of Gray's Inne, and so cam to the colledg to me; and after a few words of discowrse, we agreed as concerning two or three tenements in Durham Massy in his occupying. That he and I with the fellows wold stand to the arbitrement of the sayd Mr. Damport, after his next return hither from London. John Radclyf, Mr. Damport's

* In a note by Dee in MS. Ashm. 488, he says, "All Barthilmew's reports of sight and hering spirituall wer burnt; a copy of the first part, which was afterward fownd, was burnt before me and my wife."

man, was with him here, and Mr. Dumbell, but they hard not our agrement; we were in my dyning-room. Oct. 22nd, receyved a kinde letter from the Lord Bishop of Chester in the behalfe of Thomas Billings for a curatship. Nov. 1st, Mr. Roger Coke did begyn to destill. Nov. 4th, the commission and jury did finde the titles of Nuthurst due to Manchester against Mr. James Ashton of Chaterdon. Nov. 7th, Oliver Carter his . . . . . before Mr. Birch, Richard Legh and Charles Legh, in the colledg howse. Dec. 2nd, colledg awdit. Allowed my due of £7 yerely for my howse-rent tyll Michelmas last. Arthur Dee a graunt of the chapter clerkship from Owen Hodges, to be had yf £6 wer payd to him for his patent. Dec. 20th, borowed of Mr. Edmund Chetam the scholemaster £10 for one yere uppon plate, two bowles, two cupps with handles, all silver, waying all 32 oz. Item, two potts with cover and handells, double gilt within and without, waying 16 oz.

1601. Jan. 19th, borrowed of Adam Holland of Newton £5 till Hilary day, uppon a silver salt dubble gilt with a cover, waying 14 oz. Feb. 2nd, Roger Cook his supposed plat laying to my discredit was by Arthur my sone fownd by chaunce in a box of his papers in his own handwriting circa meridiem, and after none abowt 1½ browght to my knowledg face to face. O Deus, libera nos a malo! All was mistaken, and we reconcyled godly. Feb. 10th to 15th, reconciliation betwene us, and I did declare to my wife, Katharine my dowghter, Arthur and Rowland, how things wer thus taken. Feb. 18th, Jane cam to my servyce from Clethe-raw. Feb. 25th, R. K[oke] pactum sacrum hora octava mane. March 2nd, Mr. Roger Coke went toward London. March 19th, I receyved the long letters from Bartholomew Hickman hora secunda a meridie by a carryer of Oldham. April 6th, Mr. Holcroft of Vale Royall his first acquaintance at Manchester by reason of William Herbert his frend. He used me and reported of me very freely and wurshiply.

CATALOGUS

LIBRORUM BIBLIOTHECÆ EXTERNÆ

MORTLACENSIS

D. JOH. DEE, A° 1583, 6 SEPT.

LIBRI MANUSCRIPTI.

[*From MS. Trin. Coll. Cantab. O. iv.* 20, *transcribed by Ashmole in MS. Ashm.* 1142. *Another autograph copy is preserved in MS. Harl.* 1879, *which scarcely differs from that in the library of Trinity College. The numbers prefixed to the several volumes are added, for the sake of reference, by the Editor.*]

1. Milei sphæricorum tractatus tres. 4° pergameno.
2. Theoricæ planetarum. — Jordani de triangulis, ubi de quadratura circuli.—Ejusdem de perspectiva.—Ejusdem de speculis, crepusculis, ponderibus, speculis comburentibus, lib. ii. 4°, scripti pergameno.
3. Compendium de vitis philosophorum anonymi. — Ursonis de commixtionibus elementorum.—Ejusdem aphorismi. 4° pergameno.
4. Avicenna de anima mundi, cum aliis, videlicet, Liber cujus initium est, " Inspector præcedentis libri Avicennæ."—Expositorius Rogeri Bachonis."—Liber de ponderibus.—Morienus ad regem Calid.—Rasis libri quinque de deceno (?)—Hermetis

libri septem. — Rosinus ad Euthesiam.—Dicta sapientis. — Turba philosophorum. — Distinctionum sapientium liber. — Epistola Alexandri regis Persarum.—Aristoteles de 30 verbis. —Socratis liber.—Effrey Effinensis liber.—Liber Calid.—Liber commentatus.—Opus philosophorum.— Geber de perfecto magisterio. 4° pergameno.

5. Joh. Duns Scoti quæstiones in Porphyrii quinque voces. — Antonii cujusdam expositio in categorias sex, &c.—Rogerii Bachonis de multiplicatione specierum. — Ejusdem perspectiva. 4° pergameno.

6. Thomæ Aquinatis quæstionum disputatarum volumen. 4° pergameno.

7. Scintillarium poetarum.— Summa chiromantiæ.—Ovidii metamorphoseos expositio.—Tractatus de veneno.—Valerius ad Ruffinum de non ducenda uxore, cum expositione. —Joh. Wyclyf determinatio.—Literæ fratris Wilhelmi Fleth.—Fulgentii mythologiæ cum Expositione.—Tractatus de difficilibus dictionibus Bibliæ. — Rob. Lincolniensis in oculo morali.— Rob. Lincolniensis de ratione veneni.—Joh. Walensis breviloquium philosophorum, descriptum per Stoctonem Cantabrigiæ, 1375.—Casus abstracti in jure, per Fratrem Hermannum de provincia Saxoniæ.—Casus episcopo reservati.—Expositio salutationis angelicæ.* 4° pergameno.

8. De ponderibus et mensuris medicinalis operationis.—Viaticus Constantini Africani libri 7.—De modo medendi experimenta. —De origine morborum, et eorum cognitione per urinam.— De electuariis, &c. 4° pergameno.

9. Ethici Histri cosmographia, ex versione Latina D. Hieronymi.† 4° pergameno.

One I had with me, and one I left here, which is noted after.

* Now in Trinity College, Dublin. Bern. 148, (H. 12.)

† Now MS. Cotton. Vespas. B. x. thus inscribed by Dr. Dee's hand, "Johannes Dee, 1565, Februarii 21, Wigorniæ, ex dono decani ecclesiæ, Magistri Beddar."

10. Anticlaudianus, carmine.—Hugonis de Pushac, Dunelmensis Episcopi, Brutus, carmine.* Longiuscula forma, pergameno.
11. Tractatus compendiosus de animalibus. 4° pergameno.
12. Wilhelmi Parisiensis fragment. de universis. 4° pergameno.
13. Euclidis Elementa Geometrica, Optica et Catoptrica, ex Arabico translata per Adellardum.—Theodosii Sphæricorum libri.—Liber de occultis.—Ptolomæi planisphærium.—Jordani planisphærium.—Archimedis tractatus de quadratura circuli. —Gerardi de Brussel liber de motu.—Jordanus de ponderibus. — Libri quatuor geometriæ practicæ. — Alfarabius de scientiis.—Wilhelmi de Conchis philosophia.— Rasis liber de phisiognomia. — Anatomia hominis.—De proprietatibus elementorum.—cum aliis. 4° pergameno.
14. Augustinus de anima et spiritu.—Theoremata de spiritu et anima demonstrata.—Algorithmus demonstratus Joh. de Sacrobosco.—Joh. de Rupella summa de anima.—Rob. Lincolniensis tractatus de sphæra.—Joh. de Sacrobosco tractatus de sphæra.—Tractatus de proportione et proportionalitate, &c. Rogeri Bachonis—cum aliis. pergameno, 4°.
15. Maximi Monachi, Dionisii Areopagitæ, Sophronii Solitarii, et aliorum Græcorum fragmenta nonnulla. pergameno, 4°.
16. Ramundi Lullii liber de quinta essentia. papyro, f°.
    Non est Ramundi Lullii, sed collectanea diversa ex Paracelso.
17. Rogerii Bachonis de anima, et ejus operibus.—Ejusdem liber de intellectu et intelligibili. f°. pergameno.
18. Apologia de versutiis atque perversitatibus pseudo-theologorum et religiosorum.—Joachim Abbatis prophetia contra religiones tenentes ordinem mendicantium.—Arnoldi de Villa Nova opus de generibus abusionum veritatis, et de pseudo-ministris Antichristi cognoscendis, et de pastorali officio circa gregem exercendo. — Ejusdem prophetia catholica, tradens

* This MS. is now in the Cottonian library, Vespas. A. x. "Joannes Dee, 1574, Maij 7, bowght uppon a stall in London."

artem annihilandi versutias Antichristi et omnium membrorum ejus, ad sacrum collegium Romanorum. pergameno, f°.

19. Rogeri Bachonis de retardatione senectutis et senii, &c.—Ejusdem de graduatione medicinarum compositarum, &c. pergameno, f°.

20. Ejusdem Bachonis metaphisica.—Ejusdem œconomica. pergameno, 4°.

21. Ejusdem * de animalibus fragmentum. pergameno, f°.

22. Ejusdem Bachonis fragmenta quædam; videlicet, de multiplicatione et corruptione specierum.—Item communia naturalia.—Epistola ad Clementem per R. de utilitate scientiarum artis experimentalis, &c. pergameno, f°.

23. Rogeri Bachonis pars sexta Operis Majoris, quæ est Scientia Experimentalis, ad Clementem Pontif: Romanorum.—Ejusdem Operis Majoris pars septima, quæ est, Philosophia Moralis.—Ejusdem Alchimiæ tractatus expositorius, ad Clementem P. M. R.—Ejusdem compendium alchimiæ.—Avicennæ clavis sapientiæ, seu porta minor, seu tractatus de anima.—Breviloquium Holcot.—Rogerii Bachonis speculum alchimiæ.—Quæstiones super librum Jordani de ponderibus.—Compendium artis, Raymundi Lullii.—Excerpta ex theorica Ramundi Lullii.—Rogeri Bachonis tractatus de speciebus. papyro, f°.

24. Alberti Magni de mineralibus libri quinque.—Hermetis quadripartitum operis.—Rhithmomachia.—De lapide bezaar.—Ars fusoria ac tinctoria lapidum ac gemmarum.—Ptolomei liber de lapidibus et sigillis eorundem.—Techel de sculpturis lapidum.—Galenus (. . . . portis) de spermate.—Avicennæ phisiognomia.—Commentariolus in Aristotelis phisiognomiam.—Cheiromantiæ fragmentum.—Arithmeticæ fragmentum, carmine.—Practica algorismi.—Anima artis transmutatoriæ Ramundi.—Phisica, seu medicina Ramundi Lullij.—De herbis.—De potentiis duodecim signorum et septem planetarum.—Epis-

* Dee has added in the margin the word "dubito," meaning, I suppose, that there was not any sufficient evidence for attributing this treatise to Roger Bacon.

tola accurtationis lapidis philosophorum ad Regem Robertum. —Summa cheiromantiæ.—Albertus Magnus de mineralibus.—Phisiognomia ex Loxio, Aristotele, et Palemone.—Albertus de plantationibus arborum et de conservatione vini.—Virtutes septem herbarum Aristotelis. — Liber Kirimandarum. — Philonis fragmentum de aquæductibus. — Quæstiones quædam naturales.—Constantinus Medicus de coitu.—Practica puerorum.—De natura puerorum. — Introductiones astronomicæ. — Hyppocrates de pharmacis.—Hyppocrates de secretis. — Hippocratis lex. — Hippocrates de humana natura.—Hippocrates de aere, aqua, et regionibus. pergameno, 4°.

25. Eulogium temporis, a condito orbe in annum Christi 1367, monachi cujusdem Niniani.* pergameno, f°.

26. Rogerii Bachonis summa, seu opus tertium, ad Clementem P. M.—Ejusdem Bachonis majoris operis pars quarta, in qua ostenditur potestas mathematicæ in scientiis atque rebus mundi hujus. — Ejusdem compendium studii theologici. — Liber præceptorum secundum Albertum. — Liber de sigillis solis in signis, secundum Hermetem. — Albertus de sigillo et annulo leonis, et ejus virtutibus.—Arnoldus de Villa Nova de sigillis duodecim signorum. papyro, f°.

27. Rogerii Bachonis communium naturalium libri duo, quatuor sectionibus distincti. pergameno, f°.

In boards, with clasps.

28. Alpetraugii de verificatione motuum cœlestium liber.—Thebith de his quæ indigent expositione, antequam legatur Almagestum Ptolomæi. — Liber florum Albumasar.—Liber experimentorum Albumasar. — Liber practicorum geometriæ.—Jacobi Alkindi liber de aspectibus.—Petri de Dacia commentum super tractatum algorismi. — Joh. de Sacrobosco super tractatum de sphæra. — Ejusdem computus ecclesiasticus.—Wilhelmus de Aragonia in Ptolomæi centiloquium.—Ars al-

* Now MS. Cotton. Galba, E. VIII., partially burnt by the fire. Another copy of this work is in the library of Trinity College, Cambridge, R. vii. 2.

gorismi de fractionibus. — Scripta utilia super computum manualem. — Joh: de Sicilia in canones Arzachelis de tabulis Toletanis.—Quæstiones mathematicales.* pergameno, f°.

29. Richardi Walyngforde Abbatis S. Albani de sinubus demonstrandis, libri iv.† pergameno, f°.

30. Johannis Massoni Monachi epistolæ.—Epistolæ de somnio Pharaonis, seu Pharaonis et Josephi epistolæ.—Alani enchiridion de planctu seu conquestu naturæ, prosa et versu.—Bernardi Silvestris Cosmographia.‡ pergameno, 4°.

31. Bartholomei Anglici breviarium, seu de proprietatibus rerum. pergameno, f°.

32. Jordani Nemorarii Φιλοτεχνη, sive de triangulis, liber primus, sexaginta quatuor propositiones continens. pergameno, 4°.

33. Rabbi Mosis liber de venenis.—Summa brevis Galeni de cura ethicæ senectutis.—Alberti de Colonia tractatus de incisionibus arborum et plantationibus earum.—Unguentum ad omnem scabiem tollendam, quod dicitur *Veni mecum*, &c.—Tractatus de ornatu faciei.—Hermetis liber de septem planetis, &c. — Rogerii Bachonis nonnulla secreta.—De factura Saxonis Gallici.—Liber de tincturis pannorum.—Liber de coloribus illuminatorum vel pictorum.—De diversis operationibus ignium. — De diversis tincturis.—Hermetis secreta.—Item, multa alia notabilia.—Item, turba philosophorum. pergameno, 4°.

34. Experimentorum diversorum liber.—De vernisio quo utuntur scriptores.—Secreta philosophorum.—De usu virgæ visoriæ, et hujusmodi secreta multa. papyro, 8vo.

35. Arnaldi de Villa Nova thesaurus secretus operationum.—Hermetis liber de lapide philosophorum.—Alfredi liber de

* Now MS. Harl. 1, "Johannes Dee, 1557." A portion of this volume formerly belonged to John of London.

† The only copies of this work now known are in the Bodleian Library, but I have not succeeded in tracing this one.

‡ Otho, B. iv. vid. Tann. Bibl. p. 518. This MS. was destroyed in the fire of 1731.

spiritu occultato.—Rasis practica, cum aliis viginti quinque libellis variorum autorum consimilis argumenti. papyro, 4°.

36. Ptolomæi quadripartitum, Lat.—Albumazer introductorium. —Isibradi calendarium.—Profacii Judæi almanach. — Zaëlis electiones.—De significationibus planetarum, cum aliis tractatibus. pergameno, 4°.

37. Expositio theoricarum.—Thebith de motu octavæ sphæræ.—Jordanus de ponderibus, cum quæstionibus notabilibus super eundem.—Jacobus Alkindus de radijs, seu de causis reddendis.—An futura possunt per astra præsciri.—Nicolai Oresmi liber divinationum. — Thomæ Bravardini geometria. —Perspectiva communis Joh. de Pecham.—Dominici de Hassia quæstiones super perspectivam communem. — Euclides de speculis.—Jacobus Alkindus de umbris et causis diversitatum aspectuum.—Dominici de Clavaso practica geometriæ.—Demonstratio æqualitatis lineæ ad peripheriam circuli.—Quadratura circuli.—Expositio tractatus de sphæra, cum quæstionibus.—Algorismus in integris Joh. de Sacro-Bosco.—Algorithmus in minutiis Joh. de Lineriis.—Thomæ Bravardini tractatus proportionum.

38. Joh. de Pecham canticum pauperum.—Joh. Walensis communiloquium.—Ejusdem Walensis dietarium, locarium, itinerarium. — Ejusdem breviloquium. — Tractatus, cujus initium est, *Supra tribus sceleribus.*—Aristotelis liber de secretis secretorum. pergameno, 4°.

39. Liber Physiologi de natura animalium et bestiarum. pergameno, 8°.

40. Gualteri Burlæi tractatus de potentiis animæ. pergameno, 4°.

41. Rogerii Bachonis perspectiva. — Ejusdem de multiplicatione specierum. pergameno, 4°.

In paste-bords, with strings.

42. Tractatuli tres de lapide philosophorum, quorum primi initium est, "Dicit philosophus," &c.

43. Vectii Valentis anthologia.—Aristoxeni musica. — Alippii

musica—Cleomedes de mundo.—Expositio astrolabii.—Hipparchus in Aratum et Eudoxum.—*Græcè omnes.* papyro, f°.

44. Libellus antiquissimus de speculis comburentibus, cujus initium est, " De sublimiori," &c.* pergameno, 4°.
45. Jordanus de ponderibus cum scholiis, cujus initium est " Omnis ponderosi." pergameno, f°.
46. Raymundi Lullii liber de quinta essentia. pergameno, f°.
47. Boetius de consolatione philosophiæ, in *Græcam* linguam conversus a Maximo Planude.—Catonis distica, cum scholiis Planudis, &c. *Græcè.*—Aphthonij progymnasmata, *Græcè.* papyro, f°.

I gave this Booke to Cracovia Library, A°. 1584, July 28.

48. Porphirii philosophi Isagoge in Aristotelis logicam, *Græcè.* papyro, f°.
49. Naupegia Itali cujusdam, cum figuris. papyro, 4°.
50. Dionysii Zecharii opusculum de lapide philosophorum, *Gallicè.* papyro, 4°.
51. Roberti Gloucestrensis chronica, *rythmo Anglico.*† papyro, f°.
52. Hystoria Britannicorum principum a Cadowaladro Rege ad Leolinum, per Humfredum Lluyd collecta, *Anglicè.*‡ papyro, f°.
53. Variæ compositiones aquarum mercurialium et alia experimenta chemica, *Anglicè,* cujus initium est, " He that will make," &c. papyro, 4°.
54. Varia experimenta chimica, *Anglicè,* quorum initium est, " For to make white lead." pergameno, f°.
55. Alberti Magni summa naturalium, cujus initium est, " Philosophia dividitur." papyro, 4°.

* Now in MS. Vespas. A. II. art. 12, " Joannes Dee, 1555." This is an extremely curious and valuable tract in the history of optical science, and is similar to the curious treatise by Gogava *De speculo ustorio.* The focus of the parabola is here for the first time indicated, a circumstance which has escaped the notice of scientific historians.

† The only MS. of Robert of Gloucester's poem, answerable to this description, is in the University Library, Cambridge.

‡ This MS. is now in the library of the Ashmolean Museum, No. 846.

56. Rogerii Bachonis annotationes super Aristotelis tractatum de secretis secretorum. pergameno, f°.
57. Phillipi Ulstadii cœlum philosophorum. impressum, f°.
58. Inventa quædam geometrica. papyro, f°.
My owne hand, of Richard Chancellor and Thomas Topely.
59. Dumbyltoni summa. pergameno, f°.
60. Beda de gestis Anglorum. pergameno, 4°.
61. Euclidis geometrica.—Rogerii Bachonis perspectiva.—Aristotilis problemata.—Campani theoricæ planetarum. pergameno, 4°.
62. Volumina duo magna, *Hebraicè*, de astrologicis judiciis.—Alchimia Salomonis. papyro, f°. 2 vol.
63. Roberti Groshed, Lincolniensis episcopi, dicta; quorum initium est, "Spiritus Sanctus per os Salomonis," &c.—Ejusdem tractatus de cessatione legalium. — Ejusdem tractatus de oculo morali, una cum aliis variis. pergameno, f°.
64. Isaac Judæi logica, cum aliis variis consimilis argumenti, *Hebraicè*. papyro, 4°.
65. Alhazen perspectiva, &c. pergameno, 4°.
John Davis' spoyle.
66. Ramundi Lullii testamentum.—Ejusdem cantilena.—Ejusdem codicillus, sive vade mecum.—Ejusdem anima transmutatoria.—Annotationes super testamentum Ramundi.—Lapidarius Raymundi.—Quæstiones de Paulina Ramundi.—Quæstiones de Olympiade Ramundi. — Declaratio tabularum figuræ 5. Ramundi.—Repertorium Raymundi.—Tractatus de consideratione lapidis. — Philosophia cujusdam Ramundistæ. — Joh. Dastini chimici somnium, seu visiones, *Anglicè*.—Ramundi Lullii distinctio tertia.—Anima artis, juxta exemplar in Anglia repertum.—Apocalypsis spiritus secreti.—Ars conversionis Mercurii et Saturni in aurum et argentum, seu de aquis Theuthidis.—Aristotelis lumen luminum.—Raimundi Lullii quæstionarius arboris philosophalis.—Quæstionarius figuræ quad-

rangularis.—Quæstionarius figuræ 5.—Tertia distinctio juxta aliud exemplar.—Aphorismi.—Accurtatio. — Practica secreti occulti.—Opus magnum, sive opus regale.—Considerationes operis minoris.—Cantilena *Catalonicè*, cum commento.—Ars brevis, &c. papyro, f°.

67. Ramundi Lulli speculum alchimiæ. — Ejusdem liber de quinta essentia.—Ejusdem lapidarius, scilicet de gemmis.—Joh. Dastini liber de compositione lapidis.—Ejusdem donum Dei.—Liber radicum. — Liber administrationum. — Ejusdem Dastini speculum philosophorum.—Rasis de duodecim aquis, &c. papyro, f°.

68. Aneti filii Abraham practica medica.—Scarsati practica medicinalis, una cum aliis. pergameno, 4°.

69. Eathelredi Abbatis Rievallis de vita Edowardi regis Anglorum et Confessoris.* pergameno, 4°.

70. Roberti episcopi Lincolniensis tractatus in lingua Romana, hoc est, *veteri rithmo Gallico*, de principio creationis mundi, de medio et fine, &c. pergameno, 4°.

71. Wilhelmi de Northfeilde expositio super librum de differentia spiritus et animæ.—Ejusdem expositio super diversa opuscula Aristolelis phisicorum.† pergameno, f°.

72. Magistri Franconis regulæ musicales, cum additionibus aliorum musicorum, collectæ a Roberto de Handlo.—Rogerii Bachonis perspectiva, una cum aliis geometricis et astrologicis. pergameno, f°.

73. Gualtheri Burlei notabilia super Porphyrii prædicabilia, et Aristotelis prædicamenta, una cum aliarum notationum libellis. papyro, 4°.

74. Boetii Musica.—Hermannus Contractus de compositione astrolabii, et de ejus utilitatibus. pergameno, 4°

75. Chronica de imperatoribus seu compendium historiarum in prima monarchia Babiloniorum, in annum Christi 1266. —

* Now MS. Harl. 200, "Joannes Dee, 1575."

† Now C. C. C. Oxon. No. 235.

Joh. de Bononia summa pontificum Romanorum et imperatorum in annum Christi 1313. — Alexandri Magni ortus et res gestæ. pergameno, 4°.

76. Wilhelmi Wodford, ordinis Minorum, opusculum quæstionum quarundam, contra dialogum Joh. Wycklyf a Thoma Cantuariensi archiepiscopo condemnatum.—Thomas Palmere tractatus de imaginibus, cum aliis variis. papyro, 4°.
77. Collectanea quædam chimica Siberti Rhodii. papyro, f°.
78. Roberti Holcot quæstiones super quatuor libros Lombardi sententiarum.—Ejusdem quæstiones de astronomia. pergameno, 4°.
79. Arnaldi de Villa Nova liber de alchimia, cujus initium est, "Scito, fili, quod in hoc libro," una cum aliis ejusdem opusculis. papyro, 4°.
80. Ethici philosophi cosmographia, per D. Hieronymum Stredonem Lat. conversa. pergameno, f°.
81. Rogerii Bachonis epistolæ tres, sive scripta tria ad Joh. Parisiensem, in quibus latet sapientia mundi.—Kalid rex ad Morienum.—Gebri et Avicennæ chimica. papyro, 4°.
82. Euclidis elementorum geometricorum libri decem. — Ejusdem perspectiva, &c. Lat. papyro, 4°.
83. Alhazeni perspectiva, libri septem, Lat. pergameno, f°.
84. De fabrica speculi ustorii fragmentum.—Urso de effectibus qualitatum primarum.—Liber vaccæ.—Alberti dona.—Thomas Aquinas de essentiis rerum. pergameno, 4°.
85. Ricardi Hampole liber, qui dicitur Incendium Amoris, *Anglicè*. pergameno, f°.
86. Alhazeni perspectiva, Lat.—Item Alfraganus, &c. Lat. pergameno, f°.
87. Albumazar de judiciis astrologicis. pergameno, f°.
88. Jacobi Fabri Stapulensis conclusiones phisicæ, &c. ex Aristotele excerptæ. papyro, f°.
89. Joh. Eschuidi summa Anglicana, seu medicinalis. pergameno, f°.

90. Bartholomæus Anglicus de proprietatibus rerum.
pergameno, f. grandiori.

91. Jordani Nemorarii arithmetica cum commento. — Algorithmus in integris Joh. de Sacrobosco. — Algorithmus in minutiis, Joh. de Lineriis.—Campani theorica planetarum.—Nicholai Oresmi tractatus de proportionibus proportionum.* —Jordani tractatus de commensuratione cœlestium. — Gervasii algorithmus proportionum.—Demonstrationes conclusionum astrolabii.—Tractatus de torqueto et ejus usu. — Tabulæ Alfonsi regis Castellæ.—Canones tabularum Alfonsi per Joh. de Saxonia.—Joh. de Lineriis canones tabularum primi mobilis.—Jacob Alkindus de impressio[n]ibus aeris.—Rogerii Bachonis de utilitate arithmeticæ. — Campani compostus ecclesiasticus.—Jordani algorithmus demonstratus.
pergameno, f°.

92. Helinandi Monachi Cistercien. chronicorum mundi libri xxx. hoc est, pars prima. pergameno, f°.

93. Francisci Catanei Diacetii paraphrasis in Aristotelem de cœlo, &c. pergameno, f°.

94. Isidori Hispalensis liber de natura rerum, cum glosulis.—Prisciani institutio.—Bedæ versus de die judicii.
pergameno, 4°.

95. Tractatus de figuris stellarum in octava sphæra. — Gebri libri novem de astronomia.—Almagesti libri sex abbreviati. —Jordani libri de triangulis.—Plures conclusiones Almagisti abbreviati.—Archimedis liber de curvis superficiebus.—Tractatus Albeonis.—Tabula pro locis planetarum.—Tractatus Zaphei Arzachelis, &c. — Capitula libri Almagesti.—Compendium musices ex Boetio. — Euclidis elementa geometrica.—Gebri conclusiones de astronomia. — Theodosii sphærica.—Milei de figuris sphæricis et triangulis, libri tres. — Tabulæ planetarum de radicibus et motibus. — Machumeti Bagde-

* Extract from this article in MS. Bernard, 3467, where there are other extracts from MSS. in Dee's possession.

dini liber divisionum. — Tractatus de quinque corporibus regularibus. — Tractatus de speculis comburentibus.—Tabula domificandi, pro latitudine Oxoniens.—Tabulæ plurium latitudinum, secundum Bachecumbe.—Thebith tractatus de motu.—Tractatus de proportione circumferentiæ circuli, &c.—Tabulæ quatuor solis. pergameno, f°.

96. Rogeri Bachonis tractatus de virtutibus et actionibus stellarum. papyro, 4°.

97. Vitellionis perspectiva.* pergameno, f°.

98. Theodosii sphærica.—Euclidis data, Lat.—Archimides de quadratura circuli. pergameno, 4°.

99. Haly de judiciis astrorum. pergameno, f°.

100. Boetius de consolatione philosophiæ cum commento. — Scripta super plures libros geometriæ.—Jordanus de speculis. —Jordanus de ponderibus. — Archadii demonstrationes de quadratura circuli. — Tractatus Hermanni de astrolabio. — Liber de similibus arcubus.—Archimedes de figuris isoperimetris.—Archimedes de curvis superficiebus. pergameno, 4°.

101. Avicenna de prima philosophia, i. e. de causa causarum, vel metaphisica, Lat. pergameno, 4°.

102. Alhazeni perspectiva. pergameno, 4°

103. Ricardi de Posis summa epistolarum (quasi ars quædam notariatus) secundum consuetudinem Romanæ curiæ. pergameno, f°.

104. Arzachelis tabulæ astronomicæ. pergameno, 4°.

105. Chronicon Angliæ, *Anglicè*, manuscriptum. pergameno, f°.

106. Aristotelis commentum in astrologiam (fragmentum). pergameno, 4°

107. Alberti Magni minerarium. pergameno, 4°.

108. Haly de judiciis astrorum. — Liber novem judicum in astrologia.—Jafar de imbribus.—Messahala de nativitatibus.

* Now MS. Ashm. No. 424. From a MS. note it appears that, in 1564, the Fellows of Peterhouse, at Cambridge, presented this book to Dr. Dee, in exchange for various printed books which he gave to their library. Vid. MS. C.C.C. Oxon. No. 191.

—Aristotelis liber de judiciis universalibus.—Hani Benhannæ liber de geometria.—Guido Bonatus de astrologio.*

papyro, f°. magno.

109. Algorithmus integrorum cum commento.—Algorithmus fractorum cum commento.—Summa utriusque arithmeticæ Boetii.—Arithmetica compilata ex multis scientiis.—Liber de figuris numerorum.—Practica memorandi.—Tractatus de speculo combustorio secundum sectionem Mukesij.—Euclidis geometricorum libri 15. cum commento.—Jordanus de ponderibus cum commento.—Euclides de ponderibus cum commento.—Euclidis datorum liber cum commento.—Archimedes de curvis superficiebus cum commento.—Archimedes de quadratura circuli, cum commento.—Archimede[s] de figuris ysoperimetrorum.—Theodosii sphærica.—Rob. Lincoln[i]ensis episcopi, de luce, calore, et iride.—Vitellionis perspectivæ libri quatuor. pergameno, f°.

110. Rob. Lincoln[i]ensis episcopi constitutiones pro sua diocesi, videl. in decalogum, &c. pergameno, f°.

111. Perspectiva Algazet, forte Halazen. Lat. pergameno, 4°

112. Annales regulorum Cambricorum, a Cadowaladro ad Leolini tempora, *lingua Brytannica sive Cambrica.* papyro, 4°

113. Perquisita et alia quæ pertinebant ad Winchecumbe Abbatiam.† pergameno, 4°.

114. Boetii arithmetica. pergameno, 4°.

115. Quæstiones erudite disputatæ super librum meteororum Aristotelis. pergameno, 4°.

116. De Indorum et Persarum annis astronomicis.—Annotationes in Martianum Capellam. pergameno, 4°.

117. De potentiis animæ.—Auberti Remensis philosophia.—Oliveri philosophia.—Petrus Hispanus de morte et vita, et causis longitudinis et brevitatis vitæ.—Albertus de divinatione.

* Now MS. Savil. Oxon. No. 15.

† It does not appear from Tanner's *Notitia Monastica*, or from Sir Thomas Phillipps's Catalogue, that this MS. is now preserved.

De spiritu et inspiratione.—De signis aquarum, ventorum et tempestatum.—Ramundus Massiliensis de cursu planetarum. —Alexander Aphrodiseus ad imperatores Antoninum et Severum de fato. — Quæstiones de intellectu. — Quæstiones de anima.—Hermannus Secundus de essentiis.—Platonis Phædon, sive de anima.—Commentum super Platonis Timæum.—Platonis Menon. Lat. pergameno, f°.

118. De administratione principum liber. pergameno, 4°.

119. Isidori Hispalensis etymologiarum fragmentum magnum. pergameno, f°.

120. Tabulæ astronomicæ ad annos decem, cum canonibus.—Algorithmus demonstratus cum minutiis. —Alfraganus de annis.—Alcabicii astrologia.—Tabulæ de numeris proportionalibus.—Computus cum calendario. pergameno, 4°.

121. Polychronica. pergameno, f°.

122. Polychronicon. pergameno, f° minori.

123. Hystoriæ Britannicæ et Angliæ fragmentum, *Gallicè* conscriptum. pergameno, 4°.

124. Guido Bonatus de judiciis astrorum. pergameno, f°.

125. Passionale. pergameno, f°.

126. Astronomici libelli cujusdam fragmentum, cujus initium est, "A philosophis astronomiam sic definitam accepimus." pergameno, 4°.

127. Expositio quædam super Cantica Canticorum.—Ars fidei secundum Ambionensem.—Macrobius in somnium Scipionis. pergameno, f°.

The second tract is cut out, and to be answered for.

128. Matricula, sive catalogus bibliothecæ Cantuariensis. papyro, f°.

129. Author de causis cum demonstrationibus. pergameno, f°.

130. Alchimicus libellus, *Anglicè*, cujus initium est, "Take limale." papyro, 4°.

131. Libellus chimicus, *Latinè*.—Varii tractatus super capitulum Hermetis quod dicitur "Clavis Sapientiæ Majoris." pergameno, f°.

132. Sidrach philosophi liber, *Gallicè.* pergameno, 4°.

133. Kallendarium.—Quædam de computu ecclesiastico, *Latinè et Saxonicè.*—Alphabetum somniale.—Præces quædam piæ.* pergameno, 8°.

134. Lectiones cujusdam super Ecclesiasticen. pergameno, f°.

135. Commentarius bonus in definitiones quinti libri Euclidis.—Euclides totus ex Campani traditione.—Explicatio bona Archimedis de quadratura circuli. pergameno, 4.

136. Cicero de natura deorum.—Catonis liber ad Varronem.—Euclidis liber cum commento.—Preceptum canonum Ptolomæi.—Tractatus astrolabii duplicis cum practica.—Tabulæ astronomicæ.—Aristotelis epistola de rectitudine vitæ, ad Alexand.—Henrici Britton philosophia.—Oliveri Britton philosophia.—Philosophia Remensis et aliorum.—Liber de speculis, liber de visu, et quædam alia. pergameno, 4°.

137. Boetii arithmetica.—Ejusdem de trinitate libri.—Ejusdem de duobus in Christo naturis.—Ejusdem de hebdomadibus.—Rob. Grostesti, Lincolniensis episcopi, de arte algorismi communi.—Ejusdem alius tractatus magis in speciali.—Thebith super Almagistum Ptolomæi.—Theodosius de locis habitabilibus.—Theoria planetarum cum tabulis necessariis.—Commentum super Centiloquium Ptolomæi.—Ars cheiromantiæ, *in Gallico sermone.* — De interpretationibus somniorum. — De significationibus tonitruorum.—Physiognomia secundum Thomam Aquinatem.—De prognosticationibus tempestatum.—De pluribus necessariis ad casus inquirendos secundum algorismum.—Cheiromantia, Lat.† pergameno, 4°.

138. Astronomica, astrologica, et arithmetica.—Observationes quædam planetarum et fixarum, Petri de Sancto Audomaro et et Joh. de Lineriis. pergameno, 4°.

139. Tabulæ astronomicæ cum canonibus. pergameno, 8°.

* The MS. described by Wanley, p. 222, as MS. Cotton. Vitell. A. XVIIJ, now destroyed, is probably the one here mentioned. The Cotton. MS. Jul. A. VJ. also answers the brief description above given.

† Now in Trinity College, Dublin. See Dr. Bernard's Catalogue, No. 46.

140. Libellus de natura locorum. pergameno, 8°.

141. Ivonis Carnutensis varii tractatus ecclesiastici, et volumen epistolarum diversorum ad diversos, &c. pergameno, f°.

142. Boetii musica.—Expositio Simonis de Bredon super duos libros arithmeticæ Boetii. pergameno, 4°.

143. Calcidius in Platonis Timæum.* pergameno, 4° long.

144. Marii de elementis libri duo.—Liber qui dicitur Prenonphysicon.—Alardi Bathoniensis quæstiones naturales.—Physiognomia secundum tres authores, videlicet, Loxum, Aristotelem, et Palemonem.—Liber spermatis.—Soranus de re medica.—Constantini liber de herbis.—Dioscorides de virtutibus herbarum, Lat.—Oribasius de virtutibus herbarum, Lat.—Odonis Adunensis versus de virtutibus herbarum.—Isidori Hyspalensis etymologiarum libri.—Constantini Medici liber graduum.—Euphonis experimenta.—Adamarii experimenta.—Joh. Melancholici experimenta.—Experimenta Abbatis.—Experimenta Wiscardi.—Experimenta Picoti.—De urina mulieris.—Expositio quintæ incisionis epidemiarum Hippocratis.—Joh. Melancholici liber de substantia urinæ.—Palladius de agricultura.—Liber de simplici medicina. pergameno, f°.

145. Alberti Magni magia naturalis et vera.—Idiotæ liber, authore Cusano.—Contra Jacobellinos in Bohemia.—Antonii Barsizii cauteriaria, comedia, una cum aliis variis. papyro, f°.

146. Aristotelis physicorum libri octo.—Ejusdem de generatione et corruptione, lib. 2.—De cœlo et de mundo, libri 4.—Meteorum libri 4.—De vegetabilibus, &c.—De anima, libri tres.—De memoria et reminiscentia.—Ethicorum secundus et tertius.—De morte et vita, et alia ejusdem Aristotelis, Latinè. pergameno, 4°.

147. Serapionis de aptatione et repressione, seu servitor Serapionis. pergameno, f°.

* Now MS. Bib. Reg. Mus. Brit. 12 B. XXII, "Johannes Dee, 1557, 4 Maij, Londini."

148. Thomas de Aquino de veritate theologica, libri septem. pergameno, 4°.

149. Alberti magni tractatus de lapidibus.—Jacobus Alkindus de radiis. papyro, f°.

150. Historia Anglica cujusdam anonymi. papyro, 4°.

151. Euclidis optica, catoptrica, et geometria, Lat. pergameno, 4°.

152. Fragmentum theologicum quoddam in Ecclesiasticum. pergameno, f°.

153. Tractatus astrolabij.—De significatione rei occultæ. — De aeris dispositione. — Tabula pro almanack. — Ars notaria.— Aristotelis epistola de conservatione sanitatis.—Rogeri Herefordensis computus. — Compositio astrolabii. — Planisphærium.—Alfraganus.—Geber in Ptolomæi almagestum, una cum aliis. pergameno, 4°.

154. Apologia chemicæ artis, contra Cornelium Agrippum de vanitate scientiarum.—De oleis variis medicinalibus, una cum aliis multis. papyro, 4°.

155. Alcabicius.—Astronomia quædam judicialis.—Zahelis introductorium, cum judiciis sequentibus. — Mathematica Alexandri summi astrologi.—Jacob Alkindus de judiciis astrologicis. — Albumazar de revolutionibus annorum mundi. — Summæ excerptæ ex libro Albumazar, de revolutione nativitatum.—Albohali de nativitatibus.—Albumazar liber florum. —Almanack perpetuum Profacii Judæi.—Thomas Aquinas de angelis.* 4° pergameno.

156. Lamentationes Mathæoluli, carmine.† pergameno, 4°.

157. Hippocratis aphorismi. — Ejusdem prognostica. — Ejusdem liber de regimine acutorum.—Ejusdem liber epidemiarum.— Ejusdem astronomia de infirmitatibus. — Johannicii isogoge

* This MS. is now in the Ashmolean collection, No. 360.

† This is probably the copy now in MS. Cotton. Cleopatra, C. IX. I know of no other which answers the description.

in Galeni Tecknin.—Hyppocratis secreta.—Tractatus de compositione astrolabii.—Tractatus de practica astrolabii.—Tractatus de compositione novi quadratis.—Campani tractatus de motibus planetarum et de fabricatione equatorii instrumenti per quod certa loca planetarum inveniuntur.—Petri Perigrini tractatus de magnete.*—Jordani liber Planisphærii.—Euclidis liber de speculis.—Jordani tractatus de ponderibus.—Practica geometriæ. pergameno, 4o.

158. Rogerii Bachonis calendarium.—Tabula ad sciendum quis planetadominetur omni hora cujus libet diei.—Tabula multiplicationis.—Liber de naturis rerum abreviatus.—Marbodeus de sculpturis gemmarum.—Liber de lapidibus filiorum Israel.—Hippocratis signa in infirmo.—Unguentum alabastri.—De modo faciendi olei.—De aquis mundificativis oculorum faciei, et aliorum spiritualium membrorum.—De pilatoria.—Ut pili nascantur ubi volueris.—De conservatione vini.—Gregorii dialogorum liber primus et secundus.—Vita Sancti Nicholai.—Vita Sancti Ægidij. pergameno, 4o.

159. Computus ecclesiasticus.—Beda de calculatione.—Computus. pergameno, 4o.

160. Wilhelmi de Conchis philosophia.† pergameno, 4o.

161. Quæstiones super elenchos, et alia logicalia. papyro, 4o.

162. Quæstiones de apparentiis, seu fallaciis sophisticis, manuscriptæ. papyro.

163. Alberti de Saxonia tractatus proportionum, 4o impressus Rothomagi.—Jacobi Lupi tractatus de productionibus personarum in divinis, secundum mentem Joh. Scoti, 4o impressum.—Una cum aliis tractatibus variarum quæstionum,— papyro manuscript. 4o.

* Dee's own copy of the printed edition, with his MS. notes, is in the British Museum. "Johannes Dee, 1562."

† Now MS. Bib. S. Joh. Coll. Cantab. G. 3. "Johannes Dee, 1557, 4 Maii."

164. Henrici Beaumundi regimen sanitatis, cum aliis variis experimentis, tam *Anglicè* quam Latinè scriptis. pergameno, 4o

165. Avicenna de naturalibus.—Ejusdem de sufficientia.—Thomæ de Aquino tractatus de essentia.—Avendauth de quinque universalibus.—Alchindi philosophi de quinque essentiis, ex verbis Aristotelis abstractus liber.—Platonis Timæus.—Isaac de diffinitionibus, Lat.—Jacob de rationali in anima.—Alexandri Philosophi de intellectu et intelligibili liber, Lat.—Algacelis logica.—Alchindus de intellectu et intellecto.—Amaometh liber introductorius in artem logicam demonstrationis.—Averrhois de substantia orbis.—Alfarabius de intellectu et intellecto.—Liber planetarum cujusdam discipuli Ptolomæi.—Mercurius Trismegistus.—Secundus Philosophus de diffinitionibus.—Boetius de unitate.—Liber de differentia spiritus et animæ.—Liber metaphisicæ Avicennæ, qui non est completus.

166. De philosophia Salomonis.—Fulgentius episcopus ad Calcidium Grammaticum.—Experimenta quædam alchimica.—Cassiodorus de anima, una cum aliis theologicis. pergameno, 8o.

167. Boetii arithmetica.—Theorica planetarum et stellarum secundum Alfraganum.—Boetii musica.—Euclidis geometrica.—Propositiones planisphærii Ptolomæi cum additionibus.—Maslem Arabis. * pergameno, 4°.

168. Disputatio inter militem et clericum. pergameno, 4°.

169. Joh. Scoti quæstiones super secundo et tertio libro Aristotelis de anima.—Antonii Andreæ quæstiones in Aristotelis meteora. papyro, 4°.

170. Isidori Hispalensis liber differentiarum.—Cic. academicæ quæstiones.—Ejusdem natura deorum.—Ejusdem de divinatione.—Ejusdem de fato.—Ejusdem paradoxa.—Ejusdem Philippicæ orationes.—Libellus de bestiis, avibus, et arboribus.—

* Now MS. Lambeth, No. 67. Dee's autograph has been erased from the fly-leaf, but "1558, 30 Junii, Londini," remains in his handwriting.

Salustius de bello Catilinario et Jugurthino.—Vegetius de re militari, &c. pergameno, 4°.

171. Computus Ecclesiasticus. pergameno, 8°.

172. Solinus de mirabilibus mundi. pergameno, 4°.

173. Bona gesta Mariæ.—Maleus, &c. pergameno, 16°.

174. Sortilegia nugatoria. pergameno, 8°.

175. Sortilegia nugatoria. pergameno, 4°.

176. Joh. Sarisberiensis policraticum, sive de nugis curialium et vestigiis philosophorum, libri octo. pergameno, 4°.

177. Computus manualis, cum aliis sexaginta quinque tractatibus variorum autorum in medicinalibus, physicis, astronomicis, et aliis. pergameno, 8°.

178. Gebri summa alchimiæ. pergameno, 4°.

179. Hermetis cujusdam libellus de rebus universalibus. pergameno, 4°.

180. Imago mundi, cujus initium est, "Operatio divina." pergameno, 4°.

181. Thomæ Bravardini Anglici propositiones geometriæ. pergameno, 4°.

182. Macer de virtutibus herbarum. pergameno, 4°.

183. Libellus medicinæ et chirurgiæ, partim Latinè, partim *Anglicè*, partim etiam *Gallicè*. pergameno, 16°.

184. Ramundi Lulii practica chimica, *Anglicè*.* papyro, 4°.

185. Alchimica; videlicet tres tractatus alchimici, Volvi lapidem, &c.—De quinta essentia Mercurii.—Secretum secretorum Pleri philosophi. pergameno, 4°.

186. Roberti Lincolniensis episcopi, de luce, de iride, cum multis aliorum tractatis circiter 34. pergameno, 4°.
A thick booke with a labell.

187. Libri diversi astrologici, quorum primi initium est, "Postulata a Domino." pergameno, 4°.

* Now MS. Sloan. 2128.

188. Rogeri Bachonis, Morieni Romani, Joh. Viennensis, Alberti Magni, Hermetis, Rasis, Hortulani, chimica quædam. pergameno, 8°.

189. Speculum secretorum, cum aliis haud contemnendis chemicis fragmentis. pergameno, 4°.

190. Joh. de Sacrobosco sphæra.—Johannicii glossulæ, cum aliis tractatibus.—Rogeri Bachonis et Rob. Lincolniensis episcopi, &c. pergameno, 4°.

191. Libellus chimicus, cujus initium est, "Materia lapidis." papyro, 8°.

192. Jacobi Alkindi de pluviis, imbribus, ventis, et de mutatione aeris. papyro, f°.

193. Liber duodecim aquarum, &c.* pergameno, 4°.

194. Ægidii de Wallecers computus, de cometis, de crepusculis.—Tabulæ domorum et ascensionum.—Kallendarii errores.—Jo. de Pecham perspectiva communis.—30 Arabes, qui dicuntur Magistri probationum.—Tractatus minutiarum, una cum aliis. pergameno, 8°.

195. Abraham Judæi liber de judiciis nativitatum, cum aliis variis. papyro, 4°.

196. Albertus de mineralibus, cujus initium est, "De mixtione et coagulatione," &c.—Rogerii Bachonis epistola prima ad Joh. Parisiensem.—Summa aurea, una cum multorum aliorum tractatibus. pergameno, 4°.

In a black cover with clasps.

197. Ludus astronomicus. papyro, 8°.

198. Parisiensis liber, cujus initium est, "Augustinus de Civitate Dei," &c. papyro, 4°.

199. Pomum Ambræ.—Trotulæ de ornatu mulierum.—Ascarus Philosophus de signis mulierum.—De secretis mulierum, cum aliis experimentis.—Theophilus Monachus de coloribus.

* Now in Magdalen College, Oxford, No. 277.

—Eraclius de coloribus et artibus Roman.—Quædam experimenta medica, cum aliis superstitiosis.—Compositio et usus astrolabii, una cum aliis. pergameno, 8°.

[*In that part of the Catalogue describing the printed Books, under the title of "Chemici Libri, &c. Compacti," occur the following Manuscripts.*]

200. Ramundi Lulii ars generalis, cum quæstionibus ejusdem.—De medi[ci]na et astronomia ejusdem.—Speculum medicinæ. 4°.

201. Ramundi Lulii ars magna cum figuris.—Ejusdem ars generalis, cum quæstionibus.—Ejusdem introductorium sive canones artis generalis.—Ejusdem de principiis et medicinæ gradibus.—Ejusdem de regiminibus sanitatis et infirmitatis. f°.

A CATALOGUE OF SUCH OF DR. DEE'S MSS. AS ARE COME TO MY HANDS.

[By Elias Ashmole.]*

1. Mysteriorum liber primus, 1581, et 1582.
   It begins 22 Dec. 1581, and ends 15 March 1582.
2. Mysteriorum liber secundus.
   The first leafe is utterly perished. It ends 21 March, 1582.
3. Mysteriorum liber tertius.
   It begins 28 April 1582, and ends 4 May, following.
4. Liber Mysteriorum quartus.
   It began 15 Nov. 1582, but the first leafe is lost. It ends 21 Nov. following.
5. Liber Mysteriorum quintus, 1583.
   It begins 23 March 1583, and ends 18 April following.
6. Quinti libri Mysteriorum appendix.
   It begins 20 April 1583, and ends 23 May following.

* From Ashmole's MSS. No. 1790, fol. 52ª.

Note that some other of his bookes were set forth by Dr. Casaubon 1659, and the first action (in them) begins 5 daies after the last action of the foresaid appendix, viz. 28 May 1583, which are these that follow.

7. Liber sexti Mysteriorum (et sancti) parallelus novalisque.
   It begins 28 May 1583, and ends 4 July following.
8. Liber Peregrinationis Primæ (sexti Mystici paradromus).
   It begins 21 Sept. 1583, and ends 13 March 1584.
9. Mensis Mysticus Sabbaticus, pars prima ejusdem.
   It begins 10 April 1584, and ends the 30 of that moneth.
10. Libri Mystici Apertorii Cracoviensis Sabbatici 1584.
    But in Dr. Dee's MS. (from which it was printed) it hath this title,
    Libri septimi Apertorii Cracoviensis, Mystici Sabbatici, pars tertia, A°. 1584.
    And beside hath this note, Liber quartus decimus.
    The first action in this booke begins 7 May 1584, and ends 22 May following.
11. Libri Septimi Apertorij Cracoviensis Mystici Sabbatici pars quarta.
    It begins 23 May 1584, and ends 12 July following.
12. Libri Cracoviensis Mysticus Apertorius.
    In the originall MS. it hath this marginall note, "Sive potius, pars quinta libri 7^{mi} &c. Cracoviensis."
    The first action in this booke begins 12 July 1544, and ends 15 August following.
13. Mysteriorum Pragensium liber primus Cæsareusque.
    It begins 15 Aug. stilo novo, 1584. At the bottome of the first leafe in the MS. is written, Liber 19us.
    The last action in this booke is the 7th of Oct. 1584.
14. Mysteriorum Pragensium Confirmatio.
    The first action begins 14 Jan. 1585, and ends the 20 of March following.

15. Mysteriorum Pragensium Confirmatorum liber.
    This booke begins 20 Mar. 1585, and ends 6 June following.
16. Unica Actio; quæ Pacciæna vocatur. A°. 1585, Aug. 6.
17. Liber Resurectionis, to which the MS. adds, et 42 Mensium Fundamentum.
    It begins the 30 of April 1586.
    Actio prima et secunda ex septem: is also added in MS.
    The last action in this booke is 21 Jan. 1587.
18. Actio tertia. Mysteriorum divinorum memorabilia, ab actionis (ex septem) tertiæ, descriptæ exordio, cui dies 4° Aprilis, A°. 1587, dicata fuit.
    It begins 4 April 1587, and ends 23 May following.
    Thus far from the Printed Booke.

OTHER MANUSCRIPTS.

19. 48 Claves Angelicæ.
    This booke is writen in the Angelick language. Interlined with an English translation.
    Cracoviæ ab Aprilis 13 ad Julii 13 (diversis temporibus) receptæ, A°. 1584. At the bottome of the title page. Liber 18.
20. Liber Scientiæ, Auxilii et Victoriæ Terrestris.
    Maij 2, stilo novo, 1585 collectus ex præmissis in lib. 10, et aliis.
21. De Heptarchia Mystica Collectaneorum, Lib: primus.
22. Liber Enoch. I suppose Liber Logaeth and this are all one, but in the MS. I copied myne from (which I borrowed from Sir John Cotton) it hath this Title, Liber Mysteriorum Sextus et Sanctus, Liber 8.
23. A Booke of Supplications and Invocations.

INDEX TO THE DIARY.

FINIS.

LONDON: J. B. NICHOLS AND SON, PRINTERS, 25, PARLIAMENT-STREET.

CAMDEN SOCIETY.

FOR THE PUBLICATION OF

EARLY HISTORICAL AND LITERARY REMAINS.

At a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday the 2nd May, 1842,

THOMAS AMYOT, Esq. F.R.S., Treas. S.A., Director,

IN THE CHAIR.

The Director having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 28th April last, whereupon it was

Resolved, That the said Report be received and printed, and that the Thanks of the Society be given to the Council for their services.

The Thanks of the Society were also voted to the Editors of the Society's publications; to the Right Honourable Thomas Grenville; to the Master and Fellows of St. Peter's College, Cambridge; to J. I. Blackburn, Esq. M.P.; to the Local Secretaries; and to Messrs. Nichols, for the assistance towards attaining the objects of the Society mentioned in the Report as having been given by them.

The Secretary then read the Report of the Auditors, agreed upon at their meeting of the 30th of April last, whereupon it was

Resolved, That the said Report be received and approved, and that the Thanks of the Society be given to the Auditors for their trouble.

Thanks were then voted to the Director, Treasurer, and Secretary for their services during the past year; and

The Meeting then proceeded to the election of Officers, when

The Right Hon. Lord FRANCIS EGERTON, M.P.

was elected President, and

THOMAS AMYOT, Esq. F.R.S. Treas. S.A.
The Right Hon. Lord BRAYBROOKE.
JOHN BRUCE, Esq. F.S.A.
JOHN PAYNE COLLIER, Esq. F.S.A.
CHARLES PURTON COOPER, Esq. Q.C. D.C.L. F.R.S. F.S.A.
T. CROFTON CROKER, Esq. F.S.A. M.R.I.A.
Sir HENRY ELLIS, K.H. F.R.S. Sec. S.A.
JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.
The Rev. JOSEPH HUNTER, F.S.A.
Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.
JOHN HERMAN MERIVALE, Esq. F.S.A.
The Rev. LANCELOT SHARPE, M.A., F.S.A.
THOMAS STAPLETON, Esq. F.S.A.
WILLIAM JOHN THOMS, Esq. F.S.A. and
THOMAS WRIGHT, Esq. M.A., F.S.A.

were elected as the Council, and

JOHN YONGE AKERMAN, Esq. F.S.A.
CHARLES FREDERICK BARNWELL, Esq. F.R.S., F.S.A., and
PETER CUNNINGHAM, Esq.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the Director, for his able conduct in the Chair.

ELECTION OF OFFICERS, 1842.

AT a Meeting of the COUNCIL of the Camden Society held at No. 25, Parliament Street, Westminster, on Thursday the 5th May, 1842,

THOMAS AMYOT, Esq. in the Chair;

The Council having proceeded to the Election of Officers,—

THOMAS AMYOT, Esq. was elected Director; JOHN BRUCE, Esq. Treasurer; and WILLIAM J. THOMS, Esq. Secretary, for the Year next ensuing.

REPORT OF THE COUNCIL.

DATED 1st MAY, 1842.

THE Council elected on the 3rd May 1841 are pleased to be able to report that the affairs of the Society continue in a condition of unabated prosperity.

The number of 1200 Members, to which the Society is limited, has been maintained; and there continues to be a large number of Candidates for admission upon vacancies.

The investment standing in the names of the Trustees for the Society has been increased, since the last General Meeting, from the sum of £408 0*s.* 4*d.*, Three per Cent. consols, to £574 13*s.* 8*d.* This increase has arisen from the investment of sums received for Compositions; and the Council recommend that whatever sum may now be in hand on that account, should be added to the investment.

The Council have added the following gentlemen to the list of Local Secretaries:—

The Rev. Joseph Bosworth, LL.D. for Nottingham.

Richard Rees, Esq. F.S.A. for Cardiff, in the place of Captain W. H. Smyth, retired.

James Heywood Markland, Esq. F.R.S. F.S.A. for Bath, in the place of Rev. William L. Nichols, who has removed.

The Publications for the past year have been—

The Second Book of the Travels of Nicander Nucius, a Corcyræan Gentleman who came to England in the suite of an Ambassador from the Netherlands, sent by the Emperor Charles V. to the Court of Henry VIII.: translated from the Original Greek MS. formerly belonging to Archbishop Laud, and now preserved in the Bodleian Library. Edited by the Rev. JOHN ANTONY CRAMER, D.D. Principal of New Inn Hall, and Public Orator, Oxford.

The Latin Poetry of Walter Mapes, Archdeacon of Oxford at the beginning of the thirteenth century. Edited by THOMAS WRIGHT, Esq. M.A., F.S.A. and

Three inedited Early English Metrical Romances. Edited, from a MS. in the possession of J. I. Blackburn, Esq. M.P., by JOHN ROBSON, Esq.

And—

The Private Diary of Dr. John Dee, from the MS. in the Ashmolean Library, together with a Catalogue of MSS. in his Library. Edited by JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.

is completed at the press, and will be ready for delivery to the Members by the end of the present month. The Council have followed the precedent of former years, in directing that there should be appended to the last-mentioned volume a list of the Members of the Society for the past year; and, if the General Meeting think proper, this Report and that of the Auditors may also be added.

The Council have much satisfaction in being able to state that the "Apology for the Lollards," a work attributed to Wickliffe, which has been so long delayed by reason of the many engagements of the Editor, the Rev. Jas. Henthorn Todd, D.D. is now on the eve of completion; and will certainly be ready for delivery in the ensuing year.

Considerable progress has also been made with the "Promptorium," a Latin and English Dictionary of words in use during the fifteenth century, editing by Albert Way, Esq. F.S.A. a work which the Council believe will be one of great merit and utility; and a portion of it will be one of the publications of the ensuing year.

Besides the Apology for the Lollards and the Promptuary, the following works have been ordered to be put to press at the convenience of their Editors and the Society, and will be published as soon as they are ready.

A Collection of Original Letters and Papers of Literary Men of England during the Reigns of Elizabeth and James I., including some Unpublished Papers of Camden. To be edited by SIR HENRY ELLIS, K.H., F.R.S., F.S.A.

Latin Romance Narratives and Legends of the thirteenth, fourteenth, and fifteenth Centuries, relating to King Arthur and other Heroes of the Welsh and Breton cycle of Fiction. To be edited by Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.

Letters and State Papers relating to the Proceedings of the Earl of Leicester in the Low Countries, in the years 1585 and 1586, derived from a MS. placed at the

disposal of the Society by Frederick Ouvry, Esq. and other sources. To be edited by JOHN BRUCE, Esq. F.S.A.

The Private Diary of Thomas Cartwright, Bishop of Chester, temp. James II.

The Romance of Jean and Blonde of Oxford, by Philippe de Reims, an Anglo-Norman Poet, of the latter end of the twelfth Century. To be edited from a Unique MS. in the Royal Library at Paris, by M. LE ROUX DE LINCY, editor of the Roman de Brut.

The Council have added the following works to the list of Suggested Publications—

A Collection of Original Letters relating to the Dissolution of the Monasteries and some other points connected with the Reformation. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Specimens of the Anglo-Latin Poets from the seventh to the thirteenth century, selected from inedited MSS. and arranged chronologically, with notices of the Writers and popular Notes. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Contemporary Diary of a resident in London, extending from the Year 1550 to 1563, now the Cottonian MS. Vitellius F. v. To be edited by JOHN GOUGH NICHOLS, Esq. F.S.A.

The Council have to direct the attention of the Society to the obligations conferred upon it by J. I. Blackburne, Esq. M.P. by giving the Society the use of the MS. of the Three Romances, edited by Mr. Robson.

Also by the Right Hon. Thomas Grenville, in placing in Mr. Way's hands, upon the application of the Director, his valuable early printed editions of the "Promptorium," which Mr. Way wished to use for his edition of that work; and by the Master and Fellows of Saint Peter's College, Cambridge, for the readiness with which, upon a similar application, they lent the Council, for the use of Mr. Way, a valuable MS., entitled Campus Florum.

The same exertions, in behalf of the Society, which former Councils have acknowledged, have been continued to be made by the Local Secretaries, and other friends of the Society resident in the country; and the Council trust that such exertions will not be relaxed. To diffuse a knowledge of

the existence and objects of the Society tends, not merely to promote its welfare, but also to carry out the purpose for which it was established, by directing the attention of the possessors of MSS. to those collections in which there yet exist, unpublished, inestimable papers which this Society would be ready and willing to make available.

Messrs. Nichols have continued to the Council the same attentions, and have rendered them the same valuable and gratuitous assistance in the general management of the affairs of the Society, which they have given from its Institution. Nothing can be more honourable to Messrs. Nichols, or more advantageous to the Society; and the Council are assured, that it is only necessary for them to state the fact to the Members, in order to its being duly appreciated.

The Council have to regret the loss, by death, during the last year, of the Rt. Hon. THOS. P. COURTENAY, who, in addition to valuable services as a Member of the Council, was one of the Trustees of the Society, and gave much attention to its affairs. The Council have filled up the vacancy in the Trusteeship by electing to that office CHARLES PURTON COOPER, Esq. LL.D., Q.C., F.R.S., F.S.A.

The Council have also to regret the death of HENRY BOWER, Esq. F.S.A. the very zealous and efficient Local Secretary of the Society at Doncaster; and also of the following other Members:

THOMAS BARNES, Esq.
GEORGE FREDERICK BELTZ, Esq. F.S.A. Lancaster Herald.
HENRY EYTON, Esq.
The Rev. THOMAS DUDLEY FOSBROKE, F.S.A.
F. T. GRAYLING, Esq.
Lieut.-Col. JOHN HARVEY.
JOHN HOLMES, Esq. F.S.A. East Retford.
THEODORE EDWARD HOOK, Esq. F.S.A.
HENRY MITCHISON, Esq.
JOHN MOORE, Esq. F.S.A.
The Right Hon. the Earl of MUNSTER, F.R.S., Pr. As. S.

The Rev. GEORGE FREDERICK NOTT, D.D., F.S.A.
EDWARD SKEGG, Esq. F.R.G.S.
JOHN SYDNEY TAYLOR, Esq.
Lieut.-Gen. WILLIAM THORNTON.
HENRY WOODTHORPE, Esq. F.S.A.

The Council report that the Treasurer, having found that other engagements prevented his any longer devoting to the accounts and financial correspondence of the Society the time and attention which, after an experience of three years, he found to be absolutely necessary to be given to them, submitted to the Council the propriety of their accepting his resignation, or of making some other arrangement with respect to the accounts. The Council, regarding the subject as one vitally affecting the welfare of the Society, proceeded immediately to take it into their consideration, and are happy to be able to report that they have effected an arrangement by which the accounts are now kept, and the financial correspondence is attended to, by the Secretary, the Treasurer still continuing responsible to the Society. This arrangement will put the Society to a small annual expense, which can very well be afforded, and which the Council are persuaded the Members will think well bestowed, if it has the effect of preserving accuracy in the accounts. The recent arrangements in the Post Office render it easy for country Members to transmit their subscriptions by Post Office orders, which course the Council recommend to be adopted, making the Post Office orders payable to the Treasurer.

After the lapse of four years of continuing prosperity the Council hope that the Camden Society may be regarded as having taken a permanent station amongst established publishing associations. Many societies have been founded upon similar principles, and one considerably out-numbers this Society in Members: but there is no one which can produce better evidences of stability and prosperity, or which has greater reason to be satisfied with the estimation in which its works are regarded by the public. Amongst the Candidates for admission recently entered there are many Public Libraries and other bodies, whose desire to participate in

the advantages of Membership indicates the reputation of the Society, both in this and other countries; and the prices maintained by our books when copies get abroad into the market, afford encouraging proof of the demand for them on the part of collectors and literary men. In four years the Society has issued eighteen volumes, all of them works excluded from the ordinary mode of publication, and yet worthy of being published, of eminent use to historical inquirers, and likely to retain a place in the permanent literature of the country.

The forthcoming works are fully calculated to maintain, if not to increase, the reputation of the Society, and the Council see no reason to doubt but that the Society may long usefully and prosperously retain its station, and the number of its Members.

REPORT OF THE AUDITORS,

DATED 30TH APRIL, 1842.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us his accounts, from the 27th day of April, 1841, to the 30th day of April, 1842, and that we have examined the same, together with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is a correct Abstract of the Receipts and Expenditure of the Society during the period to which we have referred.

An ABSTRACT of the RECEIPTS and EXPENDITURE of THE CAMDEN SOCIETY, from the 27th April, 1841, to the 30th April, 1842.

		£.	s.	d.
	Balance of last year's account	393	12	2
1841, April 27th, to 1842, April 30th.	Received on account of Subscriptions of members in arrear...	68	0	0
	The like on account of Subscriptions due 1st May, 1841	956	0	0
	Two half-year's dividends on £574. 13s. 8d. 3 per cent. consols, standing in the names of the Trustees for the Society	17	4	8
	Compositions received from six members .	60	0	0
	Total receipts for the year	£1,494	16	10

	£.	s.	d.
Paid for the purchase of £166.13s.4d. 3 per cent. consols, invested for the benefit of the Society	150	0	0
Paid for printing and paper of 1,250 copies of "The Irish Narratives"	96	12	6
The like of "Walter Mapes"	277	15	0
The like of "Nicander Nucius"..	98	11	9
The like of "Metrical Romances"	109	12	0
Paid for binding copies of the past year's books, not before charged	3	6	0
The like for binding 1,200 copies of "The Irish Narratives"	48	0	0
The like for binding 1,200 copies of each of the three books published for this year	153	12	0
Paid for delivery and transmission of 1,200 copies of the "Irish Narratives," and of each of the three works for the present year —at 2d. per book, with paper for wrappers, expense of parcels, &c.	36	16	6
Paid for lithographic fac-simile, and printing paper for the same	5	4	0
Paid for transcripts and other expenses of a like kind, connected with works published and in progress	40	10	10
Paid for printing Reports, Lists of Members, Prospectuses, Circulars and other miscellaneous printing	32	5	0
Paid expenses of last general meeting.....	2	13	0
One quarter of a year's payment for keeping the Accounts and General Correspondence of the Society.....	13	2	6
Paid for stationery, postage, and various petty cash expenses....	15	3	9
Cash balance, viz. Sums remaining in hand for Compositions.....£ 30 0 0 — From Subscriptions and other receipts.. 381 12 0	411	12	0
	£1,494	16	10

The Treasurer has also reported to us that the Secretary and himself have made arrangements by which they hope, during the ensuing year, almost, if not altogether, to get rid of all arrear of outstanding subscriptions. We trust that the Members will assist them in this very desirable object; and especially that Members resident in the country will transmit their subscriptions at once to the Treasurer by Post Office orders. The adoption of this course has been suggested by several of the Local Secretaries; and it is obvious that it will greatly lessen the troublesome and not very agreeable duties, which are thrown upon those officers by the present practice, will lessen the number of mistakes, and will greatly promote the prosperity of the Society.

Dated the 30th April, 1842.

(Signed) LANCELOT SHARPE.
B. CORNEY.

LAWS OF THE CAMDEN SOCIETY,

ADOPTED AT THE GENERAL MEETING, MAY 2, 1842.

I. THAT the Society shall be entitled "THE CAMDEN SOCIETY, for the Publication of Early Historical and Literary Remains."

II. That the objects of the Society shall be, First, the publication of inedited Manuscripts; Second, the reprinting of Works of sufficient rarity and importance to make Reprints desirable; and Third, the publication of Translations of Historical Works not previously rendered into English.

III. That the Society shall consist of One Thousand Two Hundred Members, being Subscribers of One Pound annually; such Subscription to be paid in advance, on or before the first day of May in every year.

IV. That the management of the affairs of the Society shall be vested in a President and a Council consisting of fifteen Members, which President and Council shall be elected annually by the Society at large, at a General Meeting to be held on the 2nd day of May, being the Anniversary of Cam-

den's birth; or on the Monday following, when the 2nd of May shall happen to fall upon a Sunday.

V. That the President and Council shall, from amongst their own body, elect a Director, who shall act as Chairman of the Council, in the absence of the President, and also a Treasurer, and a Secretary.

VI. That the Accompts of the Receipts and Expenditure of the Society shall be audited annually by three Auditors, to be elected at the General Meetings, and that the Report of the Auditors, with an Abstract of the Accompts, shall be published.

VII. That the names of Members proposed to be elected as President, Council, and Auditors, shall be transmitted by the proposers to the Secretary, one fortnight before the General Meeting, and that notice of the persons so proposed shall be forwarded by the Secretary one week before the General Meeting, to all the Members residing within the limits of the Twopenny Post, and to all other Members who shall, in writing, request to receive the same.

VIII. That no Member shall be entitled to vote at any General Meeting whose Subscription is in arrear.

IX. That in every year one-fifth in number of the Council of the year preceding shall be ineligible for re-election; and that in case any Member of the Council shall not attend more than one-third of the number of Meetings of the Council, such Member shall be considered to be one of the retiring Members.

X. That in the absence of the President and Director, the Council at their Meetings shall elect a Chairman, who shall have a casting vote in case of equality of numbers, and shall also retain his right to vote upon all questions submitted to the Council.

XI. That the Funds of the Society shall be disbursed in payment of necessary expenses incident to the production of the Works of the Society, and that all other expenses shall be avoided as much as possible.

XII. That, after the Members of the Society shall have reached One

Thousand Two Hundred, vacancies in that number shall be filled up by the Council, from time to time as they occur.

XIII. That every Member not in arrear of his Annual Subscription, shall be entitled to One Copy of every Work published by the Society during that year.

XIV. That the Members shall be invited to contribute or recommend Works for publication.

XV. That Editors of Works printed by the Society shall be entitled to Twenty Copies of the Works they edit.

XVI. That the Council shall determine what number of copies of each Work shall be printed, and that the copies over and above those required by the Members shall be sold in such manner, and at such prices, as shall be fixed by the Council, the proceeds being carried to the account of the Society.

XVII. That the Publications of the Society shall all form separate and distinct Works, without any other connexion than that which must necessarily exist between the volumes of such Works as consist of several Volumes.

XVIII. That any Member of the Society may at any time compound for his future Annual Subscriptions, by payment of £10 over and above his Subscription for the current year.

XIX. That every Member of the Society who shall intimate to the Council his desire to withdraw from the same, or who shall not pay his Subscription for the current year within three Months after his Election, or after such Subscription shall have become due, shall thereupon cease to be a Member of the Society.

XX. That the Council may appoint Local Secretaries in such places, and with such authorities as to them shall seem expedient; every Local Secretary being a Member of the Society.

XXI. That no alteration shall be made in these Laws, except at a General Meeting, nor then, unless One Month's notice of any alteration intended to be proposed at such Meeting shall have been given in writing to the Secretary.

MEMBERS OF THE CAMDEN SOCIETY,

FOR THE

FOURTH YEAR, ENDING 2ND MAY, 1842.

Those Members to whose names (c.) *is prefixed have compounded for their Annual Subscriptions.*
The Members whose names are printed in Capitals were on the Council of the year.

THE RIGHT HON. LORD FRANCIS EGERTON, M.P. *President.*

H. R. H. THE DUKE OF SUSSEX, K.G., F.R.S. F.S.A.

THE MOST REV. AND RIGHT HON. THE LORD ARCHBISHOP OF CANTERBURY.

THE RIGHT HON. LORD LYNDHURST, LL.D. F.R.S., LORD HIGH CHANCELLOR.

THE MOST HON. THE MARQUESS OF NORTHAMPTON, D.C.L., PRES.R.S., F.S.A.

THE RIGHT HON. THE EARL OF ABERDEEN, PRES.S.A., F.R.S.

Arthur Abbot, Esq. Exeter.

Abraham Abell, Esq. Cork.

Joseph Ablett, Esq. Llanbedr Hall, Ruthen.

Right Hon. Lord Viscount Acheson, M.P.

(c.) Sir Robert Shafto Adair.

John Adams, jun. Esq. M. A. Christ Church, Oxford.

John Adamson, Esq. Secretary of the Society of Antiquaries of Newcastle. *Local Secretary at Newcastle.*

Rev. James Adcock, M.A. Lincoln.

John Adolphus, Esq. F.S.A.

Professor Dr. Adrian, Librarian of the University of Giessen (Hesse Darmstadt).

John Yonge Akerman, Esq. F.S.A. Sec. Num. Soc.

(c.) Edward Nelson Alexander, Esq. F.S.A. *Local Secretary at Halifax.*

Robert Alexander, Esq. Q.C., F.R.S. F.S.A.

Robert Henry Allan, Esq. F.S.A. Treasurer of the Surtees Society. *Local Secretary at Durham.*

George Edward Allen, Esq. Bath.

John Allen, Esq.

Mr. William Allen.

Richard Almack, Esq. F.S.A. Long Melford, Suffolk.

The Vicomte Louis d'Armaille, Paris.

Thomas Frederick Hill Alms, Esq.

George Henry Ames, Esq. Cote House, near Bristol.

Samuel Amory, Esq.

THOMAS AMYOT, Esq. F.R.S. Treas. S.A. *Director.*

A. P. Anderson, M.D.

Alexander Annand, Esq. F.S.A. Sutton, Surrey.

Thomas Chisholme Anstey, Esq.

Samuel Appleby, Esq. Gray's Inn.

George Appleyard, Esq.

Rev. Thomas Arnold, D.D. Head Master of Rugby School.

M. le Chevalier Artaud, Membre de l'Institut de France.

Robert John Ashton, Esq. F.L.S.

The Athenæum Club.

George James Aungier, Esq.

Benjamin Austen, Esq.

William Ayrton, Esq. F.R.S., F.S.A.

W. Scrope Ayrton, Esq. F.S.A. Barrister-at-Law.

James Bacon, Esq. Barrister-at-Law.

Thomas Bacon, Esq. Redlands, Reading.

Edward Badeley, Esq. F.S.A. Temple.

The Right Hon. Lord Bagot, LL.D., F.S.A.

James Evan Baillie, Esq.

George Baker, Esq. *Local Secretary at Northampton.*

Rev. Bulkeley Bandinel, D.D. Bodleian Librarian, Oxford.

George Banks, Esq. St. Catharine's, near Doncaster.

Rev. Richard H. Barham, B.A.

Benjamin Barnard, Esq.

John Barnard, Esq.

Alfred Brooke Barnes, Esq.

Keith Barnes, Esq.

Ralph Barnes, Esq. Exeter.

Charles Frederick Barnwell, Esq. M.A. F.R.S., F.S.A.

Rev. John Bartholomew, Morchant.

John Baron, Esq. M.D. F.R.S.

Mr. J. Bartlett, Blandford.

Rt. Rev. the Lord Bishop of Bath and Wells, F.R.S. and F.S.A.

R. R. Bayley, Esq.

Thomas Baylis, Esq, F.S.A. Prior's Bank, Fulham.

Rev. Thomas Vere Bayne, B.C.L. Warrington.

Edward Blake Beal, Esq.

Henry Ridley Beal, Esq.

Mr. Henry Mitchison Bealby.

John Beardmore, Esq.

Rev. Daniel Augustus Beaufort, A.M.

His Grace the Duke of Bedford.

Rev. Henry Bedford, Dunton Bassett.

The Bedford Permanent Library.

Alfred Beesley, Esq. Banbury.

James Bell, Esq.

Robert Bell, Esq. Advocate, Procurator for the Church of Scotland.

Thomas Bell, Esq. F.R.S. Professor of Zoology, King's College, Lond.

Charles Bellamy, Esq. D.C.L. Fellow of St. John's College, Oxford.

Samuel Beltz, Esq.

Mr. James Bennett, Tewkesbury.

Henry Bentley, Esq.

John Bentley, Esq. Birch House, near Bolton, Lancashire.

Michael Bentley, Esq.

Richard Bentley, Esq.

P. S. Benwell, Esq. Henley.

J. B. Bergne, Esq.

Samuel Berridge, Esq. Leicester.

(c.) The Rev. John Besly, D.C.L. Vicar of Benton, Northumberland.

J. Richard Best, Esq. Botley Grange, Southampton.

Sir William Betham, Ulster King at Arms, F.S.A. M. R. I. A., *Local Secretary at Dublin.*

Richard Bethell, Esq. M.P. Rise, near Beverley.

M. le Comte Arthur Beugnot, Membre de l'Institut de France.

John Bevan, Esq. Cowbridge.

La Bibliothèque du Roi, Paris.

Robert Bickersteth, Esq. Liverpool.

John Bidwell, Esq. F.S.A.

Leonard Shelford Bidwell, Esq. F.S.A. Thetford.

Rev. George Augustus Biedermann, Rector of Dauntsey, Wilts.

Rev. Edward T. Bigge, M.A. Fellow of Merton Coll. Oxford.

Arthur Biggs, Esq. Bristol.

Edw. Charles Bird, Esq. Southwold.

Thomas Birkbeck, Esq.

The Birmingham Public Library.

John Black, Esq.

William Black, Esq.

Alexander Blair, Esq. LL.D. Bristol.

Dr. Malachi Blake, Taunton.

Rev. W. Blakesley, M.A. Trin. Coll. Camb.

Michael Bland, Esq. F.R.S., F.S.A.

Rev. George Bland, M.A.

Francis Lawrence Bland, Esq.

William Bland, Esq. Place House, Hartlip.

Charles Blandy, Esq. Reading.

(c.) John Jackson Blandy, Esq. Reading.

William Blandy, Esq. Reading.

Octavian Blewitt, Esq. Secretary to the Literary Fund Society.

(c.) Rev. Philip Bliss, D.C.L., F.S.A. Registrar of the Univ. of Oxford. *Local Secretary at Oxford.*

Bindon Blood, Esq. F.R.S.E., F.S.A. Scot., M.R.I.A. Edinburgh.

Edward Blore, Esq. D.C.L., F.S.A.

B. Blundell, Esq. Temple.

Rev. Wm. Blunt, B.A. Under Master of Merchant-Taylors' School.

Miss Bockett, Southcote Lodge, Berks.

Henry G. Bohn, Esq.

Rev. J. A. Bolster, M.A., M.R.I.A. *Local Secretary at Cork.*

Edward A. Bond, Esq.

Mr. William Boone.

Mr. Lionel Booth.

Rt. Hon. Sir John Bernard Bosanquet, one of the Judges of the Common Pleas, M.A.

Rev. Joseph Bosworth, LL.D., F.R.S., F.S.A. *Local Secretary at Nottingham.*

William Fuller Boteler, Esq. M.A., Q.C.

(c.) Beriah Botfield, Esq. M.P., F.R.S., F.S.A. Norton Hall, Northamptonshire.

Rev. Thomas Bowdler, Sydenham.

Henry Bower, Esq. F.S.A. *Local Secretary at Doncaster.* [Died Feb. 25, 1842.]

Rev. Thomas Frere Bowerbank, M.A. Vicar of Chiswick.

Mark Boyd, Esq.

David Bradberry, Esq.

Robert Greene Bradley, Esq. Bencher of Gray's Inn.

Joseph Hoare Bradshaw, Esq.

George Weare Braikenridge, Esq. F.S.A. Brislington House, Som.

Edw. Henry Bramah, Esq. Reading.

Jonathan Brammall, Esq. Sheffield.

Rev. Thomas Brancker, M.A. Fellow of Wadham Coll. Oxford.

Right Hon. Lord Braybrooke, F.S.A. Pres. Percy Society.

Edward Wedlake Brayley, Esq. F.S.A.

Henry Brice, Esq. Bristol.

Rev. Thomas Edward Bridges, D.D. President of Corpus Christi Coll. Oxford.

Benjamin Heywood Bright, Esq. Ham Green, near Bristol.

John Bright, Esq. M.D.

John Ruggles Brise, Esq. Spainshall, Finchingfield, Essex.

John Britton, Esq. F.S.A.

James Broadwood, Esq.

Thomas Broadwood, Esq.

William Brockedon, Esq. F.R.S.

John Trotter Brockett, Esq. F.S.A. Newcastle.

William Bromet, M.D., F.S.A. Surgeon 1st Life Guards.

(c.) Right Hon. Lord Brooke, St. John's College, Oxford.

Francis Capper Brooke, Esq. Ufford Place, Suffolk.

Charles Bros, Esq.

The Right Hon. Lord Brougham and Vaux, F.R.S. Pres. of Univ. College, London, and Member of the National Institute of France.

Rev. John Brown, M.A. Vice-Master of Trinity College, Camb.

Samuel Cowper Brown, Esq. F.S.A. Shillingford Cross, Devon.

W. H. Brown, Esq.

Rev. G. A. Browne, M.A. Fellow of Trin. Coll. Camb.

Rt. Hon. Sir Jas. Lewis Knight Bruce, Vice Chancellor, F.R.S., F.S.A.

John Bruce, Esq. F.S.A. *Treasurer.*

Thomas Bruce, Esq. Shenfield.

Mr. Leonard Bruton, Bristol.

Rev. Guy Bryan, M.A., F.S.A. Rector of Woodham Walter, Essex. *Local Secretary at Maldon.*

Mr. John Bryant.

Rev. George Buckeridge, M.A. Fellow of Worcester Coll. Oxford.

George Buckton, Esq. Oakfield.

Lieut.-Gen. Sir Henry Bunbury, K.C.B., F.S.A.

John Burder, Esq. F.S.A.

William Burge, Esq. Q.C. M.A., D.C.L.

John William Burgon, Esq. *Auditor.*

James Burn, Esq. W.S. Edinburgh.

Ven. Charles Parr Burney, D.D., F.R.S., F.S.A. Archdeacon of St. Alban's.

John Burrell, Esq. Durham.

Robert Burrell, Esq. Durham.

Edmund Burrow, Esq.

Decimus Burton, Esq. F.R.S., F.S.A.

John Hill Burton, Esq. Advocate, Edinburgh.

Septimus Burton, Esq.

Rev. Thomas Byrth, M.A., F.S.A., Rector of Wallasey, Cheshire.

Benjamin Bond Cabbell, Esq. F.R.S., F.S.A.

Frederick Caldwell, Esq.

Rev. Henry Calthrop, B.D. Fellow of Corpus Christi Coll. Camb.

Rt. Hon. Lord Campbell.

John Campbell, Esq.

Rt. Hon. the Earl of Camperdown.

Edward Capps, Esq.

Rev. Henry Card, D.D. F.S.A. Great Malvern.

J. S. Cardale, Esq. Leicester.

The Cardiff Institution.

(c.) The Rev. Edward Cardwell, D.D. Camden's Professor of Ancient History, Oxford.

(c.) Peter Stafford Carey, Esq. M.A.

Rt. Hon. the Earl of Carlisle, F.R.S.

Edward John Carlos, Esq.

A. N. Carmichael, Esq. Principal Classical Master at the Edinburgh Academy.

Rev. John Carr, M.A. Fellow of Balliol Coll. Oxford.

William Thomas Carr, Esq.

John Carter, Esq. Coventry.

George Alfred Carthew, Esq. East Dereham, Norfolk.

(c.) Cornelius Cartwright, Esq. Dudley.

Rev. W. Carus, M.A. Fellow of Trin. Coll. Camb.

The Rt. Hon. Earl Cawdor, F.R.S.

Mr. James Chaffin, Islington.

Thomas Chapman, Esq. F.S.A.

William Chapman, Esq. Richmond, Surrey.

William Chappell, Esq. F.S.A. Treasurer of the Percy and the Musical Antiq. Societies.

Mr. Emerson Charnley, Newcastle.

Sir William Chatterton, Bart.

J. M. G. Cheek, Esq. Evesham.

Rt. Rev. the Lord Bishop of Chichester.

(c.) John Walbanke Childers, Esq. M.P.

Francis Cholmeley, Esq. F.S.A.

Rev. Henry Christmas, M.A. F.R.S. F.S.A.

Henry Christy, Esq.

William Church, Esq. Streatley, Reading.

Rev. Thomas Townson Churton, M.A. Brazenose College, Oxford.

Rev. Francis Foreman Clark, B.A. Townfield House, near Newcastle, Staffordshire.

George Thomas Clark, Esq.

William Clark, M.D. Professor of Anatomy, Cambridge.

Charles Clark, Esq.

John Clarke, Esq. Southwark.

John Clarke, jun. Esq. Peatling Hall, Leicestershire.

Thomas Clarke, Esq. Knedlington, Yorkshire.

Thomas Clarke, Esq. F.S.A.

Rev. Piers C. Claughton, M.A. Fellow of Univ. Coll. Oxford.

Rev. Patrick Clason, D.D. Edinb.

Jacob Clements, Esq.

(c.) Rev. A. B. Clough, B.D., F.S.A. Jesus Coll. Oxford.

Charles Thornton Coathupe, Esq. Wraxhall, near Bristol.

James Cobb, Esq. Yarmouth.

J. Ingram Cobbin, Esq.

Sir William S. R. Cockburn, Bart. M.A., Bath.

William Colbourne, Esq. Chippenham.

Robert Cole, Esq.

Rev. Edward Coleridge, M.A.

Francis George Coleridge, Esq. Ottery St. Mary, Devon.

Henry Nelson Coleridge, Esq. M.A.

The Hon. Sir John Taylor Coleridge, one of the Judges of the Queen's Bench, M.A.

John Payne Collier, Esq. F.S.A. Director of the Shakespeare Society.

Mr. Edwin Collings, Bath.

Edward Collins, Esq.

Thomas Combe, Esq. Oxford.

Rev. C. Comberbach, Stonor.

Mr. John Comport, Stroud.

(c.) Rev. John Connop, M.A. Bradfield Hall, Berkshire.

Edward Conroy, Esq. M.A., M.R.I.A.

Lord Albert Conyngham, F.S.A.

Philip Davies Cooke, Esq. Owston, Yorkshire.

W. H. Cooke, Esq. Temple.

Charles Henry Cooper, Esq. Coroner for Cambridge.

Charles Purton Cooper, Esq. Q.C., D.C.L., F.R.S., F.S.A.

Rev. James Cooper, M.A. St. Paul's School.

Thomas Henry Cooper, Esq.

William Durrant Cooper, Esq. F.S.A.

Rev. William John Copeland, M.A. Fellow of Trinity College, Oxford.

James Copland, M.D., F.R.S.

The Lord Bishop of Cork, Cloyne, and Ross.

George Richard Corner, Esq. F.S.A.

(c.) Bolton Corney, Esq. Greenwich. *Auditor.*

Frederick Corrance, Esq. Loudham Hall, Suffolk.

Rev. Thomas Corser, Stand, Manchester.

Rev. G. E. Corrie, B.D. Fellow of Cath. Hall, and Norrisian Prof. of Div. in the Univ. of Cambridge.

Rt. Hon. Lord Cottenham.

Rev. William Charles Cotton, B.A. Student of Christ Ch. Oxford.

The Right Hon. Lord Courtenay.

The Right Hon. Thomas P. Courtenay. [Died July 8, 1841.]

Andrew Coventry, Esq. Advocate, Edinburgh.

S. P. Cox, Esq.

Mrs. Cox, Lawford, Essex.

George L. Craik, Esq.

Rev. John Antony Cramer, D.D. Public Orator, Oxford.

Rev. Richard Crawley, M.A. Steeple Ashton, Wiltshire.

Anthony Crofton, Esq. Barrister.

The Rt. Hon. John Wilson Croker, LL.D., F.R.S.

Thomas Crofton Croker, Esq. F.S.A., M.R.I.A.

James Crofts, Esq.

James Crossley, Esq. *Local Secretary at Manchester.*

James Dodsley Cuff, Esq.

George Godfrey Cunningham, Esq. Glasgow.

Peter Cunningham, Esq. Treasurer of the Shakspeare Soc.

Miss Richardson Currer, Eshton Hall, Yorkshire.

Henry Curwen, Esq. Workington Hall.

The Rev. Henry Curwen, Rector of Workington.

Edward Dalton, Esq. LL.D., F.S.A. Dunkirk House, near Minchinhampton, Gloucestershire.

George Daniel, Esq.

Rev. John Wareyn Darby, Framlingham.

George Webbe Dasent, Esq.

Rev. C. N. Davies, Norwood.

James Edward Davies, Esq.

Robert Davies, Esq.

Thomas Stephens Davies, Esq. F.R.S. L. and Ed. F.S.A. Prof. of Mathematics in Royal Military Acad. Woolwich.

David Elisha Davy, Esq. Ufford, Suffolk. *Local Secretary.*

Matthew Dawes, Esq. F.G.S. Bolton-le-Moors.

Vesey Thomas Dawson, Esq.

Rev. Arthur Dayman, M.A. Fellow of Exeter College, Oxford.

W. Head Deacon, Esq. Long Cross, near Cardiff.

Charles Deane, Esq.

Rev. J. Bathurst Deane, M.A., F.S.A.

James Dearden, Esq. Rochdale.

Norris Deck, Esq. Cambridge.

Right Hon. Earl De Grey, Pres. of R. Inst. Br. Architects, F.S.A.

Joseph Delafield, Esq. F.R.S., F.S.A.

Rev. D. C. Delafosse, M.A. Vicar of Wandsworth.

Philip Chilwell De la Garde, Esq. Exeter.

Rt. Hon. Earl Delawarr.

George Dempster, Esq. of Skibo, Advocate.

Mons. Jules Desnoyers, Sec. de la Soc. de l'Histoire de France.

His Grace the Duke of Devonshire, K.G., D.C.L.

Hugh Welch Diamond, Esq. F.S.A. Hon. Libr. of the Numism. Soc.

John Ross Diamond, Esq.

F. H. Dickinson, Esq.

William Dickson, Esq. Edinburgh.

Count Maurice Dietrichstein, Prefect of the Imp. Library at Vienna, Associate of the Numismatic Soc. of London, &c.

Charles Wentworth Dilke, Esq. LL.B.

Joseph C. Dimsdale, Esq.

John Disney, Esq. The Hyde, Ingatestone.

I. D'Israeli, Esq. D.C.L., F.S.A.

(c.) George Dodd, Esq. M.P., F.S.A.

Charles Cooper Doggett, Esq.

William Fishburn Donkin, Esq. B.A. Fellow of Univ. Coll. Oxford.

Edward Douglas, Esq. Christ Ch. Oxf.

John Edward Dowdeswell, Esq. Pull Court, Worcestershire.

Charles Downes, Esq.

Thomas Doyley, Esq. D.C.L. Serjeant-at-Law.

William Richard Drake, Esq. Reading.

The Rev. W. Drake, M.A. Collegiate School, Leicester.

Rev. Pearce William Drew, Youghal.

Charles Seymour Dubourg, Esq.

Samuel Duckworth, Esq. M.A. Master in Chancery.

Adam Duff, Esq. Woodcott House, Oxfordshire.

George Duke, Esq. Barrister-at-Law, St. Leonard's, Sussex.

Thomas Farmer Dukes, Esq. F.S.A. Shrewsbury.

Andrew Dun, Esq. W.S., M.A., F.A.S. Scot. Edinburgh.

Philip Bury Duncan, Esq. M.A. Keeper of the Ashmolean Museum, Oxford.

David Dundas, Esq. M.A. Temple.

William Pitt Dundas, Esq. Advocate, Edinburgh.

James Dunlop, Esq. W. S. Edinburgh.

John Dunn, Esq. Paisley.

Enoch Durant, Esq. F.S.A.

Right Rev. the Lord Bishop of Durham, F.R.S., F.S.A.

Mons. Dusommerard, Hôtel de Cluny, Paris.

Rev. Alexander Dyce, B.A.

William Dyce, Esq. School of Design, Somerset-house.

Rev. John Bradley Dyne, M.A. Fellow of Wadham College, Oxford.

Mr. Thomas Eaton, Worcester.

Thomas Edgworth, Esq.

Rev. Andrew Edwards, B.D., Fellow of Magdalen Coll. Oxford.

Edward Hugh Edwards, Esq.

Joseph Berry Edwards, Esq. Southwold.

The Rt. Hon. George Earl of Egremont, F.S.A.

Benjamin Elam, Esq.

Rev. H. T. Ellacombe, M.A., F.S.A. Bitton near Bristol.

Sir Henry Ellis, K.H., LL.B. F.R.S., Sec. S. A., Principal Librarian of the British Museum.

Rev. John Joseph Ellis, M.A., F.S.A.

Joseph Ellis, jun. Esq. Richmond.

John Fullerton Elphinstone, Esq.

Hastings Elwin, Esq.

William Empson, Esq. M.A.

Dr. Endlicher, Vienna.

Rt. Hon. Thomas Erskine, Chief Judge of the Bankruptcy Court.

George Essell, Esq. Rochester.

Thomas Grimston Bucknall Estcourt, Esq. M. P. for the University of Oxford. Estcourt, Gloucestershire.

Rev. Henry H. Evans.

Herbert Norman Evans, Esq.

Thomas Evans, Esq. Cardiff.

John Leman Ewen, Esq. Southwold.

Edmund Eyton, Esq.

James Falconar, Esq. F.S.A.

James William Farrer, Esq. Master in Chancery.

Mr. Thomas Faulkner, Chelsea.

Mr. William Faulkner, Chelsea.

Rev. Godfrey Faussett, D.D. Margaret Professor of Divinity, Oxf.

Joseph Fearn, Esq.

Tarver R. Fearnside, Esq.

Dr. Feder, Privy Councillor, and Head Librarian to the Court of Hesse Darmstadt.

Rev. George O. Fenwicke, F.S.A. Aston near Birmingham. *Local Secretary at Birmingham.*

Sir Charles Dalrymple Fergusson, of Hailes and Kilkerran, Bart.

Copley Fielding, Esq. Brighton.

Rev. Henry Fielding, M.A. Salmonby Rectory near Horncastle.

William Figg, Esq. Lewes.

Charles Filica, Esq.

John Joseph Ashby Fillinham, Esq.

Charles John Fisher, Esq. Jesus College, Cambridge.

John Goate Fisher, Esq. Yarmouth.

Paul Hawkins Fisher, Esq. The Castle, Stroud.

Wm. Stevenson Fitch, Esq. *Local Secretary at Ipswich.*

Robert Fitch, Esq. Norwich.

Edward Herbert Fitzherbert, Esq. M.A., Barrister at Law.

Richard Wilson FitzPatrick, Esq. South Luffenham, Rutland.

The Right Hon. Earl FitzWilliam.

Sir Hesketh Fleetwood, Bart. Rossall Hall, Lancashire.

(c.) Thomas W. Fletcher, Esq. F.R.S., F.S.A. *Local Secretary at Dudley.*

(c.) Rev. William Fletcher, M.A. *Local Secretary at Derby.*

(c.) John Harris Flooks, Esq. Wilton.

Sir William J. H. Browne Folkes, Bart. F.R.S., F.S.A.

(c.) George Folliott, Esq. Vicar's Cross, Chester.

Thomas G. Fonnereau, Esq. F.S.A.

M. de la Fontenelle de Vaudoré, Conseiller à la Cour Royale de Poitiers, For. Memb. S.A.

Charles Ford, Esq.

G. J. Ford, Esq. Exeter Coll. Oxf.

Rev. Josiah Forshall, M.A., F.R.S., F.S.A. Secretary to the British Museum.

John Forster, Esq. Newton-in-the-Willows.

Matthew Forster, Esq. Belsize, Hampstead.

Hon. George M. Fortescue.

Edward Foss, Esq. F.S.A.

Rev. W. W. Fowler, Darley, near Derby.

Lieut.-Colonel Charles Richard Fox.

Henry Ralph Francis, Esq. M.A. late Fellow of St. John's College, Cambridge.

Miss Francis, Hampstead.

Richard Frankum, Esq.

Thomas Fraser, Esq. Advocate, Inner Temple.

Mons. Frère, Rouen.

Thomas Frewen, Esq. Cold Overton, Leicestershire.

Charles Frost, Esq. F.S.A. Pres. of the Lit. and Philos. Soc. of Hull. *Local Secretary at Hull.*

Baldwin Fulford, Esq. Great Fulford, Devon.

(c.) John Lewis Ffytche, Esq. Linc. Coll. Oxf., Thorpe Hall, Louth.

Charles Gambier, Esq. Harley-street.

James Gandy, jun. Esq. Heave's Lodge, near Kendal.

Rev. Richard Garnett, F.S.A. British Museum.

Thomas Garrard, Esq. F.S.A. Bristol.

Thomas Gaspey, Esq.

Mr. Geeves, Regent-street.

Herr von Gévay, Vienna.

Professor Aug. Fred. Gfroerer, Director of the Royal Library, Stuttgardt.

Humphrey Gibbs, Esq.

Joseph Gibbs, Esq. M.I.C.E.

John Gidley, Esq. Exeter.

Edward Gifford, Esq. Admiralty.

Richard James Gilman, Esq.

William Anthony Gilman, Esq.

Thomas Ward Gleadow, Esq. Hull.

The Literary and Scientific Association of Gloucester.

John Hulbert Glover, Esq. F.S.A. Librarian to Her Majesty.

Sir Stephen Richard Glynne, Bart. F.S.A.

George Godwin, jun. Esq. F.R.S. F.S.A.

Gabriel Goldney, Esq.

Aaron Asher Goldsmid, Esq.

Sir Isaac Lyon Goldsmid, Bart. F.R.S., F.S.A.

Rev. Charles Portales Golightly, M.A. Oriel College, Oxford.

Rev. W. Goode.

James Gooden, Esq. F.S.A.

Jonathan Gooding, Esq. *Local Secretary at Southwold.*

Alexander Gordon, jun. Esq.

Richard Gosling, Esq.

The Gottingen University Library.

James Robert Gowen, Esq. F.G.S.

John Black Gracie, Esq. F.S.A. Sc. Edinburgh.

Charles Graham, Esq. F.S.A.

Rev. Robert Henry Gray, Christ Church, Oxford.

The Library of the Hon. Society of Gray's Inn.

Charles Green, Esq. Spalding.

Henry Green, Esq.

Thomas Abbott Green, Esq. Bedford.

John Greenall, Esq. Warrington.

Benjamin W. Greenfield, Esq. Shirley, Southampton.

Hon. and Rev. George Neville Grenville, M.A. Master of Magdalene Coll. Camb.

Right Hon. Thomas Grenville, F.S.A.

John Morewood Gresley, Esq. Exeter College, Oxford.

Charles Cavendish Greville, Esq.

Philip Griffith, Esq.

Rev. Robert H. Groome, M.A. Caius Coll. Camb.

(c.) The Right Hon. Earl Grosvenor.

John Grundy, Esq. Hampton Court Palace.

The Lady Charlotte E. Guest.

Edwin Guest, Esq. M.A. Fellow of Caius Coll. Camb.

Sir John Guise, Bart. Rendcomb, Gloucestershire.

John Lewis Guillemard, M.A. F.R.S.

Daniel Gurney, Esq. F.S.A.

(c.) Hudson Gurney, Esq. V.P.S.A., F.R.S.

The Hon. Sir John Gurney, one of the Barons of the Exchequer.

Rev. John Hampden Gurney, M.A. Lutterworth.

John Mathew Gutch, Esq. F.S.A. *Local Secretary at Worcester.*

Frederick Gwatkin, Esq.

Mr. Henry Gwyn.

Miss Hackett, Clapham, Surrey.

William D. Haggard, Esq. F.S.A., F.R.A.S., M.N.S.

Mr. David Haig, Advocates' Library, Edinburgh.

Edward Hailstone, Esq. Horton House, near Bradford, Yorkshire.

Alexander Haldane, Esq. Barrister.

Sir Henry Halford, Bart. G.C.H. M.D. F.R.S. Pres. of the College of Physicians, and Physician to the Queen.

Mr. Charles Hall, Blandford.

Rev. George W. Hall, D.D. Master of Pembroke College, Oxford.

Giles Hall, Esq. Gloucester.

John Hall, Esq.

John Charles Hall, Esq.

(c.) Thomas Henry Hall, F.R.S. Barrister-at-Law.

Henry Hallam, Esq. M.A., F.R.S. V.P.S.A.

Charles William Hallett, Esq.

James Orchard Halliwell, Esq. F.R.S. F.S.A.

William Richard Hamilton, Esq. F.R.S., V.P.S.A.

Robert Handyside, Esq. Advocate, Edinburgh.

Philip Augustus Hanrott, Esq. F.S.A.

(c.) J. A. Hardcastle, Esq. Hatcham House, New Cross.

George Perfect Harding, Esq. F.S.A.

Joseph Harding, Esq. Finchley.

E. T. Harding, Esq. Librarian to the King of Hanover.

John Stockdale Hardy, Esq. F.S.A. Leicester.

(c.) Ven. Julius Charles Hare, M.A. Archdeacon of Lewes.

Edward Harman, Esq. F.S.A.

Rev. William Harness, M.A.

Robert Harris, Esq. Reading.

Edward M. Harrison, Esq.

Wm. F. Harrison, Esq. M.N.S. Rochester.

William Henry Harrison, Esq.

Right Hon. the Earl of Harrowby, F.S.A.

Marmaduke Hart Hart, Esq.

Solomon Alexander Hart, Esq. R.A.

Rev. Charles Henry Hartshorne, M.A., F.S.A.

Lieut.-Col. Harvey, Thorpe Lodge, Norfolk. [Died Feb. 9, 1842.]

Henry Paul Harwood, Esq. M.D. Sheffield.

James Hastie, Esq.

Henry Hatcher, Esq. *Local Secretary at Salisbury.*

Charles Havell, Esq. Reading.

Rev. Edward Hawkins, D.D. Provost of Oriel College, Oxford.

Edward Hawkins, Esq. F.R.S. F.S.A.

Rev. Edward Craven Hawtrey, D.D., F.S.A., Head Master of Eton.

E. W. Drummond Hay, Esq. F.S.A. Lond. and Sc.

Rev. J. M. Heath, M.A. Fellow of Trinity Coll. Camb.

John Benjamin Heath, Esq. F.S.A.

Sir William Heathcote, Bart. D.C.L. M.P.

Henry Heffill, Esq. Diss, Norfolk.

Henry Heintz, Esq.

Bathurst Hemans, Esq. Barrister-at-Law.

Alexander Henderson, M.D., F.S.A.

James Henwood, Esq. Hull.

Hon. Algernon Herbert, M.A.

Thomas Hewitt, Esq. M.A. Cork.

Henry William Hewlett, Esq.

James Heywood, Esq. F.R.S. F.S.A.

Thomas Heywood, Esq. F.S.A. Ledbury.

George Hickman, Esq. Marlow.

Rev. W. Hildyard, Market Deeping.

Henry Hill, Esq. Barrister-at-Law.

(c.) Rev. Herbert Hill, Fellow of New College, Oxford.

Jere Hill, Esq. Bristol.

Matthew D. Hill, Esq. Q.C.

John Hills, Esq. M.A.

John Hodgson Hinde, Esq. M.P.

J. H. Hippisley, Esq.

Francis Hobler, jun. Esq. Sec.N.S.

Langford Lovel Hodge, Esq.

Sampson Hodgkinson, Esq.

Rev. John Hodgson, M.R.S.L. Vice-Pres. Soc. Ant. Newc.

W. B. Hodgson, Esq. Liverpool.

James Maitland Hog, Esq. of Newliston.

Thomas Holden, Esq.

(c.) James Holding, Esq. Basingstoke.

Rt. Hon. the Dowager Lady Holland.

(c.) Robert Hollond, Esq. M.P., M.A. Barrister-at-Law.

Richard Hollier, Esq. F.S.A.

Mr. M. M. Holloway.

Bryan Holme, Esq. New Inn.

Edward Holme, M.D. Manchester.

John Holmes, Esq. F.S.A. East Retford. [Died May 25, 1841.]

John Holmes, Esq. F.S.A. British Museum.

Robert Home, Esq.

Mr. W. Hood.

Frederick B. Hooper, Esq. Reading.

John Hooper, Esq. Reading.

Alexander Beresford Hope, Esq. Trinity College, Cambridge.

James Robert Hope, Esq. B.C.L. Fellow of Merton Coll. Oxford.

John Hope, Esq. Dean of the Faculty of Advocates, Edinburgh.

Charles Hopkinson, Esq. M.A. Queen's College, Oxford.

William Hopkinson, Esq. *Local Secretary at Stamford.*

Alfred John Horwood, Esq.
William Hosking, Esq. F.S.A.
Chandos Wren Hoskyns, Esq. Wroxhall Abbey, Warwickshire.
Abraham Howard, Esq.
Edward Howes, Esq. M.A.
Rev. F. Howes, M.A. Norwich.
John Hubback, Esq. Barrister-at-Law.
Rev. John William Hughes, M.A. Trin. Coll. Oxford.
William Hughes Hughes, Esq. M.P. Barrister-at-Law.
The Hull Subscription Library.
William Powell Hunt, Esq. Ipswich.
Rev. Evan Haynes Hunter, B.A.
John Hunter, Esq. jun. W.S.
Rev. Joseph Hunter, F.S.A.
Mr. William Hurley.
(c.) Richard Charles Hussey, Esq. F.S.A., Birmingham.
(c.) Rev. Robert Hussey, B.D. Student of Christ Church, Oxford.
Mrs. Hutcheson, Bristol.
John Ibbotson, Esq.
Sir Robert Harry Inglis, Bart. LL.D. F.R.S., F.S.A., M.P. for the University of Oxford.
(c.) Rev. James Ingram, D.D., F.S.A. President of Trin. Coll. Oxford.
The Royal Irish Academy.
David Irving, Esq. LL.D. Edinburgh.
James Ivory, Esq. Solicitor-General for Scotland.
The Islington Literary and Scientific Society.
Henry Jackson, Esq. Sheffield.
Rev. Stephen Jackson, M.A. Ipswich.
Rev. Thomas Jackson, M.A. Incumbent of St. Peter's, Mile End.
B. Jacob, Esq. Dorchester.
Rev. William Jacobson, M.A. Vice-Principal of Magdalen Hall, Oxf.
John Richmond Jaffray, Esq.
G. P. R. James, Esq. The Shrubbery, Walmer.
David Jardine, Esq. Barrister-at-law.
Rev. Richard Jenkyns, D.D. Master of Balliol Coll. Oxford.
Right Hon. Sir Herbert Jenner, LL.D., Dean of the Arches.
Mr. Robert Jennings.
William Jerdan, Esq. F.S.A.
James Jermyn, Esq. Reydon, Suffolk.
Edward Jesse, Esq. Windsor.
Mr. George James Johnson, Reading.
Maurice Johnson, Esq. Spalding.
Charles Jones, Esq.
George Jones, Esq. R.A.
Rev. H. Longueville Jones, M.A. Paris.
Michael Jones, Esq. F.S.A.
Pitman Jones, Esq. *Local Secretary at Exeter.*
Richard Jones, Esq.
William Bruce Jones, Esq. M.A. Oxford, Barrister-at-Law.
William Samuel Jones, Esq.
Henry Holmes Joy, Esq.
Herr Theodor von Karajan, Hofkammer-Archiv's Beamte, Vienna.
Edwin Keats, Esq.
Fitzroy Kelly, Esq. M.P., Q.C.
John M. Kemble, Esq. M.A.
Robert Palmer Kemp, Esq. Yarmouth.
Russell Kendall, Esq. Gifford's Hall, Stoke by Nayland, Suffolk.
Rev. George Kennard.
John Kenyon, Esq.
Philip Kernan, Esq.
James Kerr, Esq. Coventry.

John Kerr, Esq. *Local Secretary at Glasgow.*

Edward Key, Esq. Holbeach.

Richard T. Kindersley, Esq. Q.C.

Frederick King, Esq. Fulham.

Mr. John Venables King.

Richard John King, Esq. Exeter College, Oxford.

Joseph Chas. King, Esq. St. John's Wood.

Thomas W. King, Esq. F.S.A. Rouge Dragon Pursuivant of Arms.

Paul Augustine Kingdon, Esq. Exeter College, Oxford.

George Ritchie Kinloch, Esq. Edinb.

Charles Knight, Esq.

Henry Gally Knight, Esq. M.P., F.S.A.

William Knight, Esq. F.S.A.

Rev. Erskine Knollys, M.A. Merton Coll. Oxford.

Rev. Charles Knyvett, Windsor.

Charles König, Esq. K.H., F.R.S.

Herr Matth. Kupitsch, Antiquarian bookseller at Vienna.

Rt. Hon. Henry Labouchere, M.P.

David Laing, Esq. F.S.A. L. & Sc. Edinburgh.

Rev. F. Laing, M.A. Tewkesbury.

Rev. John Lamb, D.D. Master of Corpus Christi Coll. Camb.

John Newton Lane, Esq. King's Bromley Manor, Lichfield.

William Lang, Esq. Bristol.

Right Hon. Lord Langdale, Master of the Rolls.

Arthur S. Larken, Esq. St. Alban's Hall, Oxford.

(c.) Dr. J. M. Lappenberg, For. Memb. Soc. Ant. *Local Secretary at Hamburg.*

Mons. de Larenaudière, V.P. de la Soc. de Geographie de Paris, Chev. de la Legion d'Honneur, &c.

Mr. W. Law.

Andrew Lawson, Esq. Boroughbridge.

Sir William Lawson, Bart. F.S.A.

Robert Leadbitter, Esq. Newcastle.

Lt.-Col. Wm. Martin Leake, F.R.S.

Rev. J. E. Leefe.

P. Bainbridge Le Hunt, Esq. Ashbourne.

Robert Lemon, Esq. F.S.A. State Paper Office.

Charles Lever, Esq.

Peter Levesque, Esq.

Rev. T. T. Lewis, M.A. Bridstow, near Ross. *Local Secretary.*

Mr. Lewis A. Lewis.

Robert Leycester, Esq. Cork.

William Liddiard, Esq.

Alfred Lillingston, Esq. Southwold.

Mr. Joseph Lilly.

The Lincoln Permanent Library.

Mons. Le Roux de Lincy, Paris.

John Lindsay, Esq. Barrister-at-Law, Maryville, Cork.

Rev. John Lingard, D.D. Hornby, Lancashire.

Thomas Henry Lister, Esq.

The Rt. Hon. Sir Joseph Littledale, M.A.

Right Rev. the Lord Bishop of Llandaff, Dean of St. Paul's, F.S.A.

Edward John Lloyd, Esq. M.A. Barrister-at-Law.

George Lloyd, Esq. Brynestyn, near Wrexham.

William Horton Lloyd, Esq. F.S.A.

Mr. Richard Lloyd, Holloway.

Sir Joseph Lock, Oxford.

Henry F. Lockwood, Esq. F.S.A. Hull.

Rev. John Lodge, M.A. Librarian of the University of Cambridge. *Local Secretary at Cambridge.*

City of London Library, Guildhall.

The London Library.

The London Institution.

The City of London Literary and Scientific Institution.

Gwalter B. Lonsdale, Esq.

Rev. John Lonsdale, M.A. Principal of King's College, London.

C. W. Loscombe, Esq. Clifton.

Henry Albert Loscombe, Esq. Andover.

Very Rev. Thomas Hill Lowe, M.A. Dean of Exeter.

(c.) James Lucas, Esq. Stirling.

Samuel Lucas, Esq. Bristol.

Ebenezer Ludlow, Esq. M.A. Serjeant-at-Law.

Robert Wheatley Lumley, Esq.

Edmund Ormond Lyne, Esq.

Colin Campbell Macaulay, Esq. Leicester.

John David Macbride, Esq. D.C.L. Principal of Magdalen Hall, Oxf.

Le Conseilleur Commandeur de Macedo, Secretary General of the Royal Society of Sciences, Madrid.

Andrew D. M'Kellar, Esq.

Rev. Charles Mackenzie, St. Olave's, Southwark.

J. Whitefoord Mackenzie, Esq. W.S. Edinburgh.

James Macknight, Esq. W.S., Edinburgh.

Miss Macleod.

William M'Mahon, Esq.

The Hon. Alexander Maconochie, Lord Meadowbank.

Allan A. Maconochie, Esq. Advocate.

James A. Maconochie, Esq. Advocate, Sheriff of Orkney.

Robert Maconochie, Esq.

(c.) Sir FREDERIC MADDEN, K.H., F.R.S. F.S.A. Keeper of the MSS. in the British Museum.

James Maidment, Esq. F.S.A. Scot.

Rev. Samuel Roffy Maitland, F.R.S. F.S.A. Librarian to the Archbishop of Canterbury.

Sir Alexander Malet, Bart. Sec. of Legation at the Hague.

Benjamin Heath Malkin, Esq. LL.D.

Edward Heath Mammett, Esq. F.G.S. Ashby de la Zouche.

Thomas John Manchee, Esq. Bristol.

W. S. Mare, Esq. Magdalen College, Cambridge.

James Heywood Markland, Esq. F.R.S., F.S.A. Treasurer of the Roxburghe Club. *Local Secretary at Bath.*

Rev. Herbert C. Marsh, M.A. Prebendary of Peterborough.

Robert Marsham, Esq. D.C.L., Warden of Merton College, Oxford.

George Martin, Esq. M.A. Cork.

John Martin, Esq. F.L.S. Woburn.

Studley Martin, Esq. Liverpool.

Theodore Martin, Esq. Edinburgh.

Philip Martineau, Esq.

Thomas Mason, Esq. F.S.A. Copt Hewick, near Ripon.

Thomas Bardwell Mason, Esq.

William Matchett, Esq. Bracondale, Norwich.

John Mee Mathew, Esq. F.S.A.

William Constable Maxwell, Esq. Everingham Park, Yorkshire.

Daniel Charles Meadows, Esq. Great Bealing, Suffolk.

Rev. Thomas Medland, B.D., Fellow of Corpus Christi Coll. Oxford.

(c.) David Melville, Esq. B.A. Brasenose Coll. Oxford.

John Herman Merivale, Esq. F.S.A. Barrister-at-Law.

Samuel Merriman, M.D.

Francis Mewburn, Esq. Darlington.

A. G. F. Meyer, Counsellor of Justice, Hanover.

George Meynell, Esq. York.

Sir Samuel Rush Meyrick, K.H., F.S.A.

Mons. Michelet, Memb. de l'Institut, Professeur d'Histoire au Collège Royal de France.

John Miland, Esq.

Andrew Miller, Esq. Cardiff.

(c.) William Henry Miller, Esq. F.S.A.

Samuel Mills, jun. Esq.

Rev. Thomas Mills, Rector of Stutton, Suffolk.

Rev. William Mills, D.D. Exeter.

Rev. Henry Hart Milman, M.A. Prebendary of Westminster.

Thomas Mist, Esq. Fulham.

Richard Mitchell, Esq. Enderby Hall, Leicestershire.

Henry Mitchison, Esq. V.P. of Islington Lit. and Scient. Society. [Died Sept. 3d, 1841.]

Rev. John Mitford, M.A., Rector of Benhall, Suffolk.

Nathaniel Cranch Moginie, Esq.

Mons. Monmerqué, Membre de l'Institut de France.

John Moore, Esq. F.S.A. Danefield House, Henley-upon-Thames. [Died April 1842.]

Mr. John Moore, Tewkesbury.

Maurice Peter Moore, Esq. Sleaford.

Thomas Moore, Esq. Sloperton Cottage, Devizes.

Thomas Moore, Esq. F.S.A.

Rev. W. Moore, D.D. Holbeach.

Edward Raleigh Moran, Esq.

Louis Selliers Chevalier de Moranville, Amanuensis Imp. Library, Vienna.

John Shank More, Esq. Advocate, Edinburgh.

William Bowyer Morgan, Esq.

John Morice, Esq. F.S.A.

W. C. Morland, Esq.

Mr. John Morris, Bath.

Rev. James Morton, B.D. Prebendary of Lincoln. *Local Secretary at Holbeach.*

Mr. William Richard Morton.

Joseph Moule, Esq. Resident of the General Post Office, Edinburgh.

Thomas Moule, Esq.

J. D. Moxon, Esq. Bristol.

James Patrick Muirhead, Esq. M.A. Edinburgh.

Baron Eligius von Münch-Bellinghausen, Kh. Hof-Secretär, Vienna.

The Right Hon. the Earl of Munster, F.R.S., P.R.A.S., M.R.S.L. [Died March 20, 1842.]

Rev. Jerom Murch, Bath.

Charles Robert Scott Murray, Esq. Christ Church, Oxford.

Rt. Hon. Sir John Archibald Murray, one of the Lords of Session in Scotland.

John Murray, Esq. Albemarle-street.

Thomas Murray, Esq. LL.D. Edinb.

Sir Francis W. Myers, K.C.S. Pentlow Hall, near Sudbury, Suffolk.

Peter Rickards Mynors, Esq.

Rev. C. Nairne, Lincoln.

(c.) T. C. Neale, Esq. Chelmsford.

Richard Neave, jun. Esq.
John Nedham, Esq. Leicester.
Joseph Neeld, Esq. F.S.A.
John Newman, Esq. F.S.A.
Charles Thomas Newton, Esq. B.A. Student of Christ Church, Oxf.
Iltyd Nicholl, Esq. Usk, near Monmouth.
Mrs. S. Nichols, Highbury Place.
J. Bowyer Nichols, Esq. F.S.A.
John Gough Nichols, Esq. F.S.A., Treasurer of the Surtees Society.
(c.) Rev. William L. Nichols, M.A.
Alexander Nicholson, Esq. F.S.A. Lond. and Scotl., Ufford, Suffolk.
George Stewart Nicholson, Esq.
George Barons Northcote, Esq. Exeter College, Oxford.
Nicholas Nugent, Esq. M.D.
George Offer, Esq.
Rev. George Oliver, Exeter.
George Ormerod, Esq. D.C.L. F.R.S. F.S.A.
Thomas Osler, Esq. Bristol.
Frederick Ottley, Esq. Barrister-at-Law.
Rt. Hon. Sir Gore Ouseley, G.C.H. F.R.S. F.S.A.
Frederick Ouvry, Esq.
Rev. Peter Ouvry, M.A.
The Oxford and Cambridge Club.
Cornelius Paine, jun. Esq.
William Dunkley Paine, Esq.
Samuel Alexander Pagan, Esq.
Peter Page, Esq. East Sheen.
Sir Francis Palgrave, K.H. F.R.S., F.S.A.
Alfred Zouch Palmer, Esq. Sonning, Berks.
Arthur Palmer, Esq. Bristol.
Arthur Hare Palmer, Esq. Bristol.
Charles John Palmer, Esq. F.S.A. *Local Secretary at Yarmouth.*
Henry Andrewes Palmer, Esq. Bristol.
John Palmer, Esq. Dorney Court, Windsor.
Rev. William Palmer, M.A., Worcester College, Oxford.
The Hon. Sir James Parke, Knt. one of the Barons of the Exchequer.
Charles Parker, Esq.
John Henry Parker, Esq. Oxford.
John W. Parker, Esq. West Strand.
Kenyon S. Parker, Esq.
Joseph Parkes, Esq.
Rev. Richard Parkinson, Fellow of Christ Church, Manchester.
Thomas Parry, Esq.
John Parsons, Esq. Oxford.
The Hon. Sir John Patteson, one of the Judges of the Court of Queen's Bench, M.A.
Jacob Howell Pattisson, Esq. LL.B. Witham, Essex.
L. Paulding, Esq. Stockport.
Rev. Frederick Pawsey, B.A. Vicar of Wilhelmsted, Beds.
Mr. J. G. Payne, Wallingford.
John Thos. Payne, Esq. Pall Mall.
Anthony Peacock, Esq.
Reginald Peacock, Esq. Downhill House, near Sunderland.
Rev. J. R. Pears, Bath.
Rt. Hon. Sir Robert Peel, M.P., F.R.S. F.S.A.
Thomas Pemberton, Esq. Q.C. M.P.
Henry Perkins, Esq.
Rev. Charles Perry, M.A. Fellow and Tutor of Trinity Coll. Camb.

Alexander Peterkin, Esq. Edinburgh.
Mr. John Petheram.
Louis Hayes Petit, Esq. F.R.S. F.S.A.
Thomas Joseph Pettigrew, Esq. F.R.S. F.S.A.
W. V. Pettigrew, Esq. M.D.
Joseph Philips, Esq. Leicester.
Johnson Phillott, Esq. Bath.
Mr. Wm. Pickering, Piccadilly.
Rev. John Piccope, Manchester.
Henry Clark Pidgeon, Esq.
Simon Fraser Piggott, Esq. Barrister-at-Law.
Rev. John Hearne Pinckney, D.D. East Sheen.
John Pitcairn, Esq.
(c.) Robert Pitcairn, Esq. F.S.A. Scotland.
Jas. Robinson Planché, Esq. F.S.A.
Thomas Joshua Platt, Esq. Q.C.
Charles Innes Pocock, Esq. Bristol.
Lewis Pocock, Esq. F.S.A.
George Pococke, Esq.
Edward Polhill, Esq. F.S.A. Brighton.
James Prince Pollard, Esq.
Archer Polson, Esq.
William G. Ponsonby, Esq. M.A. Gray's Inn.
Thomas Ponton, Esq. M.A. F.S.A.
Rev. Thomas Pooley, M.A. Rector of Thornton in Lonsdale, Yorks.
Robert Porrett, Esq. F.S.A.
John Powell Powell, Esq. Quex Park, Thanet.
Richard Cowley Powell, Esq. Exeter College, Oxford.
Right Hon. the Earl of Powis, President of the Roxburghe Club.
Charles Poynder, Esq. Henley-upon-Thames.
Samuel P. Pratt, Esq. Bath.
Rev. Jermyn Pratt, Rector of Campsey Ash, Suffolk.
(c.) Osmond de Beauvoir Priaulx, Esq. Barrister-at-Law.
Rev. Thomas Price, D.D. Hackney.
Richard Price, Esq. M.P.
Rev. George Proctor, D.D.
G. H. Proctor, Esq. Balliol College, Oxford.
Robert Proctor, Esq.
Thomas Prothero, jun. Esq.
Edward Protheroe, Esq. M.P. F.S.A.
Rt. Hon. Lord Prudhoe.
Marlborough Pryor, Esq. Hampstead.
James Brook Pulham, Esq.
Hamilton Pyper, Esq. Advocate, Edinburgh.
Madame la Maréchale Duchesse de Raguse.
Henry Raikes, Esq. Chester.
J. M. Rainbow, Esq.
Rev. James Raine, M.A. F.S.A. Newc., Secretary of the Surtees Society.
Charles Ranken, Esq. B.A., Gray's Inn.
Francis Harrison Rankin, Esq. F.R.G.S. *Local Secretary at Liverpool.*
Christopher Rawson, Esq. F.G.S. President of the Halifax Literary and Philosophical Society.
W. Rayner, Esq. M.D. Stockport.
Rev. Joseph Bancroft Reade, M.A. F.R.S. Peckham.
John Read, Esq. Derwent Hall near Sheffield.
Richard Reece, Esq. F.S.A. Cardiff.
Rev. Thomas Rees, LL.D., F.S.A.

Henry Reeve, Esq. Office of Her Majesty's Privy Council.

Thomas Charles Renshaw, Esq. Barrister-at-Law.

John Adey Repton, Esq. F.S.A. Springfield, Chelmsford.

Francis Riddell Reynolds, Esq. Yarmouth.

George Ambrose Rhodes, Esq. Bellair, Devon.

(c.) Edward Priest Richards, Esq. Cardiff.

John Richards, Esq. Reading.

John Richards, jun. Esq. F.S.A. *Local Secretary at Reading.*

Charles James Richardson, Esq. F.S.A., M.I.B.A.

George Gibson Richardson, Esq.

Lawford Richardson, Esq. Blackheath.

Charles Rickards, Esq.

Samuel Rickards, Esq.

Edward Widdrington Riddell, Esq.

Edward F. Rimbault, Esq. F.S.A. Sec. of the Percy Society.

James Ritchie, Esq. Wrentham, Suffolk.

Rev. J. C. Roberson, Boxley, Kent.

Charles Julius Roberts, Esq. M.D.

Richard Robert Roberts, Esq.

Archibald Robertson, Esq. Surgeon R.N. *Local Secretary at Chatham.*

J. E. P. Robertson, D.C.L. Doctors' Commons.

John Robertson, Esq. W.S. Edinburgh.

Rev. C. W. Robinson, Prestwold, Leicestershire.

Henry Crabb Robinson, Esq. F.S.A. Barrister-at-Law.

William Robinson, Esq. LL.D. F.S.A. Barrister-at-Law.

William Robinson, Esq. Dudley.

John Roby, Esq. M.R.S.L.

Rev. Daniel Rock, D.D.

Mr. Rodwell, New Bond street.

Henry Rogers, Esq. Birmingham.

Rev. John Rogers, M.A. Canon of Exeter.

Samuel Rogers, Esq. F.R.S. F.S.A.

John Gage Rokewood, Esq. F.R.S. Director S.A.

The Hon. Sir Robert Monsey Rolfe, one of the Barons of the Exchequ.

Wm. Henry Rolfe, Esq. Sandwich.

John Romilly, Esq. M.A. Barrister-at-Law.

Rev. A. W. H. Rose, M.A. St. John's Coll. Camb.

Sir George Rose, F.R.S.

Rev. Henry John Rose, B.D. Rector of Houghton Conquest, Beds.

William Henry Rosser, Esq. F.S.A.

Mayer Anselm de Rothschild, Esq.

Trin. Coll. Camb.

Rev. Martin Joseph Routh, D.D. President of Magdalen Coll. Oxf.

James Yeeles Row, Esq.

Richard Roy, Esq.

Edward Rudge, Esq. F.R.S. F.S.A.

The Russell Institution.

James Russell, Esq. Barrister at Law.

Rev. John Fuller Russell, B.C.L. Minister of St. James's, Enfield.

Rev. Thomas Russell, Walworth.

William Russell, Esq. Accountant General in Chancery.

The Right Hon. Andrew Rutherfurd.

His Grace the Duke of Rutland, K.G. D.C.L., V.P.R.S.L.

Rev. Richard J. St. Aubyn, M.A. Trin. Coll. Camb.

Richard Sainthill, Esq. Cork.

The Most Hon. the Marquess of Salisbury, D.C.L.

The Rt. Rev. the Lord Bishop of Salisbury.

Thomas Deere Salmon, Esq. Penllyne Court, Glamorgan.

Charles Sanderson, Esq. Sheffield.

William Salt, Esq.

Anthony Salvin, Esq.

Osborne Henry Sampayo, Esq.

William Sandys, Esq. F.S.A.

Wm. Devonshire Saull, Esq. F.S.A.

Mrs. Daniel E. Saunders, Gloucester.

Thomas Bush Saunders, Esq. M.A.

Thomas Saunders, Esq. F.S.A.

Thomas Field Savory, Esq. F.S.A.

Edward Scholfield, M.D. Doncaster.

Ven. Archdeacon Scott, Whitfield, Northumberland.

D. G. Scott, Esq. Ipswich.

James John Scott, Esq. Barrister-at-Law.

(c.) Rev. Robert Scott, M.A. Fellow of Balliol Coll. Oxford.

Edward Cator Seaton, M.D.

William Selwyn, Esq. Q.C.

Mr. Setchel.

Rev. William Sewell, M.A. Fellow of Exeter College, and Professor of Moral Philosophy, Oxford.

William Shackell, Esq. M.R.S.L. Hammersmith.

Right Hon. Sir Lancelot Shadwell, Vice-Chancellor of England, M.A.

Sir Cuthbert Sharp, Knt.

Rev. Lancelot Sharpe, M.A. Camb. F.S.A. Head Master of St. Saviour's School, Southwark. *Auditor.*

Sutton Sharpe, Esq. Q.C. F.S.A.

George Shaw, Esq. M.D. Leicester.

Henry Shaw, Esq. F.S.A.

Daniel Shears, Esq. jun.

Robert Shelley, Esq.

Samuel Shepherd, Esq. F.S.A.

W. H. Sheppard, Esq. Keyford House, Frome.

Mr. William Shipp, Blandford.

Evelyn Philip Shirley, Esq. M.P. M.A. Eatington Park, Warwicksh.

Rev. Robert St. John Shirreff, Blackheath.

Rev. Thomas Short, B.D. Fellow of Trinity Coll. Oxford.

Right Hon. the Earl of Shrewsbury, F.S.A.

— Siemsen, Secretary of the Royal Library, Hanover.

John Augustus Francis Simpkinson, Esq. M.A., Q.C., F.S.A.

Jeremiah Simpson, Esq. Temple.

Mr. George Sims, Manchester.

Samuel Weller Singer, Esq. F.S.A.

Edward Skegg, Esq. F.R.G.S. [Died 1842.]

Edward Skegg, Esq. jun.

Alex. A. Smets, Esq. Savanna, Georgia.

Edward Smirke, Esq. M.A.

Sir Robert Smirke, R.A., F.S.A.

Sydney Smirke, Esq. F.S.A.

Alexander Smith, Esq. Edinburgh.

Benwell Smith, Esq.

Charles Roach Smith, Esq. F.S.A. Sec. of the Numism. Society.

Mr. George Smith.

George Frederick Smith, Esq.

George Spencer Smith, Esq.
H. Porter Smith, Esq.
John Abel Smith, Esq. M.P.
Rev. J. J. Smith, M.A. Fellow of Caius Coll. Camb.
Mr. John Russell Smith.
Newman Smith, Esq. Croydon Lodge.
Richard John Smith, Esq.
Thomas Smith, Esq. F.S.A. Birstall House, Leicester. *Local Secretary at Leicester.*
William Smyth, Esq. M.A. Prof. of Modern History, Cambridge.
William Smythe, Esq. Advocate, Edinburgh.
Frederick Snaith, M.D. Holbeach.
Mr. John Snare, Reading.
Rev. Walter Sneyd, M.A. Christ Church, Oxford.
The Most Noble Edward Duke of Somerset, K.G., D.C.L., F.R.S.
S. Leigh Sotheby, Esq.
J. W. Southgate, Esq. Camberwell.
Rev. George Southwell, B.A. Bristol.
William Spalding, Esq. Advocate, Edinburgh.
Charles Spence, Esq. Admiralty.
Andrew Spottiswoode, Esq.
George James Squibb, Esq.
Rev. Thomas Stacey, M.A. Cardiff.
Thomas Stapleton, Esq. F.S.A.
Sir George Thomas Staunton, Bart. D.C.L., F.R.S., F.S.A.
(c.) Rev. William Staunton, M.A. Longbridge House, near Warwick.
G. Steinman Steinman, Esq. F.S.A.
Archibald John Stephens, Esq. M.A., F.R.S. Barrister-at-Law.
Seth William Stevenson, Esq. F.S.A. *Local Secretary at Norwich.*
Mr. C. J. Stewart.
John Stirling, Esq. Edinburgh.
(c.) Rev. Charles William Stocker, D.D. St. John's Coll. Oxford.
George Stokes, Esq. Colchester.
Henry Sewell Stokes, Esq. *Local Secretary at Truro.*
Rev. Thomas Streatfeild, F.S.A. Chart's Edge, Westerham.
Rev. Henry Street, Bath.
Miss Agnes Strickland, Reydon Hall, Suffolk.
(c.) Rev. Joseph Stroud, M.A. Wadham College, Oxford.
John Stuart, Esq. Q.C.
Right Hon. Lord P. James Crichton Stuart.
John J. J. Sudlow, Esq.
Mr. R. Sunter, York.
Rev. Charles Sutton, D.D. Norwich.
Edward Swaine, Esq. F.S.S.
Clement Tudway Swanston, Esq. Q.C., F.S.A.
(c.) Sir John Edw. Swinburne, Bart. F.R.S., F.S.A., Pr.S.Ant.Newc.
Mr. John Sydenham, Fordington, Dorchester.
Rev. Edward Tagart, F.S.A.
Thomas Noon Talfourd, Esq. M.P. Serjeant-at-Law.
Michael Anne Tasburgh, Esq.
Arthur Taylor, Esq. F.S.A.
Edward Taylor, Esq. Gresham Professor of Music.
Richard Taylor, Esq. F.S.A.
Mr. John Taylor, Gower-street.
W. Benj. Sarsfield Taylor, Esq.
Mons. Techener, Paris.
John Godfrey Teed, Esq. Bencher of Gray's Inn.

Joseph Francis Tempest, Esq. F.S.A.

Christopher Temple, Esq. Q.C.

Mons. Alexandre Teulet, Employé aux Archives. *Local Secretary at Paris.*

Robert Thackthwaite, Esq.

Thomas Thane, Esq.

Frederick Thesiger, Esq. M.P. Q.C.

Mr. Benj. Thomas, Cheltenham.

WILLIAM J. THOMS, Esq. F.S.A. *Secretary.*

Jonathan Thompson, Esq. Temple Grove, East Sheen.

Rev. W. H. Thompson, M.A. Fellow of Trinity College, Cambridge.

Walter Thornhill, Esq.

Lt.-Gen. William Thornton. [Died 1841.]

Ven. Thomas Thorp, D.D. Archdeacon of Bristol.

Benjamin Thorpe, Esq. F.S.A.

Joseph Win Thrupp, Esq.

Rev. Mark Aloysius Tierney, F.R.S., F.S.A. Arundel.

Right Hon. Sir Nicholas Conyngham Tindal, Chief Justice of the Common Pleas, M.A.

(c.) William Tite, Esq. F.R.S., F.S.A., Hon. Sec. of the London Institution.

The Ven. Henry John Todd, M.A. Archdeacon of Cleveland, F.S.A.

(c.) Rev. James Henthorn Todd, D.D., M.R.I.A., Fellow of Trinity Coll. Dublin, Sec. Irish Archæol. Soc.

F. G. Tomlins, Esq.

William Tooke, Esq. F. R. S., M.R.S.L., Vice-Pres. of the Soc. of Arts, Treas. of Roy. Soc. Lit. and the Lit. Fund Soc.

Charles Towneley, Esq. F.S.A.

John Towneley, Esq.

R. E. A. Townsend, Esq. Doctors' Commons.

(c.) Rev. J. Montgomery Traherne, M.A., F.R.S., F.S.A.

Walter Calverley Trevelyan, Esq. F.S.A. Newc., Wallington, Northumberland.

William Edward Trotter, Esq.

W. J. A. Tucker, Esq.

Charles A. Tulk, Esq.

Thomas Turnbull, Esq.

William B. D. D. Turnbull, Esq. F.S.A. Sc. *Local Secretary at Edinburgh.*

Alfred Turner, Esq.

Dawson Turner, Esq. F.R.S., F.S.A. Great Yarmouth.

Francis Turner, Esq. Barrister-at-Law.

Rev. George T. Turner.

Robert S. Turner, Esq.

Rev. Samuel Blois Turner, Halesworth, Suffolk.

Gen. Sir T. Hilgrove Turner, G.C.H., K.S.A., K.C., F.S.A.

Rev. Charles Turnor, B.A., F.S.A., F.R.A.S.

Travers Twiss, Esq. B.C.L., F.R.S., Fellow of University College, Oxford.

William Twopeny, Esq. Barrister-at-Law, Temple.

Mr. Samuel Tymms, Bury St. Edmund's.

(c.) Edward Tyrrell, Esq. City Remembrancer, Guildhall.

William Tyson, Esq. F.S.A. Bristol.

(c.) J. R. D. Tyssen, Esq. F.S.A. Hackney.

Adam Urquhart, Esq. Advocate.

Edward Vernon Utterson, Esq. F.S.A.
M. Aart Veder, Rotterdam.
William Vines, Esq. F.S.A.
Gabriel Vrignon, Esq.
Mr. Charles Waine, Blandford.
Reader Wainewright, Esq. Barrister-at-Law, F.S.A.
Daniel Wakefield, Esq. Q.C.
Francis Pearson Walesby, Esq. B.C.L. Barrister-at-Law, and late Professor of Anglo-Saxon in the Univ. of Oxford.
Arthur Walford, Esq. Hammersmith.
Thomas Walford, Esq.
D. M. Walker, Esq. Gloucester.
John Walker, Esq. Cornhill, Northumberland.
Rev. Henry Wall, M.A., Vice-Principal of St. Alban Hall, Oxford.
Lionel A. B. Waller, Esq.
Thomas George Waller, Esq.
William Elyard Walmisley, Esq.
James Walsh, Esq. F.S.A.
Henry Walter, Esq. The Willows, Windsor.
Rev. Jonathan Walton, D.D. Rector of Birdbrook, Essex.
William Wansey, Esq. F.S.A.
John Ward, Esq. Durham.
Rev. Charles Ward, M.A. Rector of Maulden, Beds.
Rev. Charles Warren, M.A. Librarian of Trinity College, Camb.
Edward Warren, Esq.
John Warwick, Esq. Maidstone.
Rev. John Watson, M.A. Brasenose College, Oxford.
Albert Way, Esq. M.A., F.S.A.
Thomas William Weare, Esq. B.A., Student of Christ Church, Oxf.
Rev. John Webb, M.A., F.S.A., M.R.S.L., Tretire, Herefordshire.
Montagu Webster, Esq. Pen's House, near Birmingham.
Hugh Weightman, Esq. B.A.
Mr. Richard Welch, Reading.
John Weld, Esq.
Rev. Charles Wellbeloved. *Local Secretary at York.*
— Werlauff, Chief Librarian of the Royal Library, Copenhagen.
Miss Westcar, Tewkesbury.
Sir Richard Westmacott, R.A., F.S.A.
His Excellency M. Van de Weyer, Belgian Minister.
John Welchman Whateley, Esq. Birmingham.
William Whateley, Esq. Q.C.
James Whatman, Esq. Vinters, near Maidstone.
Rev. William Whewell, M.A., F.R.S. F.S.A., Fellow and Tutor of Trinity College, Camb.
Gordon Whitbread, Esq. M.A.
Anthony White, Esq.
Harry White, Esq. Halesworth, Suffolk.
Horace Philips White, Esq. Winchester.
Rev. Robert Meadows White, B.D. Professor of Anglo-Saxon, Oxf.
Wm. Archibald Armstrong White, Esq. F.R.S., F.S.A.
Mr. H. A. Whitehead, Gloucester.
Francis Whitmarsh, Esq. Q.C.
Rev. Ainslie Henry Whitmore, Rector of Leasingham, near Sleaford. *Local Secretary.*
W. Lechmere Whitmore, Esq. F.S.A. Prior's Bank, Fulham.

George Byrom Whittaker, Esq.
Rev. Sidney H. Widdrington, M.A. Rector of Walcot, Bath.
Right Hon. Sir James Wigram, Vice-Chancellor, M.A. F.R.S. F.S.A.
Thomas Willement, Esq. F.S.A.
Philip Williams, Esq. Q.C. Lincoln's Inn.
Charles M. Willich, Esq.
Horace Hayman Wilson, Esq. M.A. Professor of Sanscrit, Oxford, and Pres. of the Numism. Society.
(c.) Rev. John Wilson, B.D. Fellow of Trin. Coll. Oxford.
Sir Giffin Wilson, F.R.S. Master in Chancery.
Joshua Wilson, Esq.
(c.) Lea Wilson, Esq. F.S.A.
(c.) Lestock Peach Wilson, Esq.
Walter Wilson, Esq. Bath.
John Wimbridge, Esq.
Benjamin Godfrey Windus, Esq.
Thomas Windus, Esq. F.S.A.
Charles Wingfield, Esq. Oxford.
William Wingfield, Esq. Master in Chancery.
Charles Winn, Esq. Nostel Priory.
Thomas Winstanley, Esq. Liverpool.
Rev. Robert Wintle, B.D. Culham, Oxfordshire.
Rev. Thomas Wintle, B.D. Fellow of St. John's College, Oxford.
David Williams Wire, Esq.
Henry Wise, Esq. Huntley Cottage, Camberwell.
Mr. Lewis Wise.
Mr. John Wodderspoon, Ipswich.
Herr Ferdinand Wolf, For. Memb. S.A. Sec. Imp. Library at Vienna. *Local Secretary at Vienna.*
The Ducal Library, Wolfenbuttel.
Sir Francis Lindley Wood, Bart. Hickleton Hall, Yorkshire.
George Woodfall, Esq. F.S.A.
Henry Woodthorpe, Esq. LL.D., F.S.A. Town Clerk of London. [Died March 3, 1842.]
Rev. Christopher Wordsworth, D.D. Master of Trinity College, Camb.
William Wordsworth, Esq.
Francis Worship, Esq.
Rev. Thomas Worsley, M.A. Master of Downing College, Camb.
The Ven. Francis Wrangham, M.A., F.R.S. Archdeacon of the East Riding of York.
Rev. John Reynell Wreford, F.S.A. *Local Secretary at Bristol.*
William Ellicombe Wreford, Esq. Bristol.
John Francis Wright, Esq.
Rev. Godfrey Wright, Bilham House, Yorkshire.
Thomas Wright, Esq. M.A., F.S.A.
William T. Wright, Esq. H. M. Dockyard, Chatham.
Wm. Battie Wrightson, Esq. M.P.
The Library of the Writers of the Signet, Edinburgh.
Rt. Hon. Charles Watkin Williams Wynn, F.R.S., F.S.A.
(c.) Wadham Wyndham, Esq. M.P.
Rev. Philip Wynter, D.D. President of St. John's College, Oxford.
Rev. Samuel Wildman Yates, M.A.
Henry Galgacus Redhead Yorke, Esq.
Thomas Young, Esq.

LONDON: PRINTED BY J. B. NICHOLS AND SON, 25, PARLIAMENT STREET.

5- queen - all ?

8-9 - u

18—17-

20

21 use

32 use

35

37 use

42 -

43 -

44 ?

49

51 -